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The Spirit of God in the Torah: a Pentecostal exploration

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THE SPIRIT OF GOD IN THE TORAH:
A PENTECOSTAL EXPLORATION

By

Steffen Günter Schumacher

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ABSTRACT

This thesis explores the Spirit of God as found in the Torah. By focusing on nine passages on the Spirit in particular, this study investigates the nature and the functions of the Spirit and constructs a Pentecostal pneumatology of the Spirit in the Torah.

Chapter 1 provides a review of scholarly literature from 1878 to the present relating to the Spirit of God in the Torah (and occasionally touching on passages in the Old Testament beyond the Torah). Chapter 2 describes a methodology for reading Spirit-related texts in the Torah. It is underpinned by the emergence of Pentecostal hermeneutics and highlights various Pentecostal distinctives, which impact my reading of the passages on the Spirit. Chapter 3, as part of the reading method, offers a *history of effect* analysis of the reception of these Spirit texts in early Pentecostal periodical literature. Chapter 4, as a further part of the proposed reading method, offers a literary-theological reading of texts in the Torah which results in some statements and implications on the Spirit's being and work within the scope of the Torah. Chapter 5 is composed of two parts: the first part categorizes the pneumatological statements and implications presented in the previous chapter; the second part provides some overtures toward a Pentecostal pneumatology of the Torah. These overtures seek to serve as a catalyst for future dialogue for those working within the tradition and those interested in the academic study of pneumatology more generally. The thesis concludes with Chapter 6, highlighting the contributions of this study and proposing areas for further research on the Spirit.

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ABBREVIATIONS

Early Pentecostal Literature

<i>AE</i>	<i>The Apostolic Evangel</i>
<i>AF</i>	<i>The Apostolic Faith</i>
<i>CE</i>	<i>The Christian Evangel</i>
<i>COGE</i>	<i>The Church of God Evangel</i>
<i>LRE</i>	<i>The Latter Rain Evangel</i>
<i>PE</i>	<i>The Pentecostal Evangel</i>
<i>PHA</i>	<i>The Pentecostal Holiness Advocate</i>
<i>SupTCE</i>	<i>Supplement to The Christian Evangel</i>
<i>TBM</i>	<i>The Bridegroom's Messenger</i>
<i>WE</i>	<i>The Weekly Evangel</i>

Other Abbreviations

AB	Anchor Bible
AOTC	Abingdon Old Testament Commentary Series
Apollos	Apollos Old Testament Commentary Series
<i>APS</i>	<i>Australasian Pentecostal Studies</i>
ATD	Das Alte Testament Deutsch
<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
AYBC	Anchor Yale Bible Commentary Series
BCBC	Believers Church Bible Commentary
<i>BDB</i>	<i>The New Brown Driver Briggs: Gesenius Hebrew and English Lexicon</i>
BHS	Biblia Hebraica Stuttgartensia (Stuttgart: Deutsche Bibelgesellschaft, 5th revised edn, 1997)
<i>Bib</i>	<i>Biblica</i>
BIS	Biblical Interpretation Series
BJS	Brown Judaic Studies
BKAT	Biblischer Kommentar Altes Testament
BLH	Biblical Languages Hebrew Series
<i>BLT</i>	<i>Brethren Life and Thought</i>
BO	Berit Olam: Studies in Hebrew Narrative and Poetry
<i>BR</i>	<i>Biblical Research</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BSCS	Bible Study Commentary Series
BST	The Bible Speaks Today Series
<i>BT</i>	<i>Bibliothèque de théologie</i>
BTCB	Brazos Theological Commentary on the Bible
BTCBS	Belief: A Theological Commentary on the Bible Series
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
CBCNEB	Cambridge Bible Commentary on the New English Bible
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CCS.OT	Communicator's Commentary Series, Old Testament
<i>CHALOT</i>	<i>Holladay, William L. (ed.), A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Leiden, The Netherlands: E.J. Brill, 1988)
CPTC	Center for Pentecostal Theology Classics Series

CsBC	Cornerstone Biblical Commentary Series
DBCI	Porter, Stanley E. (ed.), <i>Dictionary of Biblical Criticism and Interpretation</i> (New York, NY: Routledge, 2007)
DCH	Clines, David J.A. (ed.), <i>Dictionary of Classical Hebrew</i> (8 vols.; Sheffield: Sheffield Academic Press, 1993–2011)
DPCM	Burgess, S.M., et al. (eds.), <i>Dictionary of Pentecostal and Charismatic Movements</i> (Grand Rapids: Zondervan, 1988)
DTIB	Vanhoozer, Kevin J., Craig G. Bartholomew, Daniel J. Treier and N.T. Wright (eds.), <i>Dictionary for Theological Interpretation of the Bible</i> (London/Grand Rapids: SPCK/Baker Academic, 2005)
EBC	Expositor's Bible Commentary Series
ECCo	Eerdmans Critical Commentary
EdF	<i>Erträge der Forschung</i>
EHPPhR	Études d'histoire et de philosophie religieuses
EJT	<i>European Journal of Theology</i>
ETL	<i>Ephemerides Theologicae Lovanienses</i>
EvT	<i>Evangelische Theologie</i>
ExAu	<i>Ex Auditu</i>
ExpTim	<i>Expository Times</i>
FIDSFL	Frameworks: Interdisciplinary Studies for Faith and Learning
GHAHAT	Buhl, Frants (ed.), <i>Wilhelm Gesenius' hebräisches und aramäisches Handwörterbuch über das Alte Testament</i>
GKC1	Gesenius, Kautzsch and Cowley, <i>Gesenius' Hebrew Grammar</i> (1910)
GKC2	Gesenius, Kautzsch and Cowley, <i>Gesenius' Hebrew Grammar</i> (2006)
GPCS	Global Pentecostal and Charismatic Studies
HALOT	Köhler, Ludwig and Walter Baumgartner (eds.), <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> (5 vols.; Leiden, The Netherlands: E.J. Brill, 1994–2000)
HCOT	Historical Commentary on the Old Testament
IBC	Interpretation: A Bible Commentary for Preaching and Teaching
ICC	International Critical Commentary Series
IJST	<i>International Journal of Systematic Theology</i>
IntB	Buttrick, George Arthur (ed.), <i>The Interpreter's Bible</i> (12 vols.; New York: Abingdon Press, 1951–57)
ITC	International Theological Commentary
JBCOTC	James Burton Coffman Series of Old Testament Commentaries
JBL	<i>Journal of Biblical Literature</i>
JBLMS	Journal of Biblical Literature Monograph Series
JBQ	<i>The Jewish Bible Quarterly</i>
JBV	<i>Journal of Beliefs and Values: Studies in Religion and Education</i>
JEPTA	<i>Journal of the European Pentecostal Theological Association</i>
JES	<i>Journal of Ecumenical Studies</i>
JLCR	Jordan Lectures in Comparative Religion
JP	<i>Journal for Preachers</i>
JPSTC	Jewish Publication Society: The JPS Torah Commentary
JPT	<i>Journal of Pentecostal Theology</i>
JPTSup	Journal of Pentecostal Theology Supplement Series
JQR	<i>Jewish Quarterly Review</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series

KAT	Kommentar zum Alten Testament
KD	Die kirchliche Dogmatik Karl Barth
LBI	Library of Biblical Interpretation
MLBS	Mercer Library of Biblical Studies
NAC	New American Commentary Series
NBST	Neukirchener Beiträge zur systematischen Theologie
NCBC	New Century Bible Commentary
NCBiC	New Cambridge Bible Commentary
NEchtBAT	Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung
NIB	New Interpreter's Bible
NIBCOT	New International Biblical Commentary Old Testament Series
NICOT	New International Commentary on the Old Testament
NKZ	<i>Neue kirchliche Zeitschrift</i>
OTL	Old Testament Library Commentary Series
OTT	Old Testament Theology Series
PGOT	Phoenix Guides to the Old Testament Series
PM	Pentecostal Manifestos Series
<i>Pneuma</i>	<i>Pneuma: The Journal of the Society for Pentecostal Studies</i>
PPFBR	Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem
PPSJ	Pentecostals, Peacemaking, and Social Justice Series
<i>PRSt</i>	<i>Perspectives in Religious Studies</i>
RAC	Klauser, Theodor, Ernst Dassmann and Georg Schöllgen (eds.), <i>Reallexikon für Antike und Christentum</i> (26 vols.; Stuttgart: Anton Hiersemann, 1950–2015)
RadTrad	Radical Traditions Series
RB	<i>Revue Biblique</i>
<i>RevExp</i>	<i>Review and Expositor</i>
<i>RSPT</i>	<i>Revue des sciences philosophiques et théologiques</i>
SBT	Studies in Biblical Theology Series
SHBC	Smyth and Helwys Bible Commentary Series
SubBi	Subsidia Biblica
<i>SV</i>	<i>Seminary Viewpoint</i>
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
TAPhS	Transactions of the American Philosophical Society
TCBC	The Century Bible Commentary
THAT	Jenni, Ernst and Claus Westermann (eds.), <i>Theologisches Handwörterbuch zum Alten Testament</i> (2 vols.; München: Christian Kaiser Verlag, 1978–1979)
THOTC	Two Horizons Old Testament Commentary Series
<i>ThTo</i>	<i>Theology Today</i>
TNBCR	The New Bible Commentary Revised
TOTC	Tyndale Old Testament Commentaries
<i>TWB</i>	Richardson, Alan (ed.), <i>A Theological Word Book of the Bible</i> (London: SCM Press, 17th edn, 1982)
<i>ThWNT</i>	Kittel, Gerhard, Otto Bauernfeind and Friedrich Baumgärtel (eds.), <i>Theologisches Wörterbuch zum Neuen Testament</i> (6 vols.; Stuttgart: Verlag Kohlhammer, 1933–1959)
<i>TWOT</i>	Harris, R. Laird, Gleason L. Archer and Bruce K. Waltke (eds.), <i>Theological Wordbook of the Old Testament</i> (Chicago: Moody Publishers, 1980)
<i>VT</i>	<i>Vetus Testamentum</i>

WBC	Word Biblical Commentary Series
<i>WDTT</i>	McKim, Donald K. (ed.), <i>Westminster Dictionary of Theological Terms</i> (Louisville, KY: Westminster John Knox Press, 1996)
WEC	Wycliffe Exegetical Commentary
WestBC	Westminster Bible Companion
<i>WorWor</i>	<i>Word and World</i>
WStBAT	Wuppertaler Studienbibel Altes Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

INTRODUCTION

For me, as someone raised in the Pentecostal community in Germany, the Spirit has always been a part of my life. Over the years, my personal interest in the Spirit has grown. Questions such as ‘Who is the Spirit?’ or ‘Can the Spirit work in somebody whose character sometimes seems questionable?’ followed me early in my church life, in my undergraduate studies at the European Bible Seminary in Germany, and especially later during my graduate studies at the Pentecostal Theological Seminary in the United States. With this thesis, I hope to find some personal answers concerning the Spirit’s being and works.

With the thesis’ specific focus on the Spirit of God in the Torah, however, I also seek to find ‘scholarly answers’ and an understanding about the Spirit that can help to serve the greater Pentecostal community. The pneumatological statements and implications about the Spirit in the Torah attempt to offer constructive ways to contribute to the various conversations among Pentecostals on the Spirit in the Torah. Furthermore, these statements seek to re-think and – where necessary – re-evaluate the Spirit’s impact and role within and for the Pentecostal community and Pentecostal scholarship in light of the Torah.

Outline and Structure of the Thesis

Chapter 1 offers a review of biblical scholarly literature on the Spirit of God in the Torah from 1878 to the present. The purpose of this review is to explore the ways in which biblical scholars read Spirit-related texts in the Torah and to identify their scholarly approaches to the Spirit. The review of monographs, books, and dictionary entries on the Spirit and the Spirit’s work in the Torah in particular and the Old Testament (hereinafter OT) in general, will inform the reader that there are various ways in which the Spirit’s being and functions can be explored. It will also demonstrate some chronological shifts in the way scholars have approached the issue of the Spirit in the Torah.

Chapter 2 presents a Pentecostal reading method for Spirit-related texts in the Torah and introduces the reader to the emergence of Pentecostal hermeneutics. It highlights some aspects in Pentecostal hermeneutics that impact Scripture reading, particularly the Spirit, the Pentecostal community, and the way Scripture itself is perceived by Pentecostals. The reading method proposed includes *Wirkungsgeschichte* (Chapter 3), a literary-theological approach to Scripture (Chapter 4), and the construction of a pneumatology for the Pentecostal community (Chapter 5).

The *Wirkungsgeschichte* presented in Chapter 3 offers a pneumatological exploration of early Pentecostal journals dating between 1906 and 1923 from various Pentecostal movements,

as they relate to the Torah. This chapter endeavors to demonstrate how similarly *and* differently early Pentecostals perceived the Spirit (being) and the Spirit's impact (works) within the scope of the Torah. These early Pentecostals' various descriptions and portrayals of the Spirit help the reader understand how different traditions within the Pentecostal stream approached the Spirit and in what ways these Pentecostals formulated their pneumatological views and beliefs (e.g. by means of figurative language).

Chapter 4 presents a literary-theological reading of a total of nine references to the Spirit in the Torah. This investigation is informed by a close exegetical reading of the biblical text and by consulting the contributions of contemporary biblical scholarship. This reading also uses a narrative approach, which corresponds to the Pentecostal ethos. Out of this exploration of Spirit-related passages, various pneumatological statements and implications will be formulated that will highlight the Spirit's being and work in the Torah.

Chapter 5 is about theological construction. In the first part, I will categorize the pneumatological findings of the previous chapter by relating these findings to specific contexts – for example, the Spirit in relation to humankind. In the second part, some of these pneumatological statements are brought into conversation with the contemporary Pentecostal community and scholarship. The goal here is to contribute to the ongoing (or perhaps not yet initiated) pneumatological conversations among Pentecostals.

Chapter 6 concludes the thesis by underlining the contributions of this study and by addressing some areas for possible further study in the area of pneumatology. These contributions and these proposals for future research attempt to further the conversation on the Spirit within the Pentecostal community, in Pentecostal scholarship, and in biblical scholarship in general.

CHAPTER 1: THE HISTORY OF INTERPRETATION OF THE SPIRIT OF GOD IN THE TORAH

Preliminary Remarks

The present survey of literature is a summary of notable scholars' approaches and commentary on the Spirit of God in the OT over the last 130 years. As this history of interpretation reflects various reading methods of texts about the *ruach* of God, this review also brings to light the different perceptions of the nature and the impact of the Spirit of God.

Based on the nature of this thesis, however, this chapter is subject to some restrictions. First of all, due to space limitations, the survey portrays only literature from 1878 until the present. On the one hand, such a chronological perimeter limits the content of this survey. On the other hand, the review provides sufficient viable notions on the Spirit of God that give the reader an idea of *ruach* in the OT. Second, this survey does not include research of rabbinical material. While such research would have enriched the endeavor of identifying scholarly approaches to the Spirit, the decision to draw that boundary is also based on space limitations of this thesis. Third, in light of the focus of this thesis, only such scriptural passages are addressed that occur in the Torah. However, certain references outside of the Torah might also be listed if they appear to support a certain notion expressed by a biblical scholar. Fourth, conceptual developments of the term *ruach* outside the Hebrew context, also in terms of 'wind' or the 'spirit of humankind', are generally excluded from this study. If they are addressed, however, it serves to arrive at a more comprehensive understanding of that particular scholarly perception or as a bridge to *ruach*. This applies particularly to certain monographs. Fifth, monographs are discussed more extensively than other works. Sixth, all quotes from scholars who did not originally write in English are my translations. Seventh, the term 'spirit' – when used alone – generally refers to the Spirit of God; due to the sometimes elaborate discussion of certain spirit-related concepts by some of the scholars represented here, the term 'spirit' is lowercased in the remaining sections of this chapter, except in direct quotes in which the term was capitalized by the respective writer.

Hans Hinrich Wendt

Hans Hinrich Wendt's work from 1878¹ presents a 'biblical theological investigation'² of the terms *flesh* and *ruach*. In his discussion on *ruach*,³ Wendt points to the manifold meanings of the term, which stems from the basic Hebrew understanding of wind, predominantly characterized

¹ Hans Hinrich Wendt, *Die Begriffe Fleisch und Geist im Biblischen Sprachgebrauch* (Gotha: F.A. Perthes, 1878).

² Wendt, *Die Begriffe Fleisch und Geist*, p. VII.

³ Wendt, *Die Begriffe Fleisch und Geist*, pp. 17-41.

by ‘movement ... and invisibility’.⁴ The creator of this wind is God (Amos 4.13), and it is the winds that are ‘God’s messengers, who execute his word’⁵ (e.g. Ps. 104.4). Wendt depicts the wind as the breath of and ‘wind in humankind’,⁶ and as ‘the breath of God’⁷ that goes out of his nostrils (e.g. Exod. 15.8). While *ruach* is the *ruach* of humankind, it is also divine in the sense that it is understood to be ‘God’s real exhaling’.⁸

On the one hand, Wendt explains that *ruach* as wind and *ruach* as “‘vital spirit’”⁹ of humankind express ‘God’s supernatural influences’,¹⁰ which can be described as being ‘comparatively usual and constant’.¹¹ On the other hand, Wendt holds that *ruach* includes ‘unusual and extraordinary appearances’¹² that serve as God’s means of impacting humankind. This *ruach* is linked, for example, to ‘prophetic speech’,¹³ ‘extraordinary strength’¹⁴ (e.g. Judg. 13.25), and ruling (e.g. Judg. 3.10); ‘outstanding theoretical or practical skills’¹⁵ (e.g. Exod. 28.3; 31.3; 35.31); and special insight and understanding (e.g. Gen. 41.38; Deut. 34.9). This *ruach*, sent from God, also relates to the ‘religious realm’¹⁶ in terms of ‘revelation’,¹⁷ with the prophets being *ruach*’s carrier (Num. 11.25).

Further, Wendt labels this *ruach* as ‘extraordinarily divine’¹⁸ and lists some of its characteristics, including that it *settles* (rather than rests) on certain people (e.g. the seventy elders in Num. 11.25; Bezalel in Exod. 31.3; and Balaam in Num. 24.2). With that said, Wendt discerns two different kinds of characteristics. On the one hand, he holds that *ruach* is perceived as a ‘higher force’¹⁹ that overcomes particular people, independent of their competence or consent (e.g. Balaam in Num. 24.2); yet it ‘nowhere appear[s] as a substance of a supernatural, heavenly kind’.²⁰ On the other hand, Wendt notes that this force is consistently described as a ‘moving spiritual power that reveals itself externally’²¹ rather than as ‘a dormant possession of the

⁴ Wendt, *Die Begriffe Fleisch und Geist*, p. 18.

⁵ Wendt, *Die Begriffe Fleisch und Geist*, p. 19.

⁶ Wendt, *Die Begriffe Fleisch und Geist*, p. 20.

⁷ Wendt, *Die Begriffe Fleisch und Geist*, p. 20.

⁸ Wendt, *Die Begriffe Fleisch und Geist*, p. 21. See also pp. 23, 25.

⁹ Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹⁰ Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹¹ Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹² Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹³ Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹⁴ Wendt, *Die Begriffe Fleisch und Geist*, p. 32.

¹⁵ Wendt, *Die Begriffe Fleisch und Geist*, p. 33.

¹⁶ Wendt, *Die Begriffe Fleisch und Geist*, p. 33.

¹⁷ Wendt, *Die Begriffe Fleisch und Geist*, p. 33.

¹⁸ Wendt, *Die Begriffe Fleisch und Geist*, p. 33. Wendt also describes this *ruach* as ‘transcendental’.

¹⁹ Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

²⁰ Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

²¹ Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

individual'.²² Accordingly, this *ruach* is not to be understood as belonging to the prophet's 'quiet piety'²³ but is given for the person's prophetic activity only.

Wendt further discusses the nature of this *ruach* and views it as a force that enhances the 'physical vitality'²⁴ of a person, which includes prophetic ecstasy and the judge's leadership. Later in time, the understanding of the enhanced vitality receded, and *ruach* was gradually perceived in terms of morality, mood, and character (e.g. in relation to a king or for the end times).

Friedrich Eduard König

Friedrich Eduard König's descriptions on the spirit of God²⁵ are based on a religio-historical discussion about prophetic revelation and its authorization.²⁶ On this basis, König also addresses supernatural matters related to the *ruach* of God.

According to König, the spirit is 'the objective intermediate being between Yahweh and the prophets'²⁷ who – as 'a second divine being'²⁸ – captures the prophet and mediates the word of Yahweh to him. For König, the spirit prepares, directs, and enables (i.e. anoints) a prophet to receive Yahweh's divine word or vision rather than the spirit being the source of revelation.²⁹ The means by which the spirit of God approaches a prophet are various. The spirit draws closer externally and operates inwardly. Working in psychological ways, the spirit illuminates the prophet; it is the 'principle of illumination'³⁰ that bestows insight and judgment. Moreover, the spirit collaborates with prophets either continuously or temporarily, pervading (i.e. filling) them. Further, König maintains that the spirit always has 'a meditative reality'.³¹ Thus, the spirit cannot be labeled as a sheer force but rather as a power that enhances (i.e. corrects) the human viewpoint of a prophet and impacts his intellectual and moral life. According to König, such a notion can also be found in the area of ecstaticism. He classifies ecstasy as 'extraordinary waves

²² Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

²³ Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

²⁴ Wendt, *Die Begriffe Fleisch und Geist*, p. 34.

²⁵ Friedrich Eduard König, *Der Offenbarungsbegriff des Alten Testaments* (Leipzig: J.C. Hinrich'sche Buchhandlung, 1882).

²⁶ According to König, many scholars and people at his time expressed skepticism in regard to the work of the OT prophets and the aspect of revelation. His work thus serves as an apologia, defending supernatural aspects in the history of Israel's prophets; see König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, pp. 2-4.

²⁷ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 109, n. 1.

²⁸ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, pp. 108-109.

²⁹ In regard to Num. 11.25 and 34.9, König argues that the spirit needs to be seen as the motivator but not as the content of the prophecy. Further, Neh. 9.30 and Zech. 7.12 are examples in which Yahweh speaks through his spirit. König depicts the spirit of God in more objective terms, noting that it remains as a mediator; see König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, pp. 141-44.

³⁰ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 112.

³¹ By this term, König means that every force needs to have a 'real means' or carrier, as seen for example in Gen. 1.2, where the force of God is described as 'the breath of God' (König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 126; italics mine).

of the movement of the spirit [of God]³² that greatly enhances the perception of the prophet for an upcoming revelation rather than speaking of it as something transcendental.

König notes additional effects of the spirit of God. He points to general Hebrew thinking that conceives the spirit as an ‘extramundane force’³³ – one which prepared the earth for God’s creative instructions and which is ‘the permanent cause’³⁴ that maintains all creation (e.g. Gen. 1.2). Since all life is dependent on this spirit, König writes that it is the ‘primary source of all life in the world’.³⁵ Besides this, König discerns a different spirit between prophets and officials (i.e. high priests and kings) in terms of intensity and impact. Whereas the prophets were enabled to receive revelations, high priests and kings were not. König applies such a dichotomy to the seventy elders and Joshua in particular (Num. 11.17, 25; Deut. 34.9), who he states were not able to receive revelations.

In his further descriptions, König sees the spirit’s impact in the area of Israel’s art. More precisely, he perceives a collaboration taking place between the spirit and a gifted person. Here, ‘the supernatural factor’³⁶ – that is, the spirit’s movement – works together with the person’s natural giftedness, resulting in the idea of how to craft something (e.g. Exod. 28.3; 31.3-11; 35.30-35).

In addition, König links the influence of the spirit of God to Israel as an entire nation. On the one hand, he sees the spirit of God acting upon Israel in the area of her will and pursuit in life – that is, through divine interventions or punishments. On the other hand, he states that Israel as a people was not equipped with the spirit, as this is reserved for the future (Isa. 32.15).

Hermann Gunkel

Hermann Gunkel’s study presents a biblical theological reflection on the influences of the Holy Spirit.³⁷ In describing both the differences and the commonalities of the spirit of God in the two Testaments, Gunkel carves out some unique effects of the spirit in the OT in light of Jewish thinking.

In regard to the spirit’s essential nature, Gunkel claims that the Hebrews viewed the spirit as wind. For them, the spirit was something like a substance, such as ‘air’,³⁸ which cannot be seen and yet still exists, something ‘bound to a substantial base’.³⁹ In depicting further

³² König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 2, p. 141.

³³ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 174.

³⁴ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 174.

³⁵ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 205.

³⁶ König, *Der Offenbarungsbegriff des Alten Testaments*, vol. 1, p. 208.

³⁷ Hermann Gunkel, *Die Wirkungen des Heiligen Geistes nach der populären Anschauung der Apostolischen Zeit und der Lehre des Apostels Paulus: Eine Biblisch-Theologische Studie* (Göttingen: Vandenhoeck & Ruprecht, 1888).

³⁸ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 48.

³⁹ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 51.

characteristics of the spirit of God, Gunkel compares it with demons. While acknowledging that both are recognized as supernatural forces that cause a specific person to act unexpectedly, Gunkel notes that the two differ in the way they execute their power. Whereas demons harm people, the spirit of God works healing and blessings. Gunkel thus views the spirit of God as ‘the spirit of life’.⁴⁰

Gunkel further claims that the influence of the spirit of God holds some particularities. First, general revelations of the spirit are solely linked to human existence; ‘[t]he spirit acts on and through human beings’⁴¹ but not on or through nature.⁴² Second, Gunkel does not see a direct connection between the spirit’s influence and an Israelite’s religious and moral lifestyle. Its impact rather applies by means of instructions provided by the prophet and the Law.⁴³ Third, while the purposes of the spirit of God might sometimes be identified (e.g. Exod. 31.3; Num. 11.17) and sometimes not (e.g. Judg. 14.6), Gunkel claims that the focus is on the abilities bestowed rather than on the purposes of the spirit.⁴⁴ Similarly, Gunkel links Joseph’s interpretation of dreams (Gen. 41.38) to the spirit but mentions that there are no purposes mentioned ‘in the spirit’s gifts’.⁴⁵

Gunkel provides some further characteristics of the influence of the spirit. He perceives glossolalia in Acts 2 as caused by the spirit and connects the topic to the prophesying elders in Num. 11.25,⁴⁶ underlining the aspect of cause and impact.⁴⁷ Gunkel also notes that in the OT, the mysterious and mighty work of the spirit relates to Israel.⁴⁸ He confirms Wendt’s concept of the spiritual giftedness of individuals: the spirit enhances a person’s natural, existing gift.⁴⁹ Gunkel further states that the spirit is given to people in varying degrees of strength (Num. 11.25; 2 Kgs 2.9).⁵⁰

Gunkel explains two conceptions of the spirit and the spirit’s work. On the one hand, he speaks of the spirit as ‘a resting force’⁵¹ (Gen. 41.38; Num. 11.17; 27.18; Judg. 3.10). Here, the

⁴⁰ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 49.

⁴¹ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 6.

⁴² Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 6, points to the exception found in 2 Kgs 2.14, 15.

⁴³ Gunkel handles Isa. 11.1, 2; 28.8; 32.15; and Ezek. 36.27 as exceptions. Due to a shortage of biblical references and explicit mentions of the spirit, Gunkel does not hold that a person’s godly lifestyle is the result of the work of the spirit; see Gunkel, *Die Wirkungen des Heiligen Geistes*, pp. 9-10.

⁴⁴ See Gunkel, *Die Wirkungen des Heiligen Geistes*, pp. 17-18. On the one hand, Gunkel brings up the analogy between the spirit of God and the natural wind, noting that ‘the goals of the spirit are understandable just as little as the way of the wind in the air’ (p. 17). On the other hand, Gunkel underlines that the presence and the functions of the spirit of God can be recognized just as the wind and its presence can be heard.

⁴⁵ See Gunkel, *Die Wirkungen des Heiligen Geistes*, pp. 18-19.

⁴⁶ See Gunkel, *Die Wirkungen des Heiligen Geistes*, pp. 20-21.

⁴⁷ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 22.

⁴⁸ See Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 37.

⁴⁹ See Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 34.

⁵⁰ See Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 32.

⁵¹ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 32.

spirit took up permanent residency in a person and ‘came forward on special occasions’.⁵² On the other hand, Gunkel detects passages (e.g. Acts 4.8) in which ‘each special work of the spirit [is] the result of a special repeating inspiration’.⁵³ He sees such passages as being more common in the OT.

Friedrich Giesebrecht

Friedrich Giesebrecht’s essay⁵⁴ presents a historical interpretation of prophetic revelation in Israel and on the conviction that God revealed himself beyond visible miracles. Focusing on the prophetic activity in Israel, Giesebrecht spans a bridge from Israel’s earliest time to the post-exilic era. In this context, which is underpinned by the source-critical model, he interposes the various effects as well as the nature of the spirit of God.⁵⁵

Starting with the claim that the term *ruach* stems from the word ‘draft’,⁵⁶ Giesebrecht perceives *ruach* as an ‘active force’⁵⁷ that can be ‘physical or mental, small or large, harmful or useful’.⁵⁸ Relating this notion to God, he finds that the application of *ruach* is twofold. First, it appears in nature – for example, as ‘a heavy gale’⁵⁹ (Exod. 15.8, 10) that needs to be understood anthropomorphically as the ‘breeze of [God’s] mouth’.⁶⁰ Second, *ruach* operates as God’s will, analogous to the *ruach* of humankind that implies a person’s emotions and desires.

In Israel’s oldest writings, Giesebrecht recognizes a link between the spirit of God and certain individuals’ extraordinary accomplishments (e.g. Num. 24.2; Judg. 3.10). He observes that these occasions were often accompanied by ecstasy (1 Sam. 10.6, 10) and a ‘momentary enthusiasm’⁶¹ (Num. 11.17, 25-29) only happening once and including explosive, sudden, and unpredictable elements. For Giesebrecht, Num. 11.17-25 serves to indicate a change regarding the influence of the spirit and ‘unites the features of the quieter, habitual possession of the spirit with the older concept’⁶² of the more explosive impact of the spirit. Moreover, the spirit is God’s means of establishing a relationship to the prophet, which makes him a ‘man of God’.⁶³ This relationship is then further identified by the indwelling of the spirit.⁶⁴

⁵² Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 32.

⁵³ Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 32.

⁵⁴ Friedrich Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten* (Göttingen: Vandenhoeck & Ruprecht, 1897).

⁵⁵ Giesebrecht’s deliberations on the spirit of God are outlined under the heading ‘The Spirit of Yahweh’ (Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, pp. 123-59).

⁵⁶ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 124.

⁵⁷ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 125.

⁵⁸ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 125.

⁵⁹ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 125.

⁶⁰ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 125.

⁶¹ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 131.

⁶² Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 134.

⁶³ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 135.

⁶⁴ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 135.

Addressing the time of the exile, Giesebrecht portrays the spirit as an ‘invigorating power’⁶⁵ rather than a spirit that bestows revelation or prophecy. Moreover, the spirit is displayed as a force that implies an ethical motivation for the people to live according to God’s commandments (Ezek. 36.27; 37.14); the spirit is now ‘the principle of a new moral life’.⁶⁶ In reference to the time after the exile, Giesebrecht alludes to the spirit being given a secondary role, since the high priest and the Law took on the central role in Israel’s religious life.⁶⁷ He notes that what was needed for this time was

a man in whom spirit is, that is, superior energy and wisdom, Num. 27.18, which is even increased through the laying on of hands on the part of Moses, Deut. 34.9, so that [Joshua] – by this means and the ceremonial installation – would receive some of Moses’ authority, Num. 27.20, and thus would receive the people’s respect and obedience, Num. 27.20; Deut. 34.9.⁶⁸

Further, for Giesebrecht, the priestly source presents only those as being filled with the spirit who work on the tabernacle and on the garments of the priests (Exod. 28.3; 31.3-6; 35.31). The giftedness of the craftsmen is merely portrayed as gifts coming from God rather than being linked to possessing the spirit (Exod. 35.10, 25; 36.1, 2, 4, 8).

According to Giesebrecht, it was after the exile that the idea of the spirit as the cosmic power developed.⁶⁹ The spirit became the force that forms and regulates the universe (Gen. 1.2), ‘the bearer of life awakening power’⁷⁰ in general (Genesis 1). This is where biblical poetic thinking captured the view of the close relationship between the *ruach* of God and the *ruach* of humankind, calling the latter ‘a kind of emanation of the spirit of God’,⁷¹ also relating the spirit to all living creatures in a poetic fashion. Finally, as Giesebrecht writes, the spirit became ‘the principle of the divine omnipresence’⁷² (as seen in Ps. 139.7) and ‘the principle of God’s omnicausality’⁷³ (as seen in Isa. 34.16).

In regard to the spirit’s nature, Giesebrecht holds that the spirit is an ‘efficacious something’⁷⁴ that can be perceived by means of its impact, rather than being something material itself. For him, the spirit implies both an impersonal and a personal aspect: The spirit is

⁶⁵ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 144.

⁶⁶ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 145. Giesebrecht maintains that to speak of the ‘holy’ spirit (Isa. 63.11) is to speak of the qualities of God in terms of his dignity and transcendence rather than of ethics itself.

⁶⁷ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 150.

⁶⁸ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 150.

⁶⁹ In regard to creation, Giesebrecht distinguishes between God’s creative spirit and God’s holy or good spirit; he refers to them as ‘twin brothers’ (Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 159).

⁷⁰ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 159.

⁷¹ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 159.

⁷² Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 154.

⁷³ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 154.

⁷⁴ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 128.

presented as ‘partible ... is poured out on people, [and] rests on people’.⁷⁵ At the same time, when operative in people, ‘the spirit speaks through people’.⁷⁶

Charles A. Briggs

Charles A. Briggs’s concise literary study of *ruach*⁷⁷ provides a general overview of the various ways *ruach* is employed in the OT, without any focus on its origin. He allocates Scriptures to nine different areas and presents textual examples that underpin his view.⁷⁸ Besides the focus on a literary investigation of *ruach*, his treatise is also informed by the historical-critical method, revealing a chronological order through which *ruach* undergoes changes in its content and meaning. In regard to the utilization of *ruach* as the spirit of God in the Torah in particular, Briggs identifies five areas of impact.

First, Briggs begins by relating *ruach* to the condition of ecstasism, understanding the spirit ‘as inspiring the ecstatic state of prophecy’ (Num. 11.17, 25; J).⁷⁹ Second, Briggs explains that later in time the term was applied beyond prophetic ecstasism, to prophets also speaking instructive and warning messages (Num. 24.2).⁸⁰ Third, he observes that *ruach* was dispensed to others, effective and apparent in the gifted artisans (Exod. 31.8; 35.31; P).⁸¹ Fourth, he finds *ruach* linked to the depiction of ‘the energy of life [that] hovered over the primitive abyss with creative energy’ (Gen. 1.2; P).⁸² And fifth, Briggs relates about the spirit being described as ‘the theophanic angel’⁸³ that guided Israel through the wilderness (Isa. 63.9-11, 14). Moreover, the spirit is ascribed a guiding function, namely that of ‘the pillar of cloud and fire’.⁸⁴ Briggs suggests that here, *ruach* is experienced as being present among Israel; he also points out that after the exile, *ruach* was ultimately identified ‘with the divine Presence, and as such omnipresent’,⁸⁵ as indicated in Ps. 139.7-8.

⁷⁵ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 128.

⁷⁶ Giesebrecht, *Die Berufsbegabung der Alttestamentlichen Propheten*, p. 129.

⁷⁷ Charles A. Briggs, ‘The Use of Ruah in the Old Testament’, *JBL* 19.2 (1900), pp. 132-45.

⁷⁸ See Briggs, ‘The Use of Ruah in the Old Testament’, pp. 132-45.

⁷⁹ Briggs, ‘The Use of Ruah in the Old Testament’, p. 140.

⁸⁰ Briggs indicates that the example of Balaam (Num. 24.2) might serve as a transitional text; see Briggs, ‘The Use of Ruah in the Old Testament’, pp. 141-42.

⁸¹ Briggs speaks of this development of *ruach* as ‘a late conception’ (Briggs, ‘The Use of Ruah in the Old Testament’, p. 143).

⁸² Briggs, ‘The Use of Ruah in the Old Testament’, p. 143.

⁸³ Briggs, ‘The Use of Ruah in the Old Testament’, p. 144.

⁸⁴ Briggs, ‘The Use of Ruah in the Old Testament’, p. 144.

⁸⁵ Briggs, ‘The Use of Ruah in the Old Testament’, p. 145.

Justus Köberle

In 1901, Justus Köberle brought forward a discussion that describes the historical and empirical formation and perception of ‘psychological phenomena’⁸⁶ by people in ancient times, including the people of Israel.⁸⁷ Köberle’s remarks on such manifestations also concentrate on the term *ruach* and were further enhanced in 1902 with his focus on the location and human perception of *ruach* in the OT in particular. He proposes that in the course of Israel’s history, the term *ruach* underwent a religious change and was to a great degree influenced by Israel’s faith in Yahweh.

Köberle mentions that *ruach* was originally seen as a moving element of nature, that is, ‘wind’ (e.g. Gen. 3.8; 8.1).⁸⁸ Based on this notion, he considers that the *ruach* of God in Exod. 15.8 merely expresses a ‘poetic-incarnated view of a natural phenomenon’.⁸⁹ Also, the instance of the *ruach* (i.e. the spirit) coming ‘upon’ a person needs to be seen as a figure of speech with the focus more on the cause of such a phenomenon rather than on *ruach* being something material. Following this idea, Köberle concludes that in Num. 5.14, 30, the biblical author is more interested in highlighting the *work* of the spirit rather than its image. However, Köberle recognizes a further developed concept of the spirit in Num. 11.17, 25, as the texts seek to capture a more substantial view of *ruach* and yet do not exhibit actual material features. Moreover, for Köberle, Gen. 2.7 speaks of ‘the divine breath that results in life’,⁹⁰ which is now ‘the actual breath of God’.⁹¹

Köberle discerns a development in the various different influences, manifestations, and changes in the way *ruach* was perceived as the divine spirit. He states that *ruach* first conveyed prophecy and ecstasy (Num. 11.25; 24.2) – sudden and temporary manifestations particularly linked to the human body and viewed as ‘the extraordinary’.⁹² Later, the descriptions on the acts of *ruach* became calmer and were also connected to non-physical areas of human life (Gen. 41.38). At this stage, *ruach* was denoted as ‘a special dimension’⁹³ added to the human *ruach*. Then, in Ezekiel’s time, *ruach* was identified as an inner force that would work ‘perfect obedience’⁹⁴ in people. The final shift, according to Köberle, is then realized in the messianic time. Gradually, *ruach* was also seen as ‘the general spirit of life’ (Gen. 6.3),⁹⁵ operating in nature

⁸⁶ Justus Köberle, *Natur und Geist nach der Auffassung des Alten Testaments: Eine Untersuchung zur Historischen Psychologie* (München: C.H. Beck’sche Verlagsbuchhandlung, 1901), p. III.

⁸⁷ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*; Justus Köberle, ‘Gottesgeist und Menscheng Geist im Alten Testament’, NKZ 13 (1902), pp. 321-47, 403-27.

⁸⁸ Köberle, ‘Gottesgeist und Menscheng Geist im Alten Testament’, p. 333.

⁸⁹ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 183.

⁹⁰ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 187.

⁹¹ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 187.

⁹² Köberle, ‘Gottesgeist und Menscheng Geist im Alten Testament’, p. 324.

⁹³ Köberle, ‘Gottesgeist und Menscheng Geist im Alten Testament’, p. 336. In Köberle’s references to the *ruach* of human beings and the *ruach* of God, the demarcations between the two are not always clear.

⁹⁴ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 283.

⁹⁵ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 283.

and viewed as the power that forms it; in this sense, the spirit has become the ‘principle of creation’ (Gen. 1.2).⁹⁶

Köberle explains that there are no instances of a personalization of the spirit in the OT. With the exception of 1 Kgs 22.19, he points out that *ruach* has always been described as ‘an impersonal force’⁹⁷ and ‘a substantial power emanating from God’.⁹⁸

William Ross Schoemaker

William Ross Schoemaker’s work,⁹⁹ a ‘lexicographical study’,¹⁰⁰ discusses the development of the term *ruach* in the OT in four chronological and consecutive phases: first, in the oldest writings (900–700 BCE);¹⁰¹ second, in the time period of the Deuteronomic renewal (700–550 BCE);¹⁰² third, in the era of the exile and early Persian time (550–400 BCE);¹⁰³ and fourth, in the time of the late Persian and Greek era (400–0 BCE).¹⁰⁴

Schoemaker begins by proposing that in the earliest history of Israel, the spirit of God, in essence, was linked to both the non-prophetic and the prophetic areas. Outside the prophetic realm, *ruach* was the means to empower and encourage individuals for a special work (e.g. Gideon). Schoemaker asserts that, within the prophetic realm, *ruach* was predominantly viewed as the medium that caused the prophet to become ecstatic – a condition in which a message was received and through which it was delivered (e.g. Balaam; Num. 24.2).¹⁰⁵

Schoemaker points out that the term ‘spirit of God’ is not utilized in the main writings of the Deuteronomic period but only appears in fragments of texts allocated to this period. He finds the cause for its absence to be in people’s hostility toward ecstatic manifestations and in their emphasis on ethical aspects. However, Schoemaker believes that those texts that mention the spirit of God still point to the non-prophetic impact of the spirit as seen in the previous era (e.g. Judg. 3.10; 11.29) as well as its influence that awakens certain people, such as the prophets (e.g. Num. 11.17-29).

⁹⁶ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 284.

⁹⁷ Köberle, ‘Gottesgeist und Menschengest im Alten Testament’, p. 324.

⁹⁸ Köberle, *Natur und Geist nach der Auffassung des Alten Testaments*, p. 272.

⁹⁹ William Ross Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament* (Menominee, MI: The University of Chicago, 1904).

¹⁰⁰ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 13.

¹⁰¹ See Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, pp. 13-18.

¹⁰² See Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, pp. 20-23.

¹⁰³ See Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, pp. 23-30.

¹⁰⁴ See Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, pp. 30-35.

¹⁰⁵ Schoemaker underlines that causing ecstatic conditions was the ‘primary function of the spirit of God’ since God himself was able to speak directly to people (Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 16).

Regarding the time span from the Babylonian exile until early Persia, Schoemaker observes that *ruach* was generally associated with human traits like ‘breath’¹⁰⁶ and ‘life’¹⁰⁷ (e.g. Num. 16.22; 27.16). Its usage as the spirit of God, however, experienced a revision and a deliverance from the former reservations.¹⁰⁸ Moreover, the spirit of God was now ascribed an ethical component, as seen in the book of Ezekiel, in which the spirit is presented as ‘the energizing, directing, and transporting power of God’¹⁰⁹ (e.g. Ezek. 2.2). For Schoemaker, however, the priestly source reveals the spirit as a force that bestows ‘technical skills and knowledge’ (Exod. 28.3; 31.3; 35.31).¹¹⁰ Reflecting on Israel’s time in the desert, it also depicts the spirit as the mediator of God’s presence and as his guiding, protecting, and instructing agent for the people of Israel (Neh. 9.20). Moreover, *ruach* is now called ‘the spirit of holiness’¹¹¹ (e.g. Ps. 51.13) that cannot tolerate Israel’s sins and rebellion. For this time period, Schoemaker adds that *ruach* is the means through which God’s omnipresent, immanent, and transcendent features are mirrored. In this regard, the term ties the spirit and the spirit’s works to the beginning (Gen. 1.2).¹¹²

Along with his remarks on the impact of the spirit of God in the different time periods, Schoemaker asserts that throughout the OT there are no references that would legitimate the view of *ruach* as a divine personal being. Rather, the spirit of God is always described as an objective force or an impact that is in God’s service.¹¹³

Irving Francis Wood

Irving Francis Wood’s writing represents a religio-historical investigation into the development of the concept of the spirit of God.¹¹⁴ Distinguishing between four different time periods in Hebrew history, Wood explores the various instances of the spirit in each of these eras in regard to how the spirit was experienced and perceived by the people of Israel.¹¹⁵

¹⁰⁶ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 23.

¹⁰⁷ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 23.

¹⁰⁸ Schoemaker points out that the term ‘spirit of God’ is still mostly found in prophetic writings rather than the priestly source. The link between the spirit and ecstatic conditions is hardly found anymore; see Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 25.

¹⁰⁹ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 25.

¹¹⁰ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 26.

¹¹¹ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 27.

¹¹² Schoemaker writes that the influences of the spirit ceased in the late Persian and early Greek eras; the spirit became secondary. The task of guiding the people of Israel was allocated to the written law, and affairs of life were managed by means of ‘human understanding’ (Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, p. 32).

¹¹³ Schoemaker, *The Use of ‘Ruab’ in the Old Testament and of ‘Pneuma’ in the New Testament*, pp. 18, 21, 28.

¹¹⁴ Irving Francis Wood, *The Spirit of God in Biblical Literature: A Study in the History of Religion* (New York: A.C. Armstrong & Son, 1904).

¹¹⁵ Wood, *The Spirit of God in Biblical Literature*, Chapter 1, ‘The Writings before the Exile’ (pp. 3-25); Chapter 3, ‘The Canonical Writings after the Exile’ (pp. 38-59); Chapter 4, ‘The Palestinian-Jewish Writings’ (pp. 60-85); and Chapter 5, ‘The Alexandrian-Jewish Writings’ (pp. 86-113).

Wood begins with the ‘pre-exilic prophetic and historical writings’¹¹⁶ and treats them together in light of their prophetic nature. Here, Wood perceives a twofold application of the spirit of God. On the one hand, the spirit was related to ‘individual mental life’¹¹⁷ and endowed people with a spiritual gift, such as (1) the gift of prophecy (Num. 24.2), (2) the enablement to rule and to interpret dreams (Num. 11.17; Gen. 41.38), or (3) the bestowal of physical strength (e.g. Judg. 13.25).¹¹⁸ On the other hand, Wood finds the spirit as being active ‘in the physical world, ... for the sake of man’,¹¹⁹ as found, for example, in Gen. 6.3 or 1 Kgs 18.12. Wood points out here that (1) ‘[t]he Spirit is used of God acting ... always dynamic[ally]’,¹²⁰ that (2) this acting refers ‘directly or indirectly ... to man’,¹²¹ which for Wood is ‘the predominant usage ... the exclusive usage’;¹²² and that (3) ‘[t]he dominant idea of the Spirit ... is the charismatic’.¹²³

According to Wood, all of these phenomena are of extraordinary nature and – while occurring by means of the human psyche or body of individuals – were solely linked to the community of Israel.¹²⁴ He goes on to note that in any case ‘the Spirit was conceived as supplementing ordinary human powers, so that they might meet extraordinary demands’¹²⁵ and that ‘the working of the Spirit always had a religious value for the early Hebrews’.¹²⁶

In his discussion about the concept of *ruach*, Wood links its origin back to the prophetic movement, as the prophets served as the communicators and mediators of God’s word (*Sitz im Leben*). However, he believes that early Hebrew history contained polytheistic aspects, as Gen. 6.1-6 might reveal, which later vanished as Yahwism developed (Exod. 15.11). From an etymological point of view, Wood writes that ‘[t]he Spirit, used for the active power of God, is the breath of God’¹²⁷ and notes that the term ‘spirit’ is ‘descriptive of the divine life’.¹²⁸

¹¹⁶ Wood, *The Spirit of God in Biblical Literature*, p. 5.

¹¹⁷ Wood, *The Spirit of God in Biblical Literature*, p. 5.

¹¹⁸ Wood, *The Spirit of God in Biblical Literature*, pp. 5-6.

¹¹⁹ Wood, *The Spirit of God in Biblical Literature*, p. 7.

¹²⁰ Wood, *The Spirit of God in Biblical Literature*, p. 7.

¹²¹ Wood, *The Spirit of God in Biblical Literature*, p. 7.

¹²² Wood, *The Spirit of God in Biblical Literature*, p. 7.

¹²³ Wood, *The Spirit of God in Biblical Literature*, p. 7.

¹²⁴ Wood, *The Spirit of God in Biblical Literature*, pp. 8-9.

¹²⁵ Wood, *The Spirit of God in Biblical Literature*, pp. 15-16. Wood distinguishes between ‘the Spirit giving superhuman powers’ and ‘aiding and augmenting human powers’ but sees no issue in this ‘discrepancy’. He resolves the issue by noting, ‘The conception of the action of the Spirit remains the same. The Spirit is regarded as the cause of the extraordinary and unusual in mental life.’ Wood concludes that ‘the Spirit is in this period always conceived as an external power acting supernaturally upon the person’ (p. 16).

¹²⁶ Wood, *The Spirit of God in Biblical Literature*, p. 20.

¹²⁷ Wood, *The Spirit of God in Biblical Literature*, p. 32. Wood further comments, ‘The divine psychology of the term, if we may use such a phrase, rests, as all scholars see, upon its human psychology. The breath was the manifestation of the active life.’

¹²⁸ Wood, *The Spirit of God in Biblical Literature*, p. 33. Regarding ‘the cause of prophecy and of other like inexplicable phenomena’ to which Wood links the spirit, Wood writes, ‘At all times these experiences had, even to the subjects of them, a certain fearsome quality. They were inexplicable and uncanny, but very intense, very real. Their explanation could only be in a connection with God as intense and real as was the experience. The term which denoted active divine energy, vital but invisible, was peculiarly appropriate for the explanation of these phenomena. The most immaterial term that the language possessed was the most fitting for such mysterious movings of divinity’ (p. 34).

Wood explains that the time of the exile served as a means for Israel to re-evaluate her past in terms of ‘reflective moral criticism’¹²⁹ and to interpret older texts in a new light, particularly those addressing prophecy, worship, and morality. As a result, the time after the exile reveals a broader usage of the term ‘spirit of God’, particularly in the area of personal life¹³⁰ and in a cosmological way.¹³¹ Rather than underlining the leading figure of Moses as the prophet through whom God speaks, the priestly source now focuses on the spirit through which God exercises care and guidance for Israel (Neh. 9.20). Further, the craftsmen in charge of worship elements now needed to be seen in light of the spirit and the spirit’s acts (Exod. 28.3; 31.3; 35.31). The same applies to the gift of governing (Num. 27.18). For Wood, however, the strongest emphasis was put on personal morality (e.g. in Ezekiel; Ps. 51.11, 12) – in contrast to the ‘emotional-religious and the ceremonial-religious’¹³² approach of the past. Besides such a new understanding of the immanent and usually ongoing work of the spirit ‘in’ and ‘upon’ human beings, Wood finally points to the universal dimension ascribed to the spirit, recognized as God’s acting and transcending power ‘upon’ creation (Genesis 1; 1.2).¹³³

Paul Volz

As the first known monograph on the subject of *ruach*, Paul Volz’s writing focuses on the historical development of the various perceptions of *ruach* within the time frame of the OT and subsequent Judaism rather than on its different influences or its *Wirkungsgeschichte*.¹³⁴ In general, Volz assumes that throughout history, *ruach* passed through five consecutive phases or levels of perception: *ruach* as (1) ‘a demon’,¹³⁵ (2) a ‘spiritual being’,¹³⁶ (3) an ‘element’,¹³⁷ (4) ‘the power of Yahweh’,¹³⁸ and (5) a ‘hypostasis’.¹³⁹ With the term’s emphasis on and relationship to wondrous aspects, Volz believes that it stems from the time of antiquity. Only later was *ruach* linked to

¹²⁹ Wood, *The Spirit of God in Biblical Literature*, p. 45.

¹³⁰ Wood, *The Spirit of God in Biblical Literature*, pp. 48-51.

¹³¹ Wood, *The Spirit of God in Biblical Literature*, pp. 52-53.

¹³² Wood, *The Spirit of God in Biblical Literature*, p. 48.

¹³³ Wood summarizes the chapter about the canonical writings by mentioning how the concept of the spirit had changed. While it was first linked to emotional experiences, it was then literarily applied to humankind and to God’s operations in the world, before finally no experience was ascribed to the spirit at all; see Wood, *The Spirit of God in Biblical Literature*, p. 265.

¹³⁴ Paul Volz, *Der Geist Gottes und die verwandten Erscheinungen im Alten Testament und im anschließenden Judentum* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1910), p. V. Volz sees his study as a supplement to the descriptions of the *Wirkungsgeschichte* of *ruach* that already existed, e.g. that of Gunkel; see p. V.

¹³⁵ Volz, *Der Geist Gottes*, p. 2. For Volz’s discourse on *ruach* as a demon, see pp. 2-6.

¹³⁶ Volz, *Der Geist Gottes*, p. 6. For Volz’s observations on *ruach* as a spiritual being, see pp. 6-23.

¹³⁷ Volz, *Der Geist Gottes*, p. 23. For Volz’s detailed view on *ruach* as an element, see pp. 23-53.

¹³⁸ Volz, *Der Geist Gottes*, p. 62. For Volz’s lengthy discussion on *ruach* as the power of Yahweh, see pp. 62-77.

¹³⁹ Volz, *Der Geist Gottes*, p. 145. For further reading on the development of *ruach* as a hypostasis, see pp. 145-94.

Yahweh and implemented into Israel's history and monotheistic faith, being first perceived as an element.¹⁴⁰

In regard to the perception of *ruach* as a demon,¹⁴¹ Volz finds its impact in Saul (e.g. 1 Sam. 16.14) and Abimelech (Judg. 9.23). Further, it is perceived as the spirit of jealousy (Num. 5.14) and as a 'satanic power'.¹⁴² Volz points out that this demon is not related to God¹⁴³ but is evil in nature, destructive, and abusive toward human beings.

In viewing *ruach* as a spiritual being, Volz sees the passage concerning Samson (Judg. 13.25) as a transitional testimony. *Ruach* in this stage, then, goes into persons and its impacts are ascribed to ecstasy (e.g. 1 Sam. 10.5), glossolalia (e.g. 2 Kgs 9.11), patriotism (e.g. Judg. 6.34), inspiration/prophecy (1 Kgs 22.24), and poetic activity (e.g. Num. 24.5).¹⁴⁴

In the third stage, Volz views *ruach* as an element and (fluid) substance that takes permanent residency in people and exhibits a possessive nature. Those persons filled with this *ruach* are constantly in contact with supernatural spheres. *Ruach* now serves as the substance and power that is placed in prophets (e.g. Moses; Num. 11.16, 25), enabling them to lead Israel. Dedicated and uncompromising in their union with Yahweh, the prophets were passionate (Num. 25.11) and empowered to work miracles (1 Kgs 17.21). Further, they were given wisdom and discernment (Numbers 11; Gen. 41.38) and were conceived as those who represented God and carried out his word (e.g. Num. 27.20; Deut. 34.9). Perceived as powerful people of Yahweh, prophets were esteemed (e.g. Exod. 34.30; Num. 12.10). On a further note, Volz writes that *ruach* was viewed as 'the supernatural element which enables the human being to stand before the divine majesty [and] to receive audition and vision'¹⁴⁵ (e.g. in Ezekiel). Furthermore, it suffused the whole world and was recognized as the ultimate reason for life (Gen. 1.2).

According to Volz, it was at this point when *ruach* was affiliated with Israel's monotheistic worldview and, as a result, generally seen as Yahweh's power. In Volz's view, the term *ruach* was much older than Israel itself and predominantly reflected ecstatic and external, wondrous and phenomenal characteristics.¹⁴⁶ Yahweh's prophets, however, originally did not speak of the *ruach* of Yahweh due to the ancient understanding of *ruach* – a term people also

¹⁴⁰ In his introduction, Volz stresses that the strong affinity between Yahweh and *ruach* that is commonly displayed in the OT did not exist. Further, he admits that 'the borders of the individual perceptions of *ruach* are difficult to determine' (Volz, *Der Geist Gottes*, p. 1).

¹⁴¹ Which for Volz is not a spirit; see Volz, *Der Geist Gottes*, p. 2 n. 1.

¹⁴² Volz, *Der Geist Gottes*, p. 3. Volz here speaks of 'this alluring *ruach*' and relates it to the snake in Gen. 3.1. For him, the snake was likewise originally conceived as a 'demon' (p. 3 n. 1).

¹⁴³ Volz writes that, for Israel, a relationship between God and *ruach* as a demon never existed outside the literary realm, which was later dissolved; see Volz, *Der Geist Gottes*, p. 6.

¹⁴⁴ Volz underlines that in the case of prophecy and inspiration, the words are divinely given and are not the result of a deity that lives in the prophet. Volz claims that 'the counterpart of inspired speech is inspired writing' (Volz, *Der Geist Gottes*, p. 17).

¹⁴⁵ Volz, *Der Geist Gottes*, p. 45.

¹⁴⁶ See Volz, *Der Geist Gottes*, p. 62.

associated with alien and demonic influences. Volz believes that in a first step against such a notion, the prophets of Yahweh spoke of *the hand of Yahweh* to express their ‘involvement in Yahweh, [and] the bondage to Yahweh’.¹⁴⁷ In addition, they showed their relatedness to Yahweh by strongly emphasizing values like morality and prayer – that is, focusing on internalized aspects. However, Volz holds that in a second step (this time positive), Yahweh’s prophets merged the idea of the demonic nature of *ruach* as well as the image of a spiritual being of *ruach* with Yahweh himself. Volz claims that by ‘loosely’¹⁴⁸ allocating these two ideas to Yahweh, the wondrous impacts *caused* by *ruach* are now combined with the *purposive* aspects in regard to Israel. In other words, Yahweh now works on Israel through *ruach* for his goals.

In this light, Volz asserts that Gen. 6.3 speaks of *ruach* as an element of Yahweh, indicating the ‘supernatural character of [Yahweh’s] *ruach*’.¹⁴⁹ Besides this, *ruach* is now dependent on Yahweh and – as a fluid – is poured out on the people of Israel for restoration (e.g. Ezekiel 37; 39.29). According to Volz, the results of this new link between *ruach* and Yahweh are particularly seen in the books of Isaiah and Ezekiel. Isaiah indicates that *ruach* belongs to Yahweh and progressively reflects Yahweh’s features (e.g. immortality and morality; Isa. 30.1). Ezekiel emphasizes *ruach* in terms of quality, identifying it as Yahweh’s ‘power of life’¹⁵⁰ and ‘the power of morality’¹⁵¹ and applying the term to human life, now identifying *ruach* as the reason for living a moral life. For Volz, therefore, *ruach* now generally indicates ‘the *ruach*-power of Yahweh’.¹⁵²

Volz notes that in the post-exilic era, the perception about *ruach* finally changed into a hypostasis, that is, ‘the outwardly projected abstraction of the inner being of God’.¹⁵³ It is at this point that Volz mentions the different influences of *ruach* that start out with the beginning of Israel’s history and whose various impacts apply to the community and the individual Israelite.¹⁵⁴ Whereas the prophets (e.g. Moses) and the Law were being viewed as tools of Yahweh’s shaping of Israel, prophecy was perceived as ‘the particular epiphany of *ruach*’.¹⁵⁵ Moreover, *ruach* was given the role of being Yahweh’s ‘ethical organ’¹⁵⁶ that can be grieved. In light of this, *ruach* – on the one hand – was ascribed a more passive part, being commissioned by Yahweh and yet instructing the people of God (e.g. Neh. 9.20). On the other hand, the influence of *ruach* was

¹⁴⁷ Volz, *Der Geist Gottes*, p. 68.

¹⁴⁸ Volz, *Der Geist Gottes*, p. 69.

¹⁴⁹ Volz, *Der Geist Gottes*, p. 70.

¹⁵⁰ Volz, *Der Geist Gottes*, p. 77.

¹⁵¹ Volz, *Der Geist Gottes*, p. 77.

¹⁵² Volz, *Der Geist Gottes*, p. 77.

¹⁵³ Volz, *Der Geist Gottes*, p. 169. Volz notes that Jewish thinking basically viewed the spirit of God as a hypostasis; this began as a theological concept before becoming an issue for laypeople. See Volz, *Der Geist Gottes*, pp. 146–47.

¹⁵⁴ For Volz, the influence of *ruach* among the people of Israel begins either with the formation of Israel or with the giving of the law at Mount Sinai; see Volz, *Der Geist Gottes*, p. 148.

¹⁵⁵ Volz, *Der Geist Gottes*, p. 149.

¹⁵⁶ Volz, *Der Geist Gottes*, p. 149.

assigned an active role, as it impacted the individual person. It was understood as ‘the teacher’¹⁵⁷ (e.g. Ps. 143.10) who enables and guides the individual person to do well. For Volz, there were ultimately no differences left between the influences of Yahweh and those of *ruach*, as ‘*ruach* Yahweh is the hypostatized inner being of Yahweh’.¹⁵⁸

Johannes Hehn

In 1925, Johannes Hehn authored a religio-historical article that highlights the importance of ‘spirit’ and ‘life’ in the various religious contexts of the ancient Near East.¹⁵⁹ He notes the complexity of this idea in the OT and explains it by tying it together with the ancient Near Eastern notion of *ruach*.¹⁶⁰ However, while claiming that the idea of *ruach* reaches far back to ancient Near Eastern times, expressing ‘wind’¹⁶¹ in terms of an ‘invisible motoric power’¹⁶² and implying the aspect of general life as a breeze that came from the gods, Hehn points out the unique understanding of the idea in the context of Hebrew culture.

For Hehn, Scripture reveals the general view that all human life refers solely back to Yahweh (Gen. 2.7). Hehn sees Gen. 1.2 and 1.3 as representing the general view for the ancient Near East. In particular, Hehn believes that Gen. 1.2 correlates to Gen. 1.3, where God’s ‘breath, spirit, and wind’¹⁶³ become active when God speaks, which then results in life. In this regard, *ruach* (Gen. 1.2) is not the incubating *ruach* of God but appears to be God’s word.

According to Hehn, it is the concept of the word ‘through which the breath of the mouth receives content’¹⁶⁴ that actually leads over to ‘the idea of *ruach* as such’.¹⁶⁵ *Ruach*, in this sense, is ‘immaterial content’¹⁶⁶ that leads to the notion of ‘a motoric principle and carrier of the idea’.¹⁶⁷ Here, Hehn explains, the Hebrew concept proves itself as unique, as the OT exhibits transcendent, invisible, and ethical features related to God and his *ruach*, as also experienced by Yahweh’s prophets in terms of the diversity and different intensities of *ruach* in their ministry.

¹⁵⁷ Volz, *Der Geist Gottes*, p. 155.

¹⁵⁸ Volz, *Der Geist Gottes*, p. 156.

¹⁵⁹ Johannes Hehn, ‘Zum Problem des Geistes im Alten Orient und im Alten Testament’, *ZAW* 43.1 (1925), pp. 210-25.

¹⁶⁰ Hehn, ‘Zum Problem des Geistes’, p. 224, believes that this concept is the ‘mother soil’ for the OT view.

¹⁶¹ Hehn, ‘Zum Problem des Geistes’, p. 212.

¹⁶² Hehn, ‘Zum Problem des Geistes’, pp. 212-13.

¹⁶³ Hehn, ‘Zum Problem des Geistes’, p. 220.

¹⁶⁴ Hehn, ‘Zum Problem des Geistes’, p. 220.

¹⁶⁵ Hehn, ‘Zum Problem des Geistes’, p. 220.

¹⁶⁶ Hehn, ‘Zum Problem des Geistes’, p. 220.

¹⁶⁷ Hehn, ‘Zum Problem des Geistes’, p. 220. In general, Hehn does not perceive *ruach* as a personal being. In light of 1 Kgs 22.21-23 in particular, he notes that *ruach* was personified with a focus on ‘dramatic design’ (p. 222).

Walther Eichrodt

Walther Eichrodt's considerations on *ruach* are of a theological nature and are embedded in Israel's history, faith, and worldview.¹⁶⁸ He distinguishes between the *ruach* of God and the *ruach* of humankind¹⁶⁹ but at the same time points out that both generally address 'an inner personal being'.¹⁷⁰ Eichrodt relates the *ruach* of humankind to the area of human psychology and views it as an 'organ of the intellectual life'¹⁷¹ and as 'the center of thoughts, decisions, and moods'.¹⁷² It is an indwelling 'energy of life' in humankind.¹⁷³

Eichrodt believes that the *ruach* of God plays an essential, central function to life in general and also to the world. He ascribes to the *ruach* four basic functions, namely those of being (1) 'the principle of life',¹⁷⁴ (2) 'the medium of salvation history',¹⁷⁵ (3) 'the power of completion in the new eon',¹⁷⁶ and (4) 'the life force of Israel'.¹⁷⁷

For Eichrodt, all life emanates from God and his breath, which is his *ruach*, that is, the divine breath that implies his will and his purposes (Isa. 11.4; Ps. 33.6).¹⁷⁸ This *ruach* was present in the beginning (Gen. 1.2),¹⁷⁹ and it alone bestows and withdraws life (Gen. 2.7; 7.22; 6.17; 7.15, 22).¹⁸⁰ According to Eichrodt, the salvific work of the spirit of God is experienced in the history of the people of Israel with the goal of creating a holy people.¹⁸¹ The miraculous influence of God's *ruach* was recognized in the heroic acts of the judges (e.g. Judg. 6.34) as well as in the prophetic realm (Balaam, as he was able to see; Num. 24.3, 15) and the gift of interpreting dreams (Joseph in Gen. 41.38). Eichrodt observes that such acts of the spirit of God appeared in predominantly spontaneous and external ways (e.g. in ecstasy), still common among prophets even though the spirit's influence was also gradually recognized as a constant endowment on

¹⁶⁸ Walther Eichrodt, *Theologie des Alten Testaments* (Leipzig: Hinrichs, 1935), vol. 2.

¹⁶⁹ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 19 n. 10; p. 65.

¹⁷⁰ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 67.

¹⁷¹ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 19 n. 10; p. 66.

¹⁷² Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 19 n. 10.

¹⁷³ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 65.

¹⁷⁴ Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 19-21.

¹⁷⁵ Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 21-25.

¹⁷⁶ Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 25-27.

¹⁷⁷ Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 27-31.

¹⁷⁸ Eichrodt mentions that the *ruach* of God 'receives its conscious content, its strongest being and impact in the command of the personified will of the creator' (Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 20).

¹⁷⁹ In regard to Gen. 1.2, Eichrodt describes the task of the *ruach* of God as changing 'the dark and lifeless chaos into the scene of creative life' (Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 19).

¹⁸⁰ Eichrodt here mentions that this concept of *ruach* reflects a unique Hebrew view. He further emphasizes that Hebrew thinking excluded polytheistic and pantheistic notions of other religions, as also expressed in Gen. 6.1-4. See Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 20.

¹⁸¹ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 21.

political leaders (e.g. Num. 11.17, 25).¹⁸² Eichrodt underlines that the impact of the spirit of God always encouraged people to do the will of God willingly.¹⁸³

Eichrodt notes that in the context of God's judgment by means of the exile, the notion of God's *ruach* experienced a new perception.¹⁸⁴ The former extraordinary, miraculous, and external influences of the spirit were now interpreted as working on a permanent, internal, and relational basis for the future. The *ruach* itself was more closely linked to God's being and became the ethical power in charge of renewing the hearts of the people of Israel and empowering them to live out God's word.

Eichrodt explains that God's *ruach* is being hypostatized and seen as 'an own entity'¹⁸⁵ that 'exists only as one form of God's revelation'.¹⁸⁶ In addition, *ruach* becomes a 'personal subject'¹⁸⁷ and is labeled as 'holy Spirit'¹⁸⁸ and is perceived as the presence of God among the people of Israel, its guide by means of the prophets (e.g. Neh. 9.30; Hag. 2.4). Eichrodt remarks that God's spirit was seen as the symbol and pledge of God's eternal covenant with Israel. Based on this new awareness, God's people devoted all of their lives to the *ruach*, which also included the area of political leadership (Deut. 34.9) and art (Exod. 28.3; 31.2; 35.31).¹⁸⁹

Finally, Eichrodt highlights the correlation between God's *ruach* and God's word particularly in the post-exilic time. Through the *ruach*, working as a 'power',¹⁹⁰ the word from the past was revived and interpreted for the present. In this sense, God's *ruach* was seen as the instructor (e.g. Neh. 9.20, 30).¹⁹¹

Paul van Imschoot

Paul van Imschoot's various studies on God's spirit¹⁹² revolve around a biblical-theological approach and the way *ruach* was perceived in the OT in terms of its influences. His discussion is based on pre-exilic and post-exilic texts and deals with the *ruach* of Yahweh related to its

¹⁸² For Eichrodt, the passage in Numbers is seen as a transitional text. Whereas the *ruach* was commonly linked to political leaders and their office, the later priestly view implies that the *ruach* was also conveyed with the transfer of that office (e.g. Deut. 34.9); see Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 23 n. 7.

¹⁸³ In regard to Num. 5.14, Eichrodt notes that this *ruach* is an 'evil spiritual power' that is subordinate to 'the judging God' rather than being 'a separate and unpredictable demon' (Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 24).

¹⁸⁴ For Eichrodt, this new notion of the *ruach* of God is particularly illustrated in the books of the prophets Isaiah and Ezekiel; see Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 25-26.

¹⁸⁵ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 27.

¹⁸⁶ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 27.

¹⁸⁷ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 27.

¹⁸⁸ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 27.

¹⁸⁹ Eichrodt, *Theologie des Alten Testaments*, vol. 2, pp. 28-29.

¹⁹⁰ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 29.

¹⁹¹ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 29.

¹⁹² Paul van Imschoot, 'L'Action de l'Esprit de Jahvé dans l'Ancien Testament', *RSPT* 23 (1934), pp. 553-87; 'L'Esprit de Jahvé, Source de Vie dans l'Ancien Testament', *RB* 44.4 (1935), pp. 481-501; 'Sagesse et Esprit dans l'Ancien Testament', *RB* 47.1 (1938), pp. 23-49; 'L'Esprit de Jahvé, Principe de Vie Morale dans l'Ancien Testament', *ETL* 16 (1939), pp. 457-67; and *Théologie de l'Ancien Testament, vol. 1: Dieu* (BT; Tournai: Desclée, 1954).

actions¹⁹³ and the aspects of life¹⁹⁴ and wisdom.¹⁹⁵ In addition, he addresses the relationship between the spirit and morality.¹⁹⁶

Van Imschoot points out that in the pre-exilic literature, the actions of *ruach* are twofold. On the one hand, *ruach* represents temporary ‘extraordinary phenomena’;¹⁹⁷ it is a dominating and impulsive power that causes ecstatic conditions and visions in people (Num. 11.25; 24.2). On the other hand, it is seen as a gift that bestows lasting wisdom (Gen. 41.38; Num. 27.18; Deut. 34.9) and superior skills (Exod. 31.3; 35.31) for a specific task. Also, *ruach* is not linked to any form of violence. Van Imschoot observes that these effects focus on individuals rather than on nature or life in general.¹⁹⁸ Moreover, for him, *ruach* is predominantly presented as ‘an impersonal force’¹⁹⁹ and yet ‘something concrete, something divisible’ (Num. 11.17)²⁰⁰ and divine.

In addressing the relationship between the *ruach* of Yahweh and human life (Gen. 2.7), van Imschoot finds this passage to reflect divine roots and pictures life as ‘an effect of the *ruach* of God’²⁰¹ on human life. Moreover, Gen. 1.2 speaks of the *ruach* of God in an objective manner as ‘a creative and invigorating force’.²⁰² Exodus 14.21 and 15.8, 10 are poetic descriptions of the winds as the means of God’s power.

Regarding wisdom, van Imschoot distinguishes between wisdom that is based on general life experiences and a supernatural wisdom that stems from God – that is, a divine wisdom communicated through *ruach* to only privileged people for specific purposes, such as governing. Such wisdom is allocated to Joseph (Gen. 41.38); the gifted craftsmen (Exod. 31.3; 35.31); the seventy elders (Deut. 1.13, 15; Exod. 18.21, 26; Num. 11.16, 17, 24, 25); and Moses and Joshua (Num. 11.17, 25; Deut. 34.9). In the later texts, wisdom received a more personified form, being referred to as ‘the divine power that protects and leads Israel’²⁰³ in the desert (Isa. 63.11-14). The spirit also instructs Israel (Neh. 9.20) and works in a more communal setting.

¹⁹³ Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, pp. 553-87. This article deals predominantly with relevant passages before Israel’s exile.

¹⁹⁴ Imschoot, ‘L’Esprit de Jahvé, Source de Vie dans l’Ancien Testament’, pp. 481-501.

¹⁹⁵ Imschoot, ‘Sagesse et Esprit dans l’Ancien Testament’, pp. 23-49.

¹⁹⁶ Imschoot, *Théologie de l’Ancien Testament, vol. 1: Dieu*, pp. 176-82; Imschoot, ‘L’Esprit de Yahvé, Principe de Vie Morale dans l’Ancien Testament’, pp. 457-67.

¹⁹⁷ Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, p. 557.

¹⁹⁸ However, Imschoot points out that the notion of life as an effect of the *ruach* of Yahweh is much older than when explicitly mentioned in the Hebrew texts.

¹⁹⁹ Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, p. 575. Imschoot justifies this view of an objective force on two grammatical grounds, namely (1) the male gender of *ruach*, which in Hebrew thinking refers to a person, and (2) the verbs used to describe the actions of *ruach* upon people (e.g. ‘landing on man’ in Num. 11.25). Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, pp. 574-80.

²⁰⁰ Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, p. 580.

²⁰¹ Imschoot, ‘L’Esprit de Jahvé, Source de Vie dans l’Ancien Testament’, p. 483 (italics mine). See also Imschoot, ‘L’Action de l’Esprit de Jahvé dans l’Ancien Testament’, p. 584, where he defines Gen. 6.3 in light of Gen. 2.7.

²⁰² Imschoot, ‘L’Esprit de Jahvé, Source de Vie dans l’Ancien Testament’, p. 491.

²⁰³ Imschoot, ‘Sagesse et Esprit dans l’Ancien Testament’, p. 42.

According to van Imschoot, the relationship between the *ruach* of God and morality is seen predominantly in post-exilic texts. This relationship is based on God's covenant with Israel, who has failed to fulfill Yahweh's stipulations. As a result, Isaiah captures God's spirit as the means for Israel's ethical restoration (Isa. 4.3) that is continued and internalized in the book of Ezekiel (Ezek. 36.23-28) and Jeremiah (Jer. 31.31-34). However, van Imschoot claims that only in the context of these prophets could *ruach* be seen as 'the principle of a moral and holy life'.²⁰⁴ Outside of this sphere of activity, the moral function of *ruach* is limited to that of 'a mentor who instructs and directs by his counsels',²⁰⁵ as exemplified in Neh. 9.20.²⁰⁶

Robert Koch

Robert Koch provides biblical-theological reflections on God's spirit.²⁰⁷ While his focus is predominantly on the work of the spirit in the Messianic time and beyond, he also includes a discussion on the origin of the term *ruach* and its three derivations as well as some impacts of God's spirit related to the order of salvation in the OT.²⁰⁸

Koch relates the original meaning of *ruach* to 'wind'²⁰⁹ – rather than to the breath of life.²¹⁰ Therefore, *ruach* is first perceived as an 'impersonal force',²¹¹ such as a 'breeze'²¹² (Gen. 3.8), 'heavy gale'²¹³ (Exod. 10.13; 14.21), or 'wind in general'²¹⁴ (Gen. 8.1; Num. 11.31). However, as Koch notes, the wind's movement was further viewed as the 'breath of life that emanates from God and which causes and maintains nature and life'.²¹⁵ Furthermore, the wind's mystery and invisibility as well as the unexplainable aspects of human life were linked to the works of God's *ruach*.²¹⁶

Koch identifies three derivations in Jewish thinking related to the divine *ruach*. First, with a focus on the individual, *ruach* was the cause for human life and labeled as 'a divine force in the

²⁰⁴ Imschoot, 'L'Esprit de Yahvé, Principe de Vie Morale dans l'Ancien Testament', p. 463.

²⁰⁵ Imschoot, *Théologie de l'Ancien Testament, vol. 1: Dieu*, p. 181.

²⁰⁶ For Imschoot, the spirit of God before Isaiah appears to be God's guiding and protecting force that works through Israel's chosen leaders. Further, it is 'the realization of the commitment that God made to Israel through the agreement stipulated at Sinai' (Imschoot, 'L'Esprit de Yahvé, Principe de Vie Morale dans l'Ancien Testament', p. 461).

²⁰⁷ Robert Koch, *Geist und Messias: Beitrag zur Biblischen Theologie des Alten Testaments* (Wien: Herder Verlag, 1950).

²⁰⁸ Koch, *Geist und Messias*, pp. 1-28.

²⁰⁹ Koch, *Geist und Messias*, p. 5.

²¹⁰ Koch notes that human beings perceive the wind with their natural senses before they even recognize their own breathing. See Koch, *Geist und Messias*, pp. 4-5.

²¹¹ Koch, *Geist und Messias*, p. 5.

²¹² Koch, *Geist und Messias*, p. 6.

²¹³ Koch, *Geist und Messias*, p. 6.

²¹⁴ Koch, *Geist und Messias*, p. 7.

²¹⁵ Koch, *Geist und Messias*, p. 7.

²¹⁶ Koch notes that in this sense, *ruach* served as a common principle to explain the extraordinary aspects of wind, human life, and the works of *ruach*. See Koch, *Geist und Messias*, p. 9.

mortal body²¹⁷ that cannot die (i.e. the principle of life). Second, relating to community, *ruach* was seen as the ‘breath of life in a nation’,²¹⁸ which revives a people and allows it to flourish (e.g. Ezek. 37.1-14). Third, in the context of creation, *ruach* was considered the breath and cause for the existence of the world. In regard to Gen. 1.2, the divine breath was personalized and described as a ‘formative power’²¹⁹ or a ‘reviving and regulative principle’.²²⁰ As a result, Koch describes the spirit of God as the creator of individual lives, of peoples, and all that exists in nature and in the world. It is ‘the omnipotent, life giving, immortal breath of God’.²²¹

Koch goes on to explain that when God chose Israel, God partook in her history, aiming to make his people holy. Therefore, the works of the spirit of God imply a salvific character and are twofold in nature. First, Koch asserts that the spirit’s influence is related to a person’s psyche and body and classifies Israel’s heroes and their impulsive manner in this category. They prophesied and became enthusiastic (Num. 11.24-30); they received visions and experienced ecstatic moments (Num. 24.2; 24.15); they obtained the ability to interpret dreams (Gen. 40.8; 41.16, 38); and they were enabled to do artistic work (Exod. 28.3; 31.3; 35.31). For Koch, these gifts were free and given through the spirit, yet were temporary and unexpected in nature and without any moral impact on the carrier’s life. These gifts served for the benefit of the community, for its protection, and for the defense of Israel’s faith.²²² On the other hand, Koch detects that the spirit’s gift permanently rests on all prophets and leaders like Moses and the seventy elders (Num. 11.17, 25, 26) and Joshua (Num. 27.18; Deut. 34.9). In addition, Koch perceives the spirit of God as the giver of Yahweh’s divine word; the spirit is ‘the source of prophetic inspiration’²²³ and the power of proclamation. Whereas the word consists of both godly instructions and predictions, the act of proclamation relates to the bold speaking of a message and to courageous suffering.

Second, Koch sees the work of the spirit as also related to morality, particularly its impact on Israel’s religious life, though only working in devout people.²²⁴ The spirit bestows ‘superhuman power for a good and holy life’.²²⁵ Further, Koch views *ruach* as ‘the master of the

²¹⁷ Koch, *Geist und Messias*, p. 14. In this regard, Koch distances himself from the idea of pantheism or polytheism and emphasizes the monotheistic view of the Hebrews. See Koch, *Geist und Messias*, p. 23.

²¹⁸ Koch, *Geist und Messias*, p. 19.

²¹⁹ Koch, *Geist und Messias*, p. 22.

²²⁰ Koch, *Geist und Messias*, p. 22.

²²¹ Koch, *Geist und Messias*, p. 35. Koch relates this statement, among other scriptural passages, to Gen. 6.3.

²²² For this reason, Koch speaks of the spirit of God as the Holy Spirit. Koch denies the idea that Yahweh’s spirit could also be an evil being (Judg. 9.23). Furthermore, Koch refers to Saul’s disease in 1 Sam. 16.14-23 as a ‘heavy melancholia’, rather than as an evil spirit that was sent by God (Koch, *Geist und Messias*, pp. 37-40).

²²³ Koch, *Geist und Messias*, pp. 52, 53.

²²⁴ For Koch, the spirit will be given to all people of ‘the eschatological Israel’, beginning with the Messiah (Koch, *Geist und Messias*, p. 70).

²²⁵ Koch, *Geist und Messias*, p. 60.

people²²⁶ that leads and guides them, mediating and teaching them God's statutes for a godly life.²²⁷ In the context of morality, Koch observes a strong personification of the spirit when Israel's disobedience toward God resulted in the grieving of the spirit (e.g. Exod. 14.11; 16.12; 32.1). He believes that Gen. 6.3 underlines the moral character of *ruach* as the spirit stands in opposition to the flesh.

In short, Koch depicts the spirit of God as both 'the source of natural life'²²⁸ and 'the source of religious-moral life'.²²⁹

Friedrich Baumgärtel

Besides his general remarks on the term 'spirit' in the OT, Friedrich Baumgärtel presents a brief conceptual overview of God's spirit and its impact and nature.²³⁰ For Baumgärtel, God's spirit is the initiator of all created life (Num. 16.22; 27.16), imparts an 'artistic sense'²³¹ (Exod. 28.3), and – through the laying on of hands and the spirit of wisdom – 'mediates the divine *ruach*' (Deut. 34.9).²³²

Regarding the spirit's works, Baumgärtel ascribes to *ruach* an active role in the area of ecstasy (Num. 11.17, 25, 29) and in the realm of 'the prophetic or ecstatic speech'²³³ (Gen. 41.38; Num. 24.2). Also, in relation to its administrative function, the *ruach* of God gives charismatic qualities to a person (Num. 27.18). In summary, Baumgärtel views these kinds of works as illustrating the mysterious and nonrational nature of the influences of God's spirit.

However, Baumgärtel also mentions the creative facets of the works of God's *ruach*, labeling the spirit as 'the power of God that constitutes physical life' (Gen. 6.3).²³⁴ Further, *ruach* is the creator of the cosmic sphere and of all life within this cosmos (Gen. 1.2; Ps. 33.6)²³⁵ and bestows 'mental skills' (Deut. 34.9; Exod. 31.3; 35.31).²³⁶

In regard to the spirit's nature in particular, Baumgärtel views God's *ruach* as God's agent, that is, the personified will of God. It is a dynamic power, as seen in its works, and also implies

²²⁶ Koch, *Geist und Messias*, p. 62.

²²⁷ Koch refers to Neh. 9.19, a passage that mentions the pillar of cloud and of fire as Israel wandered through the desert and received the spirit's instructions. See Koch, *Geist und Messias*, pp. 61-62.

²²⁸ Koch, *Geist und Messias*, p. 64.

²²⁹ Koch, *Geist und Messias*, p. 64.

²³⁰ Friedrich Baumgärtel, 'Geist im Alten Testament', in Gerhard Kittel, Otto Bauernfeind, and Friedrich Baumgärtel (eds.), *ThWNT* (Stuttgart: Verlag Kohlhammer, 1959), vol. 6, pp. 360-66.

²³¹ Baumgärtel, 'Geist im Alten Testament', p. 360.

²³² Baumgärtel, 'Geist im Alten Testament', p. 360 (italics mine). It seems noteworthy that Baumgärtel treats Exod. 28.3 and Deut. 34.9 under the main heading of the *ruach* of humankind and the subheading of the *ruach* affected by God.

²³³ Baumgärtel, 'Geist im Alten Testament', p. 360.

²³⁴ Baumgärtel, 'Geist im Alten Testament', p. 361.

²³⁵ In regard to the creative works of the spirit, Baumgärtel views the *ruach* of God as 'personified power of God' (Baumgärtel, 'Geist im Alten Testament', p. 364).

²³⁶ Baumgärtel, 'Geist im Alten Testament', p. 361.

ethical attributes (Isa. 32.15-18; Ezek. 36.26). This *ruach* always works toward God's goals by means of Israel's history. Furthermore, Baumgärtel considers God's *ruach* as 'the physical- invigorating principle' in the world (Gen. 2.7) and the power of enabling specific persons to act and to lead (Num. 11.24). Finally, he describes God's *ruach* as 'the inner being of God'²³⁷ and as 'his presence',²³⁸ since the spirit always exhibits God's will and his salvific acting.

Johannes Hendrik Scheepers

Johannes Hendrik Scheepers's monograph²³⁹ examines *ruach* from the viewpoint of cognitive semantics (i.e. semasiology). He highlights the various meanings of *ruach* in the OT and subjects every *ruach* passage to critical scrutiny. His extensive study reveals a threefold classification of *ruach* and is outlined in the following way: After first mentioning some of the limitations and premises of his study,²⁴⁰ he discusses the meaning of *ruach* as wind.²⁴¹ He then observes the *ruach* in humankind as well as in animals²⁴² before providing some derivations of the stem of *ruach*²⁴³ and presenting the meaning of *ruach* as an extra-natural spirit.²⁴⁴ His final chapter is an in-depth analysis of the *ruach* of Yahweh.²⁴⁵

Ruach as Wind

Scheepers contends that *ruach* related to 'wind' is linked to the Hebrew perception of the natural winds in Palestine.²⁴⁶ He states that wind was seen as a part of creation, closer to God than anything else (Psalm 104). Its invisibility always carried a mysterious effect and – as a non-material substance – could go through the thinnest slots and even disappear. It moves both smoothly and violently, and blows back and forth across the earth. It shows its futility at times, as it is unable to move human beings in spite of its power (e.g. Job 8.2). However, Scheepers

²³⁷ Baumgärtel, 'Geist im Alten Testament', p. 365.

²³⁸ Baumgärtel, 'Geist im Alten Testament', p. 365.

²³⁹ Johannes Hendrik Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament* (Kampen: J.H. Kok, 1960).

²⁴⁰ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Introduction, pp. 1-10, 304. Scheepers admits that while some relevant *ruach* texts can be chronologically dated, the concept of the spirit in its chronological development cannot be clearly traced. In this regard, Scheepers does not deal with the dating of a text but builds his arguments on texts about which scholars have a consensus on the date and where sufficient information is available.

²⁴¹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter I, pp. 11-33, 304-305.

²⁴² Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter II, pp. 34-92, 305-308.

²⁴³ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter III, pp. 93-95, 308-309.

²⁴⁴ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter IV, pp. 96-119, 309-11.

²⁴⁵ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter V, pp. 120-239, 311-22.

²⁴⁶ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter I, pp. 11-33, 304-305. Scheepers relates 144 instances to this meaning. According to Scheepers, nature and life in Palestine are strongly impacted by the four winds in nature: The wind from the North is experienced as a cold wind; the wind from the East is hot and dry and therefore associated with something evil; the wind from the South brings warm temperatures; and the wind from the West causes dew that is valuable for nature and conveys more positive emotions in people. The east wind and the west wind are seen as key winds. Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, pp. 11-33.

points out that, although *ruach* as ‘wind’ is often employed in figurative language, it is never described as the bringer of life.

***Ruach* of Humankind**

This *ruach* is ascribed the basic sense of ‘breath’ and exhibits three characteristics.²⁴⁷ First, it goes into a subject or object, staying in it (i.e. life) but also leaving it (i.e. death). Second, *ruach* is the means and seat of life, both physically and emotionally. It is given and taken by Yahweh (e.g. Ps. 104.29) and returns to Yahweh when a person dies. It is thus labeled ‘the sign and the principle of life’.²⁴⁸ Third, *ruach* connotes the emotional features of breathing, such as when a person is nervous, impatient, or furious. This understanding of *ruach* can include violence (e.g. visible in wrath) but also quietness.²⁴⁹ Scheepers also points out the difference between the *ruach* of human beings and that of animals.²⁵⁰ Furthermore, he distinguishes between the *ruach* as ‘wind’ and the *ruach* as ‘breath’.²⁵¹

***Ruach* in Relation to Yahweh**

When it comes to the relationship between *ruach* and Yahweh,²⁵² Scheepers distinguishes between *ruach* as Yahweh’s wind and *ruach* as Yahweh’s spirit.²⁵³ *Ruach* as Yahweh’s wind is essentially Yahweh’s breath, either described literally, figuratively, or poetically (e.g. Exod. 15.8, 10; Ps. 104.7). It indicates Yahweh’s power to create and to destroy and is thus depicted as an ‘external physical force’²⁵⁴ but without any features of a vital energy. With regard to *ruach* as Yahweh’s spirit, Scheepers especially highlights the activity of *ruach* within the context of Israel and the

²⁴⁷ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter II, pp. 34-92, 305-308. Scheepers counts 122 occurrences of this *ruach* including the *ruach* of animals and idols. Scheepers also mentions a ‘transcendental spirit’, which he relates to *ruach* in human beings and *ruach* as wind. He explains that while the transcendental spirit is mainly linked to human beings, it also refers to wind as ‘a motive ... outward physical power’ (Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 322).

²⁴⁸ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 306.

²⁴⁹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 306.

²⁵⁰ Scheepers notes that compared to animals, human beings are further equipped with a mind, a will, and abilities, e.g. with an intellect and the ability to think. Scheepers also writes that *ruach* in humankind speaks of the ‘seat of emotions’, the power and strength to act consciously, e.g. in the realm of religious or moral behavior. *Ruach* in human beings describes not only the physical condition of a person but also the person’s feelings, dispositions (i.e. his or her ‘heart’), and crisis experiences (e.g. Job 6.4). For Scheepers, therefore, ‘*ruach* is incorporeal’ – a fact that might not only indicate its affinity with God but also expresses power and strength in contrast to the weakness and frailty of the flesh. And yet, this *ruach* is ultimately created by God and actually belongs to God. See Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, pp. 306-307.

²⁵¹ Scheepers notes that ‘wind’ and ‘breath’ are both invisible, incorporeal, blowing smoothly or violently, and are able to move things. However, he sees *ruach* as wind primarily as ‘an outward, physical force’ and ‘a motive force’, while the ‘breath’ or ‘breathing’ of human beings expresses the character of conveying life. For this reason, Scheepers describes the breathing of humankind as ‘an inner force’ that implies emotions and is able to revive. In this regard, Scheepers holds the view that *ruach* meant ‘wind’ before it was used as ‘breath’. Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 308.

²⁵² Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, Chapter V, pp. 120-239, 311-22.

²⁵³ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, pp. 120-82.

²⁵⁴ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 130.

world. Here, *ruach* is linked with Yahweh's will, and it works 'for, with, and through his people'.²⁵⁵

Ruach of Yahweh Related to Prophets, Leaders, and the World

Scheepers sees the activity of *ruach* particularly as related to prophets and other leaders of Israel and perceives it most of all among Israel's prophets in early times. Characteristics ascribed to this activity of *ruach* include prophecies (e.g. Num. 11.25, 29), various states of ecstasy (e.g. Num. 24.2), and revealed divine messages (e.g. 2 Sam. 23.2; Neh. 9.30). Further, Scheepers perceives the spirit as the source of prophetic revelation and as the mediator of Yahweh's word. He also believes that the spirit can permanently reside in the prophets, working powerfully and sometimes explosively or temporarily through them.

Scheepers observes that besides its connection to prophets, the activity of *ruach* is also linked to other individual leaders who were equipped by the spirit. For Scheepers, the time of the exodus and the time of the entry into Canaan are marked by leaders in whom the spirit worked permanently or temporarily (e.g. Num. 11.17, 25; 27.18; Deut. 34.9). The judges were given spiritual authority and the spirit sometimes came over them powerfully (e.g. Othniel in Judg. 3.10). Later, the spirit came over kings (e.g. Saul in 1 Sam. 10.6, 10). Scheepers notes that the Messiah himself is described as being perfectly equipped by the spirit with 'a seven-fold radiation'²⁵⁶ (Isa. 11.2). The *ruach* of Yahweh is shown to have been bestowed upon other individuals, too, as indicated in their ability to interpret dreams or provide practical advice (e.g. Joseph in Gen. 41.38; Daniel in Dan 4.5). Ultimately, the spirit will be poured out on all of the people of Israel (Joel 3.1; Ezek. 36.26).

Scheepers claims that the acts of the spirit reach even beyond Israel and believes that the universal dimension of the spirit's work is detected in the 'inanimate world'²⁵⁷ (i.e. in nature, e.g. Ps. 33.6) and in animals (e.g. Ps. 104.30). Further, the spirit's work can be perceived in the history of humankind (e.g. Gen. 6.3) and of the nations (e.g. Isa. 34.16) as well as in the heavenly beings (i.e. angels, e.g. in the book of Zechariah).

Features of the Spirit

Scheepers mentions some prominent characteristics about the *ruach* of Yahweh.²⁵⁸ For Scheepers, *ruach* exhibits incorporeality (i.e. a substance like air, e.g. Job 27.3) and invisibility (e.g. Job 4.15). Further, it carries the dynamic of a living force and an explosive power (e.g. Num. 11.25) that

²⁵⁵ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 131.

²⁵⁶ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 313.

²⁵⁷ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 315.

²⁵⁸ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, pp. 183-222, 319-21.

sometimes also appears in a more constant manner (Isa. 11.2). Yahweh's spirit is further identified as an external physical power (Isa. 31.3), thereby underlining the infinite aspect of *ruach* its abilities in contrast to the weakness and transience of the flesh (e.g. Gen. 6.3).

Scheepers also finds that the activities of Yahweh's *ruach* are paralleled with the acts of Yahweh himself (e.g. 2 Kgs 3.15), expressed in the appendum *elohim* (e.g. Exod. 31.3) or another grammatical modifier (e.g. Yahweh as *nomen rectum*). Scheepers believes that *ruach*'s belonging to Yahweh himself is further underpinned through the Hebrew construction of the 'genitivus possessoris',²⁵⁹ which implies that there is only *one* spirit of Yahweh. Scheepers concludes that 'Yahweh is *ruach*'²⁶⁰ and 'the Mighty and Living One' (Isa. 31.3).²⁶¹

In terms of a hypostatization, Scheepers holds that the nature of the spirit of Yahweh is perceived as both a general objective force (e.g. Num. 11.17, 25) and a personal power with the ability to speak (e.g. in light of 2 Sam. 23.2).²⁶²

The Extra-Natural Spirit

With regard to various meanings of *ruach*, Scheepers also presents the notion of an 'extra-natural'²⁶³ or 'extraordinary spirit'.²⁶⁴ For him, this idea refers to a spirit that cannot be allocated to the realm of 'the ordinary, natural life',²⁶⁵ or to Yahweh himself, and yet 'rules over a person'.²⁶⁶

The Nature and Work of the Extra-Natural Spirit

Scheepers links the origin of this spirit either to the unknown or as being sent by God. He explains that the extraordinary spirit with its source undetected is identified at times as the spirit of jealousy (Num. 5.14, 30), the spirit of harlotry (Hos. 4.12; 5.4), and an unclean spirit (Zech. 13.2). Conversely, Scheepers associates the *ruach* given or sent by God with the evil spirit (e.g. Judg. 9.23), with a 'good spirit'²⁶⁷ for the purpose of leadership (e.g. Exod. 28.3; Deut. 34.9), and with a force that executes judgment and salvation (e.g. Isa. 4.4).

Scheepers distinguishes carefully between the extra-natural spirit and the spirit of Yahweh. On the one hand, he explains that 'the work of the *ruach* as an extra-natural spirit and of

²⁵⁹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 319.

²⁶⁰ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 320.

²⁶¹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 320.

²⁶² Scheepers notes that Hebrew thinking does not distinguish between personal characteristics and a personal being as a separate entity. Also, the element of hypostatization does not establish a distance between the spirit of Yahweh and living creatures. On the contrary, the Israelites believed in the close presence of their God (Deut. 4.7). Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, pp. 320-21.

²⁶³ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309.

²⁶⁴ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309. For Scheepers's detailed discussion on the 'extra-natural spirit', see Chapter IV, pp. 96-119, 309-11.

²⁶⁵ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309.

²⁶⁶ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309.

²⁶⁷ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 310.

the spirit of Yahweh looks alike ... There is no essential difference.²⁶⁸ On the other hand, Scheepers highlights that ‘in the spirit of Yahweh (cf. e.g. 1. Sam. 16.14a) the presence of Yahweh is more directly experienced than in this extraordinary spirit that comes from him (cf. e.g. 1. Sam. 16.14b)’.²⁶⁹

For Scheepers, the extraordinary spirit also reveals divine truths and, depending on the passage, might indicate a personification.²⁷⁰ However, Scheepers sees the dynamic manifestations of this spirit as including different features. This leads Scheepers to the assumption that there are several spirits instead of a single one. He further claims that the nature of this spirit, in terms of its power, is at times seen as something ‘extraordinary but not necessarily “supernatural”’,²⁷¹ and that it can also be divine (e.g. Ezek. 3.12).

The Extra-Natural Spirit Related to the Spirit of Humankind

Scheepers advocates that the extraordinary spirit not only rules over humankind but also exhibits certain overlapping and certain differing features. He believes, however, that the meaning of the extra-natural spirit essentially relates to the *ruach* of humankind. By means of his ‘psychological bridge’,²⁷² Scheepers explains that the Hebrews used anthropomorphic language to ascribe a hand or a face to Yahweh. In addition, both *ruachs* share some characteristics, as they both exhibit invisibility, incorporeality, and behavioral states of explosiveness or calmness. Also, since this power not only appeared in an inconceivable and enigmatic way but also from the outside, it was depicted as an ‘extra-earthly power’²⁷³ that was ‘not necessarily connected with the “supernatural” world’.²⁷⁴ Nevertheless, with their sole focus on ‘the spirit of Jahwe’,²⁷⁵ the Israelites defined *ruach* without any further particulars as ‘the spirit of Jahwe’.²⁷⁶ Moreover, while they were not only interested in the question of *why* something extraordinary happened, they also inquired about the ‘religious (i.e. Jahwe-directed) significance’²⁷⁷ of the extraordinary event.

²⁶⁸ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309.

²⁶⁹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 309. Scheepers’s remarks on the extra-natural spirit in relation to the prophets are worthy of note: ‘This extra-natural spirit, however, was not in all respects differentiated from the spirit of Jahwe (cf. Chapter IV, 2). The spirit e.g. working in the prophets, which may have been regarded by some as an extra-natural spirit, was regarded by “prophetic” interpretation as the spirit of Jahwe’ (Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 322).

²⁷⁰ According to Scheepers’s analysis, *ruach* as an extra-natural spirit is found in both genders, predominantly in the female form. The use of the male gender of *ruach* supports Scheepers’s reasoning that the extra-natural spirit ‘is a personal being (1 Kgs 22.21; 2 Chron. 18.20; Job 4.15) or is personalized (2 Sam. 23.3; 1 Kgs 22.24; 2 Chron. 18.23) or is probably personalized (Isa. 34.16; Hos. 4.12)’ (Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 318).

²⁷¹ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 311.

²⁷² Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 321.

²⁷³ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 321.

²⁷⁴ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 321.

²⁷⁵ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 322.

²⁷⁶ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 322.

²⁷⁷ Scheepers, *Die Gees van God en die Gees van die Mens in die Ou Testament*, p. 322.

Summary

Scheepers's study deals with the different meanings of *ruach* with the Hebrew perception of wind at its starting point. His remarks on *ruach* as 'wind' focus on its natural characteristics and mysterious ways of behaving. Scheepers also addresses some differences in regard to the *ruach* in animals and human beings (e.g. a person's intellectual ability to think). He describes the various impacts of Yahweh's *ruach* and draws a parallel to Yahweh's presence, working closely with and through his prophets for the people of Israel. However, Scheepers also points out the universal character of the work of *ruach*, perceiving it as a general and yet personal power.

Daniel Lys

Daniel Lys's monograph²⁷⁸ represents a thorough analytical study of the biblical term *ruach* from an anthropological viewpoint, tracking all references of *ruach* found in the OT and investigating them in light of God's relationship and self-revelation to Israel. In particular, Lys utilizes these texts chronologically along with Israel's political and theological history and describes the ways the respective contemporary writer defined *ruach*.²⁷⁹ In doing so, Lys consistently distinguishes between *ruach* as wind, *ruach* of God, and *ruach* of human beings.²⁸⁰

Lys's monograph is outlined as follows: Beginning with his introductory notes,²⁸¹ it presents some statistics about *ruach* (Chapter 1)²⁸² and insights concerning its origin (Chapter 2).²⁸³ It then follows the order of the oldest historical texts,²⁸⁴ the writings of Israel's prophets,²⁸⁵ juridical texts,²⁸⁶ passages of the pre-exilic and exilic times,²⁸⁷ and texts related to Ancient

²⁷⁸ Daniel Lys, *Rûach: Le Souffle dans l'Ancien Testament, Enquête anthropologique a travers l'histoire théologique d'Israël* (EHPH; Paris: Presses Universitaires de France, 1962).

²⁷⁹ Lys sets great value upon this anthropological approach. For him, the term comes along with a general purpose that is linked to the individual author within his or her specific time period. Outside of this particular context, Lys sees the understanding of *ruach* as blurred or distorted. Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 15-16, 18, 26.

²⁸⁰ Lys classifies any living (i.e. animated) creature, including idols as beings that are created by humankind, under the category of *ruach* of humankind. Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 26, 110-11.

²⁸¹ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 1-7.

²⁸² Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 15-18. Lys counts 389 cases of the term *ruach* in the OT – with 378 instances in the Hebrew texts and 11 in Daniel (Aramaic passages). Breaking down the instances further, Lys observes 105 *ruach* references in the historical texts; 163 in the prophetic literature of the same time range; a mere 6 in the legal texts; 40 in the lyric literature; and 75 in the wisdom texts.

²⁸³ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 19-24. Lys believes that the noun *ruach* is a derivative of the southern Arabic verb for 'blow', giving it the initial meaning of '[being] large or spacious'. He points out that the radicals of the verb, however, might also be allocated to onomatopoeia, describing the element of air and the sound of breathing rather than space. Lys concludes that the basic meaning of the verb is that of 'moving in space'.

²⁸⁴ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, Chapter III, pp. 25-58.

²⁸⁵ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, Chapter IV, pp. 59-97.

²⁸⁶ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, Chapter V, pp. 98-116.

²⁸⁷ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, Chapter VI, pp. 117-67.

Judaism/the post-exilic period.²⁸⁸ Finally, Lys deals with *ruach* in the lyric and wisdom literature,²⁸⁹ before then concluding his study.²⁹⁰

The Oldest Texts

According to Lys, the texts of the earliest period that relate to the *ruach* as wind²⁹¹ describe it both as a natural, created element (e.g. Gen. 3.8) and as an instrument in service of the sovereign God, either in terms of judgment or deliverance (e.g. Exod. 14.21).²⁹² For Lys, these oldest texts depict God's *ruach* as the powerful breath that comes from God's mouth and expresses God's will (2 Sam. 22.16; Psalm 18; 1 Kgs 22.21-24) but also executes his purposes in history. Further, God's *ruach* is perceived as Yahweh's presence, described as a divine, disembodied spirit whose power works miraculously in the world (1 Kgs 18.12). However, while Lys observes that the *ruach* of God exceeds the power of humankind, it also is an entity that works through human beings, bestowing inspiration and empowering to prophesy (e.g. Gen. 41.38). The texts portray the *ruach* of humankind as being completely dependent on God as the giver and preserver of life. At the same time, it implies physical vitality as well as psychological aspects, such as emotions (e.g. Gen. 41.8; 1 Kgs 10.5; 21.5). As the majority of the oldest texts relate to the *ruach* of God, Lys concludes that the intention of the various authors was to emphasize Yahweh as the center of all things and to underline Yahweh's sovereignty.

The Time of the Great Prophets

Lys proposes that the literature of this era reveals some revisions or new aspects of the concept of *ruach*.²⁹³ The historical texts, on the one hand, point to the radical dependency of the *ruach* of humankind on the *ruach* of God. Here, all life is dependent on this divine *ruach* (Gen. 7.22). On the other hand, Lys believes that God's *ruach* that was formerly seen as an entity that bestowed power is now depicted as God himself who gives his power and prophecy to a person – either fully or partially (Num. 11.17, 25, 26, 29). In this sense, both animation (i.e. breathing or respiration) and inspiration (i.e. prophecy) are ascribed to the spirit of God (e.g. 1 Sam. 1.15).

²⁸⁸ Lys, *Rúach: Le Souffle dans l'Ancien Testament*, Chapter VII, pp. 168-259.

²⁸⁹ Lys, *Rúach: Le Souffle dans l'Ancien Testament*, lyric literature (Chapter VIII), pp. 260-95; wisdom literature (Chapter IX), pp. 296-328.

²⁹⁰ Lys, *Rúach: Le Souffle dans l'Ancien Testament*, pp. 329-63.

²⁹¹ Lys, *Rúach: Le Souffle dans l'Ancien Testament*, pp. 25-58. The *ruach* references in the Hebrew literature of this time period are 2 Sam. 22.11, 16; 1 Kgs 10.5; 18.12, 45; 19.11; 21.5; 22.21-24; 2 Kgs 2.9, 15, 16; 3.17. The *ruach* references in the J-source are Gen. 3.8; 6.3; 41.38; Exod. 10.13; 10.19; 14.21; Num. 11.31; 24.2; Judg. 6.34; 9.23; 11.29; 13.25; 14.6, 19; 15.14, 19; 1 Sam. 10.6, 10; 16.14; 16.15, 16, 23; 19.9; 30.12. The *ruach* references in the E-source are Gen. 41.8; 45.27; Judg. 8.3; 1 Sam. 11.6; 18.10; and possibly Judg. 6.34; 9.23.

²⁹² Due to the nature of this thesis and its primary focus on the *ruach* of God, all deliberations from Lys on *ruach* as wind will only be mentioned if they are either connected to God or to the *ruach* of God.

²⁹³ Lys, *Rúach: Le Souffle dans l'Ancien Testament*, pp. 59-97. The *ruach* references in the historical texts of this period are Gen. 7.22 (J); Num. 11.17, 25, 26, 29; and 1 Sam. 1.15 (all E). The *ruach* references in the prophetic texts are Isa. 4.4; 7.2; 11.2, 4, 15; 17.13; 28.6; 29.10; 30.1, 28; 31.3, 32.2, 15; Hos. 4.12, 19; 5.4; 8.7; 9.7; 12.2; 13.15; Amos 4.13; and Mic. 2.7, 11; 3.8.

Further, Lys claims that the prophetic literature in this time period reinforces the idea of changes in the term *ruach* for the benefit of God. Accordingly, *ruach* as wind is downgraded to either a natural element (Amos 4.13) or a ‘symbol of destruction and nothingness’.²⁹⁴ As Israel’s prophets and their peculiar ecstatic behavior at that time was met with disfavor, Lys notes that God’s *ruach* experienced a shift in terms of its work.²⁹⁵ While on the one hand, Isaiah demonstrates that *ruach* is God’s destructive power, it is also ascribed the power to purify and to save, to revive and to lead the people of Israel into obedience and truth (Isa. 4.4). Salvation, in this regard, becomes the act of God himself (Isa. 11.2) rather than an act of his breath (2 Sam. 22.16). The *ruach* of humankind becomes dependent on the *ruach* of God also in a spiritual sense. And even the speaking of right words is dependent on God’s *ruach* (Mic. 3.8). From the perspective of the different authors, Lys concludes that at this time ‘it is God who dominates the scene’²⁹⁶ and enters into dialogue with his people.

The Period of Deuteronomic Renewal

Lys observes that the historical texts of this period rarely use *ruach* in reference to God.²⁹⁷ And when they do, it serves to underscore God’s acts from the previous era (Exod. 15.8, 10; Judg. 3.10). However, Lys notes that the focus of this era is on the *ruach* of human beings. While the *ruach* of humankind remains powerless in light of God’s *ruach*, the concept of a personal anthropology develops, now ascribing the *ruach* of humankind the capacity to make free decisions that come with a personal responsibility – for example, in terms of a person’s conduct.²⁹⁸

²⁹⁴ Following Hos. 4.19. Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 92.

²⁹⁵ In this regard, Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 76, explains that while the prophet Amos intentionally avoids speaking of the *ruach* of God and pictures *ruach* as a natural, created element instead, Hosea ‘ridicules those who claim recourse to the aid of *ruach*, both the wind of God and the breath of God or the Spirit of God’.

²⁹⁶ Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 95.

²⁹⁷ Lys, *Rûach: Le Souffle dans l’Ancien Testament*, pp. 98-116. The *ruach* passages in the historical texts of this period are Exod. 15.8, 10; Judg. 3.10; Deut. 2.30; Josh. 2.11; and 5.1. Those in the prophetic texts are Hab. 1.11; 2.19; Jer. 2.24; 4.11, 12; 5.13; 13.24; 14.6; 18.17; 22.22; and 49.32, 36.

²⁹⁸ In this regard, Lys uses the phrase ‘a personal soul’ of humankind (Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 103). With the focus of the historical texts on a personal anthropology, Lys sees no new development unfolding in the prophetic texts.

The Exile

Whereas the historical texts in this time period²⁹⁹ refer to the *ruach* of humankind only, Lys finds numerous *ruach* passages in the prophetic texts of this period.³⁰⁰ Most of these passages relate to God, though not always overtly.³⁰¹ In any case, Lys perceives a positive image of God's *ruach* in the book of Ezekiel, moving and reviving the prophet as well as bestowing a vision and a message.³⁰² Here, God is presented as the God of life. God's spirit is depicted as 'the life-giving spirit par excellence',³⁰³ particularly in terms of hope and renewal. This *ruach* endows the breath for new life, inspires and revives humankind to live out a transformed and yet ordinary life.³⁰⁴ Lys detects the work of the spirit as an internal matter in humankind, now affecting the 'inner life'³⁰⁵ of the people of Israel who need to act personally and responsibly. In this sense, the *ruach* of humankind is called to be faithful and obedient to God's commandments.³⁰⁶

Post-Exile and Early Judaism

Lys explains that from this period³⁰⁷ onward, the term *ruach* received an anthropological boost. While the historical writings still allocate the element of inspiration to God's *ruach*, Lys speaks of a 'radical novelty'.³⁰⁸ These texts reveal inspiration as God's gift; it is the outcome of the 'royal

²⁹⁹ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 117-67. The *ruach* passage in the historical literature of this period is 2 Kgs 19.7. The *ruach* passages in the prophetic texts are Ezek. 1.4, 12, 20, 21; 2.2, 3.12, 14, 24; 5.2, 10, 12; 8.3; 10.17; 11.1, 5, 19, 24; 12.14; 13.3, 11, 13; 17.10, 21; 18.31; 19.12; 20.32; 21.12; 27.26; 36.26, 27; 37.1, 5, 6, 8, 9, 10, 14; 39.29; Isa. 40.7, 13; 41.16, 29; 42.1, 5; 44.3; 48.16; 54.6; 63.10, 11, 14; 64.5; Jer. 10.13, 14; 51.1, 11, 16, 17; and 52.23. And the *ruach* passages in the legal texts are Ezek. 42.16, 17, 18, 19, 20; and 43.5.

³⁰⁰ However, there is no single reference to the *ruach* of God in the book of Jeremiah. Lys explains that this might be based on the people's possible mistrust of prophets, or false prophets of earlier times. See Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 159.

³⁰¹ Ezekiel, for example, portrays *ruach* as wind in terms of 'a simple element' and yet sees it as God's revelation and 'a sign of judgment and destruction' (Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 122).

³⁰² Lys emphasizes that, in contrast to the *ruach of God* passages in the book of Judges, where the spirit imparts an 'extraordinary strength' to fight against the enemies, the spirit in Ezekiel is described as the one who gives an 'extraordinary word' for his people (Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 131).

³⁰³ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 128.

³⁰⁴ Lys points to the difference of this *ruach* of God compared to earlier periods in which the spirit of God was viewed as an 'intermittent possession of an extraordinary action' (Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 135).

³⁰⁵ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 146.

³⁰⁶ Lys observes that the *ruach* of humankind in itself, before the exile in 586 BCE, did not live a godly life but disobeyed. See Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 139-40. Further, Lys finds that in Second Isaiah the breath of God is paralleled with God's word (Isa. 40.7, 8). Moreover, God's breath is equated with God's will, which includes the fulfillment of 'forgiveness, deliverance, salvation, and renewal of his people' (p. 151) that is declared in Ezekiel. Furthermore, for Lys, the book of Trito-Isaiah (e.g. Isa. 63.11) goes even further, describing the *ruach* of God as God's mind, which is linked to his salvific actions in human beings and in the world and which includes the Gentiles (Jer. 51.11). In light of this and the fact that the *ruach* of humankind remains entirely dependent on God's 'invigorating vitality' (p. 159), Lys concludes that the *ruach* of God carries a prophetic perspective for the people in the exile.

³⁰⁷ The *ruach* passages that Lys identifies in the historical texts of this era are Gen. 1.2; 6.17; 7.15; 8.1; 26.35; Exod. 6.9; 28.3; 31.3; 35.21, 31; Num. 5.14, 30; 14.24; 16.22; 27.16, 18; Deut. 34.9 (P); 1 Sam. 16.13; 19.20, 23 (midr.); 2 Sam. 23.2; Job 1.9; Ezra 1.1, 5; Neh. 9.20, 30; 1 Chron. 5.26; 9.24; 12.19; 28.12; 2 Chron. 9.4; 15.1; 18.20, 21, 22, 23; 20.14; 21.16; 24.20; and 36.22. The *ruach* passages he identifies in the prophetic writings are Isa. 19.3, 14; 25.4; 26.9, 18; 27.8; 29.24; 33.11; 34.16; 37.7; 38.16; 57.13, 15, 16; 59.19, 21; 61.1, 3; 65.14; 66.2; Hag. 1.14; 2.5; Zech. 2.10; 4.6; 5.9; 6.5, 8; 7.12; 12.1, 10; 13.2; Mal. 2.15, 16; Jon. 1.14; 4.8; Joel 3.1, 2; Dan. 2.1, 3, 35; 4.5, 6, 15; 5.11, 12, 14, 20; 6.4; 7.2, 15; 8.8; and 11.4. Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 169, 214.

³⁰⁸ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 186.

anointing [of a king] and is (therefore) permanent³⁰⁹ (1 Sam. 16.13). Moreover, the term *ruach* now also implied a messianic dimension, serving as an indicator for the receipt of God's spirit, and is now also in a person (Deut. 34.9). Lys expresses that God's *ruach* now stands as God's 'incarnate action'³¹⁰ that educates God's people (Neh. 9.20). The fragility of the *ruach* of humankind in older texts is now revised and put into a relational context, more precisely seen as a 'theo-anthropological reality'.³¹¹

According to Lys, the prophetic writings even further elaborate on this anthropological emphasis of *ruach*. Here, God's *ruach* is God's inspired word that is put into the mouths of his prophets to prepare the people for transformation.³¹² God's spirit works consistently in love and is with God's people; it also expresses God's will and God's strength to act (e.g. in Zechariah). Lys remarks that in Joel, God's *ruach* is portrayed as being given to all the people of Israel for the salvation of the pagans.

Lys notes that the *ruach* of humankind, viewed in this light, is now considered a personal being that is given the freedom to act against or in accordance to God's plan. The *ruach* of humankind therefore implies a moral and ethical responsibility. Based on this new anthropological notion, God's *ruach* invites and encourages the people of Israel to believe and decide in favor of God. As the *ruach* of humankind is God's gift and implies the elements of 'vitality, breathing, intellect, and will',³¹³ Lys asserts that it needed to be relationally linked to God. Therefore, life will only be authentic (i.e. life as God's vis-à-vis) through such a relationship between humankind and God. Consequently, Israel serves as a witness and mediator among all nations that embodies the message of salvation for all people.

***Ruach* in Lyric and Wisdom Literature**

Lys expresses that the relational aspect of *ruach* between humankind and God is further exemplified in lyric and wisdom literature.³¹⁴ For Lys, the lyric texts reflect a dialogue between humankind and God – that is, the acting out of the vis-à-vis relationship and the interaction between the breath of humankind and the graceful 'breath of God',³¹⁵ with God as the source

³⁰⁹ Lys bases this view on 1 Sam. 16.13. See Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 186.

³¹⁰ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 197.

³¹¹ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 200.

³¹² It reflects the 'eschatological perspective' in Isaiah (Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 222).

³¹³ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 258.

³¹⁴ The *ruach* texts found in the lyric literature are Lam. 4.20; Ps. 1.4; 11.6; 18.11, 16, 43; 31.6; 32.2; 33.6; 34.19; 35.5; 48.8; 51.12, 13, 14, 19; 55.9; 76.13; 77.4, 7; 78.8, 39; 83.14; 103.16; 104.3, 4, 29, 30; 106.33; 107.25; 135.7, 17; 139.7; 142.4; 143.4, 7, 10; 146.4; 147.18; and 148.8. The *ruach* passages of the wisdom literature are Prov. 1.23; 11.13, 29; 14.29; 15.4, 13; 16.2, 18, 19, 32; 17.22, 27; 18.14; 25.14, 23, 28; 27.16; 29.4, 23; 30.4; Job 4.9, 15; 6.4, 26; 7.7, 11; 8.2; 9.18; 10.12; 12.10; 15.2, 13, 30; 16.3; 17.1; 19.17; 20.3; 21.4, 18; 26.13; 27.3; 28.25; 30.15, 22; 32.8, 18; 33.4; 34.14; 37.21; 41.8; Eccl. 1.6, 14, 17; 2.11, 17, 26; 3.19, 21; 4.4, 6, 16; 5.15; 6.9; 7.8, 9; 8.8; 10.4; 11.4, 5; and 12.7. Lys, *Rûach: Le Souffle dans l'Ancien Testament*, pp. 262, 268, 299, 306, 322.

³¹⁵ Lys, *Rûach: Le Souffle dans l'Ancien Testament*, p. 264.

and the giver of life. In this sense, breathing and inspiration are interrelated. Also, in the context of the vis-à-vis relationship, the *ruach* is the ‘face of God’³¹⁶ that is of an omnipotent but also personal nature (e.g. Ps. 139.7).

Underpinning the relational aspect of *ruach* in the wisdom texts, Lys claims that they portray the human response to who God is and what God does. Here, God’s *ruach* is described as being in control and being ‘the center of everything’³¹⁷ – the source of revelation and wisdom that is bestowed to humankind (Prov. 1.23). Lys mentions that the *ruach* of humankind is death unless it is animated, revived, and renewed by God’s *ruach* through grace.

Summary

For Lys, the term *ruach* implies a theological anthropological concept describing an anthropology that is derived from theology but that remains in a theological context. Lys distinguishes *ruach* as wind from the *ruach* of God and describes its gradual demythologization and de-deification, culminating in nothingness and yet staying in God’s service. In his discussion on the *ruach* of humankind and the *ruach* of God, Lys begins with the oldest texts that portray Yahweh as the center of all things. Next, he expresses that the writings of the great prophets underline the dependency of all life on God’s *ruach* but also highlight God’s desire to communicate with his people. The following Deuteronomistic period brings the anthropological aspect with humankind’s ability to make decisions. In reference to the subsequent exile, Lys observes that the texts serve God’s people as a call to obedience and also involve a prophetic perspective of hope for Israel. The post-exilic texts culminate the relational dimension between God’s *ruach* (i.e. the creator) and the *ruach* of humankind (i.e. God’s creation). Lys explains that human life, which is fragile and dependent, is only authentic when it stands in a relationship with God (that is, the vis-à-vis relationship), and that it involves a twofold personal response on the part of human beings (i.e. personal responsibility): the admission of humankind’s fragility and dependency on God and the decision to obey God, that is, to live out of God’s commands and testify about God in the world.

Norman H. Snaith

Norman H. Snaith³¹⁸ presents a primarily theological study on the unique issues in the OT as compared to other religions. He devotes an entire chapter to the concept of God’s spirit, thereby

³¹⁶ Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 281.

³¹⁷ Lys, *Rûach: Le Souffle dans l’Ancien Testament*, p. 306.

³¹⁸ Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (New York: Schocken Books, 1964).

first dealing with the general meaning of *ruach* and then speaking about *ruach* in relation to God's spirit.³¹⁹

According to Snaith, the general *ruach* relates to human life and is twofold in nature. First, based on a later view, *ruach* can be perceived as a dominating element in humankind that refers to a person's disposition (Exod. 35.21; Num. 5.14, 30; 14.24). Second, based on an earlier view, *ruach* appeared as an external 'controlling *ruach*',³²⁰ given by God for a specific task (Exod. 28.3; Deut. 34.9). Further, in contrasting 'basar' (i.e. flesh) as 'being of man',³²¹ Snaith denotes this *ruach* 'as being from God',³²² which manifests itself as the breath of God given to humankind, making human beings alive (Gen. 6.1-8; Ezek. 37.1-14). Snaith, in this regard, speaks of *ruach* in terms of 'the source of life' (Gen. 6.17; 7.15, 22; Num. 16.22).³²³

In relation to *ruach* as God's spirit, Snaith depicts it as a 'divine power',³²⁴ relating it to specific manifestations and consistently labeling it as *ruach adonai*. Snaith believes that *ruach adonai* implies an objective influence and form, which only later became ethicized (e.g. in Isa. 42.1, Ezek. 36.26-27) before it was finally interchangeable with God, understood 'as an equivalent of the Sacred Name' (e.g. Hag. 2.5).³²⁵

Besides ascribing an 'all-powerful'³²⁶ element to *ruach*, Snaith finds *ruach* in the prophet, who is thus enabled to utter God's prophetic word (Num. 24.2). Snaith also links this *ruach* to empowered and gifted people who then perform extraordinary tasks, such as governing and judging (Num. 11.25-29) or crafting (Exod. 28.3; 31.3).

Dale Moody

Dale Moody's monograph³²⁷ aims to present 'a theology of the Holy Spirit'³²⁸ by investigating particular biblical concepts of *ruach*, thereby considering their historical and literary settings. Moody's construction of such a theology unfolds in the order of the biblical canon. His theological claims concerning God's spirit in the OT, presented in Chapter 1, revolve around the

³¹⁹ Snaith, *The Distinctive Ideas of the Old Testament*, Chapter VII, pp. 143-58.

³²⁰ Snaith, *The Distinctive Ideas of the Old Testament*, p. 149.

³²¹ Snaith, *The Distinctive Ideas of the Old Testament*, p. 151.

³²² Snaith, *The Distinctive Ideas of the Old Testament*, p. 151.

³²³ Snaith, *The Distinctive Ideas of the Old Testament*, p. 151. It remains unclear to what degree Snaith believes that the *ruach* related to humankind is the *ruach* of God.

³²⁴ Snaith, *The Distinctive Ideas of the Old Testament*, p. 156.

³²⁵ Snaith, *The Distinctive Ideas of the Old Testament*, p. 158.

³²⁶ Snaith, *The Distinctive Ideas of the Old Testament*, p. 153. Snaith explains that the term *ruach elohim* is sometimes used to underline the intense power of wind. The same counts for *ruach adonai*, e.g. in Jon. 3.3.

³²⁷ Dale Moody, *Spirit of the Living God: The Biblical Concepts Interpreted in Context* (Philadelphia: Westminster Press, 1968).

³²⁸ Moody, *Spirit of the Living God*, p. 9.

source-critical model. Further, Moody allocates various biblical passages on *ruach* to a specific epoch in Israel's history.³²⁹

In regard to *ruach* in the OT, Moody distinguishes between two perceptions and three developmental stages. First, he ascribes to *ruach* the attributes of God's presence and power. Whereas God's presence is reflected primarily in the creation account in terms of the audible voice of God and in the echoing sound 'in the cool breeze ... at the end of the day',³³⁰ the *ruach* as God's power is still 'a wind through which God works directly'³³¹ (Exod. 10.13, 19; 14.21). *Ruach* in the context of the Exodus stands 'as a metaphor for God's direct action in nature and history'³³² (e.g. in Jon. 1.4; 4.8). For Moody, the concept of God's power is also linked to the physical and psychological aspect of humankind. While this 'vital force in man'³³³ expresses the physical dependency of humankind upon God (Gen. 6.1-4), it also represents the psychological empowerment to explain dreams (Gen. 41.8).

Moody speaks of three developmental stages of *ruach* in the OT, namely 'the ecstatic Spirit', 'the messianic Spirit', and 'the Creator Spirit'.³³⁴ The ecstatic spirit is allocated to the element of power (e.g. in Judges) and to prophetic activity. In the prophet, the '[e]cstatic power is elevated to prophetic inspiration'³³⁵ (e.g. 1 Sam. 10.6-9), a process that can be broken down into three groups: first, Saul and David, in whom the ecstatic power was 'contagious';³³⁶ second, Zedekiah and Micaiah, who demonstrate *ruach* as the spirit of truth against the spirit of lies; and third, Elijah and Elisha, who represent three concepts of *ruach*, namely (1) 'the rapture of *ruach*',³³⁷ (2) the inheritability of *ruach* (as seen, for example, in Num. 11.24ff.), and (3) the use of wine and music as 'aids to prophetic ecstasy'.³³⁸

According to Moody, the messianic or prophetic spirit is reflected in classical prophethood. While Moody expresses that the former notion of ecstasy was still present and emphasized (e.g. in Ezekiel), the concept of *ruach* was now also linked to the topic of a repentant, renewed, and obedient heart. Moreover, Moody mentions that it is Isaiah who connects *ruach* to

³²⁹ Chapter 1 of Moody's monograph is dedicated to 'The Spirit of the Lord in the Old Testament' (pp. 11-32); Chapter 2 deals with 'The Descent of the Dove in the Synoptic Gospels' (pp. 33-57); Chapter 3 addresses 'The Gift of the Holy Spirit in Acts' (pp. 58-81); Chapters 4 and 5 discuss 'The Spirit of Life in the Pauline Writings', part I (pp. 82-106) and II (107-27); Chapter 6 covers 'The Spirit of Unity in the Deutero-Pauline Writings' (pp. 128-49); and Chapter 7 speaks of 'The Spirit of Truth in the Johannine Gospel and First Letter' (pp. 150-81). In his eighth and final chapter, Moody reflects upon 'The Spirit of Christ in Other New Testament Writings' (pp. 182-207).

³³⁰ Moody, *Spirit of the Living God*, p. 12 (italics mine).

³³¹ Moody, *Spirit of the Living God*, p. 13.

³³² Moody, *Spirit of the Living God*, p. 13.

³³³ Moody, *Spirit of the Living God*, p. 14.

³³⁴ Moody, *Spirit of the Living God*, p. 14. Moody mentions that these three stages cannot be seen in a chronological order due to some overlaps.

³³⁵ Moody, *Spirit of the Living God*, p. 15.

³³⁶ Moody, *Spirit of the Living God*, p. 16.

³³⁷ Moody, *Spirit of the Living God*, p. 17.

³³⁸ Moody, *Spirit of the Living God*, p. 18.

‘a messianic person, the personification or representative of God’s people’,³³⁹ at the same time reflecting the idea of *ruach* resting on this person – a view that seems to have been present also outside of the Hebrew monotheistic belief system (e.g. Num. 24.2).

For Moody, there was a broadening of the view of *ruach* after the exile, including aspects that went beyond covenantal issues between God and Israel. In particular, *ruach* was given attention in the areas of cosmos, anthropology/ethics, and theology, as follows: (1) earth and heaven were seen as being created by the *ruach* of God and as completely depending on it (Gen. 1.2); (2) the *ruach* of God bestows ‘mental insights’³⁴⁰ to humankind (e.g. Gen. 41.38; Exod. 31.3; 35.31; Num. 24.2); and (3) *ruach* was given the characterization of being the ‘holy *ruach*’³⁴¹ (Isa. 63.10) and ‘the good *ruach*’³⁴² (Neh. 9.20). Moreover, *ruach* expressed God’s universal presence and also universal prophethood, by which all people of God can become prophets (e.g. Ps. 139.7; Num. 11.29).

Lloyd Rudolph Neve

Lloyd Rudolph Neve presents a thorough historical-exegetical investigation of the biblical term *ruach* applied to the spirit of God.³⁴³ After some brief introductory remarks in Chapter 1,³⁴⁴ Neve puts forward five chapters that describe the historical development of *ruach* in the way it was perceived in relation to creation and Israel.³⁴⁵ His monograph concludes with a discussion about the relationship between Yahweh’s spirit and Yahweh.³⁴⁶

Neve proposes that the concept of *ruach* as Yahweh’s spirit is a unique notion of Israelite thinking and basically developed in four consecutive phases in her history: (1) the early time

³³⁹ Moody, *Spirit of the Living God*, pp. 22-23.

³⁴⁰ Moody, *Spirit of the Living God*, p. 29.

³⁴¹ Moody, *Spirit of the Living God*, p. 30.

³⁴² Moody, *Spirit of the Living God*, p. 30.

³⁴³ Lloyd Rudolph Neve, *The Spirit of God in the Old Testament* (Tokyo: Seibunsha, 1972). The present thesis cites from Lloyd Rudolph Neve, *The Spirit of God in the Old Testament* (CPTC; Cleveland, TN: CPT Press, 2011), an edited version of his book. Neve’s book from 1972 is based on his earlier PhD thesis from 1967, which totals 400 pages and contains extensive further areas of research, providing insightful discussions on several topics: First, Neve investigates ‘Ancient Near East Linguistic and Conceptual Antecedents of *Ruach*’ and links the origin of the term to the Ugaritic culture. Here, *ruach* means *wind*, particularly the *divine wind* and the *divine, life-giving breath*. Second, his ‘Linguistic Study of the Word Family of *Ruach*’ reveals that the nature of *ruach* is dynamic and relational. Furthermore, the term tends to develop toward the meaning of *breath* rather than *wind*. Third, the ‘Survey of Related Meanings of the Word *Ruach* in the Old Testament’ leads up to the understanding of (1) *ruach* as ‘wind’, i.e. a created natural element that indicates direction, implies emptiness (metaphorical use), and judgment (i.e. *ruach* as a rhetorical device); (2) *ruach* in humankind, which is described as fragile and dependent in a bodily, psychological, and spiritual way; and (3) the *ruach* of Yahweh. See Lloyd Rudolph Neve, ‘The Spirit of God in the Old Testament’ (ThD Dissertation, Union Theological Seminary, 1967), pp. 13-76, 271-90.

³⁴⁴ Neve, *The Spirit of God in the Old Testament*, Chapter 1, pp. 1-4. Here, Neve points to (1) the tension in translating *ruach* into the English term *spirit*; (2) the threefold meaning of *ruach*; and (3) the question of origin of *ruach* and its development.

³⁴⁵ Chapter 2 deals with the earliest texts (pp. 5-29); Chapter 3 relates to Israel’s prophets up until the exile (pp. 30-54); Chapters 4 (pp. 55-74) and 5 (pp. 75-107) cover the time of the exile and early reconstruction; and Chapter 6 refers to the post-exilic time (pp. 108-18).

³⁴⁶ Neve, *The Spirit of God in the Old Testament*, pp. 119-25.

period; (2) the time of the prophets or the pre-exilic period; (3) the time of the exile; and 4) the post-exilic period or time of early Judaism. In light of this historical approach, which plays a vital part in his work, Neve assigns relevant texts to one of the four time periods, thereby utilizing source criticism. In the OT, he finds a total of 102 passages that relate to *ruach* as God's spirit. Of these, 14 passages are found in the Torah.³⁴⁷

The Early Time Period

Neve holds that the texts of this time period³⁴⁸ portray God's spirit in light of Israel's beginning and underline the process of 'assimilation, innovation, and consolidation'³⁴⁹ that Israel underwent. Whereas Israel's faith was initially exposed and open to religious streams of other cultures, particularly those of Egypt, Israel's own traditions of the Patriarchs were formed and verbally carried over to the young nation. Neve notes that Yahwism exhibited a strong resistance to external influences. So, while knowing of the divine wind as a 'divine assistant'³⁵⁰ and the life-giving breath as 'the breath of the gods'³⁵¹ of other cultures, Israel links *ruach* as the divine wind to Yahweh only (Exod. 15.8, 10). In addition, Israel's faith recognized that Yahweh's spirit or breath is not existent in human beings or in nature but stands at a distance between Yahweh and Yahweh's created world.³⁵²

Neve maintains that Mount Sinai marks the stage of innovation – the place where monotheism, a unique belief system that was not known in the Near East, was introduced. The characteristics of God's spirit in this period are described as dominating, possessive, and explosive. Moreover, its manifestations are frequently found in the realm of violence and roughness with an emphasis on enthusiasm rather than inspiration. Neve observes that although God's spirit is given to individuals and in a visible way, the spirit's work is described in a more external manner and does not indicate any essential transformation in humans (e.g. in Gideon).

For Neve, the stage of consolidation implies some significant changes. As Israel settled in Canaan and became a nation, the theocracy – established at Sinai and facilitated by Moses, the seventy elders, and Joshua – was now linked to the charismatic leaders in the book of Judges.

³⁴⁷ Neve, *The Spirit of God in the Old Testament*, pp. 136-37. The *ruach* passages in the Torah that Neve allocates to God's spirit are Gen. 1.2; 41.38; Exod. 15.8, 10; 28.3; 31.3; 35.31; Num. 11.17, 25, 26, 29; 24.2; 27.18; and Deut. 34.9. Although his writing solely focuses on the use of *ruach* as God's spirit, Neve also uses texts that deal with *ruach* as 'wind' and *ruach* as the spirit (and evil spirit) of humankind in order to contribute to a better understanding of *ruach* as God's spirit. In this way, Neve offers a helpful overview of biblical references on the other uses of *ruach* in the OT. For this, see the appendix (pp. 131-35).

³⁴⁸ The texts of this earliest period are Exod. 15.8, 10; Num. 24.2; 2 Sam. 22.16; 23.2 (early poetry); and Gen. 41.38; Num. 11.17, 25, 26, 29; Judg. 3.10; 6.34; 11.29; 13.25; 14.6, 19; 15.14; 1 Sam. 10.6, 10; 11.16; 16.13, 14; 19.20, 23 (early historical writings). See Neve, *The Spirit of God in the Old Testament*, p. 5.

³⁴⁹ Neve, *The Spirit of God in the Old Testament*, p. 5.

³⁵⁰ Neve, *The Spirit of God in the Old Testament*, p. 7 n. 2.

³⁵¹ Neve, *The Spirit of God in the Old Testament*, p. 7 n. 2.

³⁵² In light of this, Neve notes that it is unlikely that the concept of the spirit of God arose on the basis of anthropomorphism. See Neve, *The Spirit of God in the Old Testament*, pp. 12-13.

With these changes came the need for divine authentication. While the spirit was described as the means of bestowing divine authentication, leadership, and the ability to fight during the time of the exodus, the spirit in Judges additionally gave wisdom and enabled leaders to judge Israel. Furthermore, the spirit now equipped the judges to tear down the people's idolatrous lifestyle. At the time of David, however, the act of divine anointing had changed. Neve notes that 'the free gift of the spirit [had] become institutionalized'³⁵³ and had been transformed into a ritual.

The Time before the Exile

Neve emphasizes, on the one hand, that the texts of the pre-exilic time³⁵⁴ show a strong connection between the prophets and God's spirit and argues that within this era, Israel underwent 'an internal crisis of faith'.³⁵⁵ He points out that while the task of the prophets was to defend the faith in Yahweh founded on the covenant in Sinai, the spirit's role was to reaffirm this covenant by reinforcing Yahweh's sovereignty over Israel as Yahweh's property. On the other hand, Neve observes that God's spirit itself is rarely mentioned in this time period and explains this anomaly as a kind of aversion 'in the popular mind'³⁵⁶ to excessive occurrences of prophetic ecstaticism related to the spirit. However, the speaking of Yahweh's spirit is solely linked to the prophets who are controlled and inspired by it (e.g. Elijah in 1 Kgs 18.12). The charismatic gift of leadership, which had taken a back seat in the succession of Israel's monarchs, comes to the fore here and is found in the prophets. In an environment of growing secularity and syncretism, the prophets called the people of God back to Yahweh and into the covenant once established at Sinai (e.g. Micah in 1 Kgs 22.24).

Neve notes that the pre-exilic time shows important changes in the image of God's spirit. First, Neve recognizes a shift from violence to inspiration and calmness; the spirit now 'rests upon' a person. Second, the spirit is now portrayed as the means both of Yahweh's saving power and of Israel's punishment and destruction. Third, the renewal of the gift of charismatic

³⁵³ Neve, *The Spirit of God in the Old Testament*, p. 25.

³⁵⁴ Texts of this time period are 1 Kgs 18.12; 22.24; 2 Kgs 2.16; Hos. 9.7; 13.15; Isa. 4.4; 11.2, 15; 30.1, 28; 31.3; Mic. 2.7; and 3.8. See Neve, *The Spirit of God in the Old Testament*, p. 30. Neve understands Gen. 41.38 and 2 Sam. 23.2 to be transitional texts. While they are rightly allocated to the early time period, Neve believes that these texts already point to the next time period. Thus, Neve observes a shift from the focus on the nature of the spirit toward 'a permanent and penetrating endowment' (Neve, *The Spirit of God in the Old Testament*, p. 29). Joseph, for example, demonstrates the gift to counsel and to convince. Therefore, the spirit in Gen. 41.38 is depicted as 'God's gift of special talent and ability' that is given to Joseph, equipping him for his tasks of counseling and convincing Pharaoh as well as organizing and preparing Egypt for the famine (Neve, *The Spirit of God in the Old Testament*, p. 29). While the adherents of the Elohist source see the spirit's presence here proven in terms of prophecy, Neve links Joseph's divine enablement to the realm of wisdom, speaking of the charismatic spirit in Joseph that is related to the wisdom school and depicting Joseph as a wise man.

³⁵⁵ Neve, *The Spirit of God in the Old Testament*, p. 31.

³⁵⁶ Neve, *The Spirit of God in the Old Testament*, p. 34. Neve notes that such an attitude might already be shown in 2 Kgs 3.15. Moreover, based on his ecstatic experience in 1 Sam. 10.5-6, Saul is viewed as a maniac in 1 Kgs 18.29. Furthermore, even the priests of Baal prophesied. Therefore, Neve believes that people had developed a cautious and reluctant attitude toward God's spirit.

leadership takes place, projected as a pattern in the person of the Messiah. Fourth, a re-definition of *ruach* is found; it is now ‘Yahweh’s mind and psychological mood’.³⁵⁷

However, Neve also highlights some restrictions in the concept of the spirit. First, Neve observes that the actions of the spirit in human beings are mostly external events; accordingly, deep inner changes in terms of morality and spirituality do not take place. Second, up to this point the spirit has been linked only to individuals who are assigned to a specific task and has not been connected to the people as a whole. Third, in regard to creation, the spirit stands in opposition to the elements of nature ‘which would hinder Yahweh’s saving acts’;³⁵⁸ still, the depiction of ‘the spirit as an agent of creation’³⁵⁹ is lacking.

The Time Period of the Exile

Neve claims that the exile and the subsequent period of early restoration³⁶⁰ bring some significant changes to the concept of the spirit of God, identifying the reason for these changes as being the painful experience of the exile that immensely impacted the life and belief of the people of Israel.

Neve observes a shift and an emerging focus on the individual and notes that in the exile, the inner life of an individual underwent a moral change.³⁶¹ Personal worship gained in importance, and patience, faithfulness, and persistence on the part of the servant (Isa. 42.1-4), for example, were seen as a ‘result of the work of the spirit within him’.³⁶² Further, Neve explains that after the experience of five decades of stress in exile, people turned to the future and expected Yahweh to renew it. Earlier symbols of security such as ‘the king, the temple, the city Jerusalem, [and] the cult had been destroyed’.³⁶³ The exiles’ hope for a transformation and renewal of Israel and the whole created world was alive. Also, Yahweh’s universal sovereignty and activity was reaffirmed. Now, *ruach* was ascribed the function of giving life and creating things; in other words, the link was established between Yahweh’s spirit and creation (e.g. Gen. 1.2). In addition, the spirit was also depicted as Yahweh’s universal presence, being also with Israel (e.g. Ezek. 39.29).

³⁵⁷ Neve, *The Spirit of God in the Old Testament*, p. 54.

³⁵⁸ Neve, *The Spirit of God in the Old Testament*, p. 54.

³⁵⁹ Neve, *The Spirit of God in the Old Testament*, p. 54.

³⁶⁰ Texts of this time period are identified as 2 Isaiah, Ezekiel, and Genesis 1 (P tradition). They reveal a lively interaction with the concept of the spirit. The writings that also mention the spirit and are dated to the post-exilic time are Haggai and Zechariah. See Neve, *The Spirit of God in the Old Testament*, p. 55.

³⁶¹ According to Neve, this can be seen in the person of Elihu, to whom the charismatic spirit is now ascribed (Job 32.8-10); in Joel, who mentions the outpouring of the spirit to all people (Joel 3.1-2); and in the Psalms, which claim God’s presence in the (common) individual believer (e.g. Ps. 139.7). See Neve, *The Spirit of God in the Old Testament*, pp. 56-57.

³⁶² Neve, *The Spirit of God in the Old Testament*, p. 58.

³⁶³ Neve, *The Spirit of God in the Old Testament*, p. 58. Neve further mentions that the exile dismantled ‘the religious exclusivism which tended to develop around Jerusalem and the temple’ (Neve, *The Spirit of God in the Old Testament*, p. 74).

Neve also mentions that in the course of the exile, Israel's early traditions were reconstructed. The prophetic spirit was being given to all the Israelites (Joel 3.1-2),³⁶⁴ and Yahweh's spirit that formerly worked in leaders now works in each believer and guides, regenerates, and leads him/her into obedience (Ezek. 36.27; Ps. 51.9-14). Also, the spirit is 'Yahweh's subjective will'³⁶⁵ and free to move wherever it wants (Ezek. 1.12, 20, 21; 10.17); it is Yahweh's power that exhibits energizing, directing, motivating, and encouraging characteristics, seen for example in the Israelites' desire to return to the holy land and to rebuild the temple. Finally, as Neve notes, the spirit expresses Yahweh's mind and intellect that is unparalleled and cannot be weighed and judged by anyone else.

The Time after the Exile and of Early Judaism

Neve notes that the texts of the post-exilic time and early Judaism (520–460 BCE)³⁶⁶ that are centered around the cult, the Law, and the priestly system hardly mention the spirit. In fact, 'in the Priestly source, the spirit is placed in the service of the cult in the manufacturing of the temple furniture or the priestly garments'.³⁶⁷ Whereas the spirit was used for certain affairs, it actually was no longer needed for divine authentication. Inspiration diminished, and prophetic activity ceased.

Moreover, Neve asserts that prophets were replaced by Levites who were seen as their successors and also regarded as '[having] inherited the gift of the spirit'.³⁶⁸ While Neve sees their spiritual giftedness more linked to the area of rhetoric and poetic style rather than to content, he concludes that God's spirit ultimately experienced exclusion and marginalization; the element of wisdom became disconnected from the spirit and attached to the Law.

The *Sitz im Leben* of the Spirit of God

Neve allocates the concept of God's spirit to the prophetic tradition (i.e. *Sitz im Leben*).³⁶⁹ For him, it was the prophets who forged a bridge from the pre-exilic time to the period of the exile. The prophetic movement also had a great influence on the wisdom tradition that acknowledged God as the source of wisdom and incorporated the concept of the spirit as creator. Neve reinforces his view by noting that the issue of the spirit is only touched on in the *Yahwist* and the *Elohistic* source; the *Deuteronomist* does not even mention it. Further, the concept of God's spirit is

³⁶⁴ Neve here sees a connection to Moses' wish in Num. 11.29 that all Israelites should be prophets. See Neve, *The Spirit of God in the Old Testament*, p. 76.

³⁶⁵ Neve, *The Spirit of God in the Old Testament*, p. 84.

³⁶⁶ Texts that Neve links to this time period are 'the Priestly source, Haggai, Zechariah, Trito-Isaiah, and Ezekiel 40-48' (Neve, *The Spirit of God in the Old Testament*, p. 106).

³⁶⁷ Neve, *The Spirit of God in the Old Testament*, p. 106.

³⁶⁸ Neve, *The Spirit of God in the Old Testament*, p. 109.

³⁶⁹ See Neve, *The Spirit of God in the Old Testament*, pp. 101-106.

not generally linked to the royal tradition, as the spirit departed with Solomon. In Neve's assessment, the concept and the works of the spirit are of only secondary importance in the *priestly* source. Neve states that 'the spirit's base of operation has been taken away',³⁷⁰ as the Law and priesthood are in the center of the community.

The Spirit's Relationship to Yahweh and the Spirit's Nature

Neve highlights the close relationship between the spirit and Yahweh; the spirit's work is generally not detached from Yahweh. Neve underlines that in basically all the texts of the different time periods, the spirit is not depicted 'as an independent being, acting on its own initiative'.³⁷¹ While some scholars find evidence of the spirit's personalization in the OT, for instance in Isa. 63.10, Neve's exegetical deliberations preclude it.³⁷²

Summary

Neve's approach to the development of *ruach* in the OT, which is uniquely linked to Israel's history, consists of various stages. As Neve's concept of *ruach* gradually unfolds, it reveals how *ruach* was perceived and experienced among God's people. In the earliest time period and around Mount Sinai, the impact of *ruach* was perceived as more external. By means of the judges and later the prophets, *ruach* was ascribed leadership gifts and prophetic inspiration to reinforce the divine claim that Israel is God's property. With the exile, a time of restoration was heralded, in which *ruach* was then ascribed ethical features and given a universal relation. The influence of the spirit, however, gradually disappeared. As the Law and cultic matters became the center of Israel's faith in the post-exilic time, the impact of God's spirit became secondary.

Neve generally sees the spirit as acting in relation to Yahweh rather than independent of Yahweh and also concludes that 'there is no personalization of the spirit within the limits of the Old Testament'.³⁷³

Stanley M. Horton

Stanley M. Horton's work³⁷⁴ aims 'to take a fresh look at what it teaches about the Holy Spirit and His work'³⁷⁵ in both testaments. He provides some limited scholarly discussion on relevant passages and juxtaposes them with his own exegetical findings.³⁷⁶ Besides the fact that he

³⁷⁰ Neve, *The Spirit of God in the Old Testament*, p. 117.

³⁷¹ Neve, *The Spirit of God in the Old Testament*, p. 122.

³⁷² For Neve's discussion on the spirit's relationship to God and the spirit's nature, see Neve, *The Spirit of God in the Old Testament*, pp. 119-25.

³⁷³ Neve, *The Spirit of God in the Old Testament*, p. 124.

³⁷⁴ Stanley M. Horton, *What the Bible Says about the Holy Spirit* (Springfield, MO: Gospel Publishing House, 1976).

³⁷⁵ Horton, *What the Bible Says about the Holy Spirit*, p. 15.

³⁷⁶ Emphasizing the textual context necessary for an appropriate translation, Horton often provides his own translations.

presents the various spirit passages in a canonical order,³⁷⁷ Horton's writing style leaves the reader with the impression of dealing with a commentary rather than with a more scientific or deeper scholarly work.³⁷⁸

Horton is convinced that in Scripture, God's spirit 'is recognized as a real person with intelligence, feeling, and will'.³⁷⁹ Furthermore, 'explicitly and implicitly the Bible treats the Holy Spirit as a distinct person'.³⁸⁰ Horton underscores the necessity of and dependency on the spirit's power and person for effective ministry, as seen for example in the ministry of Jesus.

According to Horton, Gen. 1.1-2 links the spirit to the work of God's creation. Horton underlines that each person of the Godhead is involved in the divine works and claims that each member functions differently and yet works in complete harmony with the others. For Horton, Psalm 8.3 and 136.5 depict the spirit in particular as the created power and wisdom as well as 'His [God's] hands and His fingers'.³⁸¹ Further, while Horton believes that in Gen. 1.2 it is God's spirit that is at work (rather than a wind), he notes that there were no chaotic conditions before the earth was brought into its final form but that the spirit's work was that of preparing what would happen in the six days following.

In relation to the creation of humankind (Gen. 1.26), Horton explains that the spirit was implicitly involved, mirrored in terms of 'the spiritual and moral nature of man'.³⁸² And Gen. 2.7, as another implicit passage related to the creation of humankind, reflects 'God's breath or Spirit which produces life'.³⁸³

For Horton, Gen. 6.3 indicates that 'God's Spirit continued to deal with man after the fall'.³⁸⁴ He proposes that the striving of God's spirit needs to be understood as a judging among humankind, 'using the Word given up to that time to instruct, exhort, reprove and convict men'³⁸⁵ as a way of keeping humankind from doing evil.

Horton observes that the spirit is predominantly linked to the people of Israel after the experience at the Tower of Babel and with the mention of Abraham. He refers to Abraham as the first prophet who not only talked with God (and God with him) but also prayed and interceded for certain people. Joseph is also seen as part of this group, as God's spirit was with

³⁷⁷ Horton's approach is useful in helping me limit my focus to Chapters 1 and 2, 'The Spirit in the World Today' (pp. 9-15) and 'The Spirit in the Pentateuch' (pp. 17-32).

³⁷⁸ In fact, in the foreword to Horton's book, T.F. Zimmerman remarks that the book 'is literally a commentary on the Holy Spirit' (Horton, *What the Bible Says about the Holy Spirit*, p. 5).

³⁷⁹ Horton, *What the Bible Says about the Holy Spirit*, p. 10.

³⁸⁰ Horton, *What the Bible Says about the Holy Spirit*, p. 10.

³⁸¹ Horton, *What the Bible Says about the Holy Spirit*, p. 18.

³⁸² Horton, *What the Bible Says about the Holy Spirit*, p. 21.

³⁸³ Horton, *What the Bible Says about the Holy Spirit*, p. 22.

³⁸⁴ Horton, *What the Bible Says about the Holy Spirit*, p. 22.

³⁸⁵ Horton, *What the Bible Says about the Holy Spirit*, p. 23.

him (Gen. 41.38). Further, Horton underlines that Joseph was ‘a Spirit-filled man, equipped by the Spirit of God for the work He was called to do’.³⁸⁶

Addressing the book of Exodus, Horton mentions passages that are related to Moses and the construction of the tabernacle. For Horton, Moses was not just a prophet who was filled with the spirit (like other prophets). While God spoke to others in ‘dreams and visions only’, Horton highlights the fact that God spoke to Moses in a direct way (Num. 12.6-8), that is, audibly. Horton views the tabernacle as the place where God would reveal his presence; and the building of the tabernacle is the means for the people of Israel to ‘learn to work together’.³⁸⁷ In particular, Horton addresses the filling of Bezalel and Oholiab with God’s spirit, enabling them ‘to sharpen their own skills and ... to teach others’.³⁸⁸ Here, the spirit is the source of wisdom, understanding, and knowledge.

For Horton, the spirit’s filling of the seventy elders (Num. 11.10-30) falls into the context of God rebuking Moses. In light of Moses, whose strength alone cannot carry the people’s burdens, Horton portrays the spirit as being ‘big enough and fully sufficient to carry the load and [to] meet the need’.³⁸⁹ Also, Horton underscores that ‘[t]he infinite Spirit is not made less when He is shared with others’.³⁹⁰ Generally speaking, God’s intention in giving the spirit was twofold: besides anointing the seventy elders for service in order to assist and help Moses, with Moses remaining ‘the chief prophet’,³⁹¹ the spirit also serves to remind Moses that ‘he could and must depend on the Spirit’.³⁹²

With that said, Horton believes that Num. 11.29 indicates a lesson that Moses had just learned. In rebuking Joshua, Moses expresses that the spirit cannot be controlled (not even by Moses); the spirit is free to work whenever and wherever the spirit chooses. Moreover, Moses desires that all the people of Israel would prophesy (rather than complaining), ‘with the Spirit of God continually resting upon them’.³⁹³

According to Horton, the story of Balaam (Num. 22.2, 3) highlights the spirit’s attribute of being protective. Here, the spirit is portrayed as being able to deal with both the people of Israel and with Israel’s adversaries. For Horton, God’s unusual ways can be seen in the example of a donkey being presented as more spiritually sensitive than Balaam (Num. 22.31-35). In

³⁸⁶ Horton, *What the Bible Says about the Holy Spirit*, p. 25.

³⁸⁷ Horton, *What the Bible Says about the Holy Spirit*, p. 25.

³⁸⁸ Horton, *What the Bible Says about the Holy Spirit*, p. 26. Besides the aspect of teamwork, which is encouraged and provided through the filling of the spirit, it is also interesting to see that Horton assumes that Bezalel and Oholiab were already equipped with natural skills which were then elevated to a supernatural level by God’s spirit.

³⁸⁹ Horton, *What the Bible Says about the Holy Spirit*, p. 27.

³⁹⁰ Horton, *What the Bible Says about the Holy Spirit*, p. 27.

³⁹¹ Horton, *What the Bible Says about the Holy Spirit*, p. 28. Also, Horton does not believe that the passage indicates ecstatic experiences.

³⁹² Horton, *What the Bible Says about the Holy Spirit*, p. 27.

³⁹³ Horton, *What the Bible Says about the Holy Spirit*, p. 28.

general, Horton portrays Balaam as a person who is not only impacted by the spirit through the receiving of words but also by means of a vision that finally caused him to collapse before God.³⁹⁴ ‘As he lay prostrate before the Lord his eyes were open in a new way’,³⁹⁵ seeing the blessings of God on Israel (as mentioned in Gen. 12.3). However, for Horton, Balaam also indicates that while temporarily being truly devoted to the spirit (Num. 24.7), it is also possible to be overpowered by the love of money and to perish (Num. 31.8).

Horton believes that Num. 27.18 underlines the spirit’s permanent residence in Joshua and notes that Joshua did not belong to the group of the seventy elders (Num. 11.16-17). Further, Horton sees the filling of Joshua with the spirit and wisdom (Deut. 34.9) as occurring sometime during the forty years of wandering in the desert. Horton defines this wisdom as ‘insight [and the] ability to carry out God’s purposes and bring them to completion’.³⁹⁶ Here, Horton claims that Joshua had learned his lessons and – from a human standpoint – was now well prepared for leading Israel. At the same time, however, Joshua was aware that he was completely reliant on the spirit for leadership. Concerning the relationship between Num. 27.18 and Deut. 34.9, Horton believes that Joshua’s filling with the spirit already occurred in Num. 27.18. The laying on of hands in Deut. 34.9 ‘was simply a public recognition of the ministry God had already given’³⁹⁷ Joshua, resulting in Israel’s acknowledgment of Joshua as her new leader.

In summary, Horton’s account on the spirit reveals not only some theological aspects of the person and impact of the spirit (e.g. bestowing words and visions) but also addresses practical issues (e.g. Moses learning a lesson). Also, Horton links the sphere of the spirit’s influence inside and outside Israel. Furthermore, he finds the spirit’s role to be central and crucial for life and ministry, thereby providing an abstract on the spirit’s key role for human life, practical and spiritual ministry, and God-given leadership.

George T. Montague

George T. Montague presents a chronological rather than a canonical account of the development of the issue of the spirit of God in both testaments.³⁹⁸ In addressing the OT,

³⁹⁴ Horton sees no indication that Balaam here was in a ‘trance or frenzy’ (Horton, *What the Bible Says about the Holy Spirit*, p. 30).

³⁹⁵ Horton, *What the Bible Says about the Holy Spirit*, p. 30.

³⁹⁶ Horton, *What the Bible Says about the Holy Spirit*, p. 31.

³⁹⁷ Horton, *What the Bible Says about the Holy Spirit*, p. 32.

³⁹⁸ George T. Montague, *The Holy Spirit: Growth of a Biblical Tradition* (New York, NY: Paulist Press, 1976). Due to the nature of this thesis, my focus is only on the OT. Montague’s work provides the following structure: Chapter 1, ‘Life-Breath and Prophetic Impulse: The Earliest Traditions’ (pp. 3-16); Chapter 2, ‘The Charismatic Spirit in the Deuteronomist’ (pp. 17-32); Chapter 3, ‘Spirit of Judgment and Salvation: The Pre-Exilic Prophets’ (pp. 33-44); Chapter 4, ‘Spirit and Covenant: The Prophets of the Exile and the Return’ (pp. 45-60); Chapter 5, ‘The Spirit and Cosmic Order: The Priestly Tradition’ (pp. 61-68); Chapter 6, ‘The Spirit in Israel’s Songs: The Psalms’ (pp. 69-76); Chapter 7, ‘The Spirit, the Temple and the Past: Voices of the Restoration’ (pp. 77-84); Chapter 8, ‘The Spirit in

Montague utilizes the YEDP theory and describes gradual stages and concepts relating to the spirit. By tying certain OT Scriptures to a certain era of Israel's history in order to explain a specific concept of the spirit, Montague usually also draws a line from the respective era to a related and more developed notion of the spirit found in the New Testament (hereinafter NT).³⁹⁹

According to Montague, the earliest tradition related to the spirit is that of the Yahwist. Here, God is basically portrayed as a loving God who wants to bestow 'life freely to whom he will'⁴⁰⁰ and who establishes a covenant with Israel and David. Montague links four Scripture passages about the spirit to this time period, all of which emphasize the anthropological aspect: (1) Gen. 2.7 is seen as 'the spirit or breath of life which is now in man as his gift from God';⁴⁰¹ (2) Gen. 6.3 speaks of the life of humankind in general related to flesh, indicating that 'sin weakens man's hold on life, it limits the power of God's spirit within him';⁴⁰² (3) Gen. 7.22 underscores 'that living and breathing are synonymous in the Bible';⁴⁰³ and (4) Num. 24.2 ascribes the prophetic element to God's spirit.⁴⁰⁴

Within the same time period, Montague mentions the Eholist's focus on more charismatic features of the spirit. Two passages are linked to this tradition: Gen. 41.38 and Num. 11.17, 25-26, 29. Genesis 41.38 demonstrates that being filled with the spirit results in the ability to interpret dreams, 'the first appearance of this "gift of the spirit" in the Bible'.⁴⁰⁵ For Montague, the Elohist, however, also wanted to indicate that with this gift, the person was also gifted to administer. Regarding the passage in Numbers, Montague suggests that since 'the burden is divided, so the spirit too is "divided"',⁴⁰⁶ indicating a complete correspondence between burden and spirit. In addition, Montague posits that the spirit given to the elders is in part God's spirit and in part Moses' spirit, suggesting that '[t]he unity of the office, though shared by many, is thus affirmed'.⁴⁰⁷

The subsequent time period of the Deuteronomist ties in with the tradition of the Elohist. In his portrayal of the spirit in various ways in the books of Joshua, Judges, Samuel, and

Apocalyptic' (pp. 85-90); Chapter 9, 'The Spirit in the Wisdom Tradition' (pp. 91-110); Chapter 10, 'The Spirit and the Torah' (pp. 111-15); and Chapter 11, 'The Spirit in the Community at Qumran' (pp. 116-24).

³⁹⁹ At this point it must be said that Montague's work, at least to a certain degree, reads like a commentary. Also, when Montague generally refers to scholars in order to underline his point or to contrast his own view, his work lacks footnotes as well as a bibliography – which would have been a helpful means for any reader to understand better what is being claimed and to be guided to do further research concerning Montague's claims.

⁴⁰⁰ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 3.

⁴⁰¹ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 6. Here, Montague explains that the word *neshamah* (here used for 'breath') 'is virtually equivalent' to the term *ruach*.

⁴⁰² Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 10.

⁴⁰³ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 11.

⁴⁰⁴ In light of certain translation issues, Montague leaves open the question as to whether the context of Num. 24.2 is speaking of the element of ecstasy.

⁴⁰⁵ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 13.

⁴⁰⁶ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 15.

⁴⁰⁷ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 15.

1 and 2 Kings, Montague sees the relationship between leadership and prophecy as being established – with Samuel as the key figure. Moreover, as Deut. 34.9 demonstrates, ‘Joshua’s charismatic leadership is rooted in the prophetic spirit that was on Moses’.⁴⁰⁸ Along with it, ‘the rite of anointing or of the laying on of hands, tends to put a visible order to the conveying of the spirit upon the leaders of the people’.⁴⁰⁹

According to Montague, the subsequent period of the pre-exilic prophets (in the books of Amos, Hosea, Micah, Isaiah, and Jeremiah) depicts a reluctant attitude on the part of the people of God toward the notion of the spirit. Due to false prophecy, this attitude was particularly related to activities and miracles of classical prophethood. These prophets tended ‘to avoid too close an identification with the spirit’.⁴¹⁰ Jeremiah, in particular, ‘replace[d] “spirit” with “word” as the unambiguous instrument of divine revelation’.⁴¹¹

During the exile, however, the concept of the spirit as it is linked to prophecy experienced a revival, as seen in the book of Ezekiel.⁴¹² The spirit is associated with Israel’s restoration but also with God’s universal reign (Second Isaiah). Moreover, the spirit is holy and perceived ‘as an awesome power more closely linked to the divine presence’⁴¹³ and also expresses ‘friendship with the Lord’⁴¹⁴ (Third Isaiah).

With the people’s return from the exile and with the completion and publication of the Pentateuch through priests, Montague underlines the key role that the priestly caste had in the further development of the spirit concept and of the word of God. For Montague, these notions were generally taken and shaped toward a cosmic understanding, as revealed in Exod. 31.3, Num. 16.22; 27.18, and Gen. 1.2. Montague finds the spirit in Exod. 31.3 as being ‘really quite limited to artistic skill’.⁴¹⁵ Regarding Exod. 35.31, he mentions that the spiritual giftedness is more of a ‘stable quality’⁴¹⁶ rather than being dynamic in terms of prophecy in the past. Numbers 16.22 attests to God’s ‘transcendence and universal dominion’.⁴¹⁷ And in the case of Num. 27.18, Montague notes that Joshua’s leadership is based on charisma rather than heredity. Moreover, it

⁴⁰⁸ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 32.

⁴⁰⁹ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 32.

⁴¹⁰ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 34, with the exception of Hosea. Montague writes, ‘While the term [*ruach*] is part of a taunt placed in the mouth of the prophet’s critics, Hosea takes it as applied not incorrectly to himself and to all prophets of reform’.

⁴¹¹ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 366. For Montague, the spirit in Micah, for example, was related to a person’s lifestyle and the aspects of morality and ethics. The spirit in Isaiah is linked to the element of judgment and salvation.

⁴¹² In this respect, Montague claims that Ezek. 37.1-14 symbolizes ‘the rebirth of the nation’ (Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 48).

⁴¹³ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 60.

⁴¹⁴ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 60.

⁴¹⁵ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 62. For Montague, this is indicated by the four Hebrew terms ‘*hokma* ... wisdom (here the practical wisdom of artistry), *tebunab* ... insight, *da’ath* ... artistic sense, and *mela’kab* [as] skill’.

⁴¹⁶ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 62.

⁴¹⁷ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 62.

is the priest who mediates the word of God, compared to Moses who received the word directly from God. According to Montague, Gen. 1.2 demonstrates the significant correlation of the spirit and the word. While the spirit proceeds from God, ‘the *ruach elohim* ... prepares, in natural fashion, the primeval womb-dark formlessness to hear the cosmifying word of God’.⁴¹⁸ In other words, God’s spirit prepares the chaos to hear the word of God, which results in creation. In this sense, Montague claims that

the role of the the spirit and the word, seen here as the source of all creation, is the prototype for all life known to man, and especially his religious life. Man, like the universe, lives and knows peace when God’s spirit breathes over his chaos and God’s word orders his life.⁴¹⁹

However, Montague points out that the spirit and the word passed through more changes in the continuing history of Israel. For example, in the apocalyptic tradition, the prophetic spirit was democratized (Joel 3.1-5; which links to Num. 11.25-29). The wisdom tradition linked the spirit to ‘everyday human experience’.⁴²⁰ And the tradition of the Law claimed ‘that the teaching of the rabbis, though handed on orally, was law’.⁴²¹ In addition, the term “‘holy spirit” ... becomes a commonplace among the rabbis to express the divine revelation which is found in the words of the Torah or on the lips of the prophets’.⁴²²

To summarize, Montague provides a historical account of the concept of *the spirit* and *the word* based on the documentary hypothesis. He consecutively highlights the various stages of the understanding of the spirit and the word as well as their gradual development in the course of Israel’s history – a method that, for Montague, reflects the way God reveals himself to humankind, that is, ‘a progressive pedagogy’.⁴²³ Montague’s desire to bridge scholarship and spirituality,⁴²⁴ however, seems to be a balancing act. While on the one hand Montague tries to apply his results of biblical studies to his readers, his depiction of the spirit is handled in a more objective, scientific way – a means that does not necessarily help the reader gain a closer understanding of the spirit and any of its characteristics, or to experience the spirit in a more personal, relational way.

⁴¹⁸ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 67.

⁴¹⁹ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 68.

⁴²⁰ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 91.

⁴²¹ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 112.

⁴²² Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. 113.

⁴²³ Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. viii.

⁴²⁴ See Montague, *The Holy Spirit: Growth of a Biblical Tradition*, p. vii.

Leon James Wood

Leon James Wood's monograph on the spirit of God in the OT⁴²⁵ speaks about the identity of the *ruach* of God, its various works, and other contemporary issues.⁴²⁶ His study exhibits an exegetical and theological approach to the spirit's nature and work and is underpinned by numerous references from both the Old and New Testament.⁴²⁷

The Nature and Work of the Spirit

For Wood, the spirit's identity goes hand in hand with the spirit's work.⁴²⁸ Wood proposes a Trinitarian view of the spirit's nature and discerns *ruach* as the third person of the Godhead (e.g. Ps. 104.30; 2 Kgs 2.9), reinforcing this perception by referring to the spirit's works. In Wood's understanding, the spirit 'performs work attributable only to a personality, such as searching, knowing, speaking, revealing, etc.'⁴²⁹ (e.g. Gen. 1.2). Moreover, the spirit exhibits emotional traits (e.g. Isa. 63.10) and performs 'divine works'⁴³⁰ (Gen. 1.2). Therefore, the spirit is a divine and a personal being.

Based on his Trinitarian approach, Wood explains the involvement of the spirit in the process of creation. He views the spirit's actual work as being to set forth (Gen. 1.2-31) what the Son as the logos had created in Gen. 1.1. In this sense, the moving upon the face of the waters (Gen. 1.2) indicates the spirit's intention to bring 'order and design'.⁴³¹ According to Wood, the creation of humankind (Gen. 1.26-27) occurred in a similar fashion, as 'the Holy Spirit gave [humankind] the form and nature planned'.⁴³² The spirit is ascribed the task of forming 'man's body from material substance and the impartation of the life principle'⁴³³ (Gen. 2.7).

⁴²⁵ Leon James Wood, *The Holy Spirit in the Old Testament* (Grand Rapids, MI: Zondervan, 1976).

⁴²⁶ Wood's book is outlined as follows: 'Identifying the Questions' (Chapter I, pp. 11-13); 'The Identity of the Holy Spirit' (Chapter II, pp. 14-22); 'Old Testament References to the Spirit' (Chapter III, pp. 23-29); 'The Holy Spirit in Creation' (Chapter IV, pp. 30-38); 'Old Testament People on Whom the Spirit Came' (Chapter V, pp. 39-52); 'Empowerment by the Spirit' (Chapter VI, pp. 53-63); 'Spiritual Renewal in the Old Testament' (Chapter VII, pp. 64-77); 'Conflicts Resolved' (Chapter VIII, pp. 78-89); 'Were the Early Prophets Ecstatics?' (Chapter IX, pp. 90-100); 'Israel's Prophets Were Not Ecstatics' (Chapter X, pp. 101-12); 'The Holy Spirit and the Prophetic Experience' (Chapter XI, pp. 113-25); 'Saul and Evil Spirits' (Chapter XII, pp. 126-44); and 'Summary Statements' (Chapter XIII, pp. 145-50).

⁴²⁷ Although Wood's focus is on the spirit of God in the OT, he underpins his statements with Scripture passages predominantly stemming from the NT. In addition, some of the issues raised find their solution by arguing from the viewpoint of the NT.

⁴²⁸ For Wood's discussion on the spirit's nature and work, see Wood, *The Holy Spirit in the Old Testament*, pp. 14-22, 30-38.

⁴²⁹ Wood, *The Holy Spirit in the Old Testament*, p. 15.

⁴³⁰ Wood, *The Holy Spirit in the Old Testament*, p. 16.

⁴³¹ Wood, *The Holy Spirit in the Old Testament*, p. 30.

⁴³² Wood, *The Holy Spirit in the Old Testament*, p. 35.

⁴³³ Wood, *The Holy Spirit in the Old Testament*, p. 35.

The Spirit Coming upon People

Wood also raises the question about the way the spirit came on people⁴³⁴ and discerns four different modes and associates them with (1) Israel's judges, (2) the craftsmen, (3) God's prophets, and (4) the area of civil administration. Wood believes that the spirit – by coming on the judges – temporarily filled them and bestowed physical strength for a specific task (e.g. Judg. 3.10). The artists (Exod. 31.3) were likewise temporarily filled with the spirit and equipped for a certain assignment (Exod. 31.3).⁴³⁵ In regard to the prophets, Wood distinguishes between those who were temporarily filled for the period of their performance (e.g. Num. 24.2) and those upon whom the spirit rested permanently (e.g. 2 Kgs 2.2). The spirit is also continuously given to people and leaders who served in civil affairs (e.g. Num. 11.17, 25, 26; 27.18; Deut. 34.9).

For Wood, the reason and nature of that empowerment were actually to execute effectively the divinely assigned task rather than bestowing spiritual regeneration. Wood believes, however, that those upon whom God's spirit came also experienced spiritual renewal that – though not mentioned – was demonstrated, for example, in the way they lived.

The Spirit and Ecstasism

Wood does not detect a relationship between the spirit and ecstasism in the OT.⁴³⁶ He explains that the focus of Num. 11.25-29 is on the equipment of the seventy elders to help Moses. The prophetic activity is 'rather the act of giving praise issued from their hearts as a proper and natural result of being so empowered'.⁴³⁷

The Act of Revelation

Wood recognizes a distinct link between the act of revelation⁴³⁸ through the spirit and the reception and declaration on the part of the prophet. While he ascribes to the spirit the supernatural act of revealing a word to a prophet, the receipt of such a word depends on the prophet, that is, on the right attitude. What follows, as a result, is 'a heightening of [the prophet's] natural mental ability so he could understand and remember what had been said'.⁴³⁹

⁴³⁴ See Wood, *The Holy Spirit in the Old Testament*, pp. 39-77.

⁴³⁵ Wood notes that Bezalel 'no doubt, was already naturally gifted in this type of work – accounting for his selection to do the work at all – but God saw that he needed yet a greater skill and provided it by this special enablement of the Spirit' (Wood, *The Holy Spirit in the Old Testament*, p. 56).

⁴³⁶ See Wood, *The Holy Spirit in the Old Testament*, pp. 90-125.

⁴³⁷ Wood, *The Holy Spirit in the Old Testament*, p. 114. Wood reinforces his view on ecstasism with several rational arguments. For example, he holds that Israel had only little contact to other cultures that practiced ecstasism. Further, the use of musical instruments did not serve to trigger ecstasism. What helped 'to induce ecstasism' was 'music that is played while people dance in long, tiring, repeated movements' (p. 104). Also, Wood claims that the change of Saul into a different person (1 Sam. 10.6) is not linked to ecstasism. The notion of 'a new heart' is much more found in v. 9, 'where a parallel thought is expressed', that is, 'the idea of a new attitude, a new emotional outlook ... [a] thought [that] fits well into the story' (p. 105).

⁴³⁸ See Wood, *The Holy Spirit in the Old Testament*, pp. 117-25.

⁴³⁹ Wood, *The Holy Spirit in the Old Testament*, p. 121.

On this basis, the spirit then bestowed the message and enabled the prophet to declare it in the most effective way.⁴⁴⁰

Summary

Wood provides some insights on the spirit's identity and works from a predominantly evangelical viewpoint. Besides his theological and practical description of the spirit's involvement in creation, he also captures the spirit's role in the realm of Israel's development. Here, the focus of the spirit's activity lies on the enablement of religious and civil leaders through which the divine task can be fulfilled. Wood further describes the process of revelation, particularly on the part of the prophet, highlighting the prophet's dependency on successfully receiving a divine message.

Claus Westermann

In 1981, Claus Westermann presented an article that focuses on the general meaning of *ruach* and then connects the term to the history of Israel, highlighting its theological usage in the OT.⁴⁴¹

Westermann explains that 'the profane meaning [of] *ruach* is wind and also breath',⁴⁴² with a link to a moving force. With regard to its theological use, Westermann views *ruach* as an influence with various effects and relates it to Israel. In the early period, *ruach* is linked to two areas: first, to God's salvific acts and to temporary charismatic leadership, for example, among Israel's judges (e.g. Judg. 3.10); and second, to instances of 'ecstatic prophecy'⁴⁴³ (e.g. 1 Sam. 10.19).

Westermann observes the absence of *ruach* in relation to 'written prophecy'.⁴⁴⁴ He observes that in 'the pre-exilic books no prophet is seen as to be inspired',⁴⁴⁵ which was due to the understanding of *ruach* being a force. Only later 'in the post-exilic time was the operation of the prophets marked as operation of the Spirit'.⁴⁴⁶ In the context of the time period of Israel's kings, *ruach* underwent a 'transformation':⁴⁴⁷ First, *ruach* was ascribed to the king and to his steady office. This resulted in the view that 'the king as the anointed one is ... the carrier of the Spirit'⁴⁴⁸ on whom the Spirit continually rests.⁴⁴⁹ Second, *ruach* was then transferred to the Messiah, that is,

⁴⁴⁰ Besides such a direct way of receiving a revelation, Wood believes that dreams, visions, and theophanies reflect indirect ways of receiving a revelation. Although these three forms are not explicitly linked to the spirit's work, Wood states that this connection 'is likely' (Wood, *The Holy Spirit in the Old Testament*, p. 124).

⁴⁴¹ Claus Westermann, 'Geist im Alten Testament', *EvT* 41.3 (1981), pp. 223-30. For a more detailed discussion, see Rainer Albertz and Claus Westermann, 'רוח', *THAT*, vol. 2 (1979), pp. 726-53.

⁴⁴² Westermann, 'Geist im Alten Testament', p. 224.

⁴⁴³ Westermann, 'Geist im Alten Testament', p. 225.

⁴⁴⁴ Westermann, 'Geist im Alten Testament', p. 226.

⁴⁴⁵ Westermann, 'Geist im Alten Testament', p. 226.

⁴⁴⁶ Westermann, 'Geist im Alten Testament', p. 226.

⁴⁴⁷ Westermann, 'Geist im Alten Testament', p. 227.

⁴⁴⁸ Westermann, 'Geist im Alten Testament', p. 227.

⁴⁴⁹ Westermann points out that *ruach* was never allocated to a king's words or tasks but became 'an abstract term' (p. 227).

away from the royal realm of a king, and conferred to the servant (Isa. 42.1) and to his ‘quiet and powerless ministry’.⁴⁵⁰

From the time of the exile forward, the gift of *ruach* was then ascribed to all Israelites (Ezek. 36.26). According to Westermann, *ruach* had developed into ‘a very general term’,⁴⁵¹ with an understanding more related to God’s being rather than ‘to a special act of God’.⁴⁵² Now, *ruach* was juxtaposed with God himself (Neh. 9.20; Ps. 143.10) and was ascribed the characteristic of being ‘the holy Spirit’.⁴⁵³

Manfred Dreytza

Manfred Dreytza’s monograph⁴⁵⁴ represents a thorough exploration of the usage of *ruach* in the OT from a linguistic viewpoint, especially in light of recent linguistic methods and findings.⁴⁵⁵ His study covers the discussion on the origin of *ruach*⁴⁵⁶ and its connection to names and locations.⁴⁵⁷ This is followed by a review of scholarly literature on the topic of *ruach* that also includes a valuable overview of the different methodological approaches.⁴⁵⁸ From here, Dreytza begins with philological observations on *ruach* related to and embedded in the context of meteorology⁴⁵⁹ and theology.⁴⁶⁰ He then applies the theological aspects of his study, describing seven different levels on which *ruach* operates in practical terms.⁴⁶¹ Dreytza’s final chapter is a summary of his study.⁴⁶²

Dreytza links the origin of *ruach* and its basic meaning to the Semitic languages;⁴⁶³ seen as a main noun, *ruach* possibly reflects an imitation of the wind, whose sound was couched in a

⁴⁵⁰ Westermann, ‘Geist im Alten Testament’, p. 228.

⁴⁵¹ Westermann, ‘Geist im Alten Testament’, p. 228.

⁴⁵² Westermann, ‘Geist im Alten Testament’, p. 228.

⁴⁵³ Westermann, ‘Geist im Alten Testament’, p. 229.

⁴⁵⁴ Manfred Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament: Eine Wort- und Satzsemantische Studie* (Gießen: Brunnen Verlag, 2nd edn, 1992).

⁴⁵⁵ Dreytza notes that his method of investigating *ruach* is based on the MT and the biblical Hebraic text. Also, his initial ‘working hypothesis’ ascribes dynamics and complexity to *ruach*. Further, Dreytza pursues the different connotations of *ruach* (1) by studying its utilization as ‘wind’ (meteorological setting); (2) in relation to being Yahweh’s agent as the prevalent theological thought pattern; (3) from the viewpoint of syntax, i.e. its connection to constructs and its involvement in sentences; and (4) in terms of its semantic function (Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 123).

⁴⁵⁶ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 16-32 (Chapter I).

⁴⁵⁷ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 33-38 (Chapter II).

⁴⁵⁸ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 39-124 (Chapter III).

⁴⁵⁹ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 125-45 (Chapter IV).

⁴⁶⁰ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 146-97 (Chapter V).

⁴⁶¹ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 198-235 (Chapter VI).

⁴⁶² Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 236-44 (Chapter VII).

⁴⁶³ Dreytza provides the etymology of *ruach*. He explains that the meaning of *rb* in Ugaritic expresses ‘wind, fragrance’. In Aramaic, *ruach* denotes ‘wind, breath of life’. In the Phoenician-Punic usage, it is understood as ‘breath of life, breath’. Furthermore, Dreytza points out that Hebrew words with only two consonants – which would include *ruach* – largely reflect ‘realia’, that is, elements of a specific culture and country (Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 37).

term.⁴⁶⁴ As Dreytza shows that the meaning of *ruach* as wind can vary in a philological way, so can it differ in the theological realm. He mentions that the term can signify ‘power’⁴⁶⁵ when it is connected to humans that receive a message from Yahweh (e.g. Num. 24.2). In some other contexts, *ruach* is even synonymous with *the hand* of Yahweh (e.g. Num. 11.25b, 26). Also, the combination of *ruach* (first noun) with a substantive (second noun, i.e. a human being) describes ‘the impact of the *nomen regens* in a human recipient’⁴⁶⁶ that results in wisdom (Exod. 28.3; Deut. 34.9).

Dreytza’s conclusions reveal that *ruach* operates either as (1) the cause or executive, that is, the ‘agens’⁴⁶⁷ of an event; (2) the medium or indirect object;⁴⁶⁸ or as (3) the direct object, that is, ‘patients’.⁴⁶⁹ The functioning of *ruach* in a causal and initiating capacity can be seen in terms of protecting the universe (Gen. 1.2); resting on people (e.g. Num. 11.25b, 26); bestowing wisdom and advice (Gen. 41.38; Num. 27.18); and as prophecy (Num. 24.2). In the case of *ruach* as medium, it is Yahweh who initiates the act and will work artistic gifts and wisdom in human beings by the means of *ruach* (e.g. Exod. 28.3; 31.3; 35.31). In light of these semantic considerations, Dreytza believes that Joshua (Deut. 34.9) had already been filled with Yahweh’s spirit. And yet, it is ‘the filling with the spirit of Yahweh that qualifies to execute the intended task’,⁴⁷⁰ namely to lead wisely. In the instances in which *ruach* serves as direct object, *ruach* is given to a person and can be owned by this person (Num. 11.17, 24, 29). Here, *ruach* can also be passed on to others.

Based on this discussion, Dreytza addresses the influences of the *ruach* of Yahweh. He believes that *ruach* describes more an object rather than an event. Also, he observes that the spirit predominantly acts as agent (i.e. agens), although its influence is generally linked to verbs of activity. In particular, Dreytza sees the impact of *ruach* as utilized on seven different levels. First, *ruach* initiates mighty works *through* people (e.g. Judg. 3.10; 6.34). Such acts are of a non-metaphorical nature and only found in narratives. Here, individuals are empowered and perform works of salvation. Second, *ruach* acts *on* people. As this is also meant non-metaphorically, Dreytza mentions that these works can result in the physical transport of a person (e.g. 1 Kgs

⁴⁶⁴ Dreytza allocates Gen. 8.1 and Num. 11.31 to the natural wind. He points out that *ruach* also denotes the element of transporting things and – in a construct relationship (*nomen regens*, i.e. the first noun) – expresses directive, qualitative, or intensive properties (e.g. Exod. 10.13, 19; 14.21). Whereas he generally points out that there is no evidence of *ruach* used in a verbal sense, Dreytza points out that *ruach* is used as an adverb in Gen. 3.8. See Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, pp. 125-29.

⁴⁶⁵ Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 156.

⁴⁶⁶ Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 160.

⁴⁶⁷ Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 168.

⁴⁶⁸ Dreytza speaks of the pattern of ‘Giver – Gift – Recipient’ (Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 189).

⁴⁶⁹ Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 169.

⁴⁷⁰ Dreytza, *Der Theologische Gebrauch von Ruah im Alten Testament*, p. 190.

18.12; 2 Kgs 2.16). Third, Yahweh's *ruach* causes ecstasy (Num. 11.25b, 26, 29). Dreytza observes that this is an act that appears only in narratives but that always leads to results (e.g. in Numbers 11).⁴⁷¹ Fourth, the works of *ruach* happen on 'a social or culture-religious upscale level'.⁴⁷² Here, the impact of *ruach* bestows the ability to interpret dreams (Gen. 41.38) and bestows the gift of leadership and governance (Num. 11.17; 27.18; Deut. 34.9) related to a group of people. *Ruach* also evokes artistic enablement (Exod. 28.3; 31.1; 35.31). Dreytza mentions that the spirit's activity on this level is linked to narratives and prophetic speeches. The fifth impact of *ruach* relates to prophetic speech. The spirit's influence can be seen here in several ways. *Ruach* can be understood as 'a personal *agens* that is able to speak *in* and *with* human recipients'.⁴⁷³ In this sense, *ruach* also appears as Yahweh's messenger (e.g. Num. 24.2; 2 Sam. 23.2). *Ruach* can also operate as a force that brings a person, 'the human *patiens*',⁴⁷⁴ into position to receive a message. Further, it can be perceived as a gift that enables human beings to speak prophetically (e.g. 1 Chron. 12.18). The sixth level pertains to the activity of *ruach* as it relates to renewal and judgment (e.g. Ezek. 36.27).

In the seventh instance, Dreytza links the *ruach* with God himself, perceiving it as a part of Yahweh's personality.⁴⁷⁵ According to Dreytza's grammatical investigation of Psalm 139.7, '*ruach*' can be exchanged for 'Yahweh'. However, Dreytza also points out that *ruach* never acts on Yahweh himself, but always as a medium or *patiens* (object) of Yahweh.

Summary

Dreytza's discussion of the origin of *ruach* and his review of the various methodological approaches to *ruach* in the past provide helpful information concerning *ruach* in the OT. His investigation of and semantic observations on *ruach* reveal its utilization in the realm of nature and theology. Dreytza's theological application of *ruach* in particular demonstrates the involvement of *ruach* in Israel's history from a linguistic perspective. He grammatically underpins the Hebrew description of *ruach* either as an active/causative, mediating, or objective power and also mentions its various results.

⁴⁷¹ For Dreytza's discussion on ecstasy, including its unique development within the history of Israel, see Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 208-13.

⁴⁷² Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 214.

⁴⁷³ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 222 (italics mine).

⁴⁷⁴ Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 223.

⁴⁷⁵ Dreytza avoids speaking of any 'hypostatization or personification of *ruach*' (Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, p. 116). For Dreytza's discussion on this issue, see pp. 116-19.

Michael Welker

Michael Welker's biblical-theological discussion on the spirit of God⁴⁷⁶ is intended 'to articulate the broad spectrum of experiences of God's Spirit'.⁴⁷⁷ In mentioning the various complex ways in and through which God's spirit operates, Welker takes these interconnected experiences and tries to formulate a 'realistic theology',⁴⁷⁸ that is, an authentic and practical approach that takes the richness of the biblical texts on the spirit and re-applies them theologically in light of contemporary cultural issues.⁴⁷⁹

With regard to the spirit's actions in the Torah, Welker mentions that the earliest texts speak of the interconnection 'between the empowerment and the disempowerment of those persons upon whom the spirit comes'.⁴⁸⁰ Welker explains that Num. 11.17, 25 demonstrates the spiritual enablement of Moses and the seventy elders that resolves a structural and political issue concerning the unity of the people of Israel. However, Welker maintains that the ecstatic conditions of the elders indicate a change of their identity and lead to public dismay toward them. Also, Num. 24.2 illustrates that through God's spirit, Balaam was given a vision and was empowered to describe Israel's reality. However, this powerful message from God's spirit was free of any corruption that eventually deprived Balak (and Balaam) of any power.

Further, for Welker, the works of God's spirit also display ambiguity. While in Exod. 28.3, 31.3, and 35.31, for example, the artistic gifts are unquestionably related to God's spirit, it remains unclear which spirit it is in Exod. 35.21. According to Welker, this implies that it takes God's spirit or people to establish a place for God's presence among God's people, that is, a 'waver between "theological" and "anthropological" statements about the Spirit/spirit'.⁴⁸¹ Welker finds a similar example in Gen. 41.38-40. As Joseph was given supernatural knowledge to interpret Pharaoh's dreams by God's spirit, this gift was (externally) attested to by the Egyptian leader, who – as a non-Israelite – ascribed it to God's spirit (Gen. 41.38).

Welker speaks of the nature of God's spirit as a 'numinous entity'⁴⁸² that works in uncontrollable and uncalculating ways. *Ruach*, for Welker, expresses the indeterminable and incomprehensible power that accompanies God's word (Gen. 8.1; Exod. 10.19; 15.10; Num. 11.31). Also, *ruach* is God's creating and preserving breath that conveys life (Gen. 2.7). In terms of interconnection, Welker expresses that the *ruach* of God enables life that is related to all other created and living things.

⁴⁷⁶ Michael Welker, *God the Spirit* (Minneapolis, MN: Fortress Press, 1994).

⁴⁷⁷ Welker, *God the Spirit*, p. ix.

⁴⁷⁸ Welker, *God the Spirit*, p. x.

⁴⁷⁹ For Welker's remarks on 'realistic theology' and his core statements, see Welker, *God the Spirit*, pp. 46-47.

⁴⁸⁰ Welker, *God the Spirit*, p. 74.

⁴⁸¹ Welker, *God the Spirit*, p. 104.

⁴⁸² Welker, *God the Spirit*, p. 98.

Wilf Hildebrandt

Wilf Hildebrandt's monograph⁴⁸³ reflects an exegetical-theological reading method of the work of the spirit of God in the OT and approaches the *spirit* passages in the order of the Hebrew canon (Law, Prophets, Writings). Hildebrandt always carefully considers the specific contexts in which the spirit's influence is found.⁴⁸⁴

In regard to the spirit's role in the act of creation, Hildebrandt claims that the *ruach elohim* not only reflects God's presence and the spirit's supervising or protecting function (Gen. 1.2)⁴⁸⁵ but is closely related to God's word itself, forcefully executing it and bringing into existence God's plan (Gen. 1.3).⁴⁸⁶ In Gen. 6.3, Hildebrandt perceives *ruach* as 'the life-giving power and animating principle of life',⁴⁸⁷ which – when withdrawn from a person – results in that individual's physical death. For him, all creatures 'receive[d] the breath of life from God ... [but] humans have the divine breath directly breathed into them'⁴⁸⁸ (Gen. 2.7), which makes humankind distinct from all other creatures, also in terms of 'function and nature'.⁴⁸⁹ Hildebrandt further points to the link between the spirit and the flourishing of human life, as they are seen as positive outcomes, or blessings, related to the spirit's impact (e.g. Gen. 4.19-26). Moreover, Hildebrandt claims that water 'in its life-sustaining capacity ... is used to symbolize the life-giving aspect of the Spirit of God'⁴⁹⁰ and also points 'to the cleansing metaphor of water in parallel with the work of the spirit in the nation's return to God'⁴⁹¹ (Ezekiel 36.25-27).

Hildebrandt underlines how Israel as a nation is called into existence by the spirit's work in the exodus event (Exod. 15.8, 10). He finds that in some texts, *ruach* serves in a similar fashion as the pillars of cloud and fire: while the cloud delivers and implies God's glory and presence (Exod. 13.21-27; Num. 12.5, 10), the fire serves as a guide for Israel (Exod. 13.21; 24.15-18). Moreover, the cloud cooperates with the spirit (Num. 11.25) and also serves by means of revelation and judgment (Num. 12.5, 10).

⁴⁸³ Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, MA: Hendrickson, 1995).

⁴⁸⁴ See Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. vii-ix. Hildebrandt's book is outlined in the following way: 'Chapter 1: The Semantic Range of *Ruach* in the Hebrew Canon' (pp. 1-27); 'Chapter 2: The Spirit of God in Creation' (pp. 28-66); 'Chapter 3: The Spirit and God's People' (pp. 67-103); 'Chapter 4: The Spirit of God in Israel's Leadership' (pp. 104-50); 'Chapter 5: The Spirit of God in Prophecy' (pp. 151-92); and 'Chapter 6: Pneumatological Reflections' (pp. 193-208). On the basis of Hildebrandt's findings on the spirit's works in Chapters 2-5, Chapter 6 describes the parallels in the NT that fall outside the scope of the present thesis.

⁴⁸⁵ In regard to the verb *hovering* in Gen. 1.2, Hildebrandt points to Deut. 32.11, in which the same verb form is used. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 37-39.

⁴⁸⁶ In similar fashion, Hildebrandt sees the spiritual giftedness of the craftsmen (Exod. 31.1-11) as the means to work out the directives for the tabernacle. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 46-47.

⁴⁸⁷ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 84.

⁴⁸⁸ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 59. Hildebrandt notes that the term *neshama* used in Gen. 2.7 is often exchangeable with *ruach*. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 58.

⁴⁸⁹ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 59.

⁴⁹⁰ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 63.

⁴⁹¹ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 65.

According to Hildebrandt, God works through particular leaders of Israel by means of *ruach*, in the area of leading and caring for God's people. The spirit in Gen. 41.38 bestows upon Joseph the gift of interpretation, administration, and leadership to sustain Israel (Gen. 50.20). God's *ruach* enables Bezalel to supervise and to execute God's plans and also bestows the gift of teaching to him and Oholiab (Exod. 31.3; 35.30). Numbers 11 underlines that Moses' leadership is based on and authorized by the spirit, as this is also seen in the seventy elders (Num. 11.17). The emphasis here is that this bestowal is 'required to fulfill administrative duties'.⁴⁹² Joshua, as Moses' successor, was also filled with the spirit (Num. 27.18) and with wisdom (Deut. 34.9).

In regard to the link between the works of *ruach* and prophecy, Hildebrandt points to Moses and the seventy elders (Num. 11.16-30). For Hildebrandt, this passage serves as the first narrative instance that emphasizes prophecy as an outcome (v. 25) when God's *ruach* rests upon a person.⁴⁹³ In the case of Balaam (Num. 24.2), God's spirit – in contrast to former oracles – inspires and even enables to hear and to see (Num. 24.3, 4).⁴⁹⁴

Responding to the view that 'the personality of the Spirit [in the OT] is generally doubted',⁴⁹⁵ Hildebrandt notes that the Hebrew perception of the spirit reflects both an objective view (relating to the spirit's works) and a personal perspective as these works reflect a personal God and God's presence. Therefore, the spirit can be described as a personal power. In the context of humankind in particular, the spirit reveals some personal characteristics and demonstrates communicative and loving features (e.g. Gen. 6.3; Neh. 9.20).⁴⁹⁶

John Goldingay

John Goldingay provides a practical-theological explanation of the activity of God's spirit in the OT.⁴⁹⁷ He proposes that God's spirit has been active from the beginning and has continually been active in the OT. At the same time, the spirit's acts were not always visible, noticed, or perceived as spectacular.

⁴⁹² Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 110.

⁴⁹³ Hildebrandt believes that the ecstatic experience was a one-time event that needs to be viewed as an indicator of the internal receipt of the spirit rather than a marker for the empowerment to lead. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 111. Also, for Hildebrandt, prophecy carries a public component indicating that a person has been bestowed with leadership qualities. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 158.

⁴⁹⁴ In the context of Balaam, Hildebrandt mentions the correlation of the prophetic word and the spirit of God. He notes that bringing a prophetic word into existence does completely rely on the giver. In the Hebrew context, it is God who speaks it and God's *ruach* who fulfills it; *ruach* is thus seen as 'the active presence of God' (Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 168).

⁴⁹⁵ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 88.

⁴⁹⁶ Here, Hildebrandt leans strongly on Moltmann's perception of the spirit of God. See Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 90.

⁴⁹⁷ John Goldingay, 'Was the Holy Spirit Active in Old Testament Times? What Was New about the Christian Experience of God?', *ExAu* 12 (1996), pp. 14-28. Goldingay's article is introduced by a reference to 'the spirit not yet given' (John 7.37-39), thereby linking his discussion to the question of how active the spirit was in OT times.

Goldingay begins by underlining the vitality and range of activity of God's spirit, pooled in the term *ruach*. For him, *ruach* implies 'breath, wind, and spirit'⁴⁹⁸ and demonstrates mysterious features seen in the natural wind and in the breath of human life. He explains that 'the wind is the breath of God, and we breathe because God breathes breath into us. The spirit of God or of a human being denotes their personal liveliness and dynamism, their motive power or will.'⁴⁹⁹

In this sense, Goldingay connects the spirit's activity to three areas. First, he ascribes to the acts of God's *ruach* creative and forming characteristics related to the world (Gen. 1.2; Job 26.13; Isa. 40.13). Also, human life in general is created by God's spirit and sustained by it (Gen. 6.3). Second, the spirit's actions are linked to the people of Israel, as revealed in their deliverance (Isa. 63.11, 14), the spirit's guidance through the desert (Neh. 9.20), and the spirit's presence among the people of Israel (Hag. 2.4, 5). Third, Goldingay sees the spirit's activity and presence as also affiliated with individuals, noting that as 'the spirit of God also breathed into particular individuals within Israel',⁵⁰⁰ persons were endowed with skills in the areas of craftsmanship, leadership, prophecy, and judgment.

Goldingay mentions that the activity of the spirit is generally recognized, even if not specifically mentioned. Sometimes prophets do not mention the spirit but rather 'speak in terms of Yhwh's word'⁵⁰¹ (e.g. in Jeremiah). Goldingay asserts that 'there is no systematic tension between God's word and God's spirit in the Old Testament (see Ps. 33.6)'.⁵⁰² Moreover, he notes that occurrences like 'God's arm, or hand, or finger, or face, or eyes, or wisdom, or name, or angel – or of God's breath/spirit'⁵⁰³ are anthropomorphic ways that point to God's acts and presence among his people and also 'preserve an awareness of God's absoluteness and transcendence'.⁵⁰⁴ But also in regard to worship, the OT reveals that God's spirit was present in the everyday life of the Israelites, as seen in their manner of living (e.g. Nehemiah).

However, Israel's failure and shortcomings imply that the spirit has not yet lived in God's people. For Goldingay, it is Ezekiel then who brings hope 'by the in-breathing of Yahweh's *ruach*',⁵⁰⁵ making it possible to live a life of obedience and holiness through the spirit's presence in the people (Ezekiel 36). Moreover, the prophetic spirit then given to all the Israelites (Joel 3) corresponds with Moses' desire for all of the people to prophesy (Num. 11.29).

⁴⁹⁸ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 15.

⁴⁹⁹ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 15.

⁵⁰⁰ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 16.

⁵⁰¹ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 17.

⁵⁰² Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 17.

⁵⁰³ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 18.

⁵⁰⁴ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 18.

⁵⁰⁵ Goldingay, 'Was the Holy Spirit Active in Old Testament Times?', p. 21.

Christopher J.H. Wright

Christopher J.H. Wright's exposition on the spirit of God in the OT⁵⁰⁶ focuses on relevant passages about the spirit's work and classifies them in five areas.⁵⁰⁷ By also linking his focus on 'the identity, presence and impact of the Spirit of God'⁵⁰⁸ to tensions in contemporary Christianity, Wright's discussion exhibits practical features of the spirit's works that are relevant to church issues.

Wright ascribes personal and creative features to the spirit's nature and impact. He believes that, due to the character of the verb *to hover* (Gen. 1.2), the spirit must be seen more in terms of a personal being rather than wind.⁵⁰⁹ In addition, Wright believes that this text implies that the spirit was ready to act. In this sense, Gen. 1.3 demonstrates the powerful execution of God's word or breath in the act of creation – a process that underlines the strong affinity between God's spirit and God's word and which Wright observes throughout Scripture.

Also, Wright depicts God's spirit as a sustaining and renewing power (Psalm 104), which leads him to believe that 'the Creator Spirit is also the provider Spirit'.⁵¹⁰ In this regard, Wright claims that the expression 'breath of life' in Gen. 2.7 refers to life in general, including 'all animals (like mammals) that breathe'.⁵¹¹ For Wright, the intention of Gen. 2.7, however, is to stress the uniqueness of humankind rather than the difference between humans and animals. He notes that 'the words "God breathed into his nostrils" reflect tender, personal intimacy'⁵¹² between God and humankind and underlines that humans are 'enlivened with the breath of God'.⁵¹³ In this regard, God's spirit is the energizer of humankind (Gen. 6.3); when this spirit withdraws, the person dies.

In regard to the acts of God's spirit, Wright notes that the spirit empowers people and gives specific talents. Bezalel and Oholiab (Exod. 35.31) were 'enabled to be craftsmen'⁵¹⁴ and to

⁵⁰⁶ Christopher J.H. Wright, *Knowing the Holy Spirit through the Old Testament* (Oxford; Downers Grove, IL: Monarch Books; InterVarsity, 2006).

⁵⁰⁷ Wright, *Knowing the Holy Spirit through the Old Testament*, 'The Creating Spirit', pp. 13-34 (Chapter 1); 'The Empowering Spirit', pp. 35-62 (Chapter 2); 'The Prophetic Spirit', pp. 63-86 (Chapter 3); 'The Anointing Spirit', pp. 87-120 (Chapter 4); and 'The Coming Spirit', pp. 121-56 (Chapter 5). Wright does not exclusively deal with *ruach* passages, but with Scriptures that exhibit the impact of God's spirit in general. Due to the nature of this thesis, only Chapters 1–3 of Wright's study are discussed. The topic on anointing (Chapter 4) starts out with the historical kings and ends with the mission of the church. Chapter 5 contains primarily soteriological aspects of the work of the spirit of God in Isaiah 32, Ezekiel 36–37, and Joel 2.

⁵⁰⁸ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 9.

⁵⁰⁹ In addition, Wright points to the metaphorical use of this verb in Deut. 32.11, implying that 'God [is] watching over his people' (Wright, *Knowing the Holy Spirit through the Old Testament*, p. 14).

⁵¹⁰ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 21.

⁵¹¹ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 27.

⁵¹² Wright, *Knowing the Holy Spirit through the Old Testament*, p. 28.

⁵¹³ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 28.

⁵¹⁴ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 38. While Wright notes that Bezalel and Oholiab were enabled by the spirit, his elaborations on their giftedness read, 'But I don't think we need to limit the action of God's Spirit in this gifting only to "sacred" purposes. Presumably Bezalel and Oholiab had and exercised these skills before and after they were employed in constructing the tabernacle' (p. 39). Wright's statement then raises the question of when and to what degree their enablement took place.

serve as instructors and mentors to other people.⁵¹⁵ Wright links the spirit's influence not only to Moses' empowerment to lead Israel but also to his life, as Moses was given the strength to serve in meekness, modesty, and selflessness (Numbers 11–14). In particular, Moses exercised 'power without personal pride'⁵¹⁶ (Num. 12.3), 'power without personal jealousy'⁵¹⁷ (Num. 11.29; 12.7-8), and 'power without personal ambition'⁵¹⁸ (Num. 14.13-19; Deut. 9.25-29).

Also, Wright examines the issue of God's spirit acting through the prophets.⁵¹⁹ As the 'agent of communication from God's mind',⁵²⁰ the spirit delivers God's word to his prophets, who then present this message boldly to Israel. On a related note concerning the spirit of prophecy, Wright addresses the connection between the filling of the prophet with the spirit and the prophet speaking the truth. As exemplified in the person of Balaam (Num. 24.2), God's prophets then were always compelled to speak what was true and right.

John R. Levison

John R. Levison's work⁵²¹ discusses the filling with God's spirit and departs from Hermann Gunkel's work *Die Wirkungen des Heiligen Geistes*, with an aim 'to develop Gunkel's work by offering far more in-depth analyses of Israelite, early Jewish, and early Christian literature and by pressing the case for farther-reaching implications in the study of ancient pneumatology'.⁵²² Moreover, Levison claims to provide 'an unapologetically alternative point of view, a fresh point of departure into this dimension of ancient pneumatology'.⁵²³

In regard to Gen. 2.7, Levison contends that what is blown into *adam* is 'the breath of life',⁵²⁴ which expresses '[t]he intimacy with which God bestows life, the face-to-face bestowal of breath, the dramatic transformation of lifeless dust from earth into a progenitor'.⁵²⁵ Through it, God also emphatically affirms life. In light of Gen. 2.7, the divine breath in Gen. 6.3 is then a challenge since it speaks 'of human beings as those who are kept alive by the spirit of God

⁵¹⁵ Wright notes that 'these are the first people in the Bible who are described as "filled with the Spirit of God"' (Wright, *Knowing the Holy Spirit through the Old Testament*, p. 37).

⁵¹⁶ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 45.

⁵¹⁷ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 45.

⁵¹⁸ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 45.

⁵¹⁹ While Wright affirms that God's prophets never claimed to possess God's spirit, he points out that this link was later confirmed, e.g. seen in Neh. 9.20, 30. See Wright, *Knowing the Holy Spirit through the Old Testament*, p. 75.

⁵²⁰ Wright, *Knowing the Holy Spirit through the Old Testament*, p. 63.

⁵²¹ John R. Levison, *Filled with the Spirit* (Grand Rapids, MI: Eerdmans, 2009).

⁵²² Levison, *Filled with the Spirit*, p. xxii.

⁵²³ Levison, *Filled with the Spirit*, p. 11. Levison's comprehensive work starts out by discussing several scholars' understanding of spirit – including F.C. Baur, G. Gerlemann, and G.W.H. Lampe – before raising a basic question: 'What is the relationship between the spirit that human beings possess by dint of birth – the life principle or breath within – and the spirit that exhibits awesome effects?' (p. 11). Due to space limitations in this thesis, the portrayal of Levison's fresh look on the filling with the spirit will be restricted to the analysis of Israelite literature (part 1; pp. 3-105), with a main focus on Scripture passages within the Torah.

⁵²⁴ Levison, *Filled with the Spirit*, p. 15.

⁵²⁵ Levison, *Filled with the Spirit*, p. 15.

within, if only for three generations' worth'.⁵²⁶ Levison here points to a change in terminology, stating that 'the *spirit* within human beings cannot remain forever because they are *flesh*'.⁵²⁷ Furthermore, Levison perceives the story of the flood as 'another mirror image of the creation story' in which "'the breath of life"' has now become "'spirit of life"'⁵²⁸ and is applied to every living creature. The mention of *the spirit of God* in the context of Job 27.2-4 and 33.4, 6 then affirms Gen. 2.7 and underlines the absolute dependency of human life on 'the spirit, ... God's breath'.⁵²⁹ For Levison, the bottom line is that '[h]uman beings are unmade without the spirit, lifeless clay without God's breath'.⁵³⁰

According to Levison, human life is enthusiastically affirmed by the Hebrew Scriptures but also includes a tension and a limit: life always carries the reality of death; it is a free gift; and it depends on God's spirit. When God's spirit is withdrawn, human beings die (Pss. 104.33; 146.2).⁵³¹ Levison believes that the writer of Psalm 104 depicts that even animals 'have a relationship with God akin to their human kin. They live in God's presence (God's face), possess God's spirit, and return to dust'.⁵³² God's spirit is therefore central for all life; 'prince and puma ... both return to their dust and the earth from which they were created'.⁵³³ Emphasizing the vitality of life given by God's spirit, Levison believes that there is no distinction made 'between the physical or anthropological spirit given at birth and the spirit understood as a subsequent charismatic endowment'. For Levison, such a distinction 'leads to an unnecessary eclipse ... [which] [a]ncient Israelite literature fails to make'.⁵³⁴

Like Elihu, whose words 'tumble out of his mouth ... words that will be full of wisdom ([Job] 32.18)',⁵³⁵ so were 'ancient heroes who were full as well of God's spirit ... capable of extraordinary feats of clear and clairvoyant thinking'.⁵³⁶ Levison explains that the notion of

⁵²⁶ Levison, *Filled with the Spirit*, p. 16. Levison admits how difficult this verse is to interpret.

⁵²⁷ Levison, *Filled with the Spirit*, p. 16.

⁵²⁸ Levison, *Filled with the Spirit*, p. 16.

⁵²⁹ Levison, *Filled with the Spirit*, p. 18. Levison points to Job's and Elihu's different conceptions of the spirit in the book of Job. For Levison's discussion on that issue, see pp. 18-23.

⁵³⁰ Levison, *Filled with the Spirit*, p. 18.

⁵³¹ Levison, *Filled with the Spirit*, p. 24. Regarding Psalm 104, Levison elaborately writes, "The psalmist knows that death is no neutral reality, no being passing from one sphere of existence to another. Death is nothing less than the hiding of God's face, the extraction of God's spirit, and a return to dust ... thus the creative inbreathing of Gen. 2.7 is reversed in a negative image of the first creation, in which God's face pressed intimately against *adam's* to breathe life into lifeless dust' (p. 26).

⁵³² Levison, *Filled with the Spirit*, p. 26. Levison here adds, "The sending of God's spirit creates the animals and renews the face of the ground".

⁵³³ Levison, *Filled with the Spirit*, p. 33.

⁵³⁴ Levison, *Filled with the Spirit*, p. 33. Levison states, "The psalmist ... understands that life, should it not be taken away, will be guided by a steadfast and holy and generous spirit within, a spirit that will lead to a life of teaching (Ps. 51.13 [MT 15]) and singing (51.14[MT 16]). The spirit that gives life is simultaneously the spirit that is the locus of virtue."

⁵³⁵ Levison, *Filled with the Spirit*, p. 35.

⁵³⁶ Levison, *Filled with the Spirit*, p. 36. Levison goes on to say, "Pharaoh acknowledged that Joseph, who interpreted dreams correctly, was "one in whom is (the) spirit of God" (Gen. 41.38). Bezalel, the architect of the tabernacle, was a leader whom God "filled with (the) spirit of God" (Exod. 31.3). Joshua is described twice, once as

extraordinary charismatic endowments on these individuals is due to a ‘misleading translation’,⁵³⁷ namely when *spirit* is translated with an article, *the spirit* – although the Hebrew sentences in question ‘are anarthrous’.⁵³⁸

In the case of Joseph (Gen. 41.38), for example, Levison recommends a ‘fine tuning’ of the Hebrew translation, that is, a reading that ‘would not drive an unnecessary wedge between spirit as life-principle and spirit as charismatic power’.⁵³⁹ Levison has no doubt that Joseph is distinct, recognizing that there is a relationship ‘between spirit of God in him and discernment and wisdom’.⁵⁴⁰ For Levison, the key to understanding this link is found in Gen. 6.3, where God’s spirit is given for ‘the length of an entire life span’.⁵⁴¹ Accordingly, Joseph’s ‘peculiar abilities’⁵⁴² are expressions of God’s spirit in Joseph, whose spirit – in the eyes of Pharaoh – is ‘supremely divine’.⁵⁴³ Joseph’s gifts of dream interpretation and counsel, as Levison summarizes, are not linked to ‘moments of inspiration’⁵⁴⁴ but to attributes like ‘a life lived well, wisdom articulated well, discernment executed well’.⁵⁴⁵

Levison maintains that the artisans in Exod. 28.1-3 are already skilled – that is, filled with spirit of wisdom.⁵⁴⁶ Those gifted individuals have ‘the spirit within as an abundant reservoir of skill and knowledge’.⁵⁴⁷ They ‘had developed their skills and ... now, in this pivotal moment in Israel’s history, were fully prepared to exercise these skills’.⁵⁴⁸ According to Levison, this is further underlined by the Hebrew verb *מלא* (‘to fill’), which does not refer to ‘an endowment with the spirit’⁵⁴⁹ or an ‘initial filling’⁵⁵⁰ but to ‘the reality that God’s presence is fully in them’⁵⁵¹ and that all of the artisans, including Bezalel and Oholiab, ‘are full to the brim with spirit of wisdom’.⁵⁵²

“one in whom was (the) spirit” (Num. 27.18), and again as one who was “full of (the) spirit of wisdom” (Deut. 34.9).”

⁵³⁷ Levison, *Filled with the Spirit*, p. 36.

⁵³⁸ Levison, *Filled with the Spirit*, p. 38.

⁵³⁹ Levison, *Filled with the Spirit*, p. 39. Regarding Joseph in Gen. 41.38, Levison suggests a reading like ““one who has spirit of God in him” or, more fluidly, “one who has a godly spirit in him” or even, “one who has a divine spirit in him””.

⁵⁴⁰ Levison, *Filled with the Spirit*, p. 48.

⁵⁴¹ Levison, *Filled with the Spirit*, p. 48.

⁵⁴² Levison, *Filled with the Spirit*, p. 50.

⁵⁴³ Levison, *Filled with the Spirit*, p. 50. Levison adds, ‘What Pharaoh recognized in Joseph was not a temporary filling but a spirit of supremely divine character which evinced the sort of qualities that would equip Joseph for leadership on a permanent basis. The spirit of God within Joseph was the source of wisdom and discernment.’

⁵⁴⁴ Levison, *Filled with the Spirit*, p. 51.

⁵⁴⁵ Levison, *Filled with the Spirit*, p. 51.

⁵⁴⁶ Levison explains that ‘a temporary communal experience that equipped the people to create Aaron’s vestments ... is improbable’ (Levison, *Filled with the Spirit*, p. 53).

⁵⁴⁷ Levison, *Filled with the Spirit*, p. 54.

⁵⁴⁸ Levison, *Filled with the Spirit*, p. 55.

⁵⁴⁹ Levison, *Filled with the Spirit*, p. 55.

⁵⁵⁰ Levison, *Filled with the Spirit*, p. 56.

⁵⁵¹ Levison, *Filled with the Spirit*, p. 56.

⁵⁵² Levison, *Filled with the Spirit*, p. 58. Levison further notes that ‘the emphasis lies upon the lavishness of this filling much more than upon the initial gift of this spirit. When, in fact, God filled these people is left entirely out of

Levison points out that Bezalel and Oholiab in particular – like the artisans in Exod. 28.1 – are already skilled and did not receive ‘a fresh influx of heart or a new heart altogether’⁵⁵³ but are exceptional skilled leaders not just in a specific area but in any area of work.⁵⁵⁴ Levison notes that, in the case of Bezalel and Oholiab, the term ‘spirit’ corresponds with the term ‘heart’,⁵⁵⁵ which would emphasize ‘less ... an irruption of the spirit than ... an enhancement of spirit, which is too closely aligned with heart to be understood as a fresh endowment’.⁵⁵⁶ These two artisans ‘did not first receive the spirit and wisdom at this particular point in time. Their skill, their wisdom, increased to an extraordinary extent.’⁵⁵⁷ Rather than working alongside the artisans, however, their actual call ‘is to impart to others the skills that they have mastered ... [that is] to teach’⁵⁵⁸ (Exod. 35.34). Levison concludes that the artisans as well as Bezalel and Oholiab ‘have within them a distinctive spirit in fullest measure’⁵⁵⁹ and claims that the artisans in particular ‘acquired wisdom from their leaders rather than unmediated from God, without human intervention’.⁵⁶⁰

In speaking of Joshua in Num. 27.18-23, Levison asserts that ‘Joshua possesses the sort of spirit that makes him capable of becoming Moses’ successor’⁵⁶¹ and highlights that ‘Joshua is, literally, a “person who (the) spirit is in him”’.⁵⁶² To be more precise, Joshua ‘is a person of adequate vitality and skill and wisdom, who is equipped to undertake the unprecedented task of following in Moses’ steps’.⁵⁶³ The spirit in Joshua is both “actual spirit of God” and a physical life-principle’.⁵⁶⁴

the picture ... there is more than enough spirit within these gifted laborers to accomplish the task, to complete it perfectly.’

⁵⁵³ Levison, *Filled with the Spirit*, p. 61. Levison later writes that Bezalel and Oholiab ‘are depicted as both “filled with spirit of wisdom” and “filled with wisdom of heart,” that is, with wisdom and understanding of every craft ([Exod.] 36.1-3a). They are, in other words, *chosen because they are highly skilled artisans* in Israel’ (p. 83; italics mine).

⁵⁵⁴ Levison, *Filled with the Spirit*, p. 61. Levison explains that ‘the locus of wisdom, or skill, is the heart ... God’s filling of Bezalel (and Oholiab) “with wisdom of heart” ... mean[s] that his heart was richly imbued with wisdom, with skills that enabled him to lead in every craft.’

⁵⁵⁵ Levison concludes the section titled ‘Spirit and Generosity: Bezalel’ (which covers the passages Exod. 28.1-3; 31.1-6; 36.1-2; 35.30-35) by stating, ‘The intimate association of heart and spirit, even with respect to the language of filling, confirms that the spirit is understood as a core human characteristic’ (Levison, *Filled with the Spirit*, p. 67).

⁵⁵⁶ Levison, *Filled with the Spirit*, p. 62. Levison further remarks, ‘There is no new heart, no new spirit, in this narrative. There is indeed something new here: at this point in Israel’s history, spirits are, in an unparalleled way, full to the brim with skill, overflowing with competence.’

⁵⁵⁷ Levison, *Filled with the Spirit*, p. 62. It appears that Levison discards ‘the notion of some sort of charismatic endowment’.

⁵⁵⁸ Levison, *Filled with the Spirit*, p. 65. Levison further states, ‘God prompts them, not to learn new skills, but to teach the ones they know’ (p. 83).

⁵⁵⁹ Levison, *Filled with the Spirit*, p. 66.

⁵⁶⁰ Levison, *Filled with the Spirit*, p. 67.

⁵⁶¹ Levison, *Filled with the Spirit*, p. 69.

⁵⁶² Levison, *Filled with the Spirit*, p. 69. Levison also underlines that ‘Joshua is selected to succeed Moses because he is *already* “a person in whom (the) spirit is” ... He is not appointed so that he may receive spirit but because there is spirit already in him’ (p. 83).

⁵⁶³ Levison, *Filled with the Spirit*, p. 69.

⁵⁶⁴ Levison, *Filled with the Spirit*, p. 69. Levison parallels Joshua with Joseph (Gen. 41.38) and notes that ‘both have “spirit [of God] in them.” Both have within them spirit rife with knowledge, foresight, and wisdom acquired through experience.’ Levison also contemplates on the aspect of acquiring the gifts through learning further, stating that ‘we discover this clear conviction, that those with the spirit (of God) within [i.e. Joseph, the artisans including

Levison also claims that when Moses laid his hands on Joshua, Joshua received ‘some of Moses’ majesty and a final command. What he does *not* receive is a fresh infilling of the holy spirit.’⁵⁶⁵ In regard to Deut. 34.9, Levison raises the basic question, ‘Was Joshua full of the “*spirit* of wisdom” for the first time with the laying on of Moses’ hands, or was he now full of a “*spirit* of *wisdom*” with the laying on of Moses’ hands?’⁵⁶⁶ Interpreting Deut. 34.9 in light of Numbers 27, Levison upholds that Joshua here ‘received *wisdom* in his spirit’.⁵⁶⁷ Further, ‘Joshua’s spirit is particularly receptive to Moses’ wisdom, which he receives in full when Moses lays his hands upon him, to the end that Israel obeys him’.⁵⁶⁸ However, besides this notion, Levison allows for ‘the alternative interpretation’,⁵⁶⁹ which claims that ‘Joshua received a full and first-time infusion of *spirit* to prepare him for his future role as the leader of Israel’,⁵⁷⁰ that is, an ‘influx of spirit’.⁵⁷¹

In the last section of part one (Israelite literature), Levison elaborates on the spirit in the context of the dry bones found in Ezekiel 37. Here, Levison observes that ‘[n]o longer does the spirit merely give life, as it had to *adam* and as it does to animals and all of humankind; now the spirit gives *movement* to life’.⁵⁷² In addition, Levison notes that Ezekiel ‘discerns the spirit of life ... in the shadow of death’⁵⁷³ and highlights that ‘[i]t is the spirit alone that gives life’⁵⁷⁴ to all living creatures, including ‘a nation in the throes of grief’⁵⁷⁵ (Ezekiel 37). Ezekiel’s vision reminds Levison of the garden of Eden, since ‘Ezekiel makes rich play of the story of Adam and Eve in his mock lamentation’⁵⁷⁶ (Ezek. 28.1-13). Levison points out that Ezekiel himself is addressed as *adam* (Ezek. 2.1) and is put on his feet – a picture which, for Levison, is reminiscent of Gen. 2.7. Furthermore, Levison believes that this parallel evokes hope in Ezekiel: the exiles will be filled with the spirit, and the present hopeless environment will be restored and changed ‘to a land which [the exiles] will till until it resembles Eden’.⁵⁷⁷

Bezalel and Oholiab, and Joshua] are identified because they have certain skills and knowledge that emerge from experience and learning ... [that] emerge out of a life of learning. Ultimately, they become so identified with this skill, knowledge, and wisdom that they are seen to have a rare and rich fullness of God-given spirit with them. These are figures whose character is galvanized’ (p. 83).

⁵⁶⁵ Levison, *Filled with the Spirit*, p. 70.

⁵⁶⁶ Levison, *Filled with the Spirit*, p. 71.

⁵⁶⁷ Levison, *Filled with the Spirit*, p. 71 (italics mine).

⁵⁶⁸ Levison, *Filled with the Spirit*, p. 71.

⁵⁶⁹ Levison, *Filled with the Spirit*, p. 71.

⁵⁷⁰ Levison, *Filled with the Spirit*, pp. 71-72 (italics mine). In light of this alternative reading, Levison notes, ‘This irruption of the spirit would anticipate others in the drama of the Deuteronomistic History’, relating to Othniel, Gideon, Samson, and Saul (p. 72).

⁵⁷¹ Levison, *Filled with the Spirit*, p. 73. Levison summarizes, ‘No matter whether the accent rests upon *spirit*, imparted afresh, or upon *wisdom*, imparted in full, what lies behind this unexpected and intrusive mention of the spirit in Deut. 34.9 leads to what we identified throughout chapter 1: a vitality within that keeps death at bay’ (p. 74).

⁵⁷² Levison, *Filled with the Spirit*, p. 98.

⁵⁷³ Levison, *Filled with the Spirit*, p. 98.

⁵⁷⁴ Levison, *Filled with the Spirit*, p. 99.

⁵⁷⁵ Levison, *Filled with the Spirit*, p. 99.

⁵⁷⁶ Levison, *Filled with the Spirit*, p. 101.

⁵⁷⁷ Levison, *Filled with the Spirit*, p. 102. In part two (Jewish literature), Levison depicts the further development of the concept of the *spirit within*, portraying the spirit in terms of (1) being holy (pp. 118-53); (2) providing prophetic inspiration and ecstasy (pp. 154-77); (3) imparting extraordinary knowledge as well as inspiration and

Summary of the Survey and Assessment

This survey of scholarly literature manifests different reading methodologies about the spirit of God. With an awareness that the manifold scholarly discourses covered usually refer to the spirit in the entire OT rather than in the Torah alone, Dreytza's approach to *ruach* contributes an insightful classification of the various reading approaches and shifts.⁵⁷⁸ Accordingly, on the basis of this literature review that starts in 1878, it can be recognized that scholars in the late nineteenth century showed a predominant interest in the history of religion, particularly that of Israel (e.g. König).⁵⁷⁹ Subsequent studies approached *ruach* from a more linguistic perspective (e.g. Schoemaker), before the term was then investigated from a biblical-theological viewpoint (e.g. van Imschoot). *Ruach* was examined after 1945 in terms of its history of origin (e.g. Scheepers or Lys). In more recent years, scholars wrote on *ruach* from a more exegetical-theological point of view.

What is also salient is that in recent years some scholarly approaches leaned toward the concept of a pneumatology, thereby addressing *ruach* in light of contemporary issues in churches and society and providing theological and more practical/relevant answers for today (e.g. Wright, Welker, Hildebrandt, and Levison). This pneumatological shift is welcome and encouraging for my own reading of spirit-related texts (Chapter 4); the recent practical/relevant approaches are supportive particularly for my construction section and motivational for the discussion toward a more fully developed *Pentecostal* pneumatology (Chapter 5).

This review also discloses the spirit in ontological and functional ways. The compilation of scholarly findings on the spirit's nature and works is significant for this thesis. It provides the reader with a preliminary knowledge of the rich and broad spectrum of the spirit's nature and presents a more homogeneous overall picture of the spirit's various activities. Chapter 1 also provides a helpful basis for my own exploration of the spirit in Chapter 4 and the task of theological construction in Chapter 5.

The literature review also demonstrates that scholarly methodologies on dealing with *ruach* are underpinned by the historical-critical approach. While this literary approach addresses questions of authorship, for example, it is not necessarily useful in providing relevant and practical responses to today's pneumatological and ecclesiological challenges. Moreover, with its focus on 'the world behind the text', it poses a challenge for the reader to perceive the text as

insight into Scripture (pp. 177-201); and then (4) linking the term to aspects of purity, grace, humility, uprightness, holiness, and counsel in the individual and communal context (pp. 202-17).

⁵⁷⁸ See Dreytza, *Der Theologische Gebrauch von Ruach im Alten Testament*, pp. 110-22. Dreytza here provides a helpful overview of the different methodologies scholars have utilized in their theological elaborations of *ruach* in the OT.

⁵⁷⁹ Such a focus seems to be reasonable, as European scholars in particular were facing the outcomes of the Enlightenment, in which the belief in supernatural powers was ridiculed and undermined.

one unit and to value its final form – an approach that characterizes a Pentecostal approach to Scripture, which is discussed in the next chapter and is particularly evident in Chapter 4 of this thesis.

A noticeable and relevant approach to Scripture that this review brings to light is that of Daniel Lys, whose analysis of the origin of *ruach* and its further exploration in the course of Israel's history indicates a God-centeredness with an anthropological focus. In describing *ruach*'s nature and function in Israel's history and her relationship to God, Lys speaks of a theo-anthropological approach and of the relational aspect between humankind and God. This dialogical approach is vital to a Pentecostal approach to Scripture, as discussed and demonstrated in Chapters 2 and 3 of this thesis.

Preliminary Implications for the Torah and the Spirit and Further Development

This review of literature provides several insights in connection with the spirit in the confines of the Torah in particular. First, the spirit exhibits creative, forming, and sustaining features (e.g. in Genesis). All life – including the cosmos – is thus related to the spirit, initially and permanently. To a certain degree, all living creatures can be perceived as a reflection of this spirit of life and its positive and life-enforcing influences.

Second, God's spirit works in the realm of human history, particularly in Israel's history. The spirit's various activities serve as testimonies of deliverance and sustenance (e.g. in Exodus and Numbers). Moreover, the spirit bestows leaders with gifts and guarantees guidance and a future (e.g. in Deuteronomy).

Third, the spirit displays strong communal traits. The spirit's influences – though bestowed on individuals and manifested through supernatural phenomena and miracles – are directed at the people of Israel as a whole. Therefore, the spirit is the spirit *of* and *for* the community of God's people. Further, God's word is put into action, is supported and confirmed by God's spirit in relation to the community (e.g. Numbers 11). The spirit also brings God's word into fulfillment within that community.

This chapter presents various hermeneutical methods on *ruach* linked to particular historical, academic, and denominational contexts. It also informs the reader about the spirit's nature and various works based on several scholarly descriptions. With the thesis' focus on the spirit in the Torah, it will unfold by developing and presenting a viable *Pentecostal* reading method (Chapter 2), exploring and demonstrating *Wirkungsgeschichte* among early Pentecostals (Chapter 3), and then providing my own reading of the spirit's nature and works (Chapter 4) and theological construction (Chapter 5).

CHAPTER 2: A PENTECOSTAL READING METHOD

Preliminary Remarks

Following the review of literature, this chapter introduces a viable Pentecostal methodology for reading a biblical text, particularly that of the Torah. The first section provides a short introduction to the emergence of Pentecostal scholarship, followed by an introduction to Pentecostal hermeneutics, conveying to the reader this emerging discipline by giving a brief chronological overview on the past and present scholarly discussion as well as providing practical reading models from Pentecostal scholars. I then highlight major characteristics and the nature of a Pentecostal hermeneutic and provide the shape and goals of such an approach before presenting a Pentecostal reading method for the Torah that takes into account the Spirit, Scripture, and the community as essential elements.

While my hermeneutical approach is clearly informed by my Pentecostal context and by Pentecostal theology, and while I am informed by the various hermeneutical approaches to Scripture and their results presented in the previous chapter, my reading strategy presented also appropriates specific methods that are not necessarily Pentecostal in nature (e.g. *history of effect*) but are valuable for my exploration of Spirit-related texts in Chapter 4.

Introduction to Pentecostal Scholarship

Historically and theologically, the movement of early Pentecostalism is generally associated with the time of revivalism and the holiness movement of the nineteenth century in North America.¹ Its earliest beginning is usually linked to the events around the Azusa Street Revival in 1906, from where Pentecostalism expanded throughout the world.²

¹ See Donald W. Dayton, 'Theological Roots of Pentecostalism', *Pneuma* 2.1 (1980), pp. 3-21; and H. Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 2nd edn, 1997). For a brief introduction on the origins of Pentecostalism, see also Robby C. Waddell, *The Spirit of the Book of Revelation* (JPTSup 30; Dorset: Deo Publishing, 2006), pp. 103-104. Unless otherwise noted, the following remarks on early Pentecostalism refer to the context of North America.

² See Synan, *The Holiness-Pentecostal Tradition*, p. 105, who writes, 'The Azusa Street revival is commonly regarded as the beginning of the modern Pentecostal movement. Although many persons had spoken in tongues in the United States in the years preceding 1906, this meeting brought the practice to the attention of the world and served as catalyst for the formation of scores of Pentecostal denominations. Directly or indirectly, practically all of the Pentecostal groups in existence can trace their lineage to the Azusa Mission.' From a European perspective, the rise of Pentecostalism in the twentieth century is seen in a more heterogeneous light. British scholar William K. Kay, *Pentecostals in Britain* (Carlisle, Cumbria, UK: Paternoster, 2000), pp. 10-11, reports of the Keswick and Welsh revivals and relates, 'When, in 1906, revival broke out in Azusa Street ... there were similarities with what happened in Wales ... Yet there were significant differences too.' See also Peter D. Hocken, 'European Pentecostalism', *DPCM*, p. 268, who explains, 'As in America, the main background to the Pentecostal movement in Europe is to be found in the Holiness movements of the late nineteenth century ... Holiness currents were equally present in European Pentecostal origins as in America, though in general less visibly'. Cf. William K. Kay and Anne E. Dyer, *European Pentecostalism* (GPCS 7; Leiden, The Netherlands: Brill, 2011).

The revivalistic and holiness movements ‘were basically Arminian in their theology and Wesleyan in their view of sanctification’,³ which provided the theological fertile soil for Pentecostalism. Based on the fourfold view of the gospel that emphasized the doctrine of salvation, Spirit baptism (i.e. sanctification), healing, and Christ’s return,⁴ early Pentecostalism viewed the element of sanctification as a separate issue from Spirit baptism, a third experience ‘separate in time and nature from the “second blessing”’⁵ (of sanctification). In this regard, sanctification is the means of cleansing and purifying the believer and precedes Spirit baptism. Spirit baptism itself is portrayed as the doctrine of empowerment for ministry and is accompanied by speaking in tongues, which is regarded as the initial evidence and sign of its reception.⁶ As a result, Pentecostalism embodies a fivefold view of the gospel.

In light of this theological development, the early movement is sometimes also considered ‘a protest against dry denominationalism’⁷ and is ascribed separatist and exclusive elements. In fact, Jackie David Johns asserts that ‘Pentecostalism was born outside of the dominant theological visions of the Christian world: nineteenth-century liberalism and

³ Synan, *The Holiness-Pentecostal Tradition*, p. 81. He further states, ‘In historical perspective the Pentecostal movement was the child of the holiness movement, which in turn was a child of Methodism’ (p. 106). Besides this common scholarly belief, the question about the lineage of American Pentecostalism also indicates a lack of unity. Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon Press, 2007), pp. 149-50, 366 n. 155, points out that, on the one hand, Dayton considers the possibility that early Pentecostalism might even contain Pietistic and Puritan impacts, while Kostlevy, on the other hand, does not establish a connection between Pentecostalism and the Wesleyan tradition or the Holiness movement at all. In regard to the Pentecostal movement’s origin and roots, Walter J. Hollenweger, ‘The Critical Tradition of Pentecostalism’, *JPT* 1 (1992), p. 8, asserts that it is an ‘ecumenical movement’. He writes that ‘Pentecostalism is a denomination *sui generis*. Its roots in the black, oral tradition of the American slaves, in the catholic tradition of Wesley, in the evangelical tradition of the American Holiness movement (with its far-reaching political, social and ecumenical programmes), in the critical tradition of both the Holiness movement and the critical Western theology, in the ecumenical tradition of their beginnings – all this qualifies it as a movement which is not just a sub-division of evangelicalism on fire. It is in itself already an ecumenical movement.’ See also Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), pp. 2, 397-98. Cf. Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), pp. 1-6. Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), pp. 1-9, 18-19, 37-44. In reviewing the historical context of Pentecostalism, R. Hollis Gause, ‘Issues in Pentecostalism’, in Russell P. Spittler (ed.), *Perspectives on the New Pentecostalism* (Grand Rapids, MI: Baker Book House, 1976), p. 108, notes ‘that the term “Pentecostal” does have a historical identity, though admittedly of rather recent origin. This historical identity is primarily within the Protestant tradition.’

⁴ See Dayton, ‘Theological Roots of Pentecostalism’, p. 4.

⁵ Synan, *The Holiness-Pentecostal Tradition*, pp. 93-94.

⁶ Synan, *The Holiness-Pentecostal Tradition*, p. 108, points out that there was the belief in the holiness movement that sanctification would come with ‘some physical evidence’. He comments, ‘Some thought that the best proof of being baptized with the Holy Ghost was the ability to perform the “holy dance.” Others taught that “hallelujah earthquakes” would be felt by the newly-baptized, while some thought the best evidence was a shouting in drunken ecstasy, like the disciples on the day of Pentecost’ (pp. 108-109). However, as Synan also notes, speaking in tongues was not viewed as *the* initial or *only* evidence of sanctification. Cf. Russell P. Spittler, ‘The Pentecostal View’, in Donald L. Alexander (ed.), *Christian Spirituality: Five Views of Sanctification* (Downers Grove, IL: InterVarsity, 1988), p. 135.

⁷ Edith L. Blumhofer, ‘Introduction’, in Edith L. Blumhofer, Russell P. Spittler, and Grant A. Wacker (eds.), *Pentecostal Currents in American Protestantism* (Urbana, IL: University of Illinois Press, 1999), p. ix. In describing the characteristics of Pentecostal adolescence, Cheryl Bridges Johns, ‘The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity’, *Pneuma* 17.1 (1995), p. 4, mentions that early Pentecostalism was perceived as ‘a way out of dead orthodoxy’. Johns comments, ‘Dead orthodoxy and creedal rigidity had hid the face of God from the humble, the contrite and the broken ... The Pentecostal story, as one formed from below, did not originate as a new public policy for the poor, designed by those in power. Rather, this story, with its ensuing liturgies, served to order a new community as an alternative to the old ways’ (pp. 13-14).

reactionary fundamentalism'.⁸ In this regard, early Pentecostalism and even the holiness movement as its predecessor 'reflect an alternative worldview, one that springs from the insights of John Wesley'.⁹ In essence, while 'Scripture, church tradition, reason and experience [serve] as authoritative guides to faith',¹⁰ it is solely God on whom the Christian faith is based. Moreover, it is the aspect of personally experiencing God that has received much attention. Thus, Pentecostal faith is related to and based on God, resulting in a personal story with God. Also, Pentecostals believe that God works out each story by the means of the Holy Spirit, who works in the life of each believer and baptizes the believer, as is exhibited by the spiritual gift of speaking in tongues.

The climate between early Pentecostals and society was marked by 'mutual rejection'.¹¹ The ecclesiastical context between the Pentecostal movement and non-Pentecostal denominations is described as 'typically adversarial'.¹² In the context of the academy, the emergence and the development of Pentecostal scholarship can be summarized in four consecutive phases.¹³ In the initial phase, the scholarly world demonstrated a doubtful attitude toward the Pentecostal student, which was partially based on the assumption that the Pentecostal

⁸ Jackie David Johns, 'Pentecostalism and the Postmodern Worldview', *JPT* 7 (1995), p. 84. See also Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture, Community* (Cleveland, TN: CPT Press, 2009), pp. 11-46 (Chapter 1). In defining Pentecostalism, Archer elaborately describes the social and religious context of early Pentecostalism, also mentioning the social and theological factors that resulted in the growth of the Pentecostal movement. He concludes that 'Pentecostalism was (and is) a protest to the central features of modernity. The Pentecostal movement began as a paramodern movement protesting modernity and cessationist Christianity' (p. 45).

⁹ Johns, 'Pentecostalism and the Postmodern Worldview', p. 86. Johns further writes that the holiness movement and the Pentecostal movement were opposed to liberal and fundamentalistic influences. Whereas liberalism subverted doctrinal statements, fundamentalistic impacts viewed human reason as the linchpin of Christian faith.

¹⁰ Johns, 'Pentecostalism and the Postmodern Worldview', p. 86.

¹¹ Synan, *The Holiness-Pentecostal Tradition*, p. 187. Synan explains: 'The story of the Pentecostals in American society is in many respects similar to that of the Methodists and Baptists of the eighteenth and nineteenth centuries. Beginning as total outcasts, they were to gain a status of suspicious toleration, followed eventually with full acceptance by the community. The early history of the Pentecostals in society was in reality a story of mutual rejection. The Pentecostals rejected society because they believed it to be corrupt, wicked, hostile and hopelessly lost, while society rejected the Pentecostals because it believed them to be insanely fanatical, self-righteous, doctrinally mistaken, and emotionally unstable. In such an atmosphere it was inevitable that much prejudice, hostility, and suspicion would mar the relationship of the early Pentecostals to society at large.'

¹² Blumhofer, 'Introduction', p. x. Blumhofer notes, 'In the first encounters between Pentecostals and the Protestant mainstream, Pentecostals readily defined themselves against the mainstream'. Synan, *The Holiness-Pentecostal Tradition*, p. 131, points out that Pentecostalism in Germany in particular was stigmatized by the 'Berlin Declaration'. See also Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg Publishing House, 1972), pp. 218-43. See also Johns, 'The Adolescence of Pentecostalism', p. 4, who highlights that early Pentecostals practiced pacifism, ordination of men and women, worship of white and black people together – all features of '[a] radical counterculture identity'. Johns adds, 'Because of its ecstatic religious practices and its "abnormal" social behavior, Pentecostalism was opposed by the society at large and by the established churches' (p. 5).

¹³ See Steven Jack Land, Rick Dale Moore, and John Christopher Thomas, 'Editorial', *JPT* 1 (1992), pp. 3-5; John Christopher Thomas, 'Pentecostal Theology in the Twenty-First Century', 20.1 (1998), pp. 3-7. A different arrangement is provided by Amos Yong, 'Pentecostalism and the Theological Academy', *TbTo* 64.2 (2007), pp. 245-48. Yong claims that Pentecostal scholarship underwent 'three waves' (p. 245). Whereas Pentecostals first exhibited an interest in their own history in the 1960s, which resulted in the rise of Pentecostal historians, the 1970s revealed the emergence of biblical scholars who focused on the biblical text. The third surge in the 1990s then saw Pentecostal theologians who dealt with the formulation of 'a theology of glossolalia (speaking in tongues) and charismata set within a broader ecumenical, pneumatological, and Trinitarian framework' (p. 248). See also Russell P. Spittler, 'Maintaining Distinctives: The Future of Pentecostalism', in Harold B. Smith (ed.), *Pentecostals from the Inside Out* (Wheaton, IL: Victor Books, 1990), pp. 123-28, who provides a more general description of the development of Pentecostal scholarship and its perception from other denominations and institutions.

student could not be objective when dealing with his or her own tradition. Here, '[t]he most one could do in that environment was to undertake research on a topic or issue of some relevance to the tradition'.¹⁴ The second phase saw a gradual improvement for Pentecostal students as they were allowed to write on the history of Pentecostalism or about the movement from the perspective of one of the social sciences.¹⁵ In a third phase, Pentecostals started to carry out 'critical theological research across the entire range of theological sub-disciplines'.¹⁶ Here, scholarly writings either directly dealt with a specific Pentecostal issue or approached a biblical text or topic in a Pentecostal fashion.¹⁷ The fourth phase is marked by an increasingly high number of students with Pentecostal heritage who are now allowed to present various methodological approaches to the academy.¹⁸ They are also able to engage with the scholarly literature of their forerunners and turn to those outside the tradition who have an interest in Pentecostalism. Their unfavorable position in the academy appears to have been exchanged for a boldness to establish new Pentecostal ways of constructing theology. Further, today the academy itself shows an interest in new interpretive approaches to the Bible.¹⁹

Introduction to Pentecostal Hermeneutics

Along with the emergence of Pentecostal biblical scholarship, the issue of a Pentecostal hermeneutic arose. In the historical development and formation of such a hermeneutic, early Pentecostal scholars first described such an approach in a 'primarily theoretical manner',²⁰ a process that gradually resulted in practical models which underlined the values and beliefs of the Pentecostal discussion of the ethos of the movement. This move will be described in the following section.²¹

¹⁴ Thomas, 'Pentecostal Theology in the Twenty-First Century', p. 4.

¹⁵ As an example, Thomas refers to the writing of H. Vinson Synan, *The Holiness-Pentecostal Tradition*.

¹⁶ Thomas, 'Pentecostal Theology in the Twenty-First Century', p. 4.

¹⁷ Thomas refers to multiple writers from this time period, including, for example, Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984).

¹⁸ Pentecostal Larry R. McQueen, for example, presents a fresh prophetic reading of the book of Joel. See Larry R. McQueen, *Joel and the Spirit* (Cleveland, TN: CPT Press, 2009). McQueen's approach and that of other Pentecostals will be taken up later.

¹⁹ See, for example, Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges* (JPTSup 32; Blandford Forum, Dorset, UK: Deo Publishing, 2008), p. 3.

²⁰ Waddell, *The Spirit of the Book of Revelation*, p. 108. For a helpful bibliography on the rich discussion of the *gestalt* of a Pentecostal hermeneutic, see the contributions of Pentecostal scholars John Christopher Thomas, 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics', *JPT* 5 (1994), pp. 234-35, n. 4; Kenneth J. Archer, 'Early Pentecostal Biblical Interpretation', *JPT* 9.1 (2001), pp. 32-42; and French L. Arrington, 'Hermeneutics', *DPCM*, pp. 376-89.

²¹ The following section serves as a chronological introduction into some key aspects of a Pentecostal hermeneutic found in its early stage. The presentation draws heavily upon the article by John Christopher Thomas, "'Where the Spirit Leads": The Development of Pentecostal Hermeneutics', *JBV* 30.3 (2009), pp. 289-302. While Thomas admits that his elaboration on this issue lacks some completeness in terms of significant figures and approaches, his article serves as an excellent summary of the emerging discipline of a Pentecostal hermeneutic.

An Emerging Discipline

The debate among Pentecostal scholars on the subject of Pentecostal hermeneutics started out by dealing with the importance and impact of Scripture, and was undertaken by Gerald T. Sheppard.²² Sheppard emphasizes the literal reading of the Bible, convinced that it speaks into the life of the believer through the Spirit. Sheppard also underlines the aspect of a personal experience with God. As such, Sheppard calls believers to be more Pentecostal when reading the Bible. It didn't take long, then, for an initial proposal of a Pentecostal hermeneutic to be provided, as was done by Howard M. Ervin.²³ Pointing out that God's word transcends human understanding and thus makes an interpreter necessary, Ervin underlines the reader's need for the Holy Spirit in order to understand Scripture. He claims that through 'a Pentecostal encounter with the Holy Spirit',²⁴ the believer respects the witness of Scripture more and reads it 'within the pneumatic continuity of the faith community'.²⁵

Next, Mark D. McLean points out how necessary a Pentecostal hermeneutic is to minister effectively in today's world.²⁶ He calls for a hermeneutic that is 'a well articulated, canonically based expression of normative Christianity'.²⁷ McLean upholds Scripture's relevance for today's life and believes that God has been and is still active in the world. Russell P. Spittler then exemplifies the narrative element of a Pentecostal approach by telling his own Pentecostal story and writing about his spiritual formational years.²⁸ Spittler here upholds the impact of his church and Scripture's authority and – when interpreting Scripture – believes in the history and in the exegesis of the text as well as in the Spirit. He explains, 'Exegesis puts one into the vestibule of truth; the Holy Spirit opens the inner door'.²⁹ For him, 'historical ... questions'³⁰ of the text are as important as the 'utilitarian, pietistic question'³¹ of how God speaks through the text today.

Pentecostal scholar Rick Dale Moore then depicts a much-noticed Pentecostal approach to Scripture.³² Moore emphasizes the role of the Holy Spirit, noting that the Spirit 'addresses us in ways which transcend human reason',³³ thereby embracing, for example, the counterparts of

²² See Gerald T. Sheppard, 'Word and Spirit: Scripture in the Pentecostal Tradition – Part One', *Agora* 1.4 (1978), pp. 4-5, 17-22; and Gerald T. Sheppard, 'Word and Spirit: Scripture in the Pentecostal Tradition – Part Two', *Agora* 2.1 (1978), pp. 14-19.

²³ Howard M. Ervin, 'Hermeneutics: A Pentecostal Option', *Pneuma* 3.2 (1981), pp. 11-25.

²⁴ Ervin, 'Hermeneutics: A Pentecostal Option', p. 22.

²⁵ Ervin, 'Hermeneutics: A Pentecostal Option', p. 23.

²⁶ Mark D. McLean, 'Toward a Pentecostal Hermeneutic', *Pneuma* 6.2 (1984), pp. 35-56.

²⁷ McLean, 'Toward a Pentecostal Hermeneutic', p. 36.

²⁸ See Russell P. Spittler, 'Scripture and the Theological Enterprise: View from a Big Canoe', in Robert K. Johnston (ed.), *The Use of the Bible in Theology: Evangelical Options* (Atlanta, GA: John Knox Press, 1985), pp. 56-77.

²⁹ Spittler, 'Scripture and the Theological Enterprise', p. 76.

³⁰ Spittler, 'Scripture and the Theological Enterprise', p. 76.

³¹ Spittler, 'Scripture and the Theological Enterprise', p. 76.

³² See Rick Dale Moore, 'A Pentecostal Approach to Scripture', *JV* 8.1 (1987), pp. 3-5, 11.

³³ Moore, 'A Pentecostal Approach to Scripture', p. 4.

the mysterious and the certain. Moore perceives ‘an inseparable interplay between knowledge and lived-experience, where knowing about God and directly experiencing God perpetually inform and depend upon one another’.³⁴ Pentecostals testify about their experiences with God in the community and expect personal transformation by ‘responding to the transforming call of God’s Word’.³⁵ For Moore, the community of believers is the place of ‘mutual interdependence and accountability ... [where] the Holy Spirit speaks as nowhere else’.³⁶ It is also the place where the Spirit bestows gifts upon the members ‘in order to make manifest God’s Word’³⁷ and to build up the community. In addition, Moore addresses the book of Deuteronomy, focusing on the world in the text and carving out a dialectic and balance between God’s Spirit and God’s word.³⁸

In his unique way, John McKay then accents Spirit baptism as the essential means for the interpreter to understand Scripture in fresh ways.³⁹ Having been a member of the biblical studies academy for years, McKay claims that his then-recent Spirit baptism changed his view on the Bible. Sharing this spiritual ‘experience with the apostles and the prophets’,⁴⁰ McKay finds himself now put on the stage, figuratively speaking. He has now become an active participant and witness of ‘this play’ and is no longer an observer or a critic.

Parallel to McKay, John Christopher Thomas presents a Pentecostal hermeneutical paradigm based on Acts 15.⁴¹ In the manner of a narrative reading, Thomas emphasizes the crucial role of the community of faith in the interpretive process as it discerns and evaluates a current experiential or scriptural issue. He also underscores the role of the Spirit, who, in Acts 15, leads the believers to the point of discussion. Furthermore, Thomas highlights Scripture’s significant role as the believers in Acts 15 acknowledge its authority and are informed by its message. Thomas’ interpretative approach of the interplay between community, Spirit, and Scripture results in the construction of a theology that resolves the issue at hand.⁴²

³⁴ Moore, ‘A Pentecostal Approach to Scripture’, p. 4.

³⁵ Moore, ‘A Pentecostal Approach to Scripture’, p. 5.

³⁶ Moore, ‘A Pentecostal Approach to Scripture’, p. 5.

³⁷ Moore, ‘A Pentecostal Approach to Scripture’, p. 11.

³⁸ See Rick Dale Moore, ‘Canon and Charisma in the Book of Deuteronomy’, *JPT* 1 (1992), pp. 75-92.

Meanwhile, Moore has written several additional valuable hermeneutical studies on OT texts, which all exemplify the impact of the Spirit in interpretation and which claim Scripture’s relevance for daily life. These writings have been collected in Rick Dale Moore, *The Spirit of the Old Testament* (JPTSUP 35; Blandford Forum, Dorset, UK: Deo Publishing, 2011).

³⁹ John McKay, ‘When the Veil Is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation’, *JPT* 5 (1994).

⁴⁰ McKay, ‘When the Veil Is Taken Away’, p. 37.

⁴¹ See Thomas, ‘Women, Pentecostals and the Bible’, pp. 41-56.

⁴² Another practical utilization of the hermeneutical paradigm of the Spirit, Scripture, and community of faith is found in John Christopher Thomas, *The Spirit of the New Testament* (Blandford Forum, Dorset, UK: Deo Publishing, 2005), pp. 233-47. Here, Thomas deals with the role and function of women in ministry.

Pentecostal scholar Larry R. McQueen presents a contemporary and constructive reading of the book of Joel.⁴³ In the course of his monograph, McQueen detects a gradual and ‘threefold movement of lament, salvation, and judgment within which the promise of the Spirit is given’.⁴⁴ This stands as a call for contemporary Pentecostal believers to live out today. In presenting these overarching themes that were utilized in the New Testament and by early Pentecostals, McQueen proposes ‘an instructive paradigm for the re-visioning of a Pentecostal eschatology that is both faithful to the biblical and historical traditions of Pentecostalism’.⁴⁵ In particular, McQueen highlights ‘*the necessity of lament as a prerequisite for reception of the eschatological Spirit*’⁴⁶ for today.

In 2005, Kenneth J. Archer puts forward the first full-length monograph on a Pentecostal hermeneutic.⁴⁷ First narrating his own story, Archer goes on to investigate previous Pentecostal literature, tracing ‘a commonsensical method’⁴⁸ of reading the Bible that he calls ‘The Bible Reading Method’.⁴⁹ Being ‘critically informed by recent developments in semiotics, narrative analysis, and reader response criticism’,⁵⁰ and drawing heavily on Thomas’ works, Archer’s hermeneutical strategy reflects a ‘tridactic’⁵¹ nature. While his method is ‘a product of the community and based upon a biblical model from Acts’,⁵² the meaning of a text is negotiated between Scripture, the (Pentecostal) community of faith, and God’s Spirit.

Robby C. Waddell offers a vivid example of a pneumatological reading of an entire book in the New Testament.⁵³ In applying the literary method of intertextuality to the text of the Apocalypse, Waddell relates his spiritual and cultural context to the reading of the Spirit passages in Revelation. By integrating ‘biblical studies and literary studies within the context of a Pentecostal community’,⁵⁴ he provides ‘a new contribution to the understanding of the role of the Spirit in the Apocalypse’,⁵⁵ thereby viewing Rev. 11.1-13 as the intertextual and theological hub of the entire book. Waddell’s pneumatological approach finally underlines the Spirit’s role in Revelation as being the Spirit of prophecy who calls the believers to respond practically to be

⁴³ McQueen, *Joel and the Spirit*. It is worthy of noting that McQueen’s work is the first monograph-length study of a single biblical book, originally appearing in 1995.

⁴⁴ McQueen, *Joel and the Spirit*, p. ix.

⁴⁵ McQueen, *Joel and the Spirit*, p. ix.

⁴⁶ McQueen, *Joel and the Spirit*, p. 93.

⁴⁷ See Archer, *A Pentecostal Hermeneutic*.

⁴⁸ Archer, *A Pentecostal Hermeneutic*, p. 101.

⁴⁹ Archer, *A Pentecostal Hermeneutic*, p. 101.

⁵⁰ Thomas, “Where the Spirit Leads”, p. 299.

⁵¹ Archer, *A Pentecostal Hermeneutic*, p. 213.

⁵² Archer, *A Pentecostal Hermeneutic*, p. 213.

⁵³ See Waddell, *The Spirit of the Book of Revelation*.

⁵⁴ Waddell, *The Spirit of the Book of Revelation*, p. 190.

⁵⁵ Waddell, *The Spirit of the Book of Revelation*, p. 37.

God's worshippers and witnesses, that is, with 'worship [that] is directed toward God and the Lamb ... [and] witness [that] is directed toward the world'.⁵⁶

The work of Pentecostal OT scholar Lee Roy Martin on Judges demonstrates another unique reading approach.⁵⁷ Martin emphasizes the claim in Judges that God's voice needs to be heard by God's people. Being a member of the Pentecostal community of faith and bringing his presuppositions to the text, Martin reflects on Yahweh's divine speeches, reading them in 'a Wesleyan-Pentecostal literary-theological'⁵⁸ manner and thereby underlining God's central role in the life of human beings. Anchoring his approach in 'the biblical concept of "hearing"',⁵⁹ Martin addresses divine claims and implications for today's believers and challenges them, for example, through God's call of obedience. Martin also highlights the unresolved tension in that God, on the one hand, is portrayed in Judges as being patient and faithful toward the covenant and, on the other hand, allows himself to be vulnerable.

Pentecostal biblical scholar Andrew Davies offers a 'pneumatic model of reading'⁶⁰ in relation to ethical challenges found in the OT. Davies asserts that Pentecostals strongly identify with Scripture as a means for experiencing and encountering God and rely on the guidance of the Spirit in their understanding of the truth(s) in Scripture. However, in regard to the OT, he admits that 'ethical reasoning ... is not as straightforward for Pentecostals as it might seem'.⁶¹ For example, some contemporary ethical issues are not addressed (e.g. 'bioethics'),⁶² and some issues that *are* addressed are 'irrelevant to us'⁶³ as they relate to specific contexts and individuals of that time. In addition, 'the Old Testament quite frequently is just not that ethical'⁶⁴ – for example, when it justifies the keeping of slaves 'and encourages oppression'.⁶⁵ Even Yahweh raises questions for the reader when commanding 'many of the most immoral actions directly',⁶⁶ not following 'the moral standards he himself ordained'.⁶⁷ Davies entreats the reader to allow the Spirit to 'speak to us from beneath the words; to try to hear his voice amid the confusion'.⁶⁸ To prevent a subjective view of inspiration, Davies emphasizes that each interpretation should be validated (1) by Scripture itself, that is, 'the testimony of scripture as a whole';⁶⁹ (2) through the

⁵⁶ Waddell, *The Spirit of the Book of Revelation*, p. 191.

⁵⁷ See Martin, *The Unheard Voice of God*.

⁵⁸ Martin, *The Unheard Voice of God*, p. 1.

⁵⁹ Martin, *The Unheard Voice of God*, p. 53.

⁶⁰ Andrew Davies, 'Reading in the Spirit: Some Brief Observations on Pentecostal Interpretation and the Ethical Difficulties of the Old Testament', *JBV* 30.3 (2009), p. 303.

⁶¹ Davies, 'Reading in the Spirit', p. 305.

⁶² Davies, 'Reading in the Spirit', p. 306.

⁶³ Davies, 'Reading in the Spirit', p. 306.

⁶⁴ Davies, 'Reading in the Spirit', p. 306.

⁶⁵ Davies, 'Reading in the Spirit', p. 306.

⁶⁶ Davies, 'Reading in the Spirit', p. 306.

⁶⁷ Davies, 'Reading in the Spirit', p. 306.

⁶⁸ Davies, 'Reading in the Spirit', p. 308.

⁶⁹ Davies, 'Reading in the Spirit', p. 308.

community, as the message ‘needs to resonate in a Spirit-filled community’;⁷⁰ and (3) by the interpreter, to whom the message needs to make sense. Davies concludes that Scripture leaves room for making good ethical decisions and that Scripture’s ‘values need to be internally engaged’.⁷¹ The Spirit ‘enables the Bible to speak meaningfully with a prophetic voice down the generations, into whatever context in which we might find ourselves’.⁷²

Pentecostal Chris E.W. Green provides a reading method on the theological topic of the Lord’s Supper.⁷³ After a brief introduction, he provides a survey of what former Pentecostal scholars wrote about this subject.⁷⁴ In a next step, Green explores early Pentecostal literature in order to highlight the ways early Pentecostals perceived the Eucharist (*Wirkungsgeschichte*).⁷⁵ Here, he describes ‘the contours of early Pentecostal sacramentality on its own terms’⁷⁶ and provides a summary ‘of the sacramental convictions and habits that characterized the earliest days of the movement’.⁷⁷ These (re)discoveries then flow into Green’s own readings of three biblical key texts on this topic,⁷⁸ resulting in the construction of a Pentecostal theology on the Eucharist.⁷⁹ In particular, Green’s model conforms to the ethos of the Pentecostal movement that includes (1) the recognition of the Spirit’s impact as it relates to Scripture and (2) the acknowledgment of the role of Scripture. Green mentions the necessity to let Scripture be ‘truly *God’s Word*’⁸⁰ that reads and transforms the community of faith. Green’s work also addresses practical theological issues linked to the Eucharist, including ‘how God works in and through the church’s celebration of

⁷⁰ Davies, ‘Reading in the Spirit’, p. 309.

⁷¹ Davies, ‘Reading in the Spirit’, p. 309.

⁷² Davies, ‘Reading in the Spirit’, p. 310.

⁷³ See Chris E.W. Green, *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012).

⁷⁴ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, pp. 5-73 (Chapter 2).

⁷⁵ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, pp. 74-181 (Chapter 3).

⁷⁶ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 3.

⁷⁷ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 3. Through the exploration of early Pentecostal literature, Green summarizes and concludes: ‘It has come clear that a great many if not the vast majority of early Pentecostals in the United States engaged in sacramental practice and thought, although a small, always marginalized minority in and alongside the Pentecostal movements opposed the sacraments in any form. Pentecostals were not uniform in their sacramental beliefs and praxis; however, there was widespread agreement that water baptism and Holy Communion, as well as laying on of hands – and, to a lesser extent, footwashing – remained critical and even central to Pentecostal worship. Early Pentecostals celebrated the sacraments not only as a matter of obedience to the dominical mandate but also in full expectation that God would act uniquely and powerfully in and through these rites’ (pp. 177-78). Green adds that early Pentecostals ‘observed the ordinances of water baptism, Holy Communion, and footwashing as occasions for encountering and imitating the risen Jesus and mediation of the grace of divine transformative presence ... first generation Wesleyan-Holiness and Finished Work Pentecostals experienced these rites as “sacred occasions”, unique opportunities for the Spirit to work in the community’ (p. 178). According to Green, ‘one finds a multifaceted sacramentality embedded in the rites and practices, as well as the idiom of early Pentecostals’ (p. 178) and highlights, ‘Their experience of the Supper and their articulation of its meaning and purpose also received their shape from reflection on key biblical passages’, for example, 1 Cor. 11.23-33 or Neh. 8.10 – texts which were perceived as ‘parallel dimensions of the sacred reality’ of the Lord’s supper (p. 179).

⁷⁸ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, pp. 182-42 (Chapter 4). Green’s readings focus on 1 Cor. 10.14-22; Acts 2.41-47; and Jn 6.25-59.

⁷⁹ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, pp. 243-325 (Chapter 5).

⁸⁰ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 189.

the Communion rite⁸¹ and how often the Lord's Supper can be conducted in light of 'Pentecostal distinctives'.⁸²

Melissa L. Archer's reading of all worship scenes found in the Apocalypse serves as another recent example of a Pentecostal approach to Scripture.⁸³ Archer proposes a method that is shaped by three elements: First, the 'interpretive lens'⁸⁴ of her own Pentecostal context. Here, Archer sketches the origins and development of Pentecostalism in North America and highlights the critical elements of Scripture, the community of faith, and the Spirit when interpreting a biblical text. Second, Archer's reading strategy is informed by *Wirkungsgeschichte*, that is, 'how early Pentecostals were influenced by the worship found in the Apocalypse'.⁸⁵ Her findings reveal, for example, that early Pentecostals were 'clearly influenced in their worship by the Apocalypse in general and by the worship scenes in particular'.⁸⁶ Also, Archer detects that among early Pentecostals, 'worship is grounded pneumatologically and christologically'.⁸⁷ Her discoveries in early Pentecostal literature on worship scenes in the Apocalypse then lead her to propose, 'The value in hearing the testimonies of early Pentecostals about their worship is that it opens the way for a retrieval of the Apocalypse for contemporary Pentecostals'.⁸⁸ Third, Archer's reading of worship scenes in the Apocalypse employs 'narrative criticism',⁸⁹ which for her as well as for Pentecostals 'is a very natural way to encounter the Apocalypse'.⁹⁰

In a final step, Archer brings her findings of worship scenes in the Apocalypse into dialogue 'with Pentecostal spirituality and praxis',⁹¹ with the intention 'to make a contribution to the Pentecostal tradition by offering some overtures toward a Pentecostal theology of worship in light of the Apocalypse'.⁹² In doing this, Archer emphasizes the need for, and the relevance of, biblical worship in the Apocalypse for contemporary Pentecostals.

⁸¹ Green, *Toward a Pentecostal Theology of the Lord's Supper*, p. 3.

⁸² Green, *Toward a Pentecostal Theology of the Lord's Supper*, p. 4.

⁸³ See Melissa L. Archer, *I Was in the Spirit on the Lord's Day: A Pentecostal Engagement with Worship in the Apocalypse* (Cleveland, TN: CPT Press, 2015).

⁸⁴ Archer, *I Was in the Spirit on the Lord's Day*, p. 66.

⁸⁵ Archer, *I Was in the Spirit on the Lord's Day*, p. 38. See also p. 68.

⁸⁶ Archer, *I Was in the Spirit on the Lord's Day*, p. 117.

⁸⁷ Archer, *I Was in the Spirit on the Lord's Day*, p. 117. Archer finds that for Wesleyan-Holiness and Finished Work Pentecostals, 'their experience of worship is a real participation in the worship of heaven. The Holy Spirit transforms their worship and even transports them into the heavenly throne room, via the experience of being slain under the power of God. Further, the Holy Spirit "speaks for Himself" the songs of heaven through the saints. The Spirit inspires original songs and poetry which often are based on images and themes found in the Apocalypse. Loud, exuberant music and shouting along with kinesthetic movement, such as leaping, jumping and dancing, are viewed across both branches of the tradition as normative expressions of worship. All of this for early Pentecostals is made possible by the Spirit of God' (p. 117).

⁸⁸ Archer, *I Was in the Spirit on the Lord's Day*, p. 117.

⁸⁹ Archer, *I Was in the Spirit on the Lord's Day*, p. 67.

⁹⁰ Archer, *I Was in the Spirit on the Lord's Day*, p. 61.

⁹¹ Archer, *I Was in the Spirit on the Lord's Day*, p. 67.

⁹² Archer, *I Was in the Spirit on the Lord's Day*, pp. 295-96.

Summary

This section presents a brief overview of the development and emergence of a Pentecostal hermeneutic. It demonstrates the progress from more theoretical reflections on interpretative approaches to Scripture toward more practical and applied hermeneutical models.⁹³ Along with this emergence, some major characteristics of a Pentecostal approach to Scripture can be identified, which also depict its nature, as described in the next section.

Major Characteristics and the Nature of a Pentecostal Hermeneutic

In light of the emerging discipline of Pentecostal hermeneutics, certain important characteristics can be identified.⁹⁴

A God-Centered Worldview

In light of the roots of Pentecostalism, its origin and identity, Walter J. Hollenweger labels the Pentecostal movement a ‘movement ... of the Spirit’.⁹⁵ Pentecostals ascribe to God the central role in the world and in life⁹⁶ and are convinced that God’s Spirit permeates everything that exists. The Pentecostal perspective takes on God’s view – a worldview that believes in the visible and the invisible, the doable and the miraculous, the rational and the irrational as well as the supernatural.⁹⁷ It also sees the Spirit as creator and initiator, as conveyer and sustainer, and as consummator. Pentecostals have always believed in the Spirit’s general impact on creation, and more specifically on humankind – for example, through the reading of Scripture. They have always perceived their movement as the setting in which, and the means through which, ‘God [is] doing a new thing’,⁹⁸ personally, locally, and globally.

⁹³ The reading models presented here are select examples. Pentecostal scholars have produced further Pentecostal readings on specific books and topics. See, for example, Rick Dale Moore, *God Saves: Lessons from the Elisha Stories* (JSOTSup 95; Sheffield, England: Sheffield Academic Press, 1990); Andrew Davies, *Double Standards in Isaiah: Re-evaluating Prophetic Ethics and Divine Justice* (BIS 46; Leiden, The Netherlands: Brill, 2000); Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR: Wipf & Stock, 2011); John Christopher Thomas, *The Apocalypse: A Literary and Theological Commentary* (Cleveland, TN: CPT Press, 2012); Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012); Lee Roy Martin, ‘Longing for God: Psalm 63 and Pentecostal Spirituality’, *JPT* 22.1 (2013), pp. 54-76; Chris E.W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015); Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (Cleveland, TN: CPT Press, 2015); Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2016); and David R. Johnson, ‘The Mark of the Beast, Reception History, and Early Pentecostal Literature’, *JPT* 25.2 (2016), pp. 184-202. See also section two of Chapter 5, where I engage with further contemporary Pentecostal readings and contributions.

⁹⁴ The following list of characteristics of a Pentecostal hermeneutic is neither exhaustive nor chronological. These characteristics reflect my personal understanding of the issue at hand and are biased by my own Pentecostal experience. Cf. Walter J. Hollenweger, ‘Pentecostals and the Charismatic Movement’, in Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold (eds.), *The Study of Spirituality* (New York: Oxford University Press, 1986), p. 551, who provides some ‘characteristic features of Pentecostal and charismatic spirituality’.

⁹⁵ Hollenweger, *Pentecostalism*, p. 397.

⁹⁶ Martin, *The Unheard Voice of God*, p. 3.

⁹⁷ Scott A. Ellington, ‘Pentecostalism and the Authority of Scripture’, *JPT* 9 (1996), p. 35.

⁹⁸ Douglas Jacobsen, ‘Pentecostal Hermeneutics in Comparative Perspective’, A Paper Presented to the Annual Meeting of the Society for Pentecostal Studies, 13–15 March 1997, Oakland, CA, 1997, p. 21.

The view of God as ‘the central character’⁹⁹ in Pentecostalism also leads Pentecostals to believe in God’s enduring presence, ‘today as in biblical times’.¹⁰⁰ They believe that God is constantly at work and speaks today, both inside and outside the church, ‘through visions, auditions, prophecies, [and] dreams’.¹⁰¹ Both testaments are seen as promise and fulfillment. Here, ‘the “Latter Rain” motif provided the Pentecostal community with a stable conceptual framework’¹⁰² through which God engaged with humankind.¹⁰³ In spite of living in a modern society that substitutes God, for example through science,¹⁰⁴ Pentecostals insist on God’s power and work in them, among them, and in the world – for example, through miracles and supernatural events.

In summary, Pentecostals place God at the center of the world. God is seen as *the* subject rather than an object; as an actor in the world rather than a distant observer. Also, Pentecostals hold that it is possible to grasp rationally – or not to grasp – the channels through which God works. Therefore, God embodies both transcendence and immanence vis-à-vis his creation.¹⁰⁵ Besides what can be understood naturally, there is plenty of room for the supernatural works of God in Pentecostalism, as the Bible so descriptively tells and which Pentecostals evaluate as ‘normative experiences’.¹⁰⁶ It is a ‘scripturally narrated supernaturalistic worldview’¹⁰⁷ that

⁹⁹ Rick Dale Moore, ‘Welcoming an Unheard Voice: A Response to Lee Roy Martin’s *The Unheard Voice of God*’, *JPT* 18.1 (2009), p. 8.

¹⁰⁰ Arrington, ‘Hermeneutics’, p. 383. Arrington notes that what Pentecostals experienced and how they see God working could be described as ‘ancient history ... recreated’ (p. 384).

¹⁰¹ McKay, ‘When the Veil Is Taken Away’, p. 30. McLean, ‘Toward a Pentecostal Hermeneutic’, p. 49, notes that ‘the mode of God’s presence in and among his people is the same today as it was in biblical times; and that while it includes the very real possibility of audible voices and particularly observable causative acts by God such as healings, the most common forms of God’s activity as a causative agent will continue to be expressed through visions, dreams, tongues and interpretations, prophecy, and personal direction, in which no public audible voice is heard but in which the divine command is manifested internally, even as it is being expressed outwardly through the human speaker’.

¹⁰² Archer, *A Pentecostal Hermeneutic*, p. 137.

¹⁰³ David William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (JPTSup 10; Sheffield: Sheffield Academic Press, 1996), pp. 35-36, notes that ‘The Latter Rain motif provided the broad framework in which the Pentecostal world-view could be constructed. With salvation history as Pentecostalism’s theological center, the motif directed adherents’ focus toward the role that the Pentecostal movement would play in the culmination of that history.’

¹⁰⁴ Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville, TN: University of Tennessee Press, 1989), p. 3, writes, ‘Religion in modern society reportedly continues to lose influence as people interpret the world through secular rather than religious lenses. Science is said to replace religion in providing explanations for both natural and social phenomena. Reason is hailed as queen in this modern secular world, and science is her handmaiden.’ Poloma states that ‘there are two forces at work in the Pentecostal worldview – the rational cognitive and the affective experiential’ and finds that ‘Pentecostals have not discarded the virtues of instrumental rationality but rather have attempted to integrate the strengths of both rational action and affective-intuitive action. *The instrumental rational reasoning process so characteristic of science and bureaucracy are absorbed into a more dominant sacred Weltanschauung* within the Pentecostal perspective. It is God who is credited with providing modern medicine, advanced technology, and higher education, as well as personal benefits of a particular job, safe travel, and even parking places. This sacred worldview attributes all things to God rather than relegating the sacred to a particular time slot on Sunday mornings!’ (p. 8).

¹⁰⁵ See Archer, *A Pentecostal Hermeneutic*, p. 195. Archer writes that, for Pentecostals, God ‘is greater than and beyond creation yet in and among his people. Signs and wonders provide evidence for this understanding’ (p. 195).

¹⁰⁶ Archer, *A Pentecostal Hermeneutic*, p. 177.

¹⁰⁷ Archer, *A Pentecostal Hermeneutic*, p. 43.

embraces God's ongoing work in history, be it familiar and intelligible or strange and simply irrational.

Pentecostal Experiences

The matter of personal experience(s)¹⁰⁸ with God is recognized as an essential key aspect of a Pentecostal hermeneutical model,¹⁰⁹ since it 'can and does impact the hermeneutical task'.¹¹⁰ Since Pentecostal theology is a theology of experience,¹¹¹ this key feature inevitably influences the way Pentecostals read the Bible.¹¹²

For Pentecostals, divine experiences with the Holy Spirit in particular are vital, biblical, and normal.¹¹³ The experience of Spirit baptism plays an important role herein, as it indicates that God breaks into the believer's world.¹¹⁴ Reality and the present world are then perceived 'with different eyes',¹¹⁵ that is, with God's eyes. The literal reading of Scripture by early Pentecostals coupled with their conviction of its being the fulfillment of Joel 2.28-32 underlined their experience of the Spirit as being normative.¹¹⁶ In this regard, experience is seen as 'the contemporizing of history',¹¹⁷ a re-experiencing of history; the believer 'enters into an existential continuity with apostolic believers and thereby subjectively shares in their experience'.¹¹⁸

Pentecostal experience is also relational, with Christ as the 'theological focus'.¹¹⁹ It is perceived as the vehicle for entering into an intimate relationship with God with the goal to know God increasingly better. Such a pursuit of God is radical and life-changing, since it comes with the believer's desire for a deeper encounter, that is, to critique God. However, it also

¹⁰⁸ In using the plural form, I wish to point out both the experience of Spirit baptism and the ongoing encounters between the Pentecostal believer and God.

¹⁰⁹ See Moore, 'A Pentecostal Approach to Scripture', p. 4.

¹¹⁰ Arrington, 'Hermeneutics', p. 384.

¹¹¹ See Yong, 'Pentecostalism and the Theological Academy', p. 248. See also Land, *Pentecostal Spirituality*, p. 1, who writes, 'Spirituality is defined as the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices'.

¹¹² On this, Arrington, 'Hermeneutics', p. 384, notes that 'the relationship of personal experience and Scripture interpretation is dialogical. At every point, experience informs the process of interpretation, and the fruit of interpretation informs experience'. See also Archer, *A Pentecostal Hermeneutic*, p. 87, who writes: 'The Pentecostals said yes to both the authority of Scripture and the authority of experience. This put Scripture and lived experience into a creative dialectical tension. Pentecostalism's lived experience was coloring their understanding of Scripture and Scripture was shaping their lived experiences.' This dialogue is discussed later in this chapter.

¹¹³ In this regard, Roger Stronstad, 'Pentecostal Experience and Hermeneutics', *Paraclete* 26.1 (1992), p. 22, points out that 'Jesus, the disciples, and their converts, both Jews and Gentiles, were charismatic in experience' and notes that, in accordance with the New Testament, Pentecostal experience is standard.

¹¹⁴ See Archer, *A Pentecostal Hermeneutic*, p. 171. The distinction of being filled with the Spirit, i.e. the Spirit being in a person, is part of Pentecostal theology. Such a distinction can also be observed in Joseph (Gen. 41.39), Bezalel (Num. 24.2), and Joshua (Num. 27.18), in whom the Spirit resides. See my remarks on this on pp. 209; 268.

¹¹⁵ Archer, *A Pentecostal Hermeneutic*, p. 43.

¹¹⁶ See Grant McClung, *Azusa Street and Beyond* (Gainesville, FL: Bridge-Logos Publishers, 2005), p. 6.

¹¹⁷ Stronstad, 'Pentecostal Experience and Hermeneutics', p. 20.

¹¹⁸ Arrington, 'Hermeneutics', p. 383. See also Archer, *A Pentecostal Hermeneutic*, pp. 175-77.

¹¹⁹ William G. MacDonald, 'Pentecostal Theology: A Classical Viewpoint', in Russell P. Spittler (ed.), *Perspectives on the New Pentecostalism* (Grand Rapids, MI: Baker Book House, 1976), p. 64. See also Archer, *A Pentecostal Hermeneutic*, p. 160.

includes the aspect of being critiqued by God.¹²⁰ Pentecostal experience, thus, is personal dialogue between the believer and God, a ‘relational conversation’ in which the Spirit makes God known to the believer.¹²¹

Pentecostals also propose that there is ‘an inseparable interplay between knowledge and lived-experience, where knowing about God and directly experiencing God perpetually inform and depend upon one another’.¹²² In this sense, there is no dichotomy between knowledge and experience or theory and praxis.¹²³ Knowledge is acquired in the context of a relationship in which the Pentecostal believer experiences both God’s love and revelation (immanence), but also his otherness and distance (transcendence).¹²⁴ Such a relationship can be characterized as being authentic and real.¹²⁵

The effects of this ‘interrelatedness of the knower and the known’,¹²⁶ between God and the believer, are theological and spiritual in nature. God breaks into history and transforms lives.¹²⁷ Experience is part of a lived-out spirituality that can be observed, for example, in Pentecostals’ dynamic, passionate, and enthusiastic prayers¹²⁸ – the reaching out to God and the expectation that God will intervene and change unbearable conditions (for example, by healing a person).¹²⁹ Furthermore, Pentecostal experience affects the being of an individual ontologically.

¹²⁰ See Moore, *The Spirit of the Old Testament*, pp. 44-46. In contrast to modern criticism, Moore finds that, in the frame of his Pentecostal experience, confession and criticism are fused.

¹²¹ See Ellington, ‘Pentecostalism and the Authority of Scripture’, p. 28.

¹²² Moore, ‘A Pentecostal Approach to Scripture’, p. 4. McLean, ‘Toward a Pentecostal Hermeneutic’, p. 45, underlines that it is necessary to know a person beyond his or her name in order to be able to give ‘a full and accurate description’ of that person, as is also applicable to God. McLean adds, ‘We as Pentecostals assert that we have experienced the divine person directly acting in our lives, not only by internal renewal, but external experiences such as healings, not merely “religious sensitive reflections,” but an infilling with the Holy Spirit’ (p. 45).

¹²³ See Moore, ‘Canon and Charisma in the Book of Deuteronomy’, pp. 90-91, who remarks on the Hebrew term *דָּעַ*, pointing out that ‘the common translation, “knowledge”, falls short of the Hebrew notion, for our term “knowledge” points to the conceptualization of an object, whereas the Hebrew term resists such a subject-object dichotomy and points more to the actualization of a relationship between knower and known’. Cf. MacDonald, ‘Pentecostal Theology: A Classical Viewpoint’, p. 64. See also Arrington, ‘Hermeneutics’, p. 382, who writes that ‘Pentecostals see knowledge not as a cognitive recognition of a set of precepts but as a relationship with the One who has established the precepts by which we live’.

¹²⁴ A ‘relational knowing’ of God not only addresses features of God that a Pentecostal believer already knows. What is also involved in this relationship are divine characteristics that are either hidden or not yet revealed. This creates a dynamic relational tension between the Pentecostal believer and God.

¹²⁵ See Jackie David Johns and Cheryl Bridges Johns, ‘Yielding to the Spirit: A Pentecostal Approach to Group Bible Study’, *JPT* 1 (1992), pp. 112-13. Both speak of a ‘dynamic, experiential, relational knowledge’ (p. 112) and write, ‘It is significant that *yada* was used as a euphemism for lovemaking and that the past participle of *yada* was used for a good friend or confidant’. Further, ‘[k]nowledge of God ... was not measured by the information one possessed but by how one was living in response to God’ (pp. 112-13). See also Ellington, ‘Pentecostalism and the Authority of Scripture’, pp. 24-26.

¹²⁶ Johns and Johns, ‘Yielding to the Spirit’, p. 124.

¹²⁷ See Yong, ‘Pentecostalism and the Theological Academy’, p. 248.

¹²⁸ See Spittler, ‘The Pentecostal View’, p. 141. Besides ‘experience’, Spittler also mentions the areas of ‘obedience’ and ‘orthodoxy’ as part of a lived-out Pentecostal spirituality. See also Land, *Pentecostal Spirituality*.

¹²⁹ Peter Althouse, ‘Toward a Theological Understanding of the Pentecostal Appeal to Experience’, *JES* 38.4 (2001), p. 411, mentions another example of Pentecostal experience. He explains, ‘The appeal to experience in Pentecostalism is an appeal confessional, which attempts to articulate the encounter with God in a devotional manner’. For him, this can be observed, for example, in the way sermons are presented. Althouse writes, ‘The Pentecostal sermon ... does not conform to the rational, elocutive mode of most Protestant churches but is a type of oral drama in which the preacher not only retells the biblical narrative but also relates the narrative to the

The encounter with God leads the Pentecostal believer to ‘a transformation of affections so that reason, will, and emotions are integrated to characterize one’s life’.¹³⁰ For Pentecostals, being shaped spiritually through a divine experience¹³¹ is necessary for their lives to be in accordance with God’s will and for the purpose of honoring God.

Also, when dealing with Scripture interpretation, Pentecostals do not separate experience from exegesis. Experience is seen as a ‘presupposition’¹³² in the process of understanding a biblical text. Indeed, ‘charismatic experience in particular and spiritual experience in general give the interpreter of relevant biblical texts an experiential presupposition which transcends the rational or cognitive presuppositions of scientific exegesis’.¹³³ This then leads to a more empathetic and sensitive handling of the text itself. In addition, Pentecostals integrate exegesis into their experiences. As Roger Stronstad holds,

... just as the practice of hermeneutics results in sound exegesis and theology, so sound exegesis and theology will be integrated into contemporary experience; that is, doctrine in its fullness, including Pentecostal theology, becomes a matter of Christian experience. Therefore, Pentecostal hermeneutics has a verification level as well as inductive and deductive levels, and Pentecostal theology is an experience-certified theology.¹³⁴

To summarize, for Pentecostals, experience plays a vital role in the process of the hermeneutical task. Through the experience of Spirit baptism, they re-experience the apostles’ experiences and their view of the world changes. Further, with Christ at the center, Pentecostals desire to know God and to be known by God. They are committed to God and desire to live out their spirituality, expecting God to intervene and change situations. Pentecostals expect transformation necessary for living according to God’s will. Finally, while their experiences help them better to understand the biblical text, they nevertheless also embrace exegetical work and integrate it into their experiences.

contemporary context through personal story-telling. The congregation is also involved in the sermon and responds in antiphonal style with “amens” and “hallelujahs” when they are in agreement with the preacher’ (p. 410).

¹³⁰ McQueen, *Joel and the Spirit*, p. 5. Cf. Land, *Pentecostal Spirituality*, pp. 120-63.

¹³¹ See Archer, *A Pentecostal Hermeneutic*, p. 99.

¹³² Stronstad, ‘Pentecostal Experience and Hermeneutics’, p. 16.

¹³³ Stronstad, ‘Pentecostal Experience and Hermeneutics’, p. 17. Stronstad adds that ‘in Pentecostal hermeneutics charismatic experience gives the interpreter a preunderstanding of the relevant biblical texts’ (p. 28). Stronstad underlines the importance of the tool of scientific and historical-grammatical exegesis that Pentecostals are dedicated to, even though a Pentecostal hermeneutic does not stop there.

¹³⁴ Stronstad, ‘Pentecostal Experience and Hermeneutics’, p. 28. This view on a Pentecostal theology touches on the status of doctrines and the question of their authority – an issue which has been convincingly discussed from a Pentecostal viewpoint in Ellington, ‘Pentecostalism and the Authority of Scripture’, pp. 16-38. Ellington writes that, for Pentecostals, ‘doctrine is not essentially *generative* in function, but rather *descriptive*’ (p. 17). Further, he mentions that ‘Pentecostalism begins with intense experiences of encountering God. Pentecostals base their faith first on the God that they have met and know in relationship, and only then do they attempt, with greater or lesser success, to articulate their experience in normative, doctrinal ways’ (p. 18).

Orality and Story

The Pentecostal movement also shares in the oral nature of Christianity – a characteristic that is seen as the reason for the fast numerical growth of both movements.¹³⁵ Early Christianity was a hearing rather than a reading community, ‘a community centered not around scribes but prophets’.¹³⁶ The ways through which oral theology functions have been pictorially described as follows:

Oral theology operates... not through the book, but through the parable, not through the thesis, but through the testimony, not through dissertations, but through dances, not through concepts, but through banquets, not through a system of thinking, but through stories and songs, not through definitions, but through descriptions, not through arguments, but through transformed lives.¹³⁷

In oral communities, texts serve as ‘vehicles of memory’,¹³⁸ since they refer back to an experience. This is true for the communities of both the New and the Old Testaments.¹³⁹ Among Pentecostals, orality is seen as a core virtue that is also identified with the narrative feature.¹⁴⁰ It is informed by an experience with God that implies a witnessing character.¹⁴¹ Testimony itself is viewed as ‘a primarily oral phenomenon’¹⁴² that is about the telling of stories and is central to a Pentecostal theology.¹⁴³

Pentecostals’ general testimony was ‘that they had received “their Pentecost.” The experiences of Acts 2 had been appropriated into their own lives.’¹⁴⁴ Testimony, therefore, is the means to articulate God’s experienced in-breaking and transforming work in the life of the Pentecostal believer. It serves as a way ‘to express gratitude’¹⁴⁵ to God and as ‘a fundamental

¹³⁵ See Hollenweger, *Pentecostalism*, p. 18.

¹³⁶ James K.A. Smith, ‘The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings’, *JPT* 11 (1997), p. 50. Smith describes the increasing emphasis of texts and how the change in favor of texts occurred in the eleventh century. Basing his explanation on the work of Brian Stock, Smith writes that henceforth ‘oral (or simply non-literate) modes are viewed through the lens of a text. For instance, faith becomes textually oriented rather than that which is experienced in symbol and gesture, as in the Eucharist’ (p. 56). For a detailed discussion, see Brian Stock, *The Implications of Literacy: Written Language and Models of Interpretation in the Eleventh and Twelfth Centuries* (Princeton, NJ: Princeton University Press, 1983). For a brief description of hearing and orality in the Pentecostal context, see Martin, *The Unheard Voice of God*, pp. 66-68.

¹³⁷ Hollenweger, *Pentecostalism*, p. 196.

¹³⁸ Smith, ‘The Closing of the Book’, p. 66.

¹³⁹ See the insightful discourse, particularly on ‘The Interdependence of Lament and Testimony in the Psalter’, in Scott A. Ellington, ‘The Costly Loss of Testimony’, *JPT* 16 (2000), pp. 56-58.

¹⁴⁰ See Land, *Pentecostal Spirituality*, p. 14. Land identifies ‘orality’ with ‘narrativity’ (p. 15). Cf. Hollenweger, ‘Pentecostals and the Charismatic Movement’, pp. 551-52.

¹⁴¹ See MacDonald, ‘Pentecostal Theology: A Classical Viewpoint’, p. 61.

¹⁴² Smith, ‘The Closing of the Book’, p. 67.

¹⁴³ Both personal stories and the Bible (as one story) were interpreted through the narrative of the ‘Latter Rain’. See Archer, *A Pentecostal Hermeneutic*, p. 160. For a more comprehensive view on ‘The Pentecostal Story as the Central Narrative Convictions of the Community’, see Archer’s elaborations on pp. 159-71. For the notion surrounding ‘scripture as a grand meta-narrative with the Gospels and Acts as the heart of the Christian story’ in early Pentecostalism, see Kenneth J. Archer, ‘A Pentecostal Way of Doing Theology: Method and Manner’, *IJST* 9.3 (2007), pp. 311-14.

¹⁴⁴ Arrington, ‘Hermeneutics’, p. 383.

¹⁴⁵ Ellington, ‘The Costly Loss of Testimony’, p. 48.

element in the expression of relationship with God'.¹⁴⁶ Pentecostal scholarly writings can very often be viewed as testimonies, that is, as experiential texts that serve as a channel of declaration of what God has done in the world of the Pentecostal scholar.¹⁴⁷

The Pentecostal testimony as a personal story can be viewed as a dialogue (1) between the believer and God, that is, through Scripture; (2) between the believer and the community of faith; and (3) between the believer and the world. In the dialogue between the believer and God, the believer's own testimony converses with the testimony in the biblical text. As the Spirit accompanies that conversation, Scripture's testimony then becomes 'a primary locus of fresh encounter'.¹⁴⁸ In this sense, the biblical narratives serve as the means to find answers to the believers' own stories.¹⁴⁹ Also, by connecting their own stories with the stories in the Bible, Pentecostals are in a position 'to understand [themselves] and the world and God's critique on both'.¹⁵⁰

The dialogue between the believer and the community of faith consists of the telling of a personal story of what God has done, echoed by the congregation, for example through praise. Indeed, 'early Pentecostals shaped their theological views within the confines of the sanctuary not the library',¹⁵¹ which underlines the dynamic of stories that are told. With the pulpit as 'the primary means to proclaim ... redemptive experiences'¹⁵² of the believer and the platform for the preacher to relate the biblical story to a confession,¹⁵³ the community of faith engages 'in a praxis of theological reflection'.¹⁵⁴ In addition, the regular and time-consuming praxis of telling testimonies in the Pentecostal worship service¹⁵⁵ strengthens the believer's and the community's

¹⁴⁶ Ellington, 'The Costly Loss of Testimony', p. 49.

¹⁴⁷ See McKay, 'When the Veil Is Taken Away', pp. 37-38. McKay highlights that while academic work is predominantly occupied with analyzing certain views or discussing ideas, charismatics perceive their writings as 'witness, the declaring of what has been "seen and heard"' (cf. Mt. 11.4; Acts 2.33; 4.20)' (p. 38). Larry R. McQueen's writing, for example, demonstrates such a witnessing character and nature, particularly Chapter 5, in which McQueen describes what he has 'seen and heard' and delivers this testimony by means of a narrative. See McQueen, *Joel and the Spirit*, pp. 104-109.

¹⁴⁸ Scott A. Ellington, "'Can I Get a Witness?': The Myth of Pentecostal Orality and the Process of Traditioning in the Psalms', *JPT* 20.1 (2011), pp. 56-57. See also Archer, *A Pentecostal Hermeneutic*, p. 166-67. In his article 'The Costly Loss of Testimony', Ellington provides a vivid description of the nature of such a dialogue relating to the OT. In particular, he describes the interdependency and interrelationship between testimony and lament. See Ellington, 'The Costly Loss of Testimony', pp. 50-58.

¹⁴⁹ See Archer, *A Pentecostal Hermeneutic*, p. 163, who mentions that Pentecostal 'testimonies echoed and were patterned after biblical stories'.

¹⁵⁰ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (JPTSup 2; Sheffield: Sheffield Academic Press, 1993), p. 88. She notes that narratives 'are transformed into announcements of holy history' and adds that through the Spirit's power, these narratives 'become the speech of God' (p. 89).

¹⁵¹ Archer, *A Pentecostal Hermeneutic*, p. 144.

¹⁵² Archer, *A Pentecostal Hermeneutic*, p. 144.

¹⁵³ See Althouse, 'Toward a Theological Understanding of the Pentecostal Appeal to Experience', p. 410, who describes the sermons of Pentecostals as a 'confessional type of experience'.

¹⁵⁴ Land, *Pentecostal Spirituality*, p. 73.

¹⁵⁵ See Wacker, *Heaven Below*, p. 58, who notes that Pentecostals 'devoted much of the time in their worship services – maybe a third of the total – to public testimonies about their spiritual journey'.

identity and intensifies their bond. Also, all believers are thereby assured of the significance of their journey toward heaven.¹⁵⁶

Testimonies in the dialogue between the Pentecostal believer and the world are viewed as acts of worship and serve as powerful witnesses for those who do not (yet) believe in God. To be God's witness is the Pentecostal's 'fundamental Christian vocation'.¹⁵⁷ Personal stories thus serve as opportunities to reach out to people and as a way to distribute life-related, contemporary stories that are real and provoking.¹⁵⁸ These stories then evoke questions in people and facilitate an invitation to engage in dialogue with God.

In summary, testimonies are at the core of the Pentecostal movement and are narrated as a form of worship to God. Pentecostal testimonies express theological experiences that are informed by the stories in Scripture. By means of testimonies, Pentecostals are in dialogue with Scripture, with the community of faith, and with the world.

The Spirit of God and the Interpretation of Scripture

In spite of the historical discussion of whether or not the Spirit is necessary for a right understanding of Scripture,¹⁵⁹ Pentecostals unquestionably believe that the Spirit's involvement is needed for the proper understanding of a biblical text.¹⁶⁰ Indeed, Pentecostals concede 'to a reality and dimension of life in the Holy Spirit, out of which a uniquely Pentecostal approach to Scripture emerges'.¹⁶¹ Pentecostal scholars view themselves as 'intersubjective participants in the work of the kingdom',¹⁶² that is, the Spirit's work of renewing the world and expanding the

¹⁵⁶ See Wacker, *Heaven Below*, pp. 68-69.

¹⁵⁷ Land, *Pentecostal Spirituality*, p. 166.

¹⁵⁸ Among early Pentecostals, such a reality was also expressed 'in their eschatological understanding of salvation' and in the form of songs (McQueen, *Joel and the Spirit*, p. 81). McQueen writes, 'Many of these songs were expressive of both the reality of present pain and suffering and of the longing for final redemption, which was one's true home'.

¹⁵⁹ On the one hand, Origen, Chrysostom, Augustine, Luther, and Calvin see the Spirit as an aide in the interpretation of Scripture. The Middle Ages (e.g. Aquinas), however, as well as the time of the Enlightenment (e.g. Schleiermacher) show a more reserved attitude toward the need for the Spirit. See John Christopher Thomas, 'Holy Spirit and Interpretation', in Stanley E. Porter (ed.), *DBCI* (New York, NY: Routledge, 2007), p. 165. A comprehensive historical description on the need for the Spirit in biblical interpretation is provided by John Wyckoff. Based on his investigation of the time from the church fathers to the Reformation and from there to the Enlightenment until the middle of the twentieth century, Wyckoff attests to a recognition of the need for and the role of the Spirit in interpretation throughout the Christian tradition. See John W. Wyckoff, *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics* (Eugene, OR: Wipf & Stock, 2010), pp. 12-51, 123-27.

¹⁶⁰ See Arrington, 'Hermeneutics', p. 376. See also Green, *Toward a Pentecostal Theology of the Lord's Supper*, p. 184, who highlights that 'Pentecostals believe that the Spirit is the Scripture's definite interpreter'. See also Ervin, 'Hermeneutics: A Pentecostal Option', p. 18, who points to the 'pneumatic dimension' in interpretation that Scripture itself attests to, writing, 'It is the testimony of Scripture that it is not possible to penetrate to the heart of its message apart from the Holy Spirit'.

¹⁶¹ Moore, 'A Pentecostal Approach to Scripture', p. 4. See also Arrington, 'Hermeneutics', p. 376, who points out that 'convinced of the importance of the Holy Spirit to the interpretative process, [Pentecostals] bear a distinctive witness to an experience and life in the Spirit, out of which Pentecostal hermeneutics and theology have emerged'.

¹⁶² Yong, 'Pentecostalism and the Theological Academy', p. 249.

kingdom of God. They see themselves as being the ‘human part’ of the Spirit’s actions and as the means (but not the source) for a relevant message for the world.

In regard to the Spirit’s concrete activities in the hermeneutical task, Pentecostals acknowledge that these activities are both mysterious¹⁶³ and ‘rational’.¹⁶⁴ Pentecostal scholars seek to explain the Spirit’s work and nature in the following ways: First, while the Spirit is ascribed both a universal control over the world and a particular authority over Scripture and the church,¹⁶⁵ Pentecostal scholars take on the ‘radical’ attitude of humility and surrender. In spite of theological and biblical training, the Pentecostal hermeneut is a student and listens to the Spirit.¹⁶⁶ The focus of the interpreter is on the Spirit as the necessary giver and provider; the Pentecostal scholar is dependent on the Spirit and is the Spirit’s recipient. Pentecostals expect the Spirit to reveal himself through the text, addressing what is really relevant for today, rather than providing one’s own reasonable answers.¹⁶⁷

Second, for Pentecostals, the Spirit is ascribed the role of being ‘the agent of the inspiration of Scripture’¹⁶⁸ in the past, who inspires Scripture today, making it alive and letting it speak into the present context.¹⁶⁹ Pentecostals believe that it takes ‘the ever-present and immanent Spirit’¹⁷⁰ to overcome the distance – in terms of time and culture – that lies between the past interpretation and a potential present interpretation.¹⁷¹ Moreover, there is a ‘*qualitative*

¹⁶³ See French L. Arrington, ‘The Use of the Bible by Pentecostals’, *Pneuma* 16.1 (1994), pp. 104-105, who writes, ‘For the Pentecostal the Holy Spirit plays a definite role in the interpretation and understanding of Scripture, but rarely are the specifics of this role explained. As the Spirit’s role in the inscripturating process is a mystery[,] so is the Spirit’s role in the interpretative process.’

¹⁶⁴ That is, ways of the Spirit’s activities that can be described and understood.

¹⁶⁵ See Land, *Pentecostal Spirituality*, p. 100.

¹⁶⁶ See Martin, *The Unheard Voice of God*, p. 74. Martin points out that ‘when taking on the attitude of a hearer, the interpreter is not passive’.

¹⁶⁷ See Land, *Pentecostal Spirituality*, p. 99, who highlights, ‘Reason could not produce revelation, and without revelation reason did not discover what was truly important. The “truths” of secular learning had to be relativized to the larger truth and interpreted within it, that is, within the larger cosmic reality of the kingdom of God. How could one truly know the significance of the past and present or this or that discovery, much less put it to its proper use, without an understanding of the purpose and goal of all existence? Indeed, learning could be dangerous. Plenty of educated persons rejected the things of the Spirit. Many of them attended so-called Christian schools where they were taught to distrust God and the Bible and the church.’

¹⁶⁸ R. Hollis Gause, ‘Our Heritage of Faith in the Verbal Inspiration of the Bible’, in R.H. Gause and S.J. Land (eds.), *Centennial Heritage Papers 1986: Presented at the 61st General Assembly of the Church of God* (Cleveland, TN: Pathway Press, 1986), p. 33.

¹⁶⁹ See Archer, *A Pentecostal Hermeneutic*, p. 54. Land, *Pentecostal Spirituality*, p. 94, highlights, ‘The Spirit who inspired and preserved the Scriptures illuminates, teaches, guides, convicts, and transforms through that Word today. The Word is alive, quick and powerful, because of the Holy Spirit’s ministry.’ Gail R. O’Day, ‘“Today This Word Is Fulfilled in Your Hearing”: A Scriptural Hermeneutic of Biblical Authority’, *WorWor* 26.4 (2006), p. 361, writes, ‘It is the presence of the Holy Spirit that enables Scripture to move from the past into a future that was not imaginable to the author of Isaiah’. Clark H. Pinnock, ‘The Work of the Holy Spirit in Hermeneutics’, *JPT* 2 (1993), p. 4, points out that there is no difference between the past inspiration of the Spirit, that is, ‘the original inspiration which produced the Bible’ and ‘the contemporary breathing of the Spirit in the hearts of readers’. Moreover, Pinnock underlines the necessity to bring and to keep together both past and present inspiration: ‘When we stress past and ignore contemporary inspiration, we risk dead orthodoxy. When we stress contemporary and ignore past inspiration, we risk heresy’ (p. 9).

¹⁷⁰ Stronstad, ‘Pentecostal Experience and Hermeneutics’, p. 26.

¹⁷¹ In this regard, Arrington, ‘The Use of the Bible by Pentecostals’, p. 104, expresses that ‘the Spirit *establishes a continuum* between the written word of the past and the same word in the present’ (italics mine).

distance between the Creator and the creature',¹⁷² between God and the interpreter, which needs to be overcome in order to understand Scripture – a distance that only can be overcome through the Spirit. Then, '[t]hrough the Holy Spirit the Word of God becomes alive and speaks to our present situation with new possibilities for personal and social transformation'.¹⁷³

Third, the Spirit's activity in interpretation relates to the aspect of spiritual discernment. The Spirit guides the hermeneut in discerning a relevant application of the biblical text¹⁷⁴ and is the divine aid that helps the meaning of the text not to become 'too human' or to risk reflecting the idiosyncratic tendencies of the interpreter. Pentecostals see the Spirit's act of guidance as strongly embedded in the setting of the community of faith.¹⁷⁵ Here, the Spirit's voice is perceived "horizontally" in and through the individuals in this community and in and through Scripture,¹⁷⁶ that is, when the community of faith is in dialogue with Scripture.¹⁷⁷

Fourth, Pentecostals commonly acknowledge the Spirit as the agent of truth. A Pentecostal hermeneut perceives the Spirit as 'the ultimate arbiter of meaning and significance'¹⁷⁸ and believes that under the Spirit's impact, biblical texts unfold and provide *truthful* answers for contemporary issues and problems. New meanings of a text address objective matters (for example, solving an ethical issue within the community of faith) *and* also involve consequences for the hermeneut and the community of faith. Accordingly, the hermeneut and the community of faith view the present reality through the 'eyes' of the Spirit.¹⁷⁹ They partake in the new truthful meaning of the text, provided by the Spirit, and experience transformation in thought and in life (for example, through repentance).¹⁸⁰

¹⁷² Ervin, 'Hermeneutics: A Pentecostal Option', p. 17 (italics mine).

¹⁷³ Arrington, 'The Use of the Bible by Pentecostals', p. 104.

¹⁷⁴ See O'Day, "'Today This Word Is Fulfilled in Your Hearing'", p. 361, who uses the example of Jesus in Luke 4 and writes, 'The Spirit guides Jesus the preacher and leads him in discerning how to make the old story [of Isaiah] new'.

¹⁷⁵ See Archer, *A Pentecostal Hermeneutic*, pp. 251-52.

¹⁷⁶ Archer, *A Pentecostal Hermeneutic*, p. 247. For a brief hermeneutical discussion on the role of the Spirit and the community of faith in relation to discernment, particularly as linked to Acts 15, see Thomas, *The Spirit of the New Testament*, pp. 240-44.

¹⁷⁷ Scripture's function and the role of the community of faith in the interpretation of Scripture are discussed later in this chapter.

¹⁷⁸ Andrew Davies, 'What Does It Mean to Read the Bible as a Pentecostal?', *JPT* 18.2 (2009), p. 228.

¹⁷⁹ See Johns, *Pentecostal Formation*, p. 95, who underlines that it is through the encounter with the Spirit, i.e. Spirit baptism, that Pentecostals are able to see the world with new eyes and receive a 'critical consciousness'. Pentecostals see the encounter with the Spirit as a crucial but also as a *continuing act* that is not limited to the baptism of the Spirit. Such an encounter occurs, for example, by reading Scripture. See Frank Bartleman, 'God's Onward March through the Centuries', *LRE* 2.10 (1910), p. 2, who notes that 'there is in every new experience and in every fresh realm of the Spirit a whole realm of "new thought" of the right kind, the higher thought of God. Truth, these days, very largely opens up to me by revelation.'

¹⁸⁰ Land, *Pentecostal Spirituality*, p. 163, points out that 'the Scripture is the story of righteousness and truth. The Spirit creates hunger and thirst for righteousness and leads into all truth.'

The Nature of Scripture

Pentecostals acknowledge Scripture in theological and practical ways. From a literary point of view, they prioritize the world within the biblical text.¹⁸¹ By emphasizing the final form of the text, Pentecostals embrace the narrative character of the text¹⁸² and respect God's continuing activity in the world and in history.¹⁸³ They perceive Scripture as 'the story of the dynamic activity (of the Spirit) of God and of people's varied responses to that'.¹⁸⁴ Pentecostals also value Scripture as the 'starting point and very foundation for Pentecostal faith'¹⁸⁵ and ascribe it the status of being God's authoritative word.¹⁸⁶

Besides Scripture being the *written* word of God,¹⁸⁷ Pentecostals also underline 'the reality of Scripture as *Spirit-Word*'¹⁸⁸ and emphasize that it is 'God-breathed'.¹⁸⁹ They believe that Scripture depends on the *prior* activity of the Spirit.¹⁹⁰ Therefore, Scripture's divine authority is based on and originates from the Spirit. The Spirit generates God's word and also applies it (at any time in history), sending it to what it is intended for, and (finally) bringing it to its fulfillment.¹⁹¹

¹⁸¹ See Green, *Toward a Pentecostal Theology of the Lord's Supper*, p. 189; Martin, *The Unheard Voice of God*, p. 14; Waddell, *The Spirit of the Book of Revelation*, p. 101; and Archer, *A Pentecostal Hermeneutic*, p. 228. For a detailed description of the integration of the 'three worlds' in biblical criticism and how these 'worlds' communicate with one another, see W. Randolph Tate, *Biblical Interpretation: An Integrated Approach* (Peabody, MA: Hendrickson, rev. edn, 1997), particularly the introduction and summary of the book (pp. xix-xxvi). While Pentecostal scholars indeed appreciate the achievements of the source-critical, form-critical, and tradition-critical schools and also value these contributions for their own work, Pentecostals are aware of the (human) shortcomings of these approaches and generally do not favor them. See, for example, Moore, *The Spirit of the Old Testament*, pp. 16-18.

¹⁸² See Archer, *A Pentecostal Hermeneutic*, p. 228, who points out that 'narrative criticism is a text centered approach'. Cf. Mark Allan Powell, *What Is Narrative Criticism?* (Minneapolis, MN: Fortress Press, 1990), p. 5. See Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia, PA: Fortress Press, 1982), pp. 15-27, a section that Brueggemann labels 'Narrative as Israel's Primal Mode of Knowing', particularly in regard to the Torah (p. 15).

¹⁸³ See Yong, 'Pentecostalism and the Theological Academy', p. 247.

¹⁸⁴ McKay, 'When the Veil Is Taken Away', p. 34. Arrington, 'The Use of the Bible by Pentecostals', p. 103, mentions that 'the Bible is God's communication to men and women through human language, making it unique. It is at the same time the Word of God and the words of men and women in history. This dual nature is the Bible's most important characteristic.' Clark H. Pinnock, *The Scripture Principle* (San Francisco: Harper & Row, 1984), p. 99, comments, 'God, in giving us a literary vehicle of his Word, accepted a definite limitation upon himself. He shows himself willing to speak to us within the limits of human language and to accept the risks that belong to that decision.'

¹⁸⁵ Arrington, 'The Use of the Bible by Pentecostals', p. 101. See McLean, 'Toward a Pentecostal Hermeneutic', p. 49, who claims that Pentecostals see Scripture as 'the "infallible, authoritative rule of faith and conduct," the walls along that straight and narrow path down which we careen, bouncing off the walls with each stride, as we seek the One who bids us to come to Him. Without those walls, we in our Pentecostal enthusiasm would fall off.'

¹⁸⁶ See, for example, Martin, *The Unheard Voice of God*, p. 14, who asserts that 'the "hearing" of [the book of] Judges is a conversation between the text and the hearer in a way that acknowledges the authority of the Word of God over the life of the hearer'.

¹⁸⁷ See Land, *Pentecostal Spirituality*, p. 94.

¹⁸⁸ Land, *Pentecostal Spirituality*, p. 94 (italics mine). Land further notes that 'Spirit and Word are fused, are married ...' (p. 94).

¹⁸⁹ Gause, 'Our Heritage of Faith in the Verbal Inspiration of the Bible', p. 33.

¹⁹⁰ See Land, *Pentecostal Spirituality*, p. 100, who reasons, 'The Spirit was over the church. The Spirit was prior to Scripture. So, the order of authority was Spirit, Scripture, church. Without the Spirit there would have been no Word ... without the Word, no church.'

¹⁹¹ Ervin, 'Hermeneutics: A Pentecostal Option', p. 16, writes, 'The Scriptures affirm ... that the word of God is the ultimate word. It is the transcendent word. It is the word beyond all human words, for it is spoken by God (revelation). It is indeed the word that contradicts all human words, for it speaks absolutely "of sin and of righteousness and of judgment" (John 16.8). It is both an eschatological and an apocalyptic word that judges all

Also, Pentecostals perceive Scripture as God’s means of revelation in a very literal and pragmatic sense. Since Scripture is God’s word, ‘to encounter the Scriptures is to encounter God’.¹⁹² Scripture, therefore, serves as the means of meeting God and of spending intimate time with God. For Pentecostals, Scripture itself underscores this point since it certifies God’s nature and God’s desire to communicate with his creation, particularly on the personal level.¹⁹³ Furthermore, Pentecostals view Scripture as ‘the voice of God himself’,¹⁹⁴ and expect to hear from God while reading Scriptures.¹⁹⁵

Pentecostals read Scripture theologically, or as Waddell puts it, spiritually.¹⁹⁶ For Pentecostals, such a reading involves the recognition and the risk that the study of God will turn into God’s study of the reader. That is, rather than reducing Scripture reading to the means of reading and acquiring knowledge about God, Pentecostals find themselves in the center of God’s interpretation, being ‘read’ by Scripture.¹⁹⁷ Thus, for Pentecostals, the reading of Scripture includes an openness to divine surprises.¹⁹⁸

Furthermore, for Pentecostals, the nature of God’s word is revelatory and can constitute an ‘event’.¹⁹⁹ Since God is a relational and sharing being, reading God’s word is always relational. In reading Scripture, the reader becomes involved in the process of getting to know God. Reading God’s word and yielding to it, therefore, facilitates an encounter that will lead to the reader’s transformation.²⁰⁰ As the hermeneutical focus is on the relationship between God and

human *gnosis*. It is a word for which *there are no categories endemic to human understanding*. It is a word for which, in fact, there is no hermeneutic unless and until the divine *hermeneutes* (the Holy Spirit) mediates an understanding.’

¹⁹² Johns, ‘Pentecostalism and the Postmodern Worldview’, p. 90. See also Gause, ‘Our Heritage of Faith in the Verbal Inspiration of the Bible’, p. 36.

¹⁹³ See Johns and Johns, ‘Yielding to the Spirit’, p. 118, who claim, ‘In Scripture, God offers himself to humanity, inviting creation to know the creator’.

¹⁹⁴ Gause, ‘Our Heritage of Faith in the Verbal Inspiration of the Bible’, p. 35.

¹⁹⁵ See Davies, ‘What Does It Mean to Read the Bible as a Pentecostal?’, p. 219. See also Arrington, ‘Hermeneutics’, p. 377, who mentions that ‘the Bible is considered an “inspired” document and as such represents not only a witness to God but God’s voice itself speaking directly to the heart of the reader’. On the significance of hearing for Pentecostals, see, for example, Martin, *The Unheard Voice of God*, pp. 75-77, who provides a brief discussion on “Hearing” as a Theme in the Book of Judges’. I therefore address the subject of the reader of Scripture as a hearer in particular in Chapter 4.

¹⁹⁶ See Waddell, *The Spirit of the Book of Revelation*, p. 111, who explains, ‘Spiritual is not mystical because the reality of the spirituality is in a concrete context of love and passion, pain and pleasure, happiness and sorrow. Thus, for Pentecostals, a spiritual reading is not a head trip nor solely a heart trip but rather an exercise in imagination that is grounded by the contextual realism of the spirituality.’

¹⁹⁷ See Moore, ‘A Pentecostal Approach to Scripture’, p. 4, who notes that ‘we [Pentecostals] appreciate Scripture not just as an object which we interpret but as a living Word which interprets us’. In Rick Dale Moore, ‘Altar Hermeneutics: Reflections on Pentecostal Biblical Interpretation’, *Pneuma* 38.1-2 (2016), p. 155, Moore comments: ‘In the best of our pentecostal tradition and practice, the altar is the place where we bring the sacrifice of ourselves and where consequently our selfish interests are exposed and spread before the Lord, who knows all. And it is precisely where our deepest fears – those that are pulsing, lurking, and being relentlessly suppressed beneath our vested interests – are finally expressed, confessed, and poured out before the Lord, who sees all. And it is also where the hurt, the wounds, and the deepest griefs beneath our fears are laid before the Lord, who heals all. Approaching biblical hermeneutics in this light illuminates the realization that it may not be the biblical text as much as my own self that needs to be interpreted, that is, that we need Scripture to interpret us more than Scripture needs us to interpret it.’

¹⁹⁸ See Moore, ‘A Pentecostal Approach to Scripture’, p. 4.

¹⁹⁹ See Moore, *The Spirit of the Old Testament*, p. 32.

²⁰⁰ See Archer, *A Pentecostal Hermeneutic*, p. 10; and Johns and Johns, ‘Yielding to the Spirit’, p. 134.

the reader,²⁰¹ Pentecostal interpretation of Scripture is viewed as a relational event that implies the aspects of (1) God's self-revelation, (2) coming to know God better, and (3) transformation. The aspiration to understand fully Scripture or God is not prioritized.²⁰²

From a more practical standpoint, Pentecostals view Scripture as 'the primary source book for living the Pentecostal life'.²⁰³ They passionately reach out for spiritual experiences promised by God's word and focus on their covenant with God and God's covenant with them. Scripture, in this sense, is viewed as 'the authority for Christian living'.²⁰⁴ For Pentecostals, its content is binding. So they align their will with God's will, and honor and please God by living a holy and obedient life before God.²⁰⁵

Further, the relationship between Scripture and Pentecostal experience is viewed as being dialectical in nature. 'Pentecostals are "people of the Book"'²⁰⁶ and attest to Scripture being highly relevant for contemporary life, perceiving it as the means 'to provide a theological interpretation of religious experience'.²⁰⁷ At the same time, Pentecostals view both Scripture *and* personal experience to be authoritative and in dialogue with one another. On this, K. Archer notes,

The Pentecostals said yes to both the authority of Scripture and the authority of experience. This put Scripture and lived experience into a creative dialectical tension. Pentecostalism's lived experience was coloring their understanding of Scripture and Scripture was shaping their lived experience.²⁰⁸

²⁰¹ In this regard, the Hebrew term ידע seems to reflect and prioritize the subjective and relational aspect between God and the hermeneut rather than on the objective knowledge first. For this, see Moore, *The Spirit of the Old Testament*, p. 32, who mentions that ידע 'points more to the actualization of a relationship between knower and known'.

²⁰² See Davies, 'What Does It Mean to Read the Bible as a Pentecostal?', p. 220, who writes, 'Within our [Pentecostal] tradition, the reading, interpretation and proclamation of Scripture have little to do with intellectual comprehension and all to do with divine self-revelation. That means that we do not have to understand all we read for such an encounter with the deity to take place. In fact, I am not at all sure that Pentecostals should lay claim to anything that could be called a full understanding of the Bible, or even particularly think it desirable. Explain it, preach it, study it, sure. But hardly *understand* it, for that might mean grasping it, containing it, knowing it, and that might imply an attempt at grasping, containing and knowing the God it reveals, and thereby, in some measure at least, seeking to control and restrict him and his actions in the world and in our lives, to define him out of dangerousness. I do not think we could ever endure such a boxed and prepacked deity; Pentecostalism requires a God on the loose, involving himself with the fine details of our earthly existence and actively transforming lives. I think Pentecostal theology, in both its systematic and more popular forms, requires a degree of uncertainty.'

²⁰³ Arrington, 'Hermeneutics', p. 383.

²⁰⁴ Johns and Johns, 'Yielding to the Spirit', p. 117.

²⁰⁵ Pinnock, 'The Work of the Holy Spirit in Hermeneutics', p. 14, comments, 'The Bible functions as an authority in a variety of ways because the truth itself is so richly various. The truth of the Bible into which the Spirit would lead us does not consist only of matters of fact and bits of information. It includes truth for thought, for life, for feeling. The Spirit is concerned as much with the truth of our walk as the truth of our talk. His interests encompass all these things and to this end he makes full use of the Scriptures' ability to be opened up.'

²⁰⁶ Johns and Johns, 'Yielding to the Spirit', p. 117.

²⁰⁷ Sheppard, 'Word and Spirit, Part Two', p. 14.

²⁰⁸ Archer, *A Pentecostal Hermeneutic*, p. 87. Archer further mentions that 'Pentecostals interpreted their contemporary events through the stories of Scripture; their testimonies echoed and were patterned after biblical stories. Yet, they also interpreted Scripture through their life experiences. From modernity's perspective, Pentecostals constantly blurred the exegetical boundaries of what the text meant to its original readers and what the text meant to contemporary readers' (p. 163). With respect to the dialectical relationship, Arrington, 'Hermeneutics', p. 384, notes that 'the relationship of personal experience and Scripture interpretation is dialogical. At every point, experience informs the process of interpretation, and the fruit of interpretation informs experience.' In Arrington, 'The Use of the Bible by Pentecostals', p. 106, Arrington adds that 'Pentecostals admit that their praxis informs

Besides this dialectical relationship between Scripture and experience, Pentecostals hold that experiences need to be based on Scripture and need to be in line with the Biblical canon.²⁰⁹ For Pentecostals, ‘Scripture acts as a corrective for experience and the biblical text has the last word’.²¹⁰ Scripture is considered ‘the basic rule of faith and practice’²¹¹ and is to be ‘the norm for evaluating beliefs and practice’.²¹²

The Significance of the Community of Faith in Biblical Interpretation

For Pentecostals, the community²¹³ plays a vital role in the context of a Pentecostal hermeneutic. However, the interpretive and practical ways in which the community engages with Scripture are informed by the community’s spiritual identity and self-conception, which are addressed in the following.

Understood to be ‘The Community *of* the Holy Spirit’,²¹⁴ the community’s identity is strongly linked to the Spirit. As the Spirit’s community, Pentecostal believers ‘invite the Holy Spirit to manifest in various ways in the community’²¹⁵ in order ‘to empower, guide, and transform the individuals in community so that the community can faithfully follow the Lord Jesus Christ’.²¹⁶ Thus, there is a general awareness among Pentecostal believers that they are owned by and dependent on the Spirit, particularly in relation to the community’s authenticity.²¹⁷

Another identity marker of the community is that it is ‘a communion *in* the Holy Spirit’,²¹⁸ which implies that it is also a community driven by the Spirit. By dwelling, walking, and living in the Spirit, the community is saturated by God and reflects qualities of equality and justice.²¹⁹ It seeks after God’s purposes, which are prioritized among the community. Also, the

what they find in Scripture, and they go on to acknowledge that what they find in Scripture informs their Pentecostal praxis’. Admittedly, as pointed out in Jacobsen, ‘Pentecostal Hermeneutics in Comparative Perspective’, p. 5, the ‘faithful dialogue’ with a biblical text can also be (unknowingly) informed by denominational effects. Jacobsen notes that ‘our communally different readings of the Bible have largely been derived from the text. Our different experiences have surely shaped the way we see the text and situate that text in relation to ourselves and the world, but our readings of the Bible have also helped from those very experiences, helped form foundational views of life. What we have here then is the passionate pluralism of lives that have been lived out in truly different circumstances in faithful dialogue with the Scriptures.’

²⁰⁹ See McLean, ‘Toward a Pentecostal Hermeneutic’, p. 36.

²¹⁰ Ellington, ‘Pentecostalism and the Authority of Scripture’, p. 29. Similarly, Johns, *Pentecostal Formation*, p. 86, underlines that ‘Scripture is the final authority as truth’.

²¹¹ Ellington, ‘Pentecostalism and the Authority of Scripture’, p. 21.

²¹² Land, *Pentecostal Spirituality*, p. 66.

²¹³ The term ‘community’ here represents the Pentecostal community of faith.

²¹⁴ Lesslie Newbigin, *The Household of God: Lectures on the Nature of the Church* (London: SCM Press, 1953), p. 87 (italics mine).

²¹⁵ Archer, *A Pentecostal Hermeneutic*, p. 249.

²¹⁶ Archer, *A Pentecostal Hermeneutic*, p. 249.

²¹⁷ See Archer, *A Pentecostal Hermeneutic*, p. 249, who notes, ‘The Christian community provides the dynamic context in which the Spirit is actively invited to participate because without the Holy Spirit’s participation there is no authentic Christian community’.

²¹⁸ Land, *Pentecostal Spirituality*, p. 205 (italics mine).

²¹⁹ McQueen, *Joel and the Spirit*, pp. 81-82, highlights, ‘The communal vision of the early Pentecostals was a radical critique of the dominant societal expectation. The renewal of the day of Pentecost meant that barriers

community yearns for the Spirit so that God's purposes are actualized through the Spirit within the community.

A further identity feature that affects the hermeneutical task pertains to the Pentecostal notion of being prophets and priests empowered by the Spirit.²²⁰ The Spirit of prophecy and priesthood calls Pentecostals into service and empowers them in the area of 'edifying the congregation and evangelizing the lost'.²²¹ Thus, the prophetic and priestly identity of Pentecostals gives shape to the hermeneutical task in the sense that Scripture interpretation works for the good of the believers and the people in the world.

A final characteristic of the Pentecostal identity relating to the community touches on its general attitude toward Scripture. Pentecostals, as mentioned above, highly value Scripture, and their communal identity is strongly shaped by it. In fact, Pentecostal communities submit themselves unreservedly to God's word as the Spirit's word and the word of truth.²²² In doing so, Pentecostals express their appreciation for God's word, not least because communities humbly acknowledge that their existence itself is based on it.²²³

There are several communal 'places'²²⁴ in which the community engages with Scripture practically and which serve the community 'in the production of meaning'.²²⁵ First, Pentecostals view their community as the place where they 'experience *the reality* of being the body of Christ, bound together as a particular historical community with the holy bonds of mutual interdependence and accountability'.²²⁶ Everyone is actively involved and participates.²²⁷ Each individual is important to the group and vice versa. Individuals' experiences (e.g. the telling of testimonies) and communal experiences (e.g. the exercising of spiritual gifts) serve the individual believer and community by enabling them to grow and to mature in wisdom. Life in community reflects and validates the communal life in Scripture.²²⁸

between races, classes, and the sexes were no longer recognized within the Pentecostal community.' Cf. Faupel, *The Everlasting Gospel*, p. 205.

²²⁰ See Moore, 'A Pentecostal Approach to Scripture', p. 5.

²²¹ Moore, 'A Pentecostal Approach to Scripture', p. 5.

²²² In regard to the word as the Spirit's word, see Land, *Pentecostal Spirituality*, p. 99. Pinnock, *The Scripture Principle*, p. 81, addresses the church's submission to Scripture particularly in the time of the Reformation and writes, 'In opting for the canon, the church seemed to say that the criteria of truth lay outside herself in a text that stood over her and at times even against her. By accepting the norm of Scripture, the church declared that there was a standard outside herself to which she intended to be subject for all time.'

²²³ See Land, *Pentecostal Spirituality*, p. 100.

²²⁴ The description of these 'places' here is not intended to represent any particular order.

²²⁵ Archer, *A Pentecostal Hermeneutic*, p. 134.

²²⁶ Moore, 'A Pentecostal Approach to Scripture', p. 5 (italics mine).

²²⁷ Arrington, 'The Use of the Bible by Pentecostals', p. 106, emphasizes the active involvement in the community, which also serves as a safeguard against personal experience. Arrington notes that 'to guard against personal experience displacing Scripture as the norm or against excesses in interpretation, active participation is vital in the Pentecostal community of faith where the members are bound together by bonds of love, interdependence, and accountability'.

²²⁸ Moore, 'A Pentecostal Approach to Scripture', p. 5, writes, 'The corporate experience of the faith has been especially vital to us Pentecostals. Pentecostal faith is born out of a gathering together of believers (Acts 2.1-4) and continues to be nurtured and sustained by this same communion of the saints (Acts 2.42-47).'

Second, the community provides the place for encountering God. Pentecostals believe that the community ‘provides the context for the manifestation/voice of the Spirit to be heard’,²²⁹ the setting in which ‘the Holy Spirit speaks as nowhere else’.²³⁰ ‘While hearing the voice of God can and must be an individual act’,²³¹ it occurs within the context of the community. The communal reading of Scripture provides the means through which Pentecostals expect to encounter and experience the Spirit.²³² Also, it facilitates and reinforces the corporate identity of the community.

Third, the community is the place where dialogue and spiritual discernment take place. Testimonies and stories – either oral or written – are presented in the community. In the process of discernment, the group is ‘guided by the Spirit of truth’.²³³ The reading, or interpretation, of Scripture itself – inspired, preserved, and illumined by the Spirit – is discerned within the context of the community, reflecting ‘a dialogical and dialectical encounter between the Bible and the community’.²³⁴ The community engages in the hermeneutical process ‘through discussion, testimony, and charismatic gifts’.²³⁵ With the involvement of the Spirit, the believers wrestle with the interpretation of the biblical text and negotiate its meaning.²³⁶ The wrestling also includes the testing of certain interpretations by the community – for example, when dealing with a supposed ‘pneumatic guidance’²³⁷ or with scholars and their work.²³⁸

Fourth, the community is the place where the practical question is addressed as to ‘how that meaning [of a testimony or Scripture] is to be lived out in the community’.²³⁹ For the community, the hermeneutical task is not exhausted with asking ‘what this text means for today’,

²²⁹ Archer, *A Pentecostal Hermeneutic*, p. 249.

²³⁰ Moore, ‘A Pentecostal Approach to Scripture’, p. 5.

²³¹ Martin, *The Unheard Voice of God*, p. 71.

²³² See Archer, *A Pentecostal Hermeneutic*, p. 54.

²³³ Smith, ‘The Closing of the Book’, p. 69.

²³⁴ Archer, *A Pentecostal Hermeneutic*, p. 135. The basic role of the community in the hermeneutical task is aptly exemplified by John Christopher Thomas in relation to Acts 15. See Thomas, *The Spirit of the New Testament*, pp. 235-42.

²³⁵ Archer, *A Pentecostal Hermeneutic*, p. 225.

²³⁶ Archer, *A Pentecostal Hermeneutic*, p. 206. McQueen, *Joel and the Spirit*, p. 6, explains, ‘One interpreter never speaks the final word. Privatized reason can take the interpreter only so far. Communal wisdom takes us further. Theses become *syntheses*.’ In highlighting the community for Scripture interpretation, Pinnock, ‘The Work of the Holy Spirit in Hermeneutics’, p. 16, writes, ‘The truth does not depend on my grasping it or understanding it as a solitary person. I seek to understand in the context of the community.’ He adds, ‘The community of faith is the best context for understanding Scripture. We need one another’ (p. 17).

²³⁷ Arrington, ‘Hermeneutics’, p. 383, highlights the importance of the Pentecostal community as a place of accountability to counteract such kinds of solitary guidance. See also Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, MA: Hendrickson, 1985), pp. 23-24, 33.

²³⁸ See Martin, *The Unheard Voice of God*, pp. 52-53, who writes, ‘I seek to enter the world of the living, dynamic, charismatic word of God, a world that is manifested through encounter with the God who is in, around, above, below, and in front of every text. In this charismatic encounter, the text is no longer the object of my critical critique, but I become the object of critique to the voice of God that speaks from the midst of the fire (Deut. 5.24). Furthermore, this encounter itself must be submitted to the discernment of the community of faith so that interpretation is not allowed to be an individualistic mystical affirmation that is disconnected from the text and the covenant people.’ Thomas, *The Spirit of the New Testament*, p. 243, emphasizes that ‘interpretation is not a private affair, in the sole possession of scholars, but is the responsibility of the community’.

²³⁹ Archer, *A Pentecostal Hermeneutic*, pp. 135-36.

that is, an intellectual or factual exercise. Pentecostals are compelled *to apply* this text to their lives, that is, to implement its meaning in practical and binding ways,²⁴⁰ which then, in the final analysis, leads to the ‘personal and social transformation’²⁴¹ of the believer and the community.

Fifth, one other place or way Pentecostals have allowed the Pentecostal community to have an impact in interpretation in particular is through *Wirkungsgeschichte*. This ‘history of how a text has been received ... is the story of how a text has been applied and understood’²⁴² and plays a vital role specifically for contemporary Pentecostals in relation to their spiritual ancestors. M. Archer’s work, for example, as indicated earlier, embraces *Wirkungsgeschichte* as a valuable resource for emphasizing a biblical text’s potential to produce new meanings and for showing how a biblical text can be understood and re-appreciated.²⁴³ In this sense, *Wirkungsgeschichte* also establishes a link between past and present experiences,²⁴⁴ which also reflects the ethos of the Pentecostal movement.

To summarize, the community plays a vital part in the process of interpreting Scripture. Pentecostals participate in the community; and life and experiences in this community authenticate Scripture. Community is the place where God can be encountered and where discernment, dialogue, and negotiations about the meaning of biblical texts take place. The community raises practical questions about how Scripture can be lived out today, which results in transformation. So, ‘interpretation is ultimately a communal undertaking’,²⁴⁵ which for contemporary Pentecostals also includes the *history of effect* of early Pentecostals.

²⁴⁰ See Archer, *A Pentecostal Hermeneutic*, p. 136, who comments that ‘this decision making process is imperative for Pentecostals because Pentecostal interpretation includes an act of willful obedient response to the Scripture’s meaning’.

²⁴¹ Archer, *A Pentecostal Hermeneutic*, p. 225. In this regard, a Pentecostal hermeneutic is much more theological in its configuration than it is academic; much more relational and concrete than abstract and complex; and – ultimately – much more focused on pointing to God than on pointing to the academy.

²⁴² Mark Knight, ‘*Wirkungsgeschichte*, Reception History, Reception Theory’, *JSNT* 33.2 (2010), p. 138. Knight adds, ‘*Wirkungsgeschichte* insists that the interpretive tradition, including the present, is active whenever we read and always needs to be taken into account’. See also Archer, ‘*I Was in the Spirit on the Lord’s Day*’, p. 55, who highlights, ‘This approach ... seeks to understand the impact, influence, or effect that biblical texts have had on the Church and society throughout the centuries’. Archer notes that, among scholars, there is ‘a growing interest in exploring how texts affect readers and how readers interpret texts’, i.e. in *Wirkungsgeschichte* (p. 60). For a more detailed discussion on *Wirkungsgeschichte*, see, for example, Martin O’Kane, ‘*Wirkungsgeschichte* and Visual Exegesis: The Contribution of Hans-Georg Gadamer’, *JSNT* 33.2 (2010), pp. 147-59; and Mark W. Elliott, ‘Effective-History and the Hermeneutics of Ulrich Luz’, *JSNT* 33.2 (2010), pp. 161-73.

²⁴³ Archer, ‘*I Was in the Spirit on the Lord’s Day*’, p. 65, notes, ‘For my own Pentecostal tradition, this hearing [of the text of worship scenes in the Apocalypse], especially as combined with the effective history gleaned from early Pentecostal literature, will encourage a renewed appreciation and retrieval of the Apocalypse as *Spirited* and doxological’.

²⁴⁴ Archer, ‘*I Was in the Spirit on the Lord’s Day*’, p. 60, writes, ‘For Pentecostals, a history of effect approach that accesses the early literature of Pentecostalism holds much promise for connecting the movement with its historical and theological roots and enabling contemporary Pentecostals to be in “experiential continuity” with early Pentecostalism as they hear the testimonies of their spiritual ancestors’.

²⁴⁵ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 190. See also Davies, ‘What Does It Mean to Read the Bible as a Pentecostal?’, p. 227, who writes, ‘The more we read from our own perspective, the more we realize how much we need the insights of others. Pentecostalism is by no means an isolationist or solitary faith. We have a sense of being in our great task together ... When Pentecostals read the Bible, we do it with a sense of commonality, cohesion and togetherness. Our reading and readings arise from and within a community, and a community of faith, in every sense of the latter word, at that.’

The Shape and Goals of a Pentecostal Hermeneutic

The preceding discussion on Pentecostal hermeneutics as an emerging discipline, the presentation of some Pentecostal approaches to Scripture, and the explanation of some major characteristics/the nature of a Pentecostal hermeneutic, now lead to the formulation of the shape and goals of a Pentecostal hermeneutic.²⁴⁶

First, a Pentecostal hermeneutic places God in the center. A Pentecostal hermeneutic is earnest in regard to ‘the ongoing work of God in history’,²⁴⁷ since it unreservedly embraces ‘the world of the Bible’.²⁴⁸ Along with this, it acknowledges that the Spirit is God’s agent who inspired Scripture in the past. The Spirit illumines Scripture and believers today and makes a faithful interpretation of Scripture possible and available.²⁴⁹

Second, a Pentecostal hermeneutic utilizes Scripture in the way it exists, focusing on the final, canonical form of the biblical text. It also submits to Scripture’s authority, which is bestowed by the Spirit, and treats Scripture’s content in a literary and narrative sense.²⁵⁰

Third, a Pentecostal approach to Scripture ‘employs the hermeneutical methods that are more conducive to ... [the Pentecostal] ethos, theology and view of Scripture’.²⁵¹ Accordingly, a Pentecostal hermeneutic is in basic alignment with the Pentecostal movement’s Spirit-centered spirituality and word-centered theology.

Fourth, a Pentecostal interpretation of Scripture promotes a divine call for believers to hear God’s voice freshly and personally and to re-evaluate their relationship with God. This call to hear the voice of God²⁵² might imply a believer’s divine confrontation regarding, for example, a necessary change to a *biblical* approach to discipleship.²⁵³

Fifth, a Pentecostal approach to Scripture fosters an encounter with God. The agent of this divine encounter is the Spirit.²⁵⁴ The nature of this encounter is more concrete, relational, experiential, and subjective, rather than abstract, distant, or objective.²⁵⁵ Moreover, a Pentecostal hermeneutic implies that the reader becomes the object of interpretation rather than God.

²⁴⁶ The following listing is not merely a repetition of aspects already mentioned in the course of this chapter. Rather, it is aimed at presenting a succinct outline with no claim for completeness.

²⁴⁷ Yong, ‘Pentecostalism and the Theological Academy’, p. 247.

²⁴⁸ See Yong, ‘Pentecostalism and the Theological Academy’, p. 247.

²⁴⁹ See Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 183.

²⁵⁰ See Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 183.

²⁵¹ Martin, *The Unheard Voice of God*, p. 57.

²⁵² See Martin, *The Unheard Voice of God*, pp. 52-79 (Chapter 3), a chapter dealing with ‘A Pentecostal “Hearing” of Judges: The Goal of a Pentecostal Interpretation’.

²⁵³ See also Martin, *The Unheard Voice of God*, p. 62, whose ‘goal as a Pentecostal reader is to seek for the theological message of the text, to be confronted by it, and to then to be conformed to it’. See also McQueen, *Joel and the Spirit*, pp. 106-107, who describes such a re-evaluation of the personal relationship and the vision first-hand.

²⁵⁴ See Johns and Johns, ‘Yielding to the Spirit’, p. 132.

²⁵⁵ Waddell, *The Spirit of the Book of Revelation*, p. 111, mentions that ‘a Pentecostal theological hermeneutic has less to do with Greek philosophy than with theophany, a divine encounter, a revelation, an experience with the living God’.

Sixth, one goal of a Pentecostal interpretation of Scripture is the transformation of the believer/reader (as an individual) and the community (as a whole),²⁵⁶ which is performed by the Spirit through Scripture.²⁵⁷ A Pentecostal hermeneutic pursues a deeper commitment to Christ – a renewal of discipleship as the outcome of a transformative experience with the Spirit.²⁵⁸ Such a hermeneutical approach and intention account for Pentecostals' desire to obey and apply God's word in their lives.²⁵⁹

Seventh, a Pentecostal approach to Scripture serves to promote 'a deeper communal knowing of God'.²⁶⁰ The basis for this is the dialogue between the community, the text, and the Spirit – the context for making meaning of the text.²⁶¹ The community plays a vital function in a faithful interpretation of the text by discerning, validating, or repudiating an issue under discussion in a communal setting.²⁶²

Eight, Pentecostal hermeneutics aims to make Scripture relevant for today²⁶³ and must meet the requirement of being 'a well articulated, canonically based expression of normative Christianity'.²⁶⁴ In so doing, Pentecostals emphasize more practical approaches,²⁶⁵ thereby answering the basic question of *how* they should effectively live their lives in light of Scripture.²⁶⁶

²⁵⁶ Walter Wink, *The Bible in Human Transformation: Toward a New Paradigm for Biblical Study* (Philadelphia: Fortress Press, 1973), p. 2, points to the necessity and importance of personal and social transformation, particularly in regard to the hermeneutical results of biblical criticism. He writes, 'Biblical criticism is not bankrupt because it has run out of things to say or new ground to explore. It is bankrupt solely because it is incapable of achieving what most of its practitioners considered its purpose to be: so to interpret the Scriptures that the past becomes alive and illumines our present with new possibilities for personal and social transformation.'

²⁵⁷ See Johns and Johns, 'Yielding to the Spirit', p. 132.

²⁵⁸ See Althouse, 'Toward a Theological Understanding of the Pentecostal Appeal to Experience', p. 411.

²⁵⁹ See Martin, *The Unheard Voice of God*, p. 57; and Archer, *A Pentecostal Hermeneutic*, p. 248. Elsewhere, Archer explains that 'Pentecostals need a hermeneutical approach that not only elucidates the original meaning of the biblical text (the *supposed* function of the historical critical methodologies) but also answers the question of what the text means today', that is, 'the Pentecostal hermeneutic will want to comprehend the biblical passage in such a way that the illusive dichotomy of what a text meant and what a text means is overcome. Pentecostals see the full purpose of biblical interpretation as not only to uncover or discover truth, but also to apply Scripture to one's own life and to the community of faith' (p. 192).

²⁶⁰ See McQueen, *Joel and the Spirit*, p. 6, who sees his monograph on the book of Joel as a means to utilize such a deeper knowing of God, embedded in the community.

²⁶¹ See Archer, *A Pentecostal Hermeneutic*, p. 251, who explains that 'the community, Scripture and Spirit are all necessary participants in the making of meaning with the community energized by the Spirit being the arena in which the Scripture and the Spirit converge'. See also Thomas, *The Spirit of the New Testament*, pp. 233-47. Whereas Thomas first proposes a Pentecostal hermeneutic based on Acts 15, a hermeneutic that brings the Spirit, the text, and the Pentecostal community into dialogue with one another (pp. 233-42), he then applies its relevance to the issue of women and their involvement in the ministry of the church (pp. 242-45) before concluding and underlining the legitimacy of such a triform interpretive paradigm.

²⁶² See Archer, *A Pentecostal Hermeneutic*, p. 197. In referring to Thomas' proposed hermeneutical paradigm on the three related components of the Spirit, the text, and the community of faith, Archer writes, 'These components are not static but in dialogue with each other. The community testifies to the experiences attributed to the Holy Spirit and then engages Scripture (from a formalistic literary perspective) to validate or repudiate the experience or issue.'

²⁶³ See Arrington, 'The Use of the Bible by Pentecostals', p. 104, who notes that 'the fruit of Pentecostal hermeneutics is that the Word of God becomes living and immediate for contemporary men and women and for their faith'.

²⁶⁴ McLean, 'Toward a Pentecostal Hermeneutic', p. 36.

²⁶⁵ See Davies, 'What Does It Mean to Read the Bible as a Pentecostal?', p. 229, who writes, 'Truly Pentecostal interpretation always requires reading with an end in mind. There is no abstract exegesis; what ever treasures that, together, we uncover are there to be shaped into agendas for action.' For an example, see McClung, *Azusa Street and Beyond*, pp. 3-4, who comments on William Seymour's missional passion.

²⁶⁶ See Ellington, 'Pentecostalism and the Authority of Scripture', p. 21.

The goal of such a hermeneutical approach to Scripture is, thus, ‘not to explain what the text means, but how it is meaningful’.²⁶⁷

A Pentecostal Reading Method for the Torah and Further Development

The thesis’ focus on the Spirit in the Torah was born out of a desire for Pentecostals to have a better understanding of the Spirit’s presence in the Torah. The rest of this thesis will thus be devoted to *Wirkungsgeschichte* (Chapter 3), the reading of Spirit-related texts in the Torah (Chapter 4), and theological construction (Chapter 5).²⁶⁸

Since Pentecostals embrace community as ‘an absolute necessary component’²⁶⁹ in the interpretative process of reading Scripture, it seems appropriate for this thesis to investigate the early Pentecostal tradition and, by means of *Wirkungsgeschichte*, to observe ‘the fruits of past endeavors’.²⁷⁰ In particular, the employment of *Wirkungsgeschichte* in the next chapter serves to tell the reader how early Pentecostals attempted to discern the meaning of relevant pneumatological texts in the Torah.²⁷¹ Moreover, the *history of effect* method provides examples of *how* early Pentecostals explored relevant texts in the Torah in terms of their pneumatological implications. In this sense, *Wirkungsgeschichte* highlights the endeavor of the early Pentecostal community to interpret the Bible and plays a role in the formation of the Pentecostal interpreters, since they are called upon to discern.

My reading method will also employ a literary-theological reading of explicit texts on the Spirit in the Torah (Chapter 4). In particular, my reading approach carefully and thoroughly engages with literary contexts, including attention to the narrative settings of these texts.²⁷² The

²⁶⁷ See Andrew Davies, ‘Reading Isaiah as a Pentecostal’, A Paper Presented to the 39th Annual Meeting of the Society for Pentecostal Studies, North Central University Minneapolis, MN, 2010, p. 4.

²⁶⁸ My work in this regard will parallel the approach of Archer, *I Was in the Spirit on the Lord’s Day*, pp. 55-67.

²⁶⁹ Thomas, “Where the Spirit Leads”, p. 301.

²⁷⁰ Anthony N.S. Lane, ‘Tradition’, in Kevin J. Vanhoozer *et al.* (eds.), *DTIB* (London/Grand Rapids, MI: SPCK/Baker Academic, 2005), p. 812. In addition, Lane writes, ‘It is impossible to read Scripture without tradition ... We bring to the Bible a preunderstanding of the Christian faith that we have received from others, thus by tradition.’ See also Michael S. Horton, ‘Historical Theology’, in Kevin J. Vanhoozer *et al.* (eds.), *DTIB* (London/Grand Rapids, MI: SPCK/Baker Academic, 2005), p. 294, who highlights the importance of *Wirkungsgeschichte*: ‘Historical theology can also provide a guard against *biblicism* ... No dogma is an island; any dogma is inextricably linked with other dogmas of varying importance, which themselves also participate organically in an “effective history” (*Wirkungsgeschichte*). This ongoing conversation and its effects condition every exercise in exegesis and systematization (as in any other form of interpretation).’

²⁷¹ This method is informed by the emergence of *Wirkungsgeschichte* among Pentecostal interpreters. See, for example, Thomas, ‘Pentecostal Theology in the Twenty-First Century’, pp. 3-19; Emerson B. Powery, ‘Ulrich Luz’s Matthew in History: A Contribution to Pentecostal Hermeneutics?’, *JPT* 7 (1999), pp. 3-17; Ulrich Luz, ‘A Response to Emerson B. Powery’, *JPT* 14 (1999), pp. 19-26; Heather L. Landrus, ‘Hearing 3 John 2 in the Voices of History’, *JPT* 11.1 (2002), pp. 70-88; John Christopher Thomas and Kimberly Ervin Alexander, “And the Signs Are Following”: Mark 16.9-20 – A Journey into Pentecostal Hermeneutics’, *JPT* 11.2 (2003), pp. 147-70; and John Christopher Thomas, ‘Healing in the Atonement: A Johannine Perspective’, *JPT* 14.1 (2005), pp. 23-39.

²⁷² As mentioned earlier in this chapter, Pentecostal scholarly work reveals a hermeneutical focus on the world of the text, i.e. the stories in the text, rather than emphasizing the world behind the text (author) or the world in front of the text (reader). At the same time, however, Pentecostals also respect and welcome the objective insights of biblical criticism for their work, e.g. in regard to *form* criticism. See, for example, Moore, *The Spirit of the Old Testament*, pp. 16-17. See also Martin, *The Unheard Voice of God*, p. 49, who underlines the importance of pre-critical,

narrative aspect of my reading approach is distinctive to the Pentecostal tradition since Pentecostals perceive Scripture as one unit and story, that is, as ‘a grand meta-narrative’.²⁷³

Scripture as a whole stands as ‘*the story* of God’s purpose for the world’²⁷⁴ – God’s way of telling humankind about himself and about creation.²⁷⁵ And stories/narratives have always made sense to Pentecostals as a means ‘of grasping and making sense of the whole of God’s inspired authoritative witness – Scripture’.²⁷⁶ In this regard, the Torah in particular can be seen as a story.²⁷⁷ The theological element of my reading approach is particularly demonstrated in my focus on the Spirit in the Torah in these revelant texts, leading to various descriptions of the Spirit’s activities and nature. In short, my literary-theological approach of reading pneumatological texts in the Torah offers a fresh reading of Spirit-related texts in their specific literary and narrative setting in the Torah and allows for the formulation of pneumatological statements and implications on the Spirit’s nature and work.

With the thesis’ focus on the Spirit in the Torah, the reading method will employ theological construction (Chapter 5). The distinctive features of the Spirit’s nature and functions described in Chapter 4 will first be grouped and categorized. This approach is supportive for the Pentecostal community to gain a better understanding of the Spirit’s presence in the Torah. In a second step, some of these pneumatological features will then be brought into conversation with contemporary Pentecostal theology. The overall goal of this constructive undertaking is the

critical, and post-critical methods, albeit with caution. While I am open to the findings of the different schools of biblical criticism – given that information about history and geography, for example, is indispensable for the setting of a certain Scripture passage – the different biblical traditions reveal spiritual limitations as well as philosophical mingling. McKay, ‘When the Veil Is Taken Away’, p. 25, observes that contemporary biblical interpretation ‘is the work of the natural mind searching for meaning in God’s word using the common techniques of scholarship shared with other secular disciplines, such as history, literary criticism or philosophy. This kind of investigation has immense value and it would be totally misguided to underrate it, but charismatics [which for McKay include Pentecostals] find themselves frustrated in the face of it, since it bypasses and fails to recognize a complete dimension that they see so very clearly in their Bible, indeed the one they regard as the most important of all, in the light of which they would wish all else to be viewed, the dimension they might call the spiritual (*pneumatikon*), or the charismatic, or the prophetic.’

²⁷³ Archer, ‘A Pentecostal Way of Doing Theology’, p. 311. Archer adds that, in this meta-narrative, ‘the Gospels and Acts [are] at the heart of the Christian story’ (p. 311). Richard Bauckham, ‘Reading Scripture as a Coherent Story’, in Ellen F. Davis and Richard B. Hays (eds.), *The Art of Reading Scripture* (Grand Rapids, MI: Eerdmans, 2003), p. 48, along with his remarks on ‘The Biblical Story as a Nonmodern Metanarrative’, writes, ‘What justifies the term metanarrative is that the biblical story is a story about the meaning of the whole of reality. Just as surely as it must be disentangled from the modern metanarratives of human rational mastery of nature and history, so it cannot be reduced to an unpretentious local language game in the pluralism of Postmodernity. It makes a thoroughly universal claim, which combines the universality of the one Creator and Lord of all things with the particularity of this God’s identification of himself as the God of Israel and of Jesus Christ.’

²⁷⁴ Bauckham, ‘Reading Scripture as a Coherent Story’, p. 38 (italics mine).

²⁷⁵ As parts of Scripture are admittedly literarily diverse and are not necessarily considered to be stories, Scripture in the overall perspective is. See, for example, Bauckham, ‘Reading Scripture as a Coherent Story’, p. 39, who points out that ‘while not all Scripture is generally narrative, it can reasonably be claimed that the story Scripture tells, from creation to new creation, is the unifying element that holds literature of other genres together with narrative in an intelligible whole’.

²⁷⁶ Archer, ‘A Pentecostal Way of Doing Theology’, p. 311.

²⁷⁷ See Moore, *The Spirit of the Old Testament*, p. 7, who perceives ‘Torah as the Hebrew canon’s primary meta-narrative’. See also Brueggemann, *The Creative Word*, p. 23, who explains, ‘Story as a distinctive way of epistemology is especially appropriate to Torah’.

attempt to formulate a more nuanced theology of the Spirit in the Torah and its place in a broader Pentecostal pneumatology.²⁷⁸

²⁷⁸ Moore, *The Spirit of the Old Testament*, p. 15, addresses the core issue of Pentecostalism, which is personal de- and re-construction: 'Pentecostalism should be about pursuing an approach that, while attentive to the text, the author, and the reader, is above all focused on *the Spirit of the text, the Spirit behind the author, the Spirit above the reader, and the Spirit within the unfolding story, from Scripture to now, that binds all of these together in the Spirit.*' This yields a hermeneutical method that is less about the politics of constructing and de-constructing and more about submitting to *being de-constructed* and then *re-constructed* like Israel was in Babylon and like the disciples were at Pentecost, which is precisely where Peter finally found his hermeneutic for understanding the OT, as attested in his Pentecost message (Acts 2).²

CHAPTER 3: TRACING THE *WIRKUNGSGESCHICHTE*

This chapter seeks to listen to the testimony of early Pentecostals about the Spirit in the Torah. It is especially devoted to tracing the *Wirkungsgeschichte* of the relevant texts in the early Pentecostal periodical literature in both the Wesleyan-Pentecostal and Finished Work streams of the tradition in publications like *The Apostolic Faith*, *The Bridegroom's Messenger*, *The Church of God Evangel*, *The Apostolic Evangel*, *The Pentecostal Holiness Advocate*, *The Christian Evangel*, *The Weekly Evangel*, and *The Pentecostal Evangel*. The goal of this examination is to highlight early Pentecostal interpretation of these pneumatological texts and to explore the way the results shape the interpreter as a Pentecostal reader/hearer.

Preliminary Remarks and Limitations of Research

Unless otherwise indicated, this investigation deals only with those texts in which the Spirit is mentioned either explicitly (i.e. by name) or associated with implicit terms (e.g. 'power'). Journal articles that write about God in more general terms – for instance, 'And God said' – were not considered in the investigation. My *modus operandi* in working through the various periodicals was to focus predominantly on early Pentecostal texts that addressed one or more relevant Scripture passages (for example, Gen. 1.2) rather than on topical matters that were only briefly mentioned by early Pentecostals (for example, 'Sinai') and were not linked to a particular Scripture passage. Relevant Scripture passages within a particular journal have been ordered canonically rather than chronologically as published in a periodical.¹ Scripture passages that are relevant to the Spirit only in the remotest sense are reserved for the footnotes.² Extended quotes serve to give the reader a broader understanding on the view of early Pentecostals regarding certain Scripture passages.

The Apostolic Faith

The Apostolic Faith is a magazine that was 'published by THE APOSTOLIC FAITH MOVEMENT of Los Angeles'³ and served to inform its readers about the ongoing revivalistic events at Azusa Street in Los Angeles. William Seymour is commonly regarded as the main figure

¹ My focus in this chapter will remain on the canonical order in order to hear testimonies and perceptions (rather than pursuing 'theologies') about God's Spirit. Also, a canonical approach corresponds with my personal understanding of the Torah as a story, as mentioned in Chapter 2 and exemplified in Chapter 4.

² At first glance, passages that are relevant to the Spirit only in the remotest sense might not seem worthy of mention. However, they might be of interest for those wishing to pursue further research on implicit references, as noted in Chapter 6.

³ William Seymour, 'The Apostolic Faith', *AF* 1.1 (September 1906), p. 2.

associated with this publication.⁴ The periodical was published from September 1906 until May 1908. Although its focus is predominantly on the NT and on issues of justification, sanctification, Spirit baptism, healing, and Jesus' return, closer research shows that this journal mentions some distinct attributes and functions of the Spirit, particularly in relation to Gen. 1.2; 5.24 and Exod. 7.8; 25.8, 9. In various places, the magazine also connects the Spirit to certain topics and imagery.

Genesis 1.2 and 5.24

Under the title 'The Baptism with the Holy Ghost',⁵ Seymour quotes Gen. 1.2, expressing the Spirit's closeness to creation and the Spirit's relationship and presence from the very dawn of creation. Seymour adds, 'This precious Spirit was with Enoch [Gen. 5.24] ... with God's priests and prophets, and they spoke as they were moved by the Holy Ghost'.⁶ Furthermore, Seymour draws a line to the time of Jesus' disciples, before concluding that 'the Spirit was upon them for a special work, but He was not in them'.⁷ Besides noting that the Spirit equips for a specific task, Seymour also expresses that the Spirit was not *in* certain people but was rather *on* them. According to Seymour, later at Pentecost, '[Jesus] poured out His Spirit and gave us another Comforter that He should abide with us forever, to empower and to lead us into all truth'.⁸

Exodus 7.8

In a contribution entitled 'Counterfeits',⁹ Seymour ascribes signs and miracles to the power of the Spirit and underlines its supremacy and sovereignty over satanic powers. As there were certain people among the congregation at the time who were 'trying to imitate the work of the Holy Spirit',¹⁰ Seymour here draws on the story of Moses and Aaron when they stood before Pharaoh (Exod. 7.8). In spite of the power the Egyptian magicians displayed, the rod of Aaron – which had turned into a serpent – swallowed the magicians' rods/serpents. Seymour concludes that 'the power of the Holy Ghost in God's people today condemns and swallows up the

⁴ See also Synan, *The Holiness-Pentecostal Tradition*, p. 98.

⁵ William Seymour, 'The Baptism with the Holy Ghost', *AF* 1.11 (October–January 1908), p. 4.

⁶ Seymour, 'The Baptism with the Holy Ghost', *AF* 1.11 (October–January 1908), p. 4.

⁷ Seymour, 'The Baptism with the Holy Ghost', *AF* 1.11 (October–January 1908), p. 4. Seymour appears to include Enoch, the priests, and the prophets in his reference to 'them'.

⁸ Seymour, 'The Baptism with the Holy Ghost', *AF* 1.11 (October–January 1908), p. 4. A passage that seems to be a remotely implicit reference to the Spirit is found in Seymour's mention of Gen. 49.10. He views Jacob's benediction and blessing of Judah as a prophecy that is later fulfilled in Christ. Christ is the bearer of this scepter that was mentioned in Gen. 49.10. Seymour's interpretation of this verse appears to be an example of how the Spirit moved people in their prayers and affected their speech. See William Seymour, 'Untitled', *AF* 1.10 (September 1907), p. 2.

⁹ William Seymour, 'Counterfeits', *AF* 1.4 (December 1906), p. 2.

¹⁰ Seymour, 'Counterfeits', *AF* 1.4 (December 1906), p. 2.

counterfeit. It digs up and exposes all the power of satan – Christian Science, Theosophy, and Spiritualism.¹¹

In using Exod. 7.8, Seymour indicates that the power of God represents the Spirit. The Spirit is also seen as the provider of miracles and signs. Moreover, as this instance exemplifies, the Spirit is more powerful than demonic powers and Satan himself.

Various Topics and Images Related to the Spirit

Seymour speaks on the events and the happenings surrounding Azusa Street and makes use of several terms and topics borrowed from Israel's time period with the tabernacle and Israel's time in the wilderness. He also points to events in the NT. With the focus on the NT, Seymour's explanations shed some light on the issue of where the Spirit appeared and how the Spirit was perceived, particularly in the Torah.

The Holy of Holies

In an article entitled 'Salvation according to the True Tabernacle',¹² Seymour finds that the brazen altar serves as a reflection of justification. The golden altar represents sanctification, and the Holy of Holies is understood to be the place where the Holy Spirit abides.

This Holy of Holies houses the ark containing Aaron's budding rod, which Seymour sees as (again) illustrating justification; the manna, which stands for sanctification; and the tables of the law, which represent the baptism with the Holy Ghost. Seymour explains,

Right above the ark is the great Shekinah glory. The Holy of Holies did not have any light from the sun, neither did it have any candle, but the light of the Holy Ghost lit it up. Over it rested the pillar of cloud by night and the pillar of fire by day [*sic*], the very presence of God.¹³

Seymour proposes that this Shekinah glory represents the baptism of the Holy Spirit for the NT believer; it 'rests upon us day and night, and we are filled and thrilled with the power of the Holy Spirit'.¹⁴ Also, in interpreting the pillar of fire, Seymour links it directly to Azusa Street and the outpourings of the Spirit there. He writes, 'Many of the campmeeting saints are gathering back to the old "manger home" at Azusa. The pillar of fire still rests there.'¹⁵

¹¹ Seymour, 'Counterfeits', *AF* 1.4 (December 1906), p. 2.

¹² William Seymour, 'Salvation according to the True Tabernacle', *AF* 1.10 (September 1907), p. 3.

¹³ Seymour, 'Salvation according to the True Tabernacle', *AF* 1.10 (September 1907), p. 3.

¹⁴ William Seymour, 'The Baptism with the Holy Ghost Foreshadowed', *AF* 1.4 (December 1906), p. 2. Although a portion of the document was illegible, this connection seems to be conveyed.

¹⁵ William Seymour, 'Everywhere Preaching the Word', *AF* 1.10 (September 1907), p. 1.

The Fire in the Holiest

Seymour explicitly equates the baptism of the Holy Spirit with the fire of God. Although he does not mention the location of the Holy of Holies as the reference point for his illustration of the baptism, the heading “The Way into the Holiest”¹⁶ and the mention of the ever-dwelling Shekinah glory of God suggest that it points to the holiest place within the tabernacle. There, the fire of God falls on the sanctified and consecrated believer, who is ready and lying on the altar.

The Tabernacle

Seymour likens Azusa Street to ‘the big tabernacle’¹⁷ or ‘the “upper room tent”’,¹⁸ where people experienced God’s presence in miraculous ways. With the tabernacle being understood as God’s dwelling place (Exod. 25.8-9),¹⁹ there also come some implications related to Azusa Street. Seymour, for example, states, “The hills around would sometimes ring with prayer and praise. Some sought and found the Lord on the hills, and came down with faces shining.”²⁰ Moreover, Seymour notes that from a near mountain, a mother with her daughter saw ‘fire issuing out of the tabernacle, as it were a tongue of fire’.²¹ And another person viewed ‘a ball of fire in the top of the tabernacle which broke and filled the whole place with light’.²²

The Feast of Pentecost

Based on Leviticus 23 and Deuteronomy 16, Seymour interprets several OT feasts for the contemporary believer. Besides the feast of Passover (which for him stands for ‘justification and sanctification’),²³ the feast of the First Fruits (which he links to the act of consecration), and the feast of Trumpets (which he associates with Jesus’ return and reign), Seymour labels the feast of Pentecost as ‘the very type of the baptism with the Holy Ghost’.²⁴ Without providing any explanation, Seymour claims that the encounter between God and the people of Israel at Mount Sinai was ‘the first Pentecost that Jews had’.²⁵ In this light, Seymour’s remarks imply that the appearance of God in Exod. 19.16, 18-20, and 20.18 represents the Spirit’s appearance. Seymour ascribes the concomitants of God’s appearance (thunder, lightning, fire, smoke, and the sound of a trumpet) to the Spirit as well.

¹⁶ See William Seymour, ‘The Way into the Holiest’, *AF* 1.2 (October 1906), p. 4.

¹⁷ William Seymour, ‘Everywhere Preaching the Word’, *AF* 1.10 (September 1907), p. 1.

¹⁸ Seymour, ‘Everywhere Preaching the Word’, *AF* 1.10 (September 1907), p. 1.

¹⁹ William Seymour, ‘The Baptism with the Holy Ghost Foreshadowed’, *AF* 1.4 (December 1906), p. 2.

²⁰ William Seymour, ‘Everywhere Preaching the Word’, *AF* 1.10 (September 1907), p. 1.

²¹ Seymour, ‘Everywhere Preaching the Word’, *AF* 1.10 (September 1907), p. 1.

²² Seymour, ‘Everywhere Preaching the Word’, *AF* 1.10 (September 1907), p. 1.

²³ William Seymour, ‘Old Testament Feasts Fulfilled in Our Souls Today’, *AF* 1.9 (June–September 1907), p. 2.

²⁴ Seymour, ‘Old Testament Feasts Fulfilled in Our Souls Today’, *AF* 1.9 (June–September 1907), p. 2.

²⁵ Seymour, ‘Old Testament Feasts Fulfilled in Our Souls Today’, *AF* 1.9 (June–September 1907), p. 2.

Summary

According to Seymour, the Spirit is pre-existent – close to creation and involved in creation (Gen. 1.2). In the OT, the Spirit guides certain people (Gen. 5.24) and affects their work, as in the case of the prophets. The Spirit is on them but not in them and also affects their speech. The Spirit provides miracles and signs, thereby demonstrating God’s power and the supremacy of God over Satan (Exod. 7.8). Further, Seymour equates the Spirit with the presence of God and the pillars of fire and cloud. For him, the people of Israel experienced their first Pentecost at Mount Sinai. This encounter is accompanied by light, fire, thunder, lightning, and smoke, which are metaphors for the Spirit’s presence. Also, in Seymour’s efforts to describe several feasts in the OT, he ties them to NT concepts such as justification, consecration, and spirit baptism.

The Bridegroom’s Messenger

The main figure associated with *The Bridegroom’s Messenger*, especially when it was first published in October 1907, is G.B. Cashwell.²⁶ As an evangelist, Cashwell’s desire was to take the gospel and the Pentecostal message and to spread them in the South and East of the United States.²⁷ The predominant topics addressed by this periodical range from divine healing to sanctification, baptism of the Holy Spirit, equipment with spiritual gifts, and the expectation of Christ’s imminent return.

My research focuses on the pioneering days of the magazine between 1907 and 1923. While this journal predominantly focuses on Spirit passages in the NT, it nevertheless also engages with explicit and implicit references to the Spirit in the OT.

Genesis 1.2

In a poem containing all of the books of the OT in chronological order, one line reads that ‘the world was made by God’s almighty hand’.²⁸ In a different article, E.J. Field draws a connection between Gen. 1.2 and the healed woman in Lk. 8.45-48. After explaining the meaning of ‘[d]unamis, the creative, healing and saving power of God, to be drawn out, and received by faith’,²⁹ Field cites Gen. 1.2 and highlights that the existence of a Christian completely relies on the Spirit in every way, noting, ‘The Christian is born of the Spirit and is exhorted to live in the Spirit, walk in the Spirit, and be filled with the Spirit’.³⁰ Although Field primarily links the

²⁶ H. Vinson Synan, ‘Cashwell, Gaston Barnabas’, *DPCM*, p. 110.

²⁷ Synan, *The Holiness-Pentecostal Tradition*, pp. 116-17, 119, 122.

²⁸ Editorial, ‘For Our Young People’, *TBM* 13.220 (February 1920), p. 2.

²⁹ E.J. Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

³⁰ Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

absolute dependency of a Christian on the Spirit more to the NT, he also links the Spirit to the OT, expressing how essential the Spirit is in terms of creating and maintaining life in general.

Another author, E.M. Stanton, emphasizes the Spirit's participation in the world as well as the Spirit's ordering and creation of nature in Genesis 1 and 2.³¹ He notes, 'The Holy Spirit has been in the world from the beginning ... and brought order out of chaos, and prepared the earth for the home of man'.³² Further, he states that 'the heavens and all the hosts of them were made and garnished by the breath (Spirit) of his mouth. By His inbreathing, man became a living soul. In fact, the whole man's complex being, soul, body and spirit exist through the creative energy of the Spirit.'³³

Genesis 6.3

Stanton perceives that the task of the Spirit after the fall of humankind is strongly linked to salvation. He states that 'the Holy Spirit became an active agent in the work of human redemption',³⁴ working in the area of conviction, regeneration, and sanctification of humankind, like in the NT. Here, Stanton asserts that Gen. 6.3 points to the Spirit in terms of the Spirit's function of convicting humankind.³⁵ In addition, J.C. Avery contends that Gen. 6.3 was also viewed as a call to listen to the Spirit's voice and not to close the mind to the Spirit.³⁶ If a person were to resist and rebel against the Spirit – as underscored by Avery in quoting Acts 7.51, Heb. 3.7-8, and Isa. 63.10 – the Spirit, as indicated in Gen. 6.3, would be taken from that person.

Genesis 11.7

In an article entitled 'Concerning the Tongues',³⁷ John Reid provides a theological explanation of tongues in an effort to counteract tendencies of people who denied that such a 'baptism of tongues'³⁸ came from God. Here, Reid also establishes a link between the sending of tongues at the tower of Babel (Gen. 11.7) and the sending of tongues in his own time: 'Now since God sent the tongues in a moment of time, as it were, He can and does the same today'.³⁹ Reid adds that God 'sends tongues today ... to baffle the devil'.⁴⁰ In this sense, he views Gen. 11.7 in light of Pentecost and typifies it.

³¹ E.M. Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

³² Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

³³ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

³⁴ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

³⁵ Conversely, Stanton believes that Gen. 6.3 also reveals 'the resistance on the part of man'. Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

³⁶ J.C. Avery, 'Duke, N.C. – Dear Messenger', *TBM* 1.22 (September 15, 1908), p. 3.

³⁷ John Reid, 'Concerning the Tongues', *TBM* 1.3 (December 1, 1907), p. 3.

³⁸ Reid, 'Concerning the Tongues', *TBM* 1.3 (December 1, 1907), p. 3.

³⁹ Reid, 'Concerning the Tongues', *TBM* 1.3 (December 1, 1907), p. 3.

⁴⁰ Reid, 'Concerning the Tongues', *TBM* 1.3 (December 1, 1907), p. 3.

Genesis 18.17

D.Y. Schultz provides some explicit views on the Spirit relating to the promise of Christ's coming.⁴¹ This promise was proclaimed throughout the OT through God's messengers, since 'the Holy Spirit spoke by [means of] all the OT prophets who wrote'.⁴² The motive for providing such a promise is related to God's nature of self-revelation, that is, 'the divine method of His working',⁴³ seen in Gen. 18.17. For Schultz, God's desire and the divine means of revelation is abundantly found 'in the Word and the general and generous effort of the Holy Spirit to teach the Word'.⁴⁴

In short, for Schultz, the Spirit is able to speak. Further, the Spirit himself utters the promise of Christ's return through prophets. Moreover, the Spirit is involved in the process of God's self-revelation in general and in teaching God's word in particular.

Genesis 24

Calling for the baptism of the Spirit, 'an immersion into God',⁴⁵ and for contemporary believers to become Christ-like, A.S. Copley provides several reasons for the contemporary believer 'for coming into this experience'⁴⁶ with the Spirit. Here, using Genesis 24, Copley casts light on some character traits of the Spirit, particularly in the form of Eliezer. For Copley, only the Spirit 'can show us where we are too high, or too low; too long, or too short; too loud, or too soft; too rough, or too smooth; or too anything. Eliezer is choosing and adorning Rebecca for Isaac'.⁴⁷ In using Eliezer as an illustration, Copley addresses the Spirit's power of discernment and the power of preparation and change. For Copley, it is the Spirit who enables people to see and who adorns people for the bridegroom.

Genesis 24, as some further articles indicate, was frequently used by early Pentecostals to illustrate and to typify the Spirit and the Spirit's work, especially in preparing the bride (i.e. the church) for Christ and Christ's return. E.V. Baker notes that 'it is God, the Holy Spirit, wanting to take possession of the body of Christ, and make it ready for the brideship, for out of the Church He will gather His own'.⁴⁸ Baker here points to Eliezer, who took Rebecca and 'brought her to Isaac'.⁴⁹ Furthermore, she perceives that even the very question of Rebecca's brother and mother – 'Will you go with this man?' (Gen. 24.58) – was evoked by the Spirit.⁵⁰ Baker attributes

⁴¹ See D.Y. Schultz, 'The Promise of His Coming', *TBM* 6.134 (June 1, 1913), p. 1.

⁴² Schultz, 'The Promise of His Coming', *TBM* 6.134 (June 1, 1913), p. 1.

⁴³ Schultz, 'The Promise of His Coming', *TBM* 6.134 (June 1, 1913), p. 1.

⁴⁴ Schultz, 'The Promise of His Coming', *TBM* 6.134 (June 1, 1913), p. 1.

⁴⁵ A.S. Copley, 'Why We Need the Baptism', *TBM* 2.31 (February 1, 1909), p. 3.

⁴⁶ Copley, 'Why We Need the Baptism', *TBM* 2.31 (February 1, 1909), p. 3.

⁴⁷ Copley, 'Why We Need the Baptism', *TBM* 2.31 (February 1, 1909), p. 3.

⁴⁸ E.V. Baker, 'The Bride, in Mystery', *TBM* 3.61 (May 1, 1910), p. 1.

⁴⁹ Baker, 'The Bride, in Mystery', *TBM* 3.61 (May 1, 1910), p. 1.

⁵⁰ Baker, 'The Bride, in Mystery', *TBM* 3.61 (May 1, 1910), p. 1.

to the Spirit a caring function – one that is also seen in Eliezer, who responsibly and protectively looks after Rebecca on their way to Isaac. Baker writes, “That is the picture of the Holy Spirit; He watches over you with jealous care, revealing to you everything that you hold on to that you should drop.”⁵¹

In relation to the same context of the church as Christ’s bride, another author writes, ‘Eliezer, the faithful servant ... is the chief executive in the whole transaction, is a type of the Holy Spirit, who is the executive of the God-head’.⁵²

Genesis 32

V.P. Simmons, in a more implicit example, notes that in Genesis 32, Jacob – after wrestling with God – ‘ever after ... moved under divine protection’.⁵³ This power is further described as a guiding power. Simmons also suggests that this power can bring victory in dealing with hostile people. He states, “‘Power with God’ will bring on experience of ‘power with man’”.⁵⁴ This power can also heal and is ‘[a] power in the pulpit’.⁵⁵ However, Simmons also mentions that when saints were martyred and died, ‘[e]ven then a hallowed power was manifest in their speech and on their saintly faces’.⁵⁶ Simmons’ perception of God’s power is that of accompanying the saints, protecting and guiding them, even to martyrdom. Even there, this power was at work in terms of the martyrs’ speech and facial appearance.

Exodus 10.22; 14.16; 17.11

In an article entitled ‘Lifting Up Holy Hands’⁵⁷ in reference to 1 Tim. 2.8, Simmons establishes a link between a person’s hands and the Spirit – a combination that, for him, leads to miraculous results as seen, for example, in Exod. 10.22, 14.16, and 17.11. Simmons writes, ‘When the heart is pure, and the hands are clean, when the faith is strong, and under the Spirit’s guidance, we may lay hands upon the sick and they will recover’.⁵⁸ As Simmons’ intention is to call for a life of holiness, he also underlines the Spirit’s involvement for a powerful, miraculous outcome.

⁵¹ Baker, ‘The Bride, in Mystery’, *TBM* 3.61 (May 1, 1910), p. 4.

⁵² Hattie M. Barth, ‘The Bride of Christ’, *TBM* 16.240 (October 1922), p. 1. See also another article in which Eliezer is typified as the Holy Spirit: Editorial, ‘The Bride of Christ’, *TBM* 9.184 (July 1916), p. 4.

⁵³ V.P. Simmons, ‘Power with God and Power with Man’, *TBM* 13.164 (November 1, 1914), p. 1.

⁵⁴ Simmons, ‘Power with God and Power with Man’, *TBM* 13.164 (November 1, 1914), p. 1.

⁵⁵ Simmons, ‘Power with God and Power with Man’, *TBM* 13.164 (November 1, 1914), p. 1.

⁵⁶ Simmons, ‘Power with God and Power with Man’, *TBM* 13.164 (November 1, 1914), p. 1.

⁵⁷ V.P. Simmons, ‘Lifting Up Holy Hands’, *TBM* 1.17 (July 1, 1908), p. 2.

⁵⁸ Simmons, ‘Lifting Up Holy Hands’, *TBM* 1.17 (July 1, 1908), p. 2.

Exodus 15.26; 23.25

Exodus 15.26 – a passage very often used⁵⁹ in the context of healing – reveals some notions and implications of the Spirit among these early Pentecostals.⁶⁰ First, these Pentecostals seem to acknowledge the Spirit’s involvement in healing already in the OT, even though – with Jesus as the usual point of reference – the Spirit’s role doesn’t appear to be in the foreground. In an article entitled ‘Divine Healing’,⁶¹ the author explains, ‘Many rich experiences of healing are recorded in the OT Scripture; shall we, walking in all the light of the Holy Ghost dispensation, take less?’⁶² Here, the author seems to indicate a link between healing and the Spirit.

Second, these early Pentecostals acknowledge God’s willingness and capacity to heal in the OT – albeit conditionally and with a link to personal belief and obedience. M.M. Pinson, for example, notes that ‘God has power sufficient to heal you. He has always healed His people if they would believe and obey.’⁶³ Among other passages, Pinson here mentions Exod. 15.26.⁶⁴

Third, God’s power was also pictorially described as God’s hand, as indicated by Priscilla Wilkes. In testifying about her own sickness and her desire to be healed, she ‘prayed, saying “Oh, Lord, lay Thy hand upon me for healing and strengthening of my body”’.⁶⁵ She states, ‘My prayer was immediately answered, the healing hand of the Lord was laid upon me and I knew it’,⁶⁶ and – after having agreed to testify about her healing – she declares, ‘Immediately the power of God went all through my lungs ... I had been made whole’.⁶⁷

To summarize, a view of divine healing among these early Pentecostals reveals that they believed in God’s desire to provide for life and to restore physical health and wholeness. Here, they often reference the OT. Divine healing is thereby linked to God’s power, which is acknowledged as being able and sufficient to heal sickness – a notion that also implies God’s

⁵⁹ Based on my research, it seems that Exod. 15.26 is one of the most prominent Scriptures used by these early Pentecostals in the context of divine healing. In total, I encountered no less than thirteen issues of *The Bridegroom’s Messenger* that address this topic.

⁶⁰ In spite of the fact that these early Pentecostals predominantly commented on the Spirit’s character and work on the basis of the NT, I find that their statements about the Spirit also seem to speak about the function and character of the Spirit of God in general.

⁶¹ E.A. S., ‘Divine Healing’, *TBM* 2.35 (April 1, 1909), p. 1.

⁶² S., ‘Divine Healing’, *TBM* 2.35 (April 1, 1909), p. 1.

⁶³ M.M. Pinson, ‘Now the Body Is for the Lord and the Lord for the Body’, *TBM* 3.54 (January 15, 1910), p. 4.

⁶⁴ Additional passages Pinson mentions are Ps. 103.3; 107.20; and Isa. 53.4. These early Pentecostals underline that divine healing is taught in both the NT and the OT. See, for example, R.B. Hayes, ‘Divine Healing, a Biblical Doctrine’, *TBM* 3.60 (April 15, 1910), p. 4, who says, ‘We assert on the strength of the Word that divine healing is taught in the Bible as much as justification or sanctification’.

⁶⁵ Priscilla Wilkes, ‘Healed and Baptized in the Spirit’, *TBM* 10.189 (December 1916), p. 4.

⁶⁶ Wilkes, ‘Healed and Baptized in the Spirit’, *TBM* 10.189 (December 1916), p. 4.

⁶⁷ Wilkes, ‘Healed and Baptized in the Spirit’, *TBM* 10.189 (December 1916), p. 4.

intention of sustaining human life.⁶⁸ Further, God's power was also described metaphorically as 'the hand of God'.⁶⁹

Exodus 19

In responding to questions about the Pentecostal movement posed by a reader of the periodical, the editor provides some helpful insights regarding justification, sanctification, and the baptism of Spirit relevant to the Spirit in the Torah. He notes that Jesus' disciples were first justified and sanctified before they were baptized with the Spirit at Pentecost. Further, the editor explains that 'when God visited the children of Israel on Sinai, it was after having them to sanctify themselves; Exodus 19. This is another type of Pentecost, happening just fifty days after the Passover.'⁷⁰ With this in mind, the events around Mount Sinai are typified and generally seen as the Pentecost event that occurred among the people of Israel after Israel's sanctification, that is, Israel's 'separation or cleansing'.⁷¹

Under the title 'The Sovereignty of God', William Hamner Piper further discusses the topic of Pentecost at Mount Sinai. For him, 'Pentecost ... has come to stand for the two-fold work of the Spirit; the internal working in the human being and the external manifestations of the Spirit of power'.⁷² In addition, 'Pentecost is the outward display of the power of God'.⁷³ Piper goes on to say, 'With this idea in mind I am justified in speaking of Pentecost under the law and Pentecost under grace. One at Sinai's mount, the other in Jerusalem's upper room – one, the type, the other, the antitype'.⁷⁴

In summary, these early Pentecostals describe the events surrounding Mount Sinai as the revelation of God's presence and the demonstration of God's power. Moreover, they embed these events into the context of justification, sanctification, and Spirit baptism. Here, they typify Pentecost in particular.

⁶⁸ See, for example, Sadie Wightman, 'Jehovah Rophi: Papers on Divine Healing', *TBM* 7.162 (September 15, 1914), p. 4, who, in relation to Exod. 15.26 and Ps. 50.15, writes, 'Surely the above passages are sufficient proof of the power and willingness of God to "heal all our diseases", Ps. 103.3'.

⁶⁹ E.T. Slaybaugh, 'Jesus Is Coming Soon', *TBM* 7.161 (September 1, 1914), p. 4, provides another example of how these early Pentecostals employ metaphorical language, using the cases of Rev. 12.14 and Exod. 19.4. Slaybaugh links his interpretation of the Great Eagle found in Rev. 12.14 (which is God) to the Great Eagle and its wings that were in charge of Israel's redemption from Egypt (Exod. 19.4). He writes, 'As in the deliverance of Israel so in the deliverance of these saints, we find the same Great Eagle bearing them on His wings; that is, by His special and direct help. He, in some way or other, enables them to take their flight at a rapidity that is beyond their natural power.' Here, Slaybaugh's metaphorical remarks speak of God's immediate intervention and his power of help. This powerful image of God's help appears to be assigned to the Spirit, albeit more remotely.

⁷⁰ Editorial, 'Questions and Answers', *TBM* 1.7 (February 1, 1908), p. 2. See also the Editorial, 'Questions and Answers', *TBM* 2.25 (November 1, 1908), p. 2.

⁷¹ J. Hudson Ballard, 'Sanctification', *TBM* 5.108 (April 15, 1912), p. 4.

⁷² William Hamner Piper, 'The Sovereignty of God', *TBM* 2.46 (September 15, 1909), p. 4.

⁷³ Piper, 'The Sovereignty of God', *TBM* 2.46 (September 15, 1909), p. 4.

⁷⁴ Piper, 'The Sovereignty of God', *TBM* 2.46 (September 15, 1909), p. 4. Piper concludes his statements by noting that 'Paul speaks of these and contrasts them in 1 Cor. 2.7-11'.

Exodus 24

The editor of “Three Kinds of Christians”⁷⁵ addresses the aspects of Christian maturity and closeness to God, and typifies them in relation to the Spirit. Besides the NT parables of the sower and the Good Samaritan, the editor also utilizes the events before Mount Sinai (Exodus 24) to illustrate three different ways of being close to God:

Children of Israel in the valley, seventy elders and Aaron’s sons on the mount, and Moses on top of the mount into the fiery cloud into the glory of His holy presence. What a wonderful type in burning Mount Sinai of the baptism of the Holy Ghost and fire!⁷⁶

Besides speaking about three different levels of discipleship, the editor typifies these levels and relates Spirit baptism to the fiery cloud and God’s glory. In this sense, the editor seems to establish a link – albeit more implicit – between the divine cloud/glory and the Spirit.

Exodus 29.21

These Pentecostals wrote of oil as a metaphor for the Spirit. Moreover, they focused on the *amount* of oil used in the OT, linking it to the Spirit or Spirit baptism. As an unknown editor explains, ‘Moses was instructed to sprinkle of the anointing oil with the blood first (Exod. 29.21), then pour the rest upon this sprinkled priest, verse 7, and chapter 30.32 and Lev. 8.11-12’.⁷⁷ The editor then adds that ‘this outpoured measure of the Spirit is termed the “residue of the Spirit” in Mal. 2.15’⁷⁸ and points out that Elisha and John the Baptist, for example, ‘had the Spirit, but they certainly did not have the baptism in the Spirit’.⁷⁹

Exodus 31.3; 35.30, 35

In discussing Exod. 31.3 and 35.30, 35, these early Pentecostals deal in particular with the question of whether the Spirit is resident in certain persons in the OT. Under the title ‘The Spirit before Pentecost’,⁸⁰ the editor of *The Bridegroom’s Messenger* references ‘a chapter from that most helpful book, “The Real Christian,” by S.P. Jacobs’.⁸¹ According to Jacobs (and the editor of *The Bridegroom’s Messenger*), the Spirit was on believers (e.g. Gideon; Judg. 6.34), ‘in believers’⁸² (e.g. in Joshua; Num. 27.18) and also ‘filled believers’⁸³ like Bezalel (Exod. 31.3) and Joshua (Deut. 34.9).

⁷⁵ Editorial, ‘Three Kinds of Christians’, *TBM* 15.235 (January 2, 1922), p. 1.

⁷⁶ Editorial, ‘Three Kinds of Christians’, *TBM* 15.235 (January 2, 1922), p. 1.

⁷⁷ Editorial, ‘The Holy Ghost in Samaria’, *TBM* 1.16 (June 15, 1908), p. 4.

⁷⁸ Editorial, ‘The Holy Ghost in Samaria’, *TBM* 1.16 (June 15, 1908), p. 4.

⁷⁹ Editorial, ‘The Holy Ghost in Samaria’, *TBM* 1.16 (June 15, 1908), p. 4.

⁸⁰ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

⁸¹ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4. The chapter mentioned here refers to Simon Peter Jacobs, *The Real Christian* (Bedford, MI: Jacobs, Simon Peter, 1899), pp. 165-70 (Chapter XXIX). Besides the nature of God’s self-revelation that is mentioned, Jacobs’ chapter deals with the Spirit’s relationship to particular people in the OT and addresses the Spirit’s various functions relating to individuals.

⁸² Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

⁸³ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

Moreover, the Spirit ‘was their Teacher’⁸⁴ (Bezalel and Oholiab; Exod. 35.30, 35). The article declares, ‘We have here, during many centuries before Pentecost, the Holy Spirit coming upon, being in, filling, teaching, guiding, regenerating, and cleansing believers, empowering them for prophecy, etc. These operations of the Holy Spirit cannot be ignored.’⁸⁵

These Pentecostal views indicate a variety of ways in which the Spirit relates to people. Such views hold that the Spirit can be on people and in people. They also highlight that the Spirit’s manifestations come with different implications for life and ministry, for example, with the gift of wisdom or teaching.

Leviticus 6.5

In an article entitled ‘Keep the Fire Burning’,⁸⁶ the editor draws a metaphorical connection between the fire on the altar of sacrifice (Lev. 6.5) and the Holy Spirit in the NT. While the article predominantly speaks from the vantage point of the NT, calling the believer to a life of continual consecration, cleanness, and holiness in the relationship to the Holy Spirit (for example, through prayer), the editor turns to Lev. 6.5 and explains, ‘As the fire upon the altar of sacrifice was never to go out, so the Holy Ghost fire should be continually burning on the altar of our hearts’.⁸⁷ The editor also addresses ‘the refining process’⁸⁸ of fire ‘to consume all that may be discovered in us that the Spirit has condemned to destruction’.⁸⁹ Some of the Spirit’s attributes are mentioned here, such as consummation, purification, and cleansing.

Numbers 11.17

Early Pentecostals also described the Spirit in more general ways in terms of a helping and strengthening/equipping power – a description of the Spirit that again reflects the Spirit’s character. Field’s article on ‘The Source of Power’⁹⁰ points to Moses’ suffering under his administrative responsibility (Numbers 11) and speaks of the Spirit’s helping Moses by equipping the seventy elders with the Spirit. Field now links Moses’ experience to his own testimony of physical healing, noting, ‘I was a physical wreck’⁹¹ until, on a specific day, ‘the power came into my body’.⁹² Field comments that since then, ‘I draw a fresh supply from above, daily and hourly’.⁹³ Besides emphasizing the Spirit’s nature of conveying strength, Field highlights –

⁸⁴ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

⁸⁵ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

⁸⁶ Editorial, ‘Keep the Fire Burning’, *TBM* 4.77 (January 1, 1911), p. 1.

⁸⁷ Editorial, ‘Keep the Fire Burning’, *TBM* 4.77 (January 1, 1911), p. 1.

⁸⁸ Editorial, ‘Keep the Fire Burning’, *TBM* 4.77 (January 1, 1911), p. 1.

⁸⁹ Editorial, ‘Keep the Fire Burning’, *TBM* 4.77 (January 1, 1911), p. 1.

⁹⁰ E.J. Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

⁹¹ Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

⁹² Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

⁹³ Field, ‘The Source of Power’, *TBM* 6.135 (June 15, 1913), p. 1.

though mostly from the perspective of the NT – the Spirit’s constructive and life-giving power and nature.

Numbers 11.26

Stanton’s presentation of the Spirit in the OT illustrates that specific people, such as Eldad and Medad, are enabled to prophesy under the Spirit’s move. He mentions that ‘[t]he Spirit of the Lord *rested* upon Eldad and Medad’.⁹⁴ Stanton’s conception of the Spirit, however, must be differentiated. While he claims that the Spirit was ‘with them and upon them’⁹⁵ and that they were also moved by the Spirit, he notes that ‘they did not have Him as an inner personal possession’⁹⁶ and yet the Spirit ‘did dwell in them’.⁹⁷

Numbers 27.18

These early Pentecostals explicitly advocate that ‘[t]he Holy Spirit was in believers’⁹⁸ – for example, Joshua (Num. 27.18). To reinforce this link to the Spirit, the editor refers to a Dr. Clarke and quotes him, stating, “‘This must certainly mean the Spirit of God.’” “‘The Spirit entered into me.’” (Ezek. 3.24).⁹⁹

Deuteronomy

In *The Bridegroom’s Messenger*, the book of Deuteronomy is generally presented as the recounting of ‘God’s mighty deeds’.¹⁰⁰ Although research did not reveal an overabundant number of

⁹⁴ E.M. Stanton, ‘The Holy Spirit’, *TBM* 10.190 (January 1, 1917), p. 4 (italics mine).

⁹⁵ Stanton, ‘The Holy Spirit’, *TBM* 10.190 (January 1, 1917), p. 4.

⁹⁶ Stanton, ‘The Holy Spirit’, *TBM* 10.190 (January 1, 1917), p. 4.

⁹⁷ Stanton, ‘The Holy Spirit’, *TBM* 10.190 (January 1, 1917), p. 4. My research regarding more remotely implicit passages on the Spirit in the book of Numbers revealed three areas: disease and healing (Numbers 12; 16.40-50; 21.4-9; 25.1-9); God’s wrath (Num. 16.31-33); and God’s dwelling among Israel in terms of divine care (Num. 23.21-22). In the article ‘Healing for All in the Atonement’, for example, the editor views sickness as ‘the fruit of disobedience and the fall’, as seen in the example of Miriam (Numbers 12), the fiery serpents (Num. 21.4-9), and two other plagues mentioned (Num. 16.40-50; 25.1-9). Despite the article being written predominantly from the vantage point of the NT, the editor mentions the possibility that healing is already provided in the OT since people experienced healing ‘by supernatural means’ in each of these four scenarios (Editorial, ‘Healing for All in the Atonement’, *TBM* 6.126 [February 1, 1913], p. 1). In E.T. Slaybaugh, ‘Jesus Is Coming Soon’, *TBM* 7.161 (September 1, 1914), p. 4, an article on God’s wrath, Slaybaugh speaks about Rev. 12.14 and draws on the story of God’s deliverance of Israel from Pharaoh’s pursuit (Exod. 15.11-12) as well as the wrath of God directed toward Korah, Dathan, and Abiram (Num. 16.31-33). According to Slaybaugh, Exod. 15.11-12 speaks metaphorically of God’s judgment that is caused by *God’s ‘right hand’* (italics mine). Num. 16.31-33, however, does not utilize such pictorial language but rather speaks plainly of God’s wrath that was kindled against the rebels and the opening of the earth. Slaybaugh’s remarks on God’s wrath and his allusion to Exodus 15 seem to express that God’s wrath here indicates the power of God. In regard to God’s care, Lillian B. Yeoman, ‘Not One Feeble Person among All Their Tribes’, *TBM* 7.148 (January 15, 1914), p. 4, highlights that God cares for his people by means of dwelling among them. Moreover, concerning Balaam’s speech and Balaam’s testimony about Israel (Num. 23.21-22), Yeoman ascribes Israel’s health, intactness, beauty, and mighty impression on surrounding nations to God’s strength – that is, to a sustaining power which, as Yeoman expresses, is dependent on Israel’s obedience to living out God’s word.

⁹⁸ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4. See also the passages Exod. 31.3 and 35.30, 35 above.

⁹⁹ Editorial, ‘The Spirit before Pentecost’, *TBM* 5.99 (December 1, 1911), p. 4.

¹⁰⁰ Editorial, ‘For Our Young People’, *TBM* 13.220 (February 1920), p. 2.

references to the Spirit in this book, the findings did shed some light on a few passages that these early Pentecostals linked to the Spirit, either explicitly or implicitly.¹⁰¹

Deuteronomy 13.3

Deuteronomy 13.3 seems to provide another metaphorical description of the Spirit, albeit more implicitly. Under the title 'Let Us Love God', the editor quotes Deut. 13.3 – a passage that points to Israel's testing – preceded by the editor's notion that '[t]he all-searching *eye of God* is upon us to search us and prove us. His people are tested and tried as silver is tried.'¹⁰²

Deuteronomy 23.4

Another implicit reference to the Spirit is hinted at in an article labeled 'Our Camp Meeting'.¹⁰³ The article starts by quoting Deut. 23.4 and begins with a report about a camp meeting that had recently been held. On that day, when 'the sky was clear, the people gathered and the "latter rain" began to fall on the parched ground of thirsty souls, and open mouths were satisfied with its refreshing'.¹⁰⁴ Then a message in tongues was given at the beginning of the meeting, 'something like this: "As the glory of the sunshine is round about you, so doth My glory hover over this tent."¹⁰⁵ By quoting v. 4 – a verse that underlines God's closeness to his people by walking in the midst of them – the editor suggests that God himself was walking among his people by means of his Spirit, as indicated through the outpouring of the 'latter rain' and a message in tongues. Moreover, the Spirit seems to be described metaphorically as sunshine (that is, light) and God's glory. Also, the use of the term *hover* is reminiscent of Gen. 1.2.¹⁰⁶

Deuteronomy 30.6

In the editorial 'The Spirit before Pentecost',¹⁰⁷ *The Bridegroom's Messenger* ascribes to the Spirit in the OT an active role in the process of sanctification. By explicitly quoting Deut. 30.6, a passage

¹⁰¹ There is a more implicit reference in Deuteronomy that these Pentecostals seem to link to the Spirit. George H. Hicks, 'Liberty Hill, Texas', *TBM* 4.75 (December 1, 1910), p. 3, mentions a message given by the Spirit and provided in tongues, followed by an interpretation: "Son, read the twelve verses in Deuteronomy, the seventh chapter, beginning at verse 6. It describes my people and shows what I shall do for them as they obey me." This biblical text speaks of Israel's mighty deliverance through a *mighty hand* and promises Israel God's blessing if she obeys. Thus, it appears that the Spirit is represented in a metaphorical and yet more implicit way in Deut. 7.8 as a mighty hand that provides deliverance and blessings for God's people. In light of the given context of Deut. 7.6-17, God's blessing might then also underpin the link between the Spirit and divine healing, as suggested by L.C. Hall, 'The Work in Atlanta', *TBM* 6.127 (February 15, 1913), p. 1. Hall lists several testimonies of healing and reports on a sick girl who was healed after prayer, making reference to Exod. 15.26, Hos. 6.1, and Deut. 7.15.

¹⁰² Editorial, 'Let Us Prove God', *TBM* 4.82 (March 15, 1911), p. 1 (italics mine).

¹⁰³ E.A. S., 'Our Camp Meeting', *TBM* 2.40 (June 15, 1909), p. 1.

¹⁰⁴ S., 'Our Camp Meeting', *TBM* 2.40 (June 15, 1909), p. 1.

¹⁰⁵ S., 'Our Camp Meeting', *TBM* 2.40 (June 15, 1909), p. 1.

¹⁰⁶ For a closer investigation into this term, see Chapter 4 of this thesis.

¹⁰⁷ Editorial, 'The Spirit before Pentecost', *TBM* 5.99 (December 1, 1911), p. 4.

that speaks of the circumcision and purification of a person's heart, Jacobs explains that '[the Spirit] sanctified believers into purity of heart'.¹⁰⁸

Images, Symbols, and Views about the Spirit

In an article entitled 'The Holy Spirit',¹⁰⁹ Stanton finds symbols for the Spirit in the OT, such as anointing oil, light, wind, and fire. He claims that '[t]he anointing oil was a sacred symbol of the Holy Spirit'¹¹⁰ by which '[p]riests were anointed as intercessors, to stand between God and the people. Prophets were anointed to witness for God.'¹¹¹ For Stanton, light, wind, and fire are three natural symbols 'to represent and call attention to the Person and work of the Holy Spirit'.¹¹² Light represents the Spirit's work 'in CONVICTION'.¹¹³ Here, Stanton speaks of 'the X-ray of the Spirit [that] makes the human head transparent ... and the sinner realizes his sinfulness, his poverty and doom'.¹¹⁴

According to Stanton, 'Wind is used as a symbol of the Spirit in the work of regeneration'.¹¹⁵ In addition, he views the Spirit as 'the "Breath of [God's] Mouth" and "the Breath of the Almighty." Proceeding from God, the Father, as breath proceeds from the mouth.'¹¹⁶ Stanton notes that the Spirit 'is the author and giver of life, called "the Spirit of Life"'.¹¹⁷ Life here includes natural and 'spiritual life'.¹¹⁸ Fire symbolizes the Spirit 'in the work of sanctification',¹¹⁹ which implies two parts: a human part (setting apart) and a divine part (purifying and making holy). Stanton explains that '[m]an dedicates, yields his all to God, for time and for eternity; and the Holy Spirit sanctifies. This great blessing ... was the heritage of the OT saints'.¹²⁰

An article entitled 'Letter from Bro. Seymour'¹²¹ reveals some other images and notions about the Spirit. Although here the description of the Spirit predominantly centers on Ezekiel and the event concerning the dry bones, Seymour also provides some general insights regarding the Spirit. For him, Ezekiel was indeed blessed and equipped with the gift of prophecy; however,

¹⁰⁸ Editorial, 'The Spirit before Pentecost', *TBM* 5.99 (December 1, 1911), p. 4.

¹⁰⁹ E.M. Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁰ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹¹ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹² Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹³ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁴ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁵ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁶ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁷ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁸ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹¹⁹ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4.

¹²⁰ Stanton, 'The Holy Spirit', *TBM* 10.190 (January 1, 1917), p. 4. Fire is also commented on by E.A. S., 'The Refiner's Fire', *TBM* 3.50 (November 15, 1909), p. 1, who relates it to Moses' calling, writing, 'God's fire burns to destroy all that is of no value to Him; it burns to purify and to separate'. Commenting on Exod. 24.17, this writer states, though in more general terms, that '[f]ire is a symbol of God'.

¹²¹ William Seymour, 'Letter from Bro. Seymour', *TBM* 1.5 (January 1, 1908), p. 2.

Ezekiel did not have Spirit baptism. Seymour explains that ‘God in those days gave the Holy Ghost; it came upon them, while it did not abide in them, and they preached as they were moved by the Holy Ghost’.¹²² Also, according to Seymour, the wind in Ezekiel’s experience ‘typifies the Holy Spirit (for He is always represented by wind, water, rain, etc.)’.¹²³

Summary

The writers of *The Bridegroom’s Messenger* describe the Spirit’s nature and works in various ways and, in their portrayals of the Spirit, also make use of metaphorical language and typification. These early Pentecostals perceive the Spirit’s nature as being creative and ordering (Gen. 1.2); able to speak (Gen. 18.17); faithful (Genesis 24); a guiding and protecting power (Genesis 32); a power that refines, consumes, purifies, and cleans (Lev. 6.5); a helping and constructive power (Num. 11.17); and a power that reflects God’s presence and closeness to his people (Deut. 23.4).

The Spirit’s activities are seen in the areas of creating and sustaining life (Gen. 1.2); in salvation and redemption as well as in withdrawal from life (Gen. 6.3); in God’s self-revelation (Gen. 18.17); in discernment and the act of seeing and as executor of God’s will (Genesis 24); in performing miracles (Exod. 10.22; 14.16; 17.11); in healings, though more implicitly (Exod. 15.26; 23.25); in searching for and testing humankind (Deut. 13.3); and in the area of sanctification and purification (Deut. 30.6).

These Pentecostals often draw a line from the NT to the OT and typify certain events: Babel is seen in light of Pentecost (Gen. 11.7); Eliezer is typified as the Spirit (Genesis 24); the events around and on Mount Sinai are typified as another Pentecost and are linked to the NT concepts of justification, sanctification, and Spirit baptism (Exodus 19). In the context of discipleship, Mount Sinai also is used to typify various levels of maturity, representing the different stages of a believer’s closeness to God, right up to Spirit baptism, which is typified by the fire and the cloud (Exodus 24).

Among these early Pentecostals, the use of metaphorical language for the Spirit was also prominent in relation to NT spiritual concepts: oil and an abundance of oil for Spirit baptism (Exod. 29.21); fire in connection to the believer’s consecration, cleanness, and holiness in the relationship to the Spirit (Lev. 6.5); God’s eye, which is searching and testing humankind (Deut. 13.3); sun/light for God’s immediate presence (Deut. 23.4); and wind in the context of regeneration.

These early Pentecostals also advocated that the Spirit endows the gift of prophecy and rests on specific people – for example, Eldad and Medad (Num. 11.26). Although these

¹²² Seymour, ‘Letter from Bro. Seymour’, *TBM* 1.5 (January 1, 1908), p. 2.

¹²³ Seymour, ‘Letter from Bro. Seymour’, *TBM* 1.5 (January 1, 1908), p. 2.

Pentecostals believed that the Spirit dwelled in such people as Eldad and Medad, they contend that these individuals did not internally possess the Spirit. And yet the Spirit was understood to live in believers, such as Joshua (Num. 27.18).

The Church of God Evangel

My research relating to *The Church of God Evangel* spans from its inaugural issue published on March 1, 1910, to December 1923. This journal contains ‘reports of the church work, announcements from the general overseer, sermons, and testimonies’,¹²⁴ and can be described as very evangelistic and geared toward Christ’s second coming. With a focus on the baptism of the Holy Spirit as well as biblical topics and teachings – for example, tithing and Christian conduct – *The Church of God Evangel* presents numerous passages relating to the Spirit in the OT.

Genesis 1.2

The editor of ‘The Holy Ghost and Fire’¹²⁵ claims that the Spirit of God ‘is always present and will manifest Himself as God when He judges it necessary and important’,¹²⁶ before pointing to Gen. 1.2 and noting that ‘[t]he Bible tells of His existence and some of His work long before the time when records began to be kept. He was in service in the beginning of this world and had a hand in its formation.’¹²⁷ In other words, these early Pentecostals understood the Spirit to be omnipresent, omnipotent, and pre-existent. Further, the Spirit manifests itself as God, thereby not necessarily differentiating between God and the Spirit but acknowledging the Spirit’s divinity as well as universal rulership. Also, they perceived the Spirit as being creative and formative.

Genesis 1.26 and 3.22

Several articles capture the Spirit in relation to the Trinity, particularly in regard to Gen. 1.26 and 3.22. While these discussions present a more ambiguous view of the Spirit’s relationship within the Trinity, these Pentecostals provide some distinct characteristics of the Spirit.

By countering unbiblical Trinitarian teachings, F.J. Lee explains that ‘there are three in the Godhead’.¹²⁸ For Lee, the term ‘OUR image’¹²⁹ in Gen. 1.26 reflects ‘more than one, doubtless, the Father, Son and Holy Ghost’.¹³⁰ Moreover, Lee notes that ‘man gets his image from the Father, Son and Holy Ghost’,¹³¹ and writes,

¹²⁴ Charles W. Conn, *Like a Mighty Army* (Cleveland, TN: Pathway Press, Tribute edn, 2008), p. 118.

¹²⁵ Editorial, ‘The Holy Ghost and Fire’, *COGE* 11.20 (May 15, 1920), p. 1.

¹²⁶ Editorial, ‘The Holy Ghost and Fire’, *COGE* 11.20 (May 15, 1920), p. 1.

¹²⁷ Editorial, ‘The Holy Ghost and Fire’, *COGE* 11.20 (May 15, 1920), p. 1.

¹²⁸ F.J. Lee, ‘Three in One’, *COGE* 12.38 (September 17, 1921), p. 3.

¹²⁹ Lee, ‘Three in One’, *COGE* 12.38 (September 17, 1921), p. 3 (italics mine).

¹³⁰ Lee, ‘Three in One’, *COGE* 12.38 (September 17, 1921), p. 3.

¹³¹ Lee, ‘Three in One’, *COGE* 12.38 (September 17, 1921), p. 3.

The Father began the work in creation. Jesus came to men and assimilated to men's walks of life then died for them. The Holy Ghost convicts, saves and sanctifies, the entire process bringing us into their likeness in every respect, yet the likeness as to the trinity was complete at the creation.¹³²

J.P. Hughes, who also writes against false doctrines and agrees with Lee's view on Gen. 1.26 – that, at the time when humankind was created, there were three persons in the Godhead – notes that Gen. 3.22 likewise indicates that 'there is plurality of persons in the Godhead, [and] they are one in image'.¹³³ While for Hughes both passages underline the reality that God consists of more than one person, Hughes emphasizes that in the creation of humankind and its expulsion from Eden there is no distinction made within the Godhead. Regarding the divine redemption plan, however, he finds within the Godhead a distinction 'in office and in relation to each other and to man'.¹³⁴ He remarks that the Father gave and sent his son, the Son was in the flesh and died, and Mary conceived through the Spirit.

It seems that for Lee and Hughes, there is no clear demarcation of the three persons in the context of creating humankind. However, both writers highlight the Spirit's work in redemption. In particular, both claim that the Spirit plays a vital role in the area of conviction, salvation, and sanctification – though without any further explanations in the context of the OT.

Rebutting the same false doctrine that Hughes referenced, Clyde Haynes also presents some Trinitarian thoughts, including some explicit characteristics of the Spirit. He infers that in the way Adam and Eve were created, namely separate and distinct from one another and yet one, so is God in terms of the Trinity. In particular, Haynes explains,

God the Father, God the Son and God the Holy Ghost are three distinct, divine, eternal persons, yet one in their divinity, glory and power, all working together as one in the great divine Godhead or Deity, and all bearing the same name, God, which is a uniplural name which means STRENGTH or THE STRONG ONE.¹³⁵

Lorena Cotton, in 'The Holy Spirit and His Work',¹³⁶ also underlines what Haynes proposes. In addition, she emphasizes and defends the Spirit's personhood as opposed to a pure objectification, explaining that 'the Holy Spirit is a wonderful person. He is not an influence, or mind, or breath as some think, but is the third person in the Godhead.'¹³⁷ She adds that 'He is just as much a person as God the Father, or God the Son. Moreover, 'Jehovah is the only God

¹³² Lee, 'Three in One', *COGE* 12.38 (September 17, 1921), p. 3.

¹³³ J.P. Hughes, 'New Light a Fallacy', *COGE* 12.35 (August 27, 1921), p. 3.

¹³⁴ Hughes, 'New Light a Fallacy', *COGE* 12.35 (August 27, 1921), p. 3.

¹³⁵ Clyde Haynes, 'The Trinity', *COGE* 12.45 (November 12, 1921), p. 3.

¹³⁶ Lorena Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4.

¹³⁷ Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4.

existing *eternally* in three persons'.¹³⁸ Right before quoting Gen. 1.1-2, Cotton states, 'It seems from the teachings of Scriptures that [the Spirit] is the active agent in the great Godhead'.¹³⁹

In summary, these early Pentecostals ascribe to the Spirit personhood and eternal existence. Also, the Spirit is viewed as being distinct in person within the Godhead and yet being part of the divine unity, therefore being seen as God. Finally, these Pentecostals perceive the Spirit as being an active agent in the area of salvation and sanctification and within the Trinity itself.¹⁴⁰

Genesis 3.1

Early Pentecostals also pointed out the close relationship between the Spirit and God's word. Milo Cross, for instance, asserts that the Spirit never doubts or scrutinizes God's word, as is done by the serpent (devil) in Gen. 3.1. Cross remarks that whenever people oppose or question God's word, 'it is this same "old serpent" that is prompting them, and not the Spirit of God, for the Spirit (of God) and the Word agree'.¹⁴¹

Genesis 6.3

Genesis 6.3 appears to be a prominent Scripture in this journal, shedding some light on the Spirit's operations in relation to humankind in various ways. According to the writer of 'Advantages of the Indwelling Comforter',¹⁴² Gen. 6.3 indicates that 'the Holy Ghost was striving with the hearts of the antediluvians ... [and] changed the hearts and inspired the faith of saints in past generations'.¹⁴³

For Charlie Coats, Gen. 6.3 indicates that the Spirit maintains human life. By calling his readers to make a decision for God today, he urges them to respond, noting, 'Now is the time to give God your heart while life is yet with you'.¹⁴⁴ Moreover, in light of Gen. 6.3, Coats finds that waiting until later in life 'would wound the tender Spirit of God and drive Him away'.¹⁴⁵

Cotton seems to view Gen. 6.3 in light of the Spirit's salvific work. She mentions that 'the Holy Ghost is ... an active agent in man's conversion or regeneration'¹⁴⁶ and posits that 'Gen. 6.3 shows that [the Spirit] strives with sinners'.¹⁴⁷

¹³⁸ Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4 (*italics mine*).

¹³⁹ Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4.

¹⁴⁰ See also the editorial contribution to the three-fold distinction within the Godhead in the Editorial, 'The Distinction in the Godhead', *COGE* 14.21 (May 26, 1923), p. 1.

¹⁴¹ Milo Cross, 'The Voice of the Serpent', *COGE* 10.23 (June 7, 1919), p. 2.

¹⁴² Editorial, 'Advantages of the Indwelling Comforter', *COGE* 9.41 (October 12, 1918), p. 1.

¹⁴³ Editorial, 'Advantages of the Indwelling Comforter', *COGE* 9.41 (October 12, 1918), p. 1.

¹⁴⁴ Charlie Coats, 'A Message of Love', *COGE* 12.3 (January 15, 1921), p. 2. See also J.W. Pierce, 'Are You Ready?', *COGE* 12.42 (October 1, 1921), p. 3, who emphasizes the same thought.

¹⁴⁵ Coats, 'A Message of Love', *COGE* 12.3 (January 15, 1921), p. 2.

¹⁴⁶ Lorena Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4.

¹⁴⁷ Cotton, 'The Holy Spirit and His Work', *COGE* 14.39 (September 22, 1923), p. 4.

E.J. Boehmer goes so far as to believe that Gen. 6.3 is related to Matt. 12.31, that is, the withdrawal of the Spirit as a result of blasphemy against the Spirit. While Boehmer explains that the Spirit does not pursue people who are already dead and in hell, he states that there are cases in which the Spirit abandoned certain people during their lifetime due to their grieving of the Spirit. Here, Boehmer writes that ‘God’s Spirit can be grieved away and then the soul is abandoned’.¹⁴⁸

Genesis 15.17

Early Pentecostals associated fire with God’s presence, as indicated by the contributor of ‘Fire’.¹⁴⁹ Introducing the article by quoting Mt. 3.11, the editor expresses that ‘[f]ire in Scripture is often connected with, and indicative of the presence of Jehovah’¹⁵⁰ and provides biblical examples of fire, such as Abraham in Gen. 15.17, Moses’ calling at the burning bush, and the pillar of fire that guided Israel through the desert. According to the editor, ‘[t]hese incidents with many others show that God’s presence was often manifested by the appearance of fire’.¹⁵¹ Also, the editor reports that during a time when someone was speaking in tongues, ‘a stream of light, like as of fire, came down near the speaker’.¹⁵² While these early Pentecostals linked fire to God’s presence, it seems that they also associated fire with the Spirit – though not explicitly.

Genesis 24

In this journal also, the Spirit is linked to the story of Abraham’s servant, Eliezer, who seeks out Rebecca as Isaac’s future bride (Genesis 24). As one editor notes, this event serves as an illustration of the Spirit, who ‘is searching for the bride now’,¹⁵³ thereby underlining the importance that the church prepare for Jesus’ return. In addition, W.T. Aiken utilizes Gen. 24.58 in presenting an extended scope of the Spirit’s activity. In regard to the bride/church, he writes,

Expectant tear dimmed eyes and upstretched hands[,] the messenger whom God has sent, even the Holy Ghost to seek and bring the bride for His Son, the heavenly Isaac, is gathering together those who have said, ‘I will go with this man.’ Gen. 24.58, and is getting them upon the Holy Ghost elevator, which is to lift them up to Him and will never leave the bride until she is safe in the arms of her Lord.¹⁵⁴

¹⁴⁸ E.J. Boehmer, ‘Death’, *COGE* 12.19 (May 7, 1921), p. 2.

¹⁴⁹ Editorial, ‘Fire’, *COGE* 1.1 (March 1, 1910), p. 4.

¹⁵⁰ Editorial, ‘Fire’, *COGE* 1.1 (March 1, 1910), p. 4.

¹⁵¹ Editorial, ‘Fire’, *COGE* 1.1 (March 1, 1910), p. 4.

¹⁵² Editorial, ‘Fire’, *COGE* 1.1 (March 1, 1910), p. 4.

¹⁵³ Editorial, ‘Preparation for His Coming’, *COGE* 8.10 (October 13, 1917), p. 1.

¹⁵⁴ W.T. Aiken, ‘The Bride and the Bridegroom’, *COGE* 12.12 (March 19, 1921), p. 3.

These early Pentecostals apparently typify Eliezer as the Spirit,¹⁵⁵ and the Spirit then is ascribed the function of searching, guiding, and protecting.¹⁵⁶

Genesis 40

Early Pentecostals also linked the Spirit to dreams and visions. As S.A. Shepherd highlights, they find that God's word 'abounds with the fact that God has always spoken to His people through dreams, visions, etc.'¹⁵⁷ Based on personal testimony, Shepherd states that 'it is not an unusual thing for me to be awakened from a deep sleep with *the power on me and a dream with a warning*, a message fresh from God Himself'.¹⁵⁸ While mentioning that '[s]urely it is one of God's ways of speaking to us and should be revered',¹⁵⁹ she also exercises care when dreams are interpreted. By presenting Genesis 40, an example in which dreams were given to the butler and the baker and were correctly interpreted by Joseph, Shepherd underlines the importance of living close to God in order to have the right interpretation.

Moreover, Shepherd highlights the relationship between God's word and the Spirit and explains that dreams and visions need to 'measure up with the Word', that is, 'line up with the Word, for the Spirit and the Word agree'.¹⁶⁰

Exodus 14.13

These early Pentecostals also linked the Spirit to physical healing, albeit in a more implicit and objective way. W.A. Walker claims that 'when we get sick, [God] heals us'.¹⁶¹ After quoting Exod. 14.13, a passage whose context speaks about Israel's deliverance through God but also Israel's

¹⁵⁵ Eliezer's typification as the Spirit is also found in the Editorial, 'The Personality of God the Father and Jesus Christ', *COGE* 13.26 (July 1, 1922), p. 3.

¹⁵⁶ The method of typifying was also done in relation to objects. In particular, the story of Jacob's dream of the ladder and the open heaven (Gen. 28.12, 16, 17) was typified by these early Pentecostals and perceived as God's house and 'the gate of heaven'. On this, Pauline Aylor, 'The Church of God', *COGE* 11.12 (March 20, 1920), p. 1, writes, 'Jacob called the place where he saw the ladder set up that reached to heaven, and beheld the angels ascending and descending on it, the house of God or the Church of God'. And J.B. Sewell, 'Reports', *COGE* 12.36 (September 3, 1921), p. 2, comments that 'Jacob said the house of God was the gate of heaven and Paul said that the house of God was the church of the living God, the pillar and ground of the truth. If this is so, surely then the Church of God is the gate of heaven. Read Gen. 28.17 and 1 Tim. 3.15.' See also Mattie Buckalew, 'The Church of God – A Visible Organization', *COGE* 11.29 (July 17, 1920), p. 1, who contextualizes Lev. 26.11 and writes, 'The Church of God is a divine organization' in which God dwells.

¹⁵⁷ S.A. Shepherd, 'Dreams, Visions, and Revelations', *COGE* 14.7 (February 17, 1923), p. 2.

¹⁵⁸ Shepherd, 'Dreams, Visions, and Revelations', *COGE* 14.7 (February 17, 1923), p. 2 (*italics mine*).

¹⁵⁹ Shepherd, 'Dreams, Visions, and Revelations', *COGE* 14.7 (February 17, 1923), p. 2.

¹⁶⁰ Shepherd, 'Dreams, Visions, and Revelations', *COGE* 14.7 (February 17, 1923), p. 2. My research revealed two other passages that seem to be more remotely and implicitly linked to the Spirit: Joseph's destiny in Egypt (Gen. 45.1-5) and Moses' call to go to the Pharaoh in order to lead Israel out of Egypt (Exod. 3.10). On this, Josie Burden, 'Be Submissive to God', *COGE* 11.18 (May 1, 1920), p. 3, observes that 'through all ages God has sought *to manifest Himself through man* as willing channels of blessing to the people' (*italics mine*). For Burden, God's power works and manifests itself by means of individuals whom God calls and – if necessary – whom God hides until the right time comes.

¹⁶¹ W.A. Walker, 'Rome, GA', *COGE* 7.19 (May 6, 1916), p. 2.

task to wait, Walker calls upon his readers, emphasizing that ‘we should wait upon the Lord and give Him time to show *His power*’.¹⁶²

Exodus 15.6

Another implicit link to the Spirit is suggested in the way these early Pentecostals spoke of God’s ‘right hand’. While the article ‘Right and Left Hand’¹⁶³ attempts to point out ‘a signification in the use of the hands that may illustrate some Bible truth’,¹⁶⁴ the editor also references God’s ‘right hand’ in the Song of Moses (Exod. 15.6) and explains, ‘The right hand denotes power and strength’.¹⁶⁵

Exodus 17.11-12

This passage was utilized and linked to contemporary spiritual experiences and the topic of victory. Reporting on the positive events that had taken place in the first camp meeting in Greenville, South Carolina, J.M. Rumbley writes,

One brother, under the power of the Holy Ghost, went to our state overseer ... and held his hands high in the air, while the power was falling and the saints shouted, danced and talked in tongues. It made me think of Exod. 17.12.¹⁶⁶

Rumbley remarks, ‘We intend to stand by our overseer and hold him up to God in prayer. The good seed has been sown here.’¹⁶⁷ He then concludes, asking ‘the saints to pray for the [new] work here’.¹⁶⁸ Rumbley appears to draw a connection between upheld hands, prayer, and the Spirit’s various manifestations in effecting spiritual breakthroughs.

¹⁶² Walker, ‘Rome, GA’, *COGE* 7.19 (May 6, 1916), p. 2 (italics mine). Divine healing seems to be a prominent topic among these Pentecostals, as revealed in several articles that discuss this issue particularly in light of Exod. 15.26. See, for example, Sam C. Perry, ‘Christ Our Healer and Health’, *COGE* 5.13 (March 28, 1914), p. 6; Raymond C. Sallee, ‘Divine Healing’, *COGE* 11.31 (July 31, 1920), p. 4; Bert H. Doss, ‘A Wonderful Healer – A Wonderful Physician’, *COGE* 13.9 (March 4, 1922), p. 3; M.L. Muse, ‘Healing for Body and Soul’, *COGE* 13.41 (October 14, 1922), p. 3; and Eliza Hicks, ‘Jesus the Great Healer’, *COGE* 14.31 (August 4, 1923), p. 2. On the one hand, the content of these articles remains guarded in terms of a clear connection between healing and the Spirit. Their focus, as can be seen in their headings, is much on Christ and predominantly written in light of the NT. On the other hand, these early Pentecostals claim that divine healing reaches far back into history. According to the Editorial, ‘Made Whole in the Name of Jesus of Nazareth’, *COGE* 14.14 (April 7, 1923), p. 1, ‘the prophets of long ago taught it and practiced it’. Furthermore, these early Pentecostals speak more objectively of God’s power. J.M. Rumbley, ‘Report from Greenville, S.C.’, *COGE* 11.38 (September 18, 1920), p. 3, for example, reports on the first camp meeting in Greenville, writing, ‘Many were wonderfully healed by the mighty power of God’. Further, these early Pentecostals relate divine healing to a person’s soul, as expressed in the Editorial, ‘Made Whole in the Name of Jesus of Nazareth’, p. 1: ‘In receiving the blessing of healing for our bodies, we are also blessed in our souls, for God’s dealing is direct to the human soul and from there His power electrifies our being, driving before it all physical ailments and giving us a delightful feeling in our bodies, knowing that our aches and pains are all gone. Then the spiritual blessings flood our souls and the unearthly power surges through our entire being.’ With these early Pentecostals’ focus on Christ as the healer, one wonders to what extent they saw the Spirit actually involved in divine healing. It seems to be appropriate to at least bring awareness to this tension.

¹⁶³ Editorial, ‘Right and Left Hand’, *COGE* 9.23 (June 8, 1918), p. 1.

¹⁶⁴ Editorial, ‘Right and Left Hand’, *COGE* 9.23 (June 8, 1918), p. 1.

¹⁶⁵ Editorial, ‘Right and Left Hand’, *COGE* 9.23 (June 8, 1918), p. 1.

¹⁶⁶ J.M. Rumbley, ‘Report from Greenville, S.C.’, *COGE* 11.38 (September 18, 1920), p. 3.

¹⁶⁷ Rumbley, ‘Report from Greenville, S.C.’, *COGE* 11.38 (September 18, 1920), p. 3.

¹⁶⁸ Rumbley, ‘Report from Greenville, S.C.’, *COGE* 11.38 (September 18, 1920), p. 3.

Exodus 25.22

In 'Life Hid with Christ',¹⁶⁹ the editor mentions some metaphorical descriptions of the Spirit, including some character traits of the Spirit. Stating that 'I always knew there would be victory if God would cover us with that powerful influence that seemed like a cloud or sheet let down over us',¹⁷⁰ the editor claims that 'I have seen it sometimes when it appeared like a blue mist'¹⁷¹ and identifies this influence as 'the mighty power of God'.¹⁷²

The editor continues, 'Many, many times has the writer been hidden away in the Spirit'.¹⁷³ He adds, 'There is a depth into which the Spirit is alluring us',¹⁷⁴ which, however, depends on 'a deep consecration on the part of the seeker'.¹⁷⁵ He goes on to say,

It is like being in another world. Covered over with a peculiar influence that protects from the power and influences of the world and the devil ... A life in the holy of holies beyond the second veil. A walking with God like Enoch. Dwelling with the everlasting burning in the presence of the One that loves and cares ... like being in the Holy Ark ... (Exod. 25.22).¹⁷⁶

It appears that here the Spirit is implicitly addressed as God's power and influence and metaphorically described as a cloud, sheet, and mist. Also, this influence is characterized as being protective and as drawing one into God's presence.

Exodus 34.28, 35

These Pentecostals link Moses' radiant face (Exod. 34.28, 35) to the manifestation of God's power and also ascribe to it the power to work miracles and deliverance. B.L. Shepherd, in her contribution 'Fasting',¹⁷⁷ expounds on the biblical decree of fasting (Lev. 16.29) and urges her readers to fast and pray more so that God's power can manifest itself more, as exemplified on Moses' face (Exod. 34.28, 35). For Shepherd, God's power is also able to provide miracles and deliverance for believers. She writes, '[God] is waiting patiently to reveal His mighty power through you and show His hand mighty to deliver'.¹⁷⁸

Besides addressing what God's power can do when believers are fasting, Shepherd also uses metaphorical language to speak of God's power as God's mighty hand.¹⁷⁹

¹⁶⁹ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷⁰ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷¹ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷² Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷³ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷⁴ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷⁵ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷⁶ Editorial, 'Life Hid with Christ', *COGE* 9.17 (April 27, 1918), p. 1.

¹⁷⁷ B.L. Shepherd, 'Fasting', *COGE* 12.24 (June 11, 1921), p. 2.

¹⁷⁸ Shepherd, 'Fasting', *COGE* 12.24 (June 11, 1921), p. 2.

¹⁷⁹ It seems worthy of note that in the Editorial, 'The Personality of God the Father and Jesus Christ', *COGE* 13.26 (July 1, 1922), p. 3, the editor ascribes the 'extremities of man' – such as the face, hands, and feet – to the personality of the Father.

Numbers 4.19

Lee's printed sermon entitled 'Puissant Organization'¹⁸⁰ touches on questions of the self-understanding of the Church of God. In particular, Lee directs his readers' attention to the issue of a person's appointment and provides some related insights on the Spirit's activity.

Lee declares, 'I believe God orders and places men in their positions, yet I also believe that many times, He does it through other men or, in other words, through and by the aid of good government'.¹⁸¹ When referring to Isa. 6.8, Lee remarks that Isaiah was sent 'by the Father, Son and Holy Ghost. They are sending men forth today just as really and truly as they did in Isaiah's time.'¹⁸² Lee then notes that Joseph was 'appointed to [his] position through human agency',¹⁸³ and yet was sent to Egypt by God. For Lee, this concept also applies to Num. 4.19: God appointed Aaron and his sons, but the procedure was managed through Moses. Lee concludes, 'The thought is, God designs and orders it, but the appointment must be done through human agencies'.¹⁸⁴

Lee's view reveals that these early Pentecostals understood God to be the one who appoints a called person. This act explicitly includes the Spirit.

Numbers 11.16-17

These early Pentecostals emphasized the legitimacy of church government and of different offices within the church by use of certain Scriptures found in the OT and the NT.¹⁸⁵ An implicit reference to the Spirit appears to be made in relation to Num. 11.16-17.

In speaking in favor of church government, Hessie Ellen Cole explains, 'In the period of the human race, or the period of Direct Administration, God spoke to the people directly, as when He told Moses'¹⁸⁶ to prepare seventy men before God (Num. 11.16-17). For Cole, '[t]hat is why we have apostles, prophets, and teachers to rule'.¹⁸⁷ She goes on to state that '[i]n the second

¹⁸⁰ F.J. Lee, 'Puissant Organization', *COGE* 12.49 (December 10, 1921), p. 3.

¹⁸¹ Lee, 'Puissant Organization', *COGE* 12.49 (December 10, 1921), p. 3.

¹⁸² Lee, 'Puissant Organization', *COGE* 12.49 (December 10, 1921), p. 3.

¹⁸³ Lee, 'Puissant Organization', *COGE* 12.49 (December 10, 1921), p. 3.

¹⁸⁴ Lee, 'Puissant Organization', *COGE* 12.49 (December 10, 1921), p. 3.

¹⁸⁵ Several issues of *The Church of God Evangel* address church government and underline that it is important to obey rulers and leaders in the church. The editors also point to the consequences when people disobeyed those who were in authority, as seen, for example, in Numbers 12 (the group of Korah) and Numbers 16 (Miriam's leprosy). See Sam C. Perry, 'The Humble, Obedient, Teachable Spirit Greatly Needed', *COGE* 7.6 (February 5, 1916), p. 3; Herschel N. Scoggins, 'Obedience to Those in Authority', *COGE* 9.20 (May 18, 1918), p. 3; F.J. Lee, 'And the Lord Heard It', *COGE* 10.39 (September 27, 1919), p. 3; Editorial, 'To Be as Meek as Moses', *COGE* 13.25 (June 24, 1922), p. 1; W.S. Hodge, 'Divine Healing', *COGE* 13.21 (May 27, 1922), p. 3; and Lillie Gibson, 'Church Moving On', *COGE* 12.24 (June 11, 1921), p. 3. However, these articles do not provide any explicit or implicit reference concerning the question of if, and to what degree, God's anger relates to the Spirit.

¹⁸⁶ Hessie Ellen Cole, 'Why Despise Ye the Church of God?', *COGE* 12.15 (April 9, 1921), p. 4.

¹⁸⁷ Cole, 'Why Despise Ye the Church of God?', *COGE* 12.15 (April 9, 1921), p. 4.

or Patriarchal Administration, God deals with us through Jesus and the Holy Ghost. John 14.26.¹⁸⁸

Even though Cole never expressly refers to the Spirit's involvement in the establishment and legitimacy of church structures and government, the way she utilizes and labels Num. 11.16-17 and Jn 14.26 seems to suggest that she includes the Spirit.

Numbers 23–24

In his contribution entitled 'Church of God',¹⁸⁹ I.H. Marks employs the story of Balak and Balaam to uphold and strengthen the importance of church government. Here, the Spirit is addressed explicitly and is perceived as the means – as in the case of Balaam in regard to Israel – for opening the eyes of Pentecostal contemporaries as well as opponents concerning the reality and beauty of the Church of God as a denomination.

Marks believes that Balaam, through his prophecies, 'spoke some things that pointed to the Church of God'.¹⁹⁰ After describing all three of Balaam's speeches (Num. 23.8, 13-24; 24.2-6), which underline the beauty of Israel and God's dwelling with her, Marks calls upon his readers, stating,

if you will let the same spirit get hold of you that talked to Balaam you will see the beautiful system and government of God and cry out like Balaam, 'How goodly are thy tents, O Jacob.' ... So it is today when the Spirit of God begins to talk to honest hearts who are seeking God's best, when they see the Church of God with her gifts and grace and fruits of the Spirit, they are crying out, 'How goodly are thy tents.'¹⁹¹

Besides Marks' goal to emphasize the legitimacy of church government and the aspect of obedience,¹⁹² Marks indicates the necessary role of the Spirit for seeing clearly. Furthermore, it seems that Marks also perceives the Spirit as the means for discernment.

Deuteronomy 11.14

This verse, as T.L. McLain demonstrates, represents an interesting symbolism that these Pentecostals related to the salvific steps of justification, sanctification, and Spirit baptism.

¹⁸⁸ Cole, 'Why Despise Ye the Church of God?', *COGE* 12.15 (April 9, 1921), p. 4.

¹⁸⁹ I.H. Marks, 'Church of God', *COGE* 12.25 (June 18, 1921), p. 2.

¹⁹⁰ Marks, 'Church of God', *COGE* 12.25 (June 18, 1921), p. 2.

¹⁹¹ Marks, 'Church of God', *COGE* 12.25 (June 18, 1921), p. 2.

¹⁹² As seen earlier through Num. 11.16-17, these early Pentecostals held church government in high esteem. Accordingly, the legitimacy of church government and the element of obedience are discussed in two other contributions, which reference Deut. 1.11, 15, 17. See Lorena Cotton, 'Obedience', *COGE* 12.4 (January 22, 1921), p. 3, who points to government as a biblical concept and comments that 'we see Brother Tomlinson ... as Moses was in the Church in the wilderness'; and the Editorial, 'Organization That Moves Things', *COGE* 11.4 (January 24, 1920), p. 1, in which Deut. 1.15 is interpreted for the readers of that time: 'In a state it should be, first, Overseer of state, corresponding to captains over thousands. Second, District overseer or pastor, corresponding to captains over hundreds.'

McLain claims that whereas ‘the Corn represents justification [and] the wine represents sanctification, the oil represents baptism with the Holy Ghost’.¹⁹³

Deuteronomy 28.9-10

These Pentecostals identified themselves with Israel’s holy and uplifted status in the world, as mentioned in Deut. 28.9-10. Thus, they contextualized this passage, as indicated by Ephraim Huddleston, who writes,

Today when the mighty power of God is being manifested through the children of God, the outside world becomes afraid of the mighty works of their heavenly Father. Holy and reverent is His name so we are known as holy people.¹⁹⁴

This example reflects that these early Pentecostals defined their exalted and mighty status as well as the way they were perceived by non-believers on the basis of God’s power working through them. This also suggests that they linked their identity to God’s power, that is, the Spirit.

Deuteronomy 32.11

The editor of the article entitled ‘Prayer the Key to Victory’¹⁹⁵ provides an illustration of the image of the eagle in Deut. 32.11. While the article emphasizes the general need for prayer and calls the readers to persist in prayer, the editor writes,

At last you almost lose hope when suddenly your prayer shoots upward and pierces through the brassy heavens and reaches the throne and down comes the old eagle of God’s power and blessing and lifts you to realms of glory and love above anything you have ever experienced.¹⁹⁶

This example highlights the metaphorical use among these Pentecostals, describing God’s power, that is, God’s Spirit, as an eagle that lifts up and conveys new hope. This illustration thus implies some of the Spirit’s character traits, namely the Spirit’s strength and power to lift up God’s people and to convey new hope and perspective for their lives.

Summary

The preceding research on *The Church of God Evangel* reveals various aspects relating to the Spirit. The writers’ portrayals and perceptions can be summarized in roughly five categories: (1) character traits of the Spirit, (2) the Spirit’s works, (3) images for the Spirit, (4) typification of the Spirit, and (5) utilization of the Spirit.

¹⁹³ T.L. McLain, ‘The Latter Rain’, *COGE* 1.1 (March 1, 1910), p. 5.

¹⁹⁴ Ephraim Huddleston, ‘The Way’, *COGE* 11.18 (May 1, 1920), p. 3.

¹⁹⁵ Editorial, ‘Prayer the Key to Victory’, *COGE* 12.28 (July 9, 1921), pp. 1, 4.

¹⁹⁶ Editorial, ‘Prayer the Key to Victory’, *COGE* 12.28 (July 9, 1921), p. 1.

As to the character traits, the Spirit is described as being omnipresent, omnipotent, pre-existent, divine, and creative/formative (Gen. 1.2). Further, the Spirit is perceived as a person and as being eternal (Gen. 1.26; 3.22). The Spirit always agrees with God's word (Gen. 3.1; Genesis 40) and can be grieved (Gen. 6.3). Also, the Spirit is seen as God's 'right hand', which denotes power and strength (Exod. 15.6) and which leads to victory (Exod. 17.11-12). Moreover, God's power covers and is protective (Exod. 25.22).

The Spirit's works are manifold. The Spirit exercises universal rulership (Gen. 1.2); is God's agent, involved in the work of redemption (as read in light of the NT concept of conviction, salvation, and sanctification; Gen. 1.26; 3.22; 6.3); sustains human life (Gen. 6.3); searches, protects, and guides (Genesis 24); is linked, more implicitly, to dreams and visions (Genesis 40) and healings (Exod. 14.13); works miracles and deliverance (Exod. 34.28, 35); is involved in appointing and sending people (Num. 4.19); supports church organization (Num. 11.16-17); is needed to open eyes to see reality (Numbers 22–24); and conveys a special status and is part of the believer's and the denomination's identity (Deut. 28.9-10).

These early Pentecostals used various images and metaphors to describe the Spirit. They perceived the Spirit as fire (Gen. 15.17); as God's 'right hand' (Exod. 15.6) and mighty hand (Exod. 34.28, 35); as cloud, sheet, mist (Exod. 25.22); as oil to symbolize Spirit baptism (Deut. 11.14); and as an eagle (Deut. 32.11).

Their way of typifying subjects is also noteworthy, particularly in reference to Genesis 24, where Eliezer is typified as the Spirit who searches for Rebecca (the church) to find her and bring her safely home to Isaac, the bridegroom (Jesus).

Finally, these early Pentecostals utilize certain passages to justify particular issues by linking them to texts in the OT that deal with the Spirit, if only implicitly. Examples include the appointment of leaders (Num. 4.19), the legitimacy of church government (Num. 11.16-17), and questions of personal and denominational status and identity (Deut. 28.9-10).

The Apostolic Evangel

Before being renamed *The Apostolic Evangel*, this periodical was called *Live Coals of Fire* and was a journal of the Fire-Baptized Holiness Association, a denomination led by Benjamin H. Irwin.¹⁹⁷ The new name represents a theological shift based on J.H. King's personal experience of Spirit baptism.¹⁹⁸ Beginning in 1909 and published monthly,¹⁹⁹ *The Apostolic Evangel* served to advertise

¹⁹⁷ H. Vinson Synan, 'King, Joseph Hillery', *DPCM*, p. 520.

¹⁹⁸ Synan, *The Holiness-Pentecostal Tradition*, p. 117.

¹⁹⁹ Synan, 'King, Joseph Hillery', p. 520.

the revival campaign of G.B. Cashwell²⁰⁰ and stood as ‘an organ through which persons of all denominations may teach and testify who are in sympathy with the full Pentecostal gospel’.²⁰¹

With that said, this journal provides several instances of how these Pentecostals viewed the Spirit.²⁰²

Genesis 22

This chapter is dealt with as part of a Sunday School lesson and is typified. Here, the story of Abraham, who is about to sacrifice Isaac, relates the price contemporary believers must pay to ‘receive the Pentecostal fullness of the Spirit’.²⁰³ Although J.A. Culbreth basically speaks of Paul’s experience of unloading the ship (Acts 27.27–28.10) ‘to make their desired haven surer and easier to reach’, he underlines the necessity for the believer to throw away ‘many of his good things’²⁰⁴ in order to ‘reach ... the highest spiritual experiences’.²⁰⁵ Culbreth claims that Abraham illustrated this truth when he surrendered Isaac, and states that ‘Abraham and Isaac died so absolutely to each other that Abraham received Isaac back “in a figure” as from the resurrection’.²⁰⁶

Leviticus 1–7

In ‘Christian Aspects of the Levitical Ceremonies’,²⁰⁷ H. Rosseau finds that the ceremonial sacrifices in Leviticus 1–7 have symbolic character for contemporary believers and also links them to the Spirit. According to Rosseau, the burnt offering is the believers’ call ‘to make the total consecration’,²⁰⁸ which is received through ‘the one great High Priest, Jesus Christ’.²⁰⁹ The washing of the inward or vital organs of this offering ‘set[s] forth the truth of our inward cleansing by the Holy Ghost, which is also an internal washing by the great High Priest’.²¹⁰

Further, Rosseau notes that the burnt offering, the inward organs, and the legs ‘set forth the Trinity. This sustains the fact of the complete work of consecration and Godly perfection as may be attained through the provision of the Godhead bodily’.²¹¹ Also, he points out that the

²⁰⁰ Synan, *The Holiness-Pentecostal Tradition*, p. 122.

²⁰¹ J.H. King, ‘The Former Readers of the Apostolic Evangel’, *AE* 1.1 (1909), p. 4. At the same time, J.H. King emphasizes that ‘the Apostolic Evangel is not the organ of the Fire-Baptized Holiness Church, as heretofore, but is on an independent basis as respects denominationalism’ (p. 4).

²⁰² It seems that there are only six extant issues of *The Apostolic Evangel*, and these formed the basis for my research.

²⁰³ J.A. Culbreth, ‘Sunday School Lessons: Lesson for November 7, 1909’, *AE* 1.18 (1909), p. 6.

²⁰⁴ Culbreth, ‘Sunday School Lessons: Lesson for November 7, 1909’, *AE* 1.18 (1909), p. 6.

²⁰⁵ Culbreth, ‘Sunday School Lessons: Lesson for November 7, 1909’, *AE* 1.18 (1909), p. 6.

²⁰⁶ Culbreth, ‘Sunday School Lessons: Lesson for November 7, 1909’, *AE* 1.18 (1909), p. 6.

²⁰⁷ H. Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 2.

²⁰⁸ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 2.

²⁰⁹ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 2.

²¹⁰ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹¹ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

offerings of meat, meal, and flour (Leviticus 6) ‘present a sacrifice of bounty for Providential blessings’²¹² and writes,

The flour shall have oil poured on it, representing the influences of the Holy Spirit as it comes on us and transforms our nature into the nature of Christ. The flour and the oil shall have frankincense on it, representing the prayers of the saints with the oil of the influences of the Spirit on the solid vertex of the flour purity. The flour purity, the influences of the Holy Spirit in transforming power, and the prayers of the saints make an excellent sacrifice in the Christian dispensation.²¹³

Rosseau also refers to salt as a substance for preservation. Besides reflecting ‘true brotherhood and incorruption’,²¹⁴ salt also symbolizes the Holy Spirit, who ‘penetrate[s] every part of the human being, and keep[s] the soul from all the destructive agencies of hell’.²¹⁵ For Rosseau, the use of salt as God’s recommendation for preservation is a call ‘to season all our sacrifices with salt’.²¹⁶

Additional Concepts and Images

Moses: A Type of Christ

Writing on the discussion between the Pharisees and Jesus and the Pharisees’ claim of being Moses’ followers, J.H. King asserts that ‘Moses foreshadows Christ’,²¹⁷ thereby stressing Moses’ superiority to all of the other OT prophets and Moses’ inferiority compared to Christ. However, in spite of the fact that King mentions several differences between Moses and Christ, he believes that ‘Moses was a type of Christ’.²¹⁸ In speaking of Moses’ and of Christ’s disciples, King states that ‘Moses’ disciples have Moses’ spirit and imitate his life. The Spirit of Moses was identical with that of Christ as a power, therefore to be followers of the one is to be followers of the other.’²¹⁹ In summary, King typifies Moses as Christ and ascribes the Spirit of Christ to Moses.

Pentecost at Sinai

In ‘Pentecost’,²²⁰ King addresses the outpouring of the Spirit by juxtaposing the experience of Pentecost at Sinai (for Israel) with that in Jerusalem (for Jesus’ disciples) and with the Pentecost of contemporary believers. Mentioning the commonalities of all three occurrences, King emphasizes that all the people in these three groups were sanctified. Further, in view of there

²¹² Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹³ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹⁴ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹⁵ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹⁶ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²¹⁷ J.H. King, “We Are Moses’ Disciples”, *AE* 1.18 (1909), p. 4.

²¹⁸ King, “We Are Moses’ Disciples”, *AE* 1.18 (1909), p. 4.

²¹⁹ King, “We Are Moses’ Disciples”, *AE* 1.18 (1909), p. 4.

²²⁰ J.H. King, ‘Pentecost’, *AE* 1.18 (1909), p. 4.

having been thunder and lightning at Mount Sinai, King notes that ‘it must have rained upon the Mount on that day’²²¹ and states, ‘The outpouring of Pentecost as baptism is signified under the figure of rain’.²²² Furthermore, in mentioning that ‘[t]he Earth quaked at Sinai. God’s majesty was almost unendurable’,²²³ King perceives the occurrences around Mount Sinai as the preparation for, and the experience of, the baptism of the Spirit for the people of Israel.

The Rainbow and the Cloud

In ‘The Rainbow’,²²⁴ a contribution relating to Gen. 9.8-17, G.F. Taylor points out several meanings of the rainbow and also comments briefly on the aspect of the cloud.²²⁵ He claims that the rainbow itself is ‘a symbol of God’s glory’.²²⁶ In addressing the cloud, Taylor refers to the people of Israel after the time of their exodus from Egypt and explains, ‘The cloud was a token of God’s presence in Israel’s wilderness journey, in the holiest place of the temple, [and] on the Mount Sinai at the giving of the law’.²²⁷

Oil

In ‘Christian Aspects of Levitical Ceremonies’,²²⁸ Rosseau also mentions the aspect of anointing and oil and claims that oil symbolizes the Holy Spirit. He states, ‘This anointing of oil sets forth the work of the Holy Ghost, and as the oil penetrates the substance upon which it is cast, so does the Holy Ghost penetrate every part of the physical being’.²²⁹ Anointing is also addressed by King.²³⁰ He identifies the anointing as the baptism of the Spirit and explains that, in a general sense, ‘[o]il is always used as a type of the Holy Ghost in the Word’.²³¹

Summary

The writers of *The Apostolic Evangel* interpreted the Spirit richly and strongly through the lens of the NT. Their theological approach regarding the Spirit is predominantly symbolical and figurative. In particular, the believer needs to pay a price for spiritual fullness (Genesis 22). Burnt

²²¹ King, ‘Pentecost’, *AE* 1.18 (1909), p. 4.

²²² King, ‘Pentecost’, *AE* 1.18 (1909), p. 4.

²²³ King, ‘Pentecost’, *AE* 1.18 (1909), p. 4.

²²⁴ G.F. Taylor, ‘The Rainbow’, *AE* 1.1 (1909), p. 6.

²²⁵ Taylor, ‘The Rainbow’, *AE* 1.1 (1909), p. 6, speaks about four ‘important points in connection with the rainbow’. However, only the symbolic meaning of the rainbow is relevant to this thesis.

²²⁶ Taylor, ‘The Rainbow’, *AE* 1.1 (1909), p. 6. It seems worthy of note that Taylor, in attempting to stress this symbolic meaning, uses a passage from Ezekiel. In doing so, he emphasizes that Ezek. 1.28 ‘does not say that the appearance of the bow is the glory of the Lord, but that it is the appearance of the likeness of the glory’. From here, Taylor immediately transitions to the cloud and Israel. One wonders if Taylor, in making his point, is now referring to the cloud mentioned in Ezekiel or if he is drawing a connection to the cloud mentioned in Gen. 9.13, 16. In any case, Taylor concludes, ‘The cloud being a token of God’s presence, the bow, appearing on the cloud, is a symbol of His glory’.

²²⁷ Taylor, ‘The Rainbow’, *AE* 1.1 (1909), p. 6.

²²⁸ H. Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²²⁹ Rosseau, ‘Christian Aspects of the Levitical Ceremonies’, *AE* 1.9 (1909), p. 3.

²³⁰ J.H. King, ‘The Identity of the Anointing and the Baptism’, *AE* 1.4 (1909), p. 1.

²³¹ King, ‘The Identity of the Anointing and the Baptism’, *AE* 1.4 (1909), p. 1.

offering (consecration) and washing (cleansing) are necessary for this fullness. And oil symbolizes the Spirit's impact and the power that transforms the believer into Christ's nature (Leviticus 1–7). In addition, the Spirit is symbolized as salt and oil, which highlights the Spirit's penetrating characteristics (Leviticus 1–7).

Further images are also provided for the Spirit. The Spirit is described figuratively as rain at Mount Sinai. And, though more implicitly, the rainbow symbolizes God's glory while the cloud stands for God's presence. Finally, these Pentecostals perceive Moses' spirit as Christ's Spirit, that is, the Spirit of power.

The Pentecostal Holiness Advocate

This journal was initiated by G.F. Taylor,²³² who also served as its 'founding editor'.²³³ Published weekly, starting on May 3, 1917, *The Pentecostal Holiness Advocate* is understood to be 'the Official Organ of the Pentecostal Holiness Church'.²³⁴ It provides news about the work of the movement in various areas, prints sermons, and presents ways for effective Sunday school work.²³⁵ The periodical also aims to defend 'holiness or heart purity as a second definite work of grace',²³⁶ thereby viewing the baptism of the Spirit as the outcome of this cleansing of the heart with the initial evidence of speaking in tongues.²³⁷

The following research covers the issues between 1917 and 1923 and provides several examples for how these Pentecostals perceived and discerned the Spirit in the Torah.

Genesis 1.1-2

R.B. Beall's article entitled 'The Holy Spirit as a Person'²³⁸ reveals that these Pentecostals have a twofold view of the Spirit. They perceive the Spirit as 'a mighty influence'²³⁹ and as a person. In the context of Gen. 1.2, the Spirit is viewed as an assistant who was involved in the act of creating the world.²⁴⁰ Accordingly, 'it was He who brooded over the waters'.²⁴¹

²³² H. Vinson Synan, 'International Pentecostal Holiness Church', *DPCM* p. 468.

²³³ H. Vinson Synan, 'Taylor, George Floyd', *DPCM*, p. 842. See also Joseph E. Campbell, *The Pentecostal Holiness Church, 1898—1948* (Eugene, OR: Wipf & Stock, 2016), pp. 528-37.

²³⁴ G.F. Taylor, 'Editorial Thoughts', *PHA* 1.1 (May 3, 1917), p. 1.

²³⁵ See Taylor, 'Editorial Thoughts', *PHA* 1.1 (May 3, 1917), pp. 1-2.

²³⁶ G.F. Taylor, 'Journalism', *PHA* 1.1 (May 3, 1917), p. 9.

²³⁷ See Taylor, 'Journalism', *PHA* 1.1 (May 3, 1917), p. 9.

²³⁸ R.B. Beall, 'The Holy Spirit as a Person', *PHA* 1.3 (May 17, 1917), p. 2.

²³⁹ Beall, 'The Holy Spirit as a Person', *PHA* 1.3 (May 17, 1917), p. 2.

²⁴⁰ See also G.F. Taylor, 'Sunday School Lesson, Lesson I, April 6: God Our Heavenly Father', *PHA* 2.48 (March 27, 1919), p. 3, who notes that 'Father, Son, and Holy Spirit cooperated in the creation of the universe'.

²⁴¹ G.F. Taylor, 'Sunday School Lesson, Lesson IV, April 27: The Holy Spirit Our Helper', *PHA* 2.51 (April 17, 1919), p. 2.

These Pentecostals intertwine the topic of the Trinity with their view that the Spirit is a person, presenting some character traits of the Spirit.²⁴² For them, the Spirit is distinct from the Father and the Son, is ‘as eternal as the Father and the Son’,²⁴³ and is – in terms of an illustration – ‘the mother’.²⁴⁴ Concerning the Spirit’s activities, these Pentecostals view the Spirit as the one who executes God’s will.²⁴⁵ Moreover, the Spirit stands for ‘[t]he love current, fathomless and limitless in Godhead’.²⁴⁶ Within the relationship between the believer and God, the Spirit is described ‘as a constant, ceaseless love current’²⁴⁷ and as the means that establishes and continues ‘this holy fellowship’.²⁴⁸

In figurative terms, the Spirit is also described as a burning influence. H.E. Phillips declares, ‘I want you to hold your life open to that Holy Spirit of God who is burning into your religious consciousness ... great truths’.²⁴⁹ Within the Trinity, as Phillips concludes, the Spirit has revealed himself as ‘heat’.²⁵⁰

Genesis 1.26

The Spirit seems to be further dealt with in the context of the Trinity. For Taylor, Gen. 1.26 indicates that ‘God speaks with himself in a way to imply more than one Person’.²⁵¹ Although here Taylor does not explicitly mention the Spirit and does not give a description of the Spirit’s activities, the context of Taylor’s writing reinforces the thought that the Spirit is one of the three divine persons reflected in Gen. 1.26.²⁵²

²⁴² As this chapter indicates elsewhere, the Trinity is discussed separately as an additional concept in which the Spirit appears. However, since research revealed a strong tie between Gen. 1.1-2, Gen. 1.26, and the Spirit, it seems appropriate to deal with the relationship of the Spirit to the Trinity here.

²⁴³ G.F. Taylor, ‘Sunday School Lesson, Lesson I, April 6: God Our Heavenly Father’, *PHA* 2.48 (March 27, 1919), p. 2.

²⁴⁴ Taylor, ‘Sunday School Lesson, Lesson I, April 6: God Our Heavenly Father’, *PHA* 2.48 (March 27, 1919), p. 2.

²⁴⁵ See F.M. Britton, ‘Our Weekly Sermon: Our Kind of Holiness’, *PHA* 3.4 (May 22 and 29, 1919), p. 4, who views the Spirit as the one who works holiness in the believer.

²⁴⁶ J.H. King, ‘Fellowship’, *PHA* 1.17 (August 23, 1917), p. 2.

²⁴⁷ King, ‘Fellowship’, *PHA* 1.17 (August 23, 1917), p. 2.

²⁴⁸ King, ‘Fellowship’, *PHA* 1.17 (August 23, 1917), p. 2.

²⁴⁹ H.E. Phillips, ‘A Moslem-Christian Debate’, *PHA* 7.3 (May 17, 1923), p. 13.

²⁵⁰ Phillips, ‘A Moslem-Christian Debate’, *PHA* 7.3 (May 17, 1923), p. 13.

²⁵¹ G.F. Taylor, ‘Basis of Union, Chapter XIV, The Holy Ghost’, *PHA* 1.37 (January 10, 1918), p. 4.

²⁵² Taylor, ‘Basis of Union, Chapter XIV, The Holy Ghost’, *PHA* 1.37 (January 10, 1918), p. 4, goes on to say that ‘Isaiah 34.16 and 48.16 distinguishes between God and the Spirit’. Furthermore, in the same paragraph, Taylor points to John 14, where Jesus explicitly mentions ‘the three Persons of the Godhead’, and then quotes 1 Jn 5.7, which speaks of the triune God. The same thought and context is seen in a later article, G.F. Taylor, ‘Basis of Union, Chapter XXVII, Unitarians’, *PHA* 2.2 (May 9, 1918), p. 3, in which Taylor writes, ‘Trinitarianism teaches that there is but one God, but in Him are three distinct personalities – God the Father, God the Son, and God the Holy Spirit. In Genesis 1.2, we read of the Spirit of God. In Genesis 1.26, God associates with Himself more than one Person.’ Taylor goes on to write, ‘Now we will quote some passages showing that a third Person is involved, and that these three are one’. He now quotes Scriptures predominantly from the Gospel of John and concludes the paragraph by mentioning that ‘[t]hese are a few of the many passages that might be given that distinguish three Personalities in God, and yet show there is but one God’.

Taylor also provides some character traits of the Spirit and concludes that ‘the Holy Spirit is a person, eternal, omnipotent, omnipresent, equal with the Father and Son, and yet a distinct Person from either of them’.²⁵³

Genesis 5.22

Enoch’s walk with God (Gen. 5.22) is explicitly connected to the Spirit and used to encourage believers to live a godly life that is totally submitted to the Spirit’s control. In speaking of Christ’s coming and appealing to the readers to be prepared for this event, Hubert T. Spence writes,

Now if it took a three story ark to bring [Noah and his family] over the flood, I firmly believe it will take more than just conversion, sanctification, and the Holy Ghost to translate us out of this world before the flood (of great tribulations).²⁵⁴

According to Spence, ‘it will take an absolute yieldedness to the Holy Spirit or like Enoch, walking with God’.²⁵⁵ Thus, as Spence affirms, ‘if we allow the Holy Ghost to have absolute control, we do walk with God’.²⁵⁶

Genesis 6.3

This passage on the Spirit’s striving in humankind has been one of the most prominent references in this periodical. Genesis 6.3 is generally understood to speak of the 120 years as the time before the flood occurred, that is, ‘God told Noah of the flood 120 years before it came’.²⁵⁷ The flood would then end the antediluvian period.²⁵⁸ The passage and the Spirit’s involvement, however, are interpreted in several ways.

First, the Spirit’s striving appears related to the mortality of humankind. Here, the Spirit is seen in light of God’s judgment and destruction of the world, which results in physical death

²⁵³ Taylor, ‘Basis of Union, Chapter XIV, The Holy Ghost’, *PHA* 1.37 (January 10, 1918), p. 5. Here, Taylor focuses predominantly on passages from the NT to come to his conclusions. Research conducted in relation to Gen. 2.7 did not provide any explicit connections to the Spirit. And yet, in light of the foregoing descriptions of the Spirit relating to Gen. 1.26-27, the breathing of life into Adam in Gen. 2.7 seems to allow – at least to a certain degree – an inference of some divine attributes of the Spirit, such as eternal existence, holiness, and moral perfection. See, for example, G.F. Taylor, ‘Question Box’, *PHA* 2.9 (June 27, 1918), p. 9, where he posits that in Gen. 2.7, ‘we have the basis of the immortality of the soul’ and that Adam’s soul never dies – even after his fall. See also G.F. Taylor, ‘Basis of Union, Chapter XXXII, Conditional Immortality’, *PHA* 2.12 (July 18, 1918), p. 4, in which he expresses that the divine breath that made Adam’s soul alive ‘gave the soul an eternal existence’.

²⁵⁴ Hubert T. Spence, ‘Our Weekly Sermon: Jesus Is Coming’, *PHA* 7.12 (July 19, 1923), p. 2.

²⁵⁵ Spence, ‘Our Weekly Sermon: Jesus Is Coming’, *PHA* 7.12 (July 19, 1923), p. 2.

²⁵⁶ Spence, ‘Our Weekly Sermon: Jesus Is Coming’, *PHA* 7.12 (July 19, 1923), p. 2. Spence here notes that Noah also walked with God, although Spence ‘view[s] Enoch in a closer walk with God than Noah’ (p. 3). For Spence, Enoch represents those believers that will participate in the gathering, whereas Noah typifies those that will ultimately be saved but have to undergo the tribulation period.

²⁵⁷ G.F. Taylor, ‘The Days of Noah’, *PHA* 1.11 (July 12, 1917), p. 9. See also G.F. Taylor, ‘Question Box’, *PHA* 3.22 (September 25, 1919), p. 9, and G.F. Taylor, ‘Question Box’, *PHA* 5.11 (July 14, 1921), pp. 9-10.

²⁵⁸ See W.H. Turner, ‘The Age to Come’, *PHA* 1.16 (August 16, 1917), p. 2. The overall context of Genesis 6 is briefly described by G.F. Taylor, ‘Question Box’, *PHA* 4.36 (January 6, 1921), p. 10, who writes, ‘The 6th chapter records the fact that the children of God began to marry sinners, and to take as many wives as they liked. Thus the church of that day backslid, and brought the wrath of God upon the whole earth.’

of human life.²⁵⁹ Second, and more explicitly, Gen. 6.3 is placed into the context of God's salvation and mercy. According to S.A. Bishop, those who then refuse God's mercy and who despise God's Spirit will evoke 'calamity, desolation and destruction'.²⁶⁰

A third way of reading Gen. 6.3 is to connect the salvific aspect with that of drawing close to God. N.V. Simpkins, for example, urges her readers to make a decision for Christ during their lifetime, highlighting that '[t]he doors of this vessel [that is, Christ's saving power] are soon going to be closed on you, and it will be too late or in other words God's Spirit is not going to strive with man always'.²⁶¹ C.F. Noble points out that 'there are thousands, when they hear the call and feel the draw [to God], allow the devil to substitute them with answers'.²⁶² Moreover, Noble emphasizes, 'How dangerous to resist God's Spirit! He may leave you, and you will be left to contend with all the forces of the underworld, to go after the imaginations of men; to follow the pernicious devices of the devil'.²⁶³

Fourth, these Pentecostals viewed Gen. 6.3 in the context of blasphemy, as seen in the editor's comment:

The first record of blasphemy against the Holy Spirit so far as I understand is in Genesis 6.3, if we may call this a record ... The antediluvians offered an indignity to the Holy Spirit by resisting Him, and their sin was unpardonable, and they perished in the flood. This form of blasphemy is the most common.²⁶⁴

Genesis 6.8–7.7

By answering the question 'Does that mean that people can be saved after death?' in light of 1 Pet. 3.19, Taylor provides a brief, albeit implicit, remark on the Spirit related to Noah's preaching ministry. He points out that 'Jesus was resurrected by the same Spirit by whom Noah preached the gospel to the wicked men in his day'.²⁶⁵ It seems that Noah's preaching was actuated and driven by the Spirit.

²⁵⁹ See G.H. Montgomery, 'Our Weekly Sermon: Redemption', *PHA* 4.9 (July 1, 1920), p. 3.

²⁶⁰ S.A. Bishop, 'Message of Amos the Prophet', *PHA* 1.4 (May 24, 1917), p. 4. The salvific context in which Gen. 6.3 is seen here seems to be underpinned by Bishop's selection of Scripture passages. Besides listing 2 Chron. 36.16, Bishop also refers to Isa. 63.10-11, a passage that speaks about grieving the Spirit of God and the Spirit in Moses.

²⁶¹ N.V. Simpkins, 'The Life Saver', *PHA* 7.12 (July 19, 1923), p. 6. Others who share this view include R.L. Howard, 'The Savior of the World', *PHA* 5.32 (December 8, 1921), p. 6, who writes that 'if you are away from God you had better seek Him while you have time and opportunity, for tomorrow may be too late'. See also J.B. Baker, 'Untitled', *PHA* 5.19 (September 8, 1921), p. 14. This contribution concerns a personal testimony on backsliding and the desire to come clean and live for God.

²⁶² C.F. Noble, 'Our Weekly Sermon: The Drawing Power of the Cross', *PHA* 3.47 (March 18, 1920), p. 2.

²⁶³ Noble, 'Our Weekly Sermon: The Drawing Power of the Cross', *PHA* 3.47 (March 18, 1920), p. 2.

²⁶⁴ G.F. Taylor, 'Editorial: The Unpardonable Sin', *PHA* 1.46 (March 14, 1918), p. 4.

²⁶⁵ G.F. Taylor, 'Question Box', *PHA* 3.38 (January 15, 1920), p. 10.

Genesis 17.1

Quoting Gen. 17.1, Z.A. Sutphin emphatically reminds the readers that ‘OUR manner of worship before God must be spiritual and holy’.²⁶⁶ Sutphin comments,

God wants us to have manners before Him as well as manners in society, and inasmuch as the Scriptures declare that we can not worship God out of the Spirit, we conclude that we must have spiritual manners before God if we would walk in a perfect way before Him.²⁶⁷

According to Sutphin, ‘God would have us wait upon Him until through the Holy Spirit He leads us to worship Him in a godly manner’.²⁶⁸ In Sutphin’s view, Abraham was such a person; he ‘worshipped according to the will of God’.²⁶⁹ For Sutphin, the overall objective is to call the readers into a holy and dedicated life. Here, Sutphin indicates that the Spirit is a necessary and vital part for true worship and holiness.

Genesis 24

The story of Eliezer stands as an example in which Eliezer is typified as the Holy Spirit. On this, Taylor provides a rich portrayal of the Spirit.²⁷⁰ First, as Abraham represents the Father and Isaac his Son, so does Eliezer symbolize ‘the Holy Spirit [who] is under oath to the Father to get a Bride for Jesus Christ’.²⁷¹ Second, the Spirit (Eliezer) will seek another bride if she turns away from him. Third, as Eliezer prays for a successful mission, so does the Spirit pray ‘for the Father to bless and prosper His mission in the world’.²⁷² The Spirit’s prayer also encompasses humankind and is expressed in an unspeakable groaning. Fourth, as Eliezer introduces himself to Rebecca, so does the Spirit introduce Himself to sinners. Fifth, as gold usually ‘represents divinity’,²⁷³ so does the gold that Eliezer gives to Rebecca stand for ‘the impartation of the divine nature in the new birth’.²⁷⁴ Further, as Eliezer follows Rebecca to her home, so does the Spirit when a person is saved. Sixth, as Eliezer is determined in his mission and immediately addresses

²⁶⁶ Z.A. Sutphin, ‘Our Weekly Sermon: Spiritual Manners before God and Spiritual Worship’, *PHA* 2.33-34 (December 19 and 26, 1918), p. 2.

²⁶⁷ Sutphin, ‘Our Weekly Sermon: Spiritual Manners before God and Spiritual Worship’, *PHA* 2.33-34 (December 19 and 26, 1918), p. 2.

²⁶⁸ Sutphin, ‘Our Weekly Sermon: Spiritual Manners before God and Spiritual Worship’, *PHA* 2.33-34 (December 19 and 26, 1918), p. 2.

²⁶⁹ Sutphin, ‘Our Weekly Sermon: Spiritual Manners before God and Spiritual Worship’, *PHA* 2.33-34 (December 19 and 26, 1918), p. 2.

²⁷⁰ Although G.F. Taylor here refers to a Dr. Watson, whose concept is utilized as a framework, Taylor confirms that he has written his own content. See G.F. Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷¹ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷² Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷³ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷⁴ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

his purpose, so does the Spirit ‘in order to make us the Bride of Christ, and unless we are ready to yield fully to God, the Spirit will be grieved from our hearts and homes’.²⁷⁵ Seventh, when Rebecca agreed to go with Eliezer, ‘she received the second blessing’,²⁷⁶ through which the rest of the family was blessed. This applies accordingly to contemporary believers. When an individual receives the second blessing [of sanctification], the people around that person will be blessed. Eighth, as Rebecca surrendered all relationships to go with Eliezer, believers must also be willing to ‘sever all relations in order to follow the Holy Spirit’.²⁷⁷ Ninth, the journey back to Isaac implies a picture related to the baptism of the Spirit. Accordingly, Rebecca’s ‘ride on the camel, and her conversation with Eliezer on the long journey is a picture of the victorious life of the Pentecostal experience, and the revelation of the Holy Ghost to our hearts along the way’.²⁷⁸ Finally, as Eliezer spoke about Isaac to the point that Rebecca ‘loved Isaac greatly before she ever saw him’, so is the Spirit’s task ‘to reveal Jesus to our hearts as He leads us on to heaven’.²⁷⁹

Genesis 32.29

Joseph F. Barnett provides an insightful report in which he testifies about the experience of Spirit baptism and the Spirit’s transforming power. In reflecting on these experiences, Barnett declares that ‘[the Spirit] has done so much for me, changing me as He did Jacob to Israel’.²⁸⁰ Here, Barnett seems to be alluding to Gen. 32.29 and Jacob’s name change and ascribes the Spirit transforming and changing power in regard to a person’s life and character.²⁸¹

Genesis 37.10

The Spirit is explicitly linked to the ability to interpret dreams, particularly in the case of Joseph’s father (Gen. 37.10). R.L. Stewart points out that ‘Joseph dreamed that the sun, moon, and stars did him obeisance, and his father by the aid of the Holy Ghost interpreted the dream’.²⁸²

²⁷⁵ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷⁶ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 6.

²⁷⁷ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 7.

²⁷⁸ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 7.

²⁷⁹ Taylor, ‘Sunday School Lesson, Lesson IV, October 27, Isaac and Rebekah’, *PHA* 2.25 (October 17, 1918), p. 7.

²⁸⁰ Joseph F. Barnett, ‘Untitled’, *PHA* 1.26 (October 25, 1917), p. 7.

²⁸¹ See O.C. Wilkins, ‘Twenty-Five Reasons Why I Believe in Sanctification and Holiness’, *PHA* 1.30 (November 22, 1917), p. 2, and G.F. Taylor, ‘Editorial: The Abrahamic Covenant’, *PHA* 3.53 (April 29, 1920), p. 9, who see Abram’s name change embedded in the context of sanctification.

²⁸² R.L. Stewart, ‘Our Weekly Sermon: The Light of the World’, *PHA* 3.52 (April 22, 1920), p. 2.

Exodus 8.23

In his sermon entitled ‘The Stages of Christian Experience’,²⁸³ E.H. Blake typifies Moses’ three-day journey into the desert to worship God (Exod. 8.23).²⁸⁴ Viewing each day as one stage of the Christian experience, Blake outlines that ‘[r]egeneration starts us on the first stage, or on the first journey; heart cleansing starts us on the second; and the baptism with the Holy Spirit starts us on the third’.²⁸⁵

Exodus 14

Barnett reads Israel’s crossing of the Red Sea in light of Spirit baptism and relates to the crossing also some manifestations of the Spirit. Having testified about his experience of Spirit baptism, Barnett relates how his contemporaries around him praised the Lord. He notes, ‘Some were talking in tongues, others laughing and dancing under the power, as the children of Israel did when they crossed the Red Sea’.²⁸⁶

Exodus 15.20

In ‘Women Preaching’,²⁸⁷ R.B. Hayes utilizes the example of Miriam and highlights the biblical concept of women preaching or prophesying. Hayes seems to perceive that this concept is in danger due to a tendency among his contemporaries to be more concerned about internal church matters rather than focusing on salvation, sanctification, and believers being filled with the Spirit. Hayes also reinforces the link between preaching/prophesying and the Spirit, stating, ‘We see ... that there have been women preachers all the way [in Scripture], and we notice in every holiness movement, as long as the power and fire fell and they kept red hot for God, women preachers were in the crowd’.²⁸⁸ To summarize, it appears that Hayes knows that the believers’ main focus should be on spiritual matters and tasks, which – as Scripture points out – involve also women.

²⁸³ E.H. Blake, ‘Our Weekly Sermon: The Stages of Christian Experience’, *PHA* 2.4 (May 23, 1918), pp. 2-3, 7.

²⁸⁴ Blake, in his sermon, refers here to Exod. 8.27, which seems to be a typographical error.

²⁸⁵ Blake, ‘Our Weekly Sermon: The Stages of Christian Experience’, *PHA* 2.4 (May 23, 1918), p. 2.

Unfortunately, Blake does not provide any further details regarding his understanding of the third day mentioned in Exod. 8.23. However, his article leads up to the event in the garden of Gethsemane. Here, Blake notes that on this third level of experience, i.e. the baptism of the Spirit, it is possible for the individual believer to fall asleep – a condition that is illustrated by the three groups of apostles who were with Jesus. On the one hand, Blake notes that when sleepy, it is impossible for the believer to hear what the Spirit tells the churches. On the other hand, those who desire Jesus and completely focus on him ‘are in a position to hear what the Spirit saith to us the churches’ (p. 3). In this sense, Blake’s article might also serve as a description of the need for earnest discipleship in order for the believer to receive from the Spirit of God. It is also worthy of note that in Blake’s sermon, he also mentions other parables in both the OT and the NT and provides other typifications, including Noah’s ark, for example. According to Blake, the ark ‘is considered a type of Christ and also of Christian experience; and we also see this truth set forth in its construction of first, second, and third stories’ (p. 2).

²⁸⁶ Barnett, ‘Untitled’, *PHA* 1.26 (October 25, 1917), p. 7.

²⁸⁷ R.B. Hayes, ‘Women Preaching’, *PHA* 2.11 (July 11, 1918), p. 6. For Hayes, ‘prophesying’ means the same as ‘preaching’.

²⁸⁸ Hayes, ‘Women Preaching’, *PHA* 2.11 (July 11, 1918), p. 6.

Exodus 15.26

Divine healing is very often discussed among these Pentecostals, and the Spirit is explicitly linked to it.²⁸⁹ Blake states, ‘Divine healing is altogether a supernatural work wrought by the power of the Holy Spirit by faith in Jesus Christ’.²⁹⁰ Blake further speaks of ‘the great power of God who is the creator of all things’²⁹¹ and who heals – rather than medicine. Although these Pentecostals clearly view Jesus as their healer,²⁹² they speak of ‘His healing power’²⁹³ and also of ‘divine power’.²⁹⁴ In this sense, healing occurs ‘by supernatural means’.²⁹⁵

Exodus 16.33-34

In writing on Revelation 2 and 3, discussing ‘a series of [seven] steps, each step rising higher, until we reach the climax, which is to sit in the throne’,²⁹⁶ Taylor speaks about seven promises for the believer, or overcomer. For Taylor, one of those promises relates to ‘the privilege of eating of the hidden manna’.²⁹⁷ Here, he refers to Exod. 16.33-34 and writes,

When the manna was given in the wilderness, Moses commanded Aaron to take a part of it and put it into a golden pot, and to put that within or near the ark of the covenant, and then put the ark within the most holy place in the tabernacle. This most Holy Place is a type of the Baptism of the Spirit. In the Baptism our souls can feed on the hidden manna, while before this experience we can get only of the manna spread out for all, eat as the children of Israel ate.²⁹⁸

Taylor apparently typifies the Holy of Holies with Spirit baptism but without specifying what the hidden manna represents.

²⁸⁹ I wish to mention here that I did not find an issue of *The Pentecostal Holiness Advocate* that *explicitly* links the Spirit to Exod. 15.26. The passage, however, is mentioned by F.M. Britton, ‘What We Believe’, *PHA* 7.7 (June 14, 1923), p. 3; G.F. Taylor, ‘Basis of Union, Chapter XVIII, Divine Healing’, *PHA* 1.42 (February 14, 1918), p. 4; Dan W. Evans, ‘Loyalty to Holiness’, *PHA* 1.18 (August 30, 1917), p. 2; and J.A. Wood, ‘Divine Healing’, *PHA* 6.38 (January 18, 1923), p. 4. And while Exod. 15.26 is not explicitly linked to the Spirit in these examples, it nevertheless seems appropriate to establish a connection between Exod. 15.26 and the Spirit here.

²⁹⁰ E.H. Blake, ‘Our Weekly Sermon: Divine Healing and Medical Healing’, *PHA* 2.36-37 (January 2 and 9, 1919), p. 2.

²⁹¹ Blake, ‘Our Weekly Sermon: Divine Healing and Medical Healing’, *PHA* 2.36-37 (January 2 and 9, 1919), p. 2.

²⁹² Martha Carroll, ‘Untitled’, *PHA* 2.12 (July 18, 1918), p. 12, for example, provides a personal testimony about her healing and writes, ‘The good Lord has healed me’. See also F.M. Britton, ‘What We Believe’, *PHA* 7.7 (June 14, 1923), p. 3, who speaks of ‘Jesus the great Healer divine’.

²⁹³ Britton, ‘What We Believe’, *PHA* 7.7 (June 14, 1923), p. 3. See also S.W. Kennedy, ‘Untitled’, *PHA* 7.7 (June 14, 1923), p. 7, who testifies, ‘I am healed by the power of God’.

²⁹⁴ Taylor, ‘Basis of Union, Chapter XVIII, Divine Healing’, *PHA* 1.42 (February 14, 1918), p. 4.

²⁹⁵ Evans, ‘Loyalty to Holiness’, *PHA* 1.18 (August 30, 1917), p. 3. Evans here refers to the cases of healing found in Numbers 12, Num. 16.46-50, Num. 21.4-9, and Num. 25.1-9.

²⁹⁶ G.F. Taylor, ‘Editorial: Exhortation and Promise’, *PHA* 2.50 (April 10, 1919), p. 8.

²⁹⁷ Taylor, ‘Editorial: Exhortation and Promise’, *PHA* 2.50 (April 10, 1919), p. 9.

²⁹⁸ Taylor, ‘Editorial: Exhortation and Promise’, *PHA* 2.50 (April 10, 1919), p. 9. See also Z.A. Sutphin, ‘Our Weekly Sermon: The Holy of Holies’, *PHA* 4.10 (July 8, 1920), p. 2, who relates the Holy of Holies to Jesus and to the aspect of sanctification. He also typifies the Holy of Holies with the baptism in the Spirit. Sutphin notes that ‘the holy place and the holy of holies or the most holy place ... were both types of shadows of things to come, that is, they pointed to the one sacrificial offering of Jesus on the cross’. Sutphin further writes, ‘We can see sanctification and the Baptism typified in the first tabernacle. The people under the law were always sanctified before entering into service in the holy place. So it is, we must be sanctified before we can be baptized with the Holy Ghost and fire’ (p. 3).

Exodus 18.13-27

Using the example of Jethro's counsel to Moses (Exod. 18.13-27), Taylor highlights the twofold way God communicates and teaches, and also includes the Spirit.²⁹⁹ While God taught Moses in a direct way, 'speaking to him face to face',³⁰⁰ Moses also relied on important advice from others. Here, Taylor notes that 'we should learn that God teaches us through others as well as directly by His Spirit'.³⁰¹ Based on Taylor's view, the Spirit appears to be divine communicator and teacher.³⁰²

Leviticus 25.8-17

These Pentecostals perceived the fiftieth year, or the year of Jubilee (Lev. 25.8-17), as a reference to the experience of Spirit baptism with sanctification preceding it.³⁰³ As Taylor explains,

Every fiftieth year was a year of jubilee. This signified a still greater rest, glory, and power than that which was received under the seventh day Sabbath or the seventh year Sabbath. The children of Israel were to count forty-nine years, seven times seven years, and then they were to have a year of jubilee. This represents the Baptism of the Holy Spirit. They were to go right out of the seventh year Sabbath into jubilee; so the baptism of the Holy Spirit is that which should follow sanctification.³⁰⁴

Additional Concepts and Images

Sanctification

The concept of sanctification/holiness³⁰⁵ is strongly emphasized among these Pentecostals, and the Spirit is linked to this concept. Sanctification is to be understood as commanded by Scripture (for example, Exod. 19.6; Lev. 19.2) and effected by God (Exod. 31.13).³⁰⁶ Also, sanctification needs to be adopted by the believer.³⁰⁷ Further, as seen in the example of Jacob's change of name (and of character), it is the Spirit and the Spirit's power that brings about change.³⁰⁸

²⁹⁹ G.F. Taylor, 'Sunday School Lesson, Lesson VI, February 9, 1919, Jethro's Counsel', *PHA* 2.39 (January 30, 1919), pp. 2-3.

³⁰⁰ Taylor, 'Sunday School Lesson, Lesson VI, February 9, 1919, Jethro's Counsel', *PHA* 2.39 (January 30, 1919), p. 2.

³⁰¹ Taylor, 'Sunday School Lesson, Lesson VI, February 9, 1919, Jethro's Counsel', *PHA* 2.39 (January 30, 1919), p. 2.

³⁰² G.F. Taylor's remarks on the Ark of the Covenant (Exod. 25.10-22) seem noteworthy, although this passage relates to the Spirit in a more remote and implicit way. G.F. Taylor, 'Sunday School Lesson, Lesson V, August 1, 1920, David Brings the Ark to Jerusalem', *PHA* 4.12 (July 22, 1920), p. 4, explains that '[t]he ark was a symbol of God's presence' and signified God's divine dwelling 'between the cherubim'.

³⁰³ G.F. Taylor, 'Editorial: The Mosaic Covenant', *PHA* 4.2 (May 13, 1920), pp. 8-9.

³⁰⁴ Taylor, 'Editorial: The Mosaic Covenant', *PHA* 4.2 (May 13, 1920), p. 9.

³⁰⁵ It seems worthy of note that G.F. Taylor, 'Editorial: Holiness, Chapter I, Holiness Commanded', *PHA* 5.13 (July 28, 1921), p. 4, points out 'that "Holiness," "Sanctification," "Cleansing," and "Purity" are synonymous terms, and ... [are used] interchangeably'.

³⁰⁶ See Taylor, 'Editorial: Holiness, Chapter I, Holiness Commanded', *PHA* 5.13 (July 28, 1921), pp. 4-5.

³⁰⁷ See Taylor, 'Editorial: Holiness, Chapter I, Holiness Commanded', *PHA* 5.13 (July 28, 1921), p. 5.

³⁰⁸ See Joseph F. Barnett, 'Untitled', *PHA* 1.26 (October 25, 1917), p. 7, and as also discussed earlier in connection with Gen. 32.29.

The Saints in the OT in Relation to the Spirit

This periodical draws a multi-faceted picture of the relationship between the saints of the OT and the divine Spirit.³⁰⁹ First, '[i]n the previous age [the Spirit] was bestowed, in His special grace and fullness, only on the elite of the household of faith'.³¹⁰ Second, saints were generally viewed as being sanctified.³¹¹ Third, while these Pentecostals deny that the saints in the OT were baptized in the Spirit, they claim that '[t]he saints had the Holy Spirit in a measure, but they did not have Him in this measure'³¹² – that is, they had the Spirit but not in a full manner.³¹³ And yet, the Spirit 'moved'³¹⁴ them. Fourth, based on the example of Moses (Num. 11.17), these Pentecostals attest to the Spirit also resting on an individual.³¹⁵ While Taylor here admits that 'we do not understand the manner of communication and fellowship in each case',³¹⁶ he goes on to

³⁰⁹ It seems necessary to point out that some of the Scripture passages mentioned under this heading relate to passages outside the Torah. It appears that when speaking about the Spirit in the OT, these early Pentecostals also include the prophetic books and the Writings.

³¹⁰ A.L. Sisler, '1 Kings 17 Chapter', *PHA* 3.7-8 (June 12 and 19, 1919), p. 3. Sisler refers to the time period from the OT until the day of Pentecost as 'the previous age'.

³¹¹ See Maryetta Burns, 'Pride Hath Budded: Ezekiel 7.10', *PHA* 7.7 (June 14, 1923), p. 2, who writes, '[P]icture the old time sanctified saints how they dressed and how when you met one you could tell them. I have heard old mothers of Zion say that the saints of old had so much of the presence of God on their faces until the world would call them old Sankies.' See also Gustav Sigwalt, 'Our Weekly Sermon: Absolute Surrender', *PHA* 5.45 (March 9, 1922), p. 2, who describes the story of Abraham's surrender to God and his walk with God as an example of sanctification. Other examples of sanctified saints include Jacob and Enoch. See, for example, G.F. Taylor, 'Question Box', *PHA* 6.7 (June 15, 1922), p. 10, and G.F. Taylor, 'Sunday School Lesson, Lesson IX, June 1, 1919, Faith: What It Is and What It Does', *PHA* 3.4 (May 22 and 29, 1919), p. 2.

³¹² G.F. Taylor, 'Sunday School Lesson, Lesson IV, April 27, The Holy Spirit Our Helper', *PHA* 2.51 (April 17, 1919), p. 2. See also Taylor's identical earlier statement in G.F. Taylor, 'Basis of Union, Chapter XV, The Baptism of the Holy Ghost', *PHA* 1.38 (January 17, 1918), p. 8. The indwelling of the Spirit in terms of the baptism of the Spirit, particularly as it relates to Elijah, seems to have led to a theological misunderstanding among these Pentecostals, which can be seen in the following scenario. In Sisler, '1 Kings 17 Chapter', *PHA* 3.7-8 (June 12 and 19, 1919), pp. 3-4, his first article on 1 Kings 17 and the relationship between Elijah and the Spirit, Sisler speaks of 'the extraordinary indwelling of the Holy Spirit' that was responsible for Elijah's 'glorious ministry' (p. 3). Going on to speak of the baptism of the Spirit, Sisler comments that 'there is a blessed anointing of the Holy Spirit which gives special equipment and fitness for service. And Elijah had it' (p. 4), just like Jesus and the Apostles since the day of Pentecost. However, in A.L. Sisler, '1 Kings 17 Chapter', *PHA* 3.9 (June 26, 1919), pp. 5-6, the second article on 1 Kings 17, which appeared two weeks later, editor G.F. Taylor finds it necessary to add the following information: '(Bro. Sisler makes some statements in the above that might be taken to mean that Elijah had the Pentecostal Baptism; but after reading the contribution carefully, I do not think he means to say that. I take him to mean that Elijah was filled with the Spirit according to the measure of the Spirit given in his day; and from his life and work we can learn lessons applicable in our day. We know that no one had the Baptism of the Spirit until the day of Pentecost. – Editor.)', pp. 6-7.

³¹³ See G.F. Taylor, 'Sunday School Lesson, Lesson II, October 10, 1920, Baptism and Temptation of Jesus', *PHA* 4.22 (September 30, 1920), p. 5, who writes, 'We not only need the Spirit as the Old Testament saints had Him, but we need Him in the fullness of the Pentecostal Baptism'. In G.F. Taylor, 'Basis of Union, Chapter XV, The Baptism of the Holy Ghost', *PHA* 1.38 (January 17, 1918), p. 8, Taylor remarks that 'the prophets saw a day coming when the Holy Ghost would be given to man after a manner never before known'. According to F.M. Britton, 'What We Believe', *PHA* 6.47 (March 22, 1923), p. 4, these Pentecostals admitted that 'in the Old Testament days the Holy Ghost was with and in the holy prophets'.

³¹⁴ R.B. Beall, 'The Holy Spirit as a Person', *PHA* 1.3 (May 17, 1917), p. 3. Here, Beall comments that 'holy men of old spake as they were moved by the Holy Ghost, yet as receiving Him (the Comforter or the baptism of the Holy Ghost), none had yet received Him until the day of Pentecost'.

³¹⁵ See Taylor, 'Basis of Union, Chapter XV, The Baptism of the Holy Ghost', *PHA* 1.38 (January 17, 1918), p. 8.

³¹⁶ Taylor, 'Basis of Union, Chapter XV, The Baptism of the Holy Ghost', *PHA* 1.38 (January 17, 1918), p. 8.

say that ‘yet we do know that God did reveal himself to man, and that the Holy Spirit was active along these lines during all man’s history’.³¹⁷

Oil as a Symbol of the Spirit

In their article on divine healing, Gustav Sigwalt and J.O. Lehman state, ‘Oil always represents the power of the Holy Spirit or the Spirit Himself, in the Scriptures’.³¹⁸

The Cloud as a Token of God’s Presence

The connection between the cloud and the Spirit is expressed in a more implicit way. Taylor explains, ‘The cloud was a token of God’s presence in Israel’s wilderness journey, in the holiest place of the temple, on Mount Sinai at the giving of the law’.³¹⁹

Further, Alice M. Kennedy mentions the cloud in relation to Exod. 40.38 and highlights the guiding and powerful function of it. While experiencing a phase in which she feels spiritually ‘locked in’ and unable to do any ministry for the Lord due to her husband’s death, Kennedy seems to connect the cloud implicitly with the Spirit and writes, ‘But until He lifts the cloud and bids me go forward, I will remain in my tent and praise him ... Your sister fully saved and kept by the power of God’.³²⁰

Fire as an Image for the Spirit

As previously mentioned, Hayes provides several examples of women in the Bible who preached and prophesied (e.g. Miriam in Exod. 15.20) and links these activities to the image of fire (and power). Hayes remarks ‘that in every holiness movement, as long as the power and fire fell and they kept red hot for God, women preachers were in the crowd’.³²¹ Here, Hayes points to the direct connection between preaching/prophesying and fire/power from above – images that, given the overall context of the article, seem to speak implicitly of the Spirit.

Indeed, in Sutphin’s view, fire (as an image) and the Spirit are interchangeable. When speaking of the holy place in the tabernacle as a type of Spirit baptism, Sutphin claims that ‘we must be sanctified before we can be baptized with the Holy Ghost and fire’.³²²

³¹⁷ Taylor, ‘Basis of Union, Chapter XV, The Baptism of the Holy Ghost’, *PHA* 1.38 (January 17, 1918), p. 8. See also A.L. Sisler, ‘1 Kings 17 Chapter’, *PHA* 3.7-8 (June 12 and 19, 1919), p. 3, who points out that each age before the outpouring of the Spirit at Pentecost ‘has been blessed with the ministry of the Holy Spirit’.

³¹⁸ Gustav Sigwalt and J.O. Lehman, ‘Our Weekly Sermon: Divine Healing’, *PHA* 3.45 (March 4, 1920), p. 2.

³¹⁹ G.F. Taylor, ‘Editorial: The Rainbow’, *PHA* 3.49 (April 1, 1920), p. 8.

³²⁰ Alice M. Kennedy, ‘Untitled’, *PHA* 1.11 (July 12, 1917), p. 12.

³²¹ R.B. Hayes, ‘Women Preaching’, *PHA* 2.11 (July 11, 1918), p. 6.

³²² Z.A. Sutphin, ‘Our Weekly Sermon: The Holy of Holies’, *PHA* 4.10 (July 8, 1920), p. 3. See also Sutphin’s contribution relating to Exod. 16.33-34 provided earlier.

Summary

The Pentecostal Holiness Advocate reveals a predominant emphasis on the NT concepts of sanctification/holiness and Spirit baptism. This emphasis also impacts the way its writers read Scripture, exemplified in the way they perceive and utilize the Spirit in the Torah.

The concept of and emphasis on sanctification/holiness in relation to the Spirit is generally applied to Enoch's and Abraham's walk with God (Gen. 5.22; Gen. 17.1); to the believer being drawn to God (Gen. 6.3); and to prophesying and preaching, women included (Exod. 15.20).

The ways these early Pentecostals focused on the Spirit in the Torah in particular cover several areas. The first way relates to the Spirit's character traits. The Spirit is viewed as a person, as being eternal, omnipotent, omnipresent, equal with the Father and the Son and yet distinct (Gen. 1.26).

Second, there is a focus on the Spirit's activity. The Spirit is involved in creating the world, is recognized as an assistant, and executes God's will (Gen. 1.1-2); the Spirit must be part of worship so that true worship is possible (Gen. 17.1); the Spirit transforms names and characters (Gen. 32.29); provides the gift of interpretation (Gen. 37.10); heals (Exod. 15.26); is divine communicator and teacher (Exod. 18.13-27); and is God's means of revelation (Num. 11.17).

Third, the Spirit is typified as Eliezer (Genesis 24) and reveals several attributes, for example, being faithful (to God), being determined and dedicated to a specific mission, and revealing Jesus. Besides the example of Eliezer, these early Pentecostals also typified several passages in light of sanctification and Spirit baptism: three stages of discipleship/sanctification (Exod. 8.23); crossing the Red Sea/Spirit baptism (Exodus 14); and the Holy of Holies/Spirit baptism (Exod. 16.33-34).

Fourth, the writers of this periodical linked some images and metaphors to the Spirit: heat for 'burning in religious truths', and love current (Gen. 1.1-2); oil (in general) and the cloud (Exod. 40.38); and fire as a burning influence and as essential for preaching and prophesying (Exod. 15.20).

Fifth, in their perception of the Spirit relating to saints in the OT, these Pentecostals claimed that they had a certain measure of the Spirit (but not the full measure, which is Spirit baptism) and that the Spirit rested on them.

The Christian Evangel/The Weekly Evangel/The Pentecostal Evangel

These three journals mirror the testimonies and beliefs of the Finished Work stream and contain various views on the Spirit. Having started out as *The Christian Evangel* and then *The Weekly Evangel*, *The Pentecostal Evangel* is the official publication of the Assemblies of God and was published weekly from 1918 on.³²³ My research and investigation of relevant pneumatological texts in these periodicals covers the time frame between July 1913 and December 1923.³²⁴

Genesis 1.2

Among these Pentecostals, the Spirit's act of hovering over the face of the waters has been understood in various ways. First, they viewed Gen. 1.2 in light of the Spirit's work that was identified as being constructive and transforming in nature and which was linked to (1) creation, (2) the believer, (3) the nonbeliever, and (4) the church.

With regard to creation, these Pentecostals claim that 'the Spirit was called, was requisitioned into the work of the construction of a new world'.³²⁵ Accordingly, 'the Spirit of God transformed it into a paradise'.³²⁶ They raise the rhetorical question, 'If God could make a world He was pleased with, a whole world re-modelled, think you not that He can make a man, a spiritual being, that he could be pleased with?'³²⁷

Two other theological concepts appear to be applied to believers. First, Gen. 1.2 seems to be viewed in terms of cooperation between the Spirit and the contemporary believer. In particular, the editor distinguishes between the 'preliminary work' (Gen. 1.1) and 'the completed work [that] was brought forth',³²⁸ appealing to his readers to allow the Spirit to work as the Spirit desires. Second, it is the Spirit that broods over (that is, examines) a situation and is able to remove the darkness that a believer might face 'by causing the light to spring forth'.³²⁹ According to the author, this light is Jesus. So, 'the Spirit's work is to glorify and reveal Christ'.³³⁰

³²³ Edith L. Blumhofer, 'Assemblies of God', *DPCM*, p. 25. After 2013, *The Pentecostal Evangel* moved to an online-only version.

³²⁴ My research of these series of early Pentecostal publications resulted in an overabundance of explicit and implicit references to the Spirit in the Torah. For this reason, my focus is on explicit passages related to the Spirit in the main text. Sometimes, however, as mentioned earlier in this chapter, I also provide more remote and implicit references to the Spirit in the footnotes.

³²⁵ Editorial, "'We Shall Be Like Him'", *WE* 191 (May 26, 1917), p. 8.

³²⁶ Editorial, "'We Shall Be Like Him'", *WE* 191 (May 26, 1917), p. 8.

³²⁷ Editorial, "'We Shall Be Like Him'", *WE* 191 (May 26, 1917), p. 8. This concept of creating a spiritual 'man' is further developed in the Editorial, 'The Ever-Deepening River', *WE* 171 (January 6, 1917), pp. 4-5, 9. This article begins with the text of Jn 7.38. The editor posits that the living waters represent the Spirit that has been poured out since Pentecost, and that thus, for the believer, the baptism of the Spirit is 'the starting point of an ever-deepening experience of His power' (p. 4) through which the Spirit takes over the person's behavior and produces spiritual fruit in that person.

³²⁸ Editorial, 'The Power of God', *WE* 174 (January 27, 1917), p. 6.

³²⁹ Editorial, 'Truly the Light Is Sweet and Pleasant', *WE* 177 (February 17, 1917), p. 3.

³³⁰ Editorial, 'Truly the Light Is Sweet and Pleasant', *WE* 177 (February 17, 1917), p. 3.

With regard to the nonbeliever, the editor links Gen. 1.2 with Jas 4.5 and notes that ‘we find the blessed Holy Spirit moving on the face of the waters, brooding over men, wooing them, yearning with a jealous earnestness to bring them back to God’.³³¹ In relation to the church, one editor alludes to Gen. 1.2 and writes,

But this apathy is being counteracted by a mighty agency, by no less than that of God Himself in the Person of the Holy Spirit. When all was chaos and darkness the Spirit of God moved upon the face of the waters, and God said, ‘Let there be light,’ and there was light. If He can order and quicken and bring to cosmos, that which is chaos, He also can stir up His apathetic Church.³³²

In addition, these early Pentecostals linked the Spirit directly to God’s word. For them, the Spirit accompanies God’s word and executes it powerfully, as seen in Genesis 1.³³³ Moreover, they applied Gen. 1.2 and the Spirit’s connection to God’s word to the Bible in general and to future events in particular (for example, the tribulation and the millennium in the book of Revelation). In this sense, one editor writes, ‘So today the Spirit is brooding over the chaos, the disorder, the disruption, and out of it all will come the divine order’.³³⁴ Accordingly, the Spirit works toward God’s goals mentioned in Scripture.

Genesis 2.7

This verse is interpreted more implicitly with regard to the Spirit. A.A. Boddy asserts, ‘It is tremendously important that you should be “born from above”³³⁵ and points to 1 Jn 5.11 and the eternal life given by God through Jesus. By highlighting that [m]en need to see that they have not this Life by nature. In God’s sight they are dead,³³⁶ Boddy also states that ‘Adam, the father of us all, forfeited that God-life which had been breathed into him (Gen. 2.7)’.³³⁷ The context established by Boddy indicates that the breath bestowed on Adam was of eternal and spiritual nature. This would imply the Spirit and the Spirit’s eternal nature.

Genesis 6.3

God’s Spirit in relation to humankind in Gen. 6.3 is understood in two ways. First, the passage is embedded in the context of salvation, which everyone is ‘invited to find’.³³⁸ However, early

³³¹ Editorial, ‘The Ever-Deepening River’, *WE* 171 (January 6, 1917), p. 4. See also Mary W. Chapman, ‘What Is Truth?’, *WE* 223 (January 19, 1918), p. 6, who writes, ‘The Holy Spirit is in the world, and broods over the whole earth, convicting every soul of sin and drawing him to the Saviour’.

³³² Editorial, ‘Why Speak Ye Not a Word of Bringing the King Back?’, *CE* 252-253 (August 24, 1918), p. 2.

³³³ See A.P. Collins, ‘A Practical Application of the Doctrine of the Holy Trinity’, *WE* 168 (December 9, 1916), p. 8; Arch P. Collins, ‘Sixty Million People to Hear Full Gospel’, *WE* 122 (January 8, 1916), p. 11.

³³⁴ Editorial, ‘Conflict and Victory’, *WE* 227 (February 16, 1918), p. 3.

³³⁵ A.A. Boddy, ‘Ye Must Be Born from Above’, *WE* 194 (June 16, 1917), p. 1.

³³⁶ Boddy, ‘Ye Must Be Born from Above’, *WE* 194 (June 16, 1917), p. 1.

³³⁷ Boddy, ‘Ye Must Be Born from Above’, *WE* 194 (June 16, 1917), p. 1.

³³⁸ C.M. O’Guin, ‘Sunday School Lesson, July 29 on Isa. 55.1-11’, *WE* 199 (July 21, 1917), p. 10.

Pentecostals believed that ‘persistent rejection of God’s offer of eternal life and salvation, will result in the final withdrawal of the Holy Spirit from men ... Gen. 6.3’.³³⁹ For them, the long-suffering of God lasted 120 years.³⁴⁰ But ‘[t]here comes a time when His patience is ended; when his Spirit strives no more; when the day of mercy and opportunity closes and judgment begins’.³⁴¹

Second, Gen. 6.3 is linked to Gen. 32.24 and seen in light of Jacob’s wrestling with God. In the proper sense, however, it is God who strives with the believer:

There is but *One* who strives with man, even He who strove with Jacob till the latter became Israel – that Mighty, Blessed Spirit who has entered our hearts as sole Possessor and Ruler to transform these weak lives into those of Princes with God, and to lead us into truest, divinest *Sonship*.³⁴²

Here, the Spirit ‘is striving ... with [the believer’s] human nature, seeking even to work out its crucifixion with Christ and work in the Divine Resurrection life of Jesus’.³⁴³ The Spirit is thus in the context of the believer’s transformation of the heart.

Genesis 5.22 and 6.5-22

As indicated by W.F. H. and his understanding of 1 Pet. 1.10-11, all the prophets of the OT had Christ’s Spirit ‘in them’,³⁴⁴ which includes Noah and Enoch. Also, this Spirit is linked to Noah’s preaching ‘to the people before the flood. A holy man moved by the spirit of Christ, for the testimony of Jesus is the spirit of prophecy (or prophetic preaching)’.³⁴⁵ Thus, the Spirit is in prophets and moved men such as Noah. Also, Noah’s preaching is linked to the Spirit.³⁴⁶

Genesis 12.1-3 and 28.14

For these early Pentecostals, the passage on Abram’s calling (Gen. 12.1-3) and blessing (Gen. 28.14) includes some pneumatological implications, as some articles reveal. According to Philip

³³⁹ O’Guin, ‘Sunday School Lesson, July 29 on Isa. 55.1-11’, *WE* 199 (July 21, 1917), p. 10.

³⁴⁰ See the Editorial, ‘A Just God and a Saviour’, *PE* 422-423 (December 10, 1921), p. 10.

³⁴¹ Editorial, ‘A Just God and a Saviour’, *PE* 422-423 (December 10, 1921), p. 10. The author further explains that Gen. 6.3 ‘was not a foreshadowing of the cutting down of the span of life, for Noah lived after the Flood, 300 years. It was clearly a postponement of the day of reckoning; 120 years’ grace given to men in which to repent.’

³⁴² Editorial, ‘The Divine Conflict’, *WE* 192 (June 2, 1917), p. 4.

³⁴³ Editorial, ‘The Divine Conflict’, *WE* 192 (June 2, 1917), p. 4.

³⁴⁴ W.F. H., ‘Truth vs. Error’, *WE* 83 (April 10, 1915), p. 3.

³⁴⁵ H., ‘Truth vs. Error’, *WE* 83 (April 10, 1915), p. 3.

³⁴⁶ These Pentecostals distinguished between prophets and other people in the OT. According to E.N. Bell, ‘Questions and Answers’, *WE* 175 (February 3, 1917), p. 9, ‘hints are given ... that every true prophet was filled with the Spirit’. This was seen as ‘a sovereign act of God in preparing the prophets and special agents for a divine mission’. Bell also emphasizes that general believers did not possess this filling, nor was it promised to them. And special qualifications were not required for receiving this filling. Further, E.N. Bell, ‘Questions and Answers’, *CE* 262-263 (November 16, 1918), p. 5, points out that ‘the Spirit often came temporarily upon men to give power to perform some mighty deed’ and adds that, in contrast to the NT, ‘they did not in such anointings receive the Spirit as a permanent gift’. Also, this gift did not result in a change of the person’s character.

Mauro,³⁴⁷ the promises given to Abraham relate to the present time of the Holy Spirit. Mauro believes that the law indicates a limited time and ‘a parenthesis interposed between “the promise” and “the Seed”³⁴⁸ and adds that ‘this present era of the Holy Spirit ... is in fact the very era that was in contemplation when God called Abraham and gave him the promises’.³⁴⁹ Furthermore, for Mauro, these promises were linked to an inheritance, which includes the receiving of the Spirit mentioned in Eph. 1.13-14.

Wm. Burton McCafferty explains, ‘The Baptism of the Holy Ghost is a part of the “promise” made to Abraham³⁵⁰ in Gen. 12.3. For McCafferty, the promise in Gen. 28.14 speaks of the outpouring of the Spirit provided to all (believing) families on earth *today*. In this sense, the outpouring of the Spirit promised in Joel goes beyond the day of Pentecost (Acts 2.4) and the time of the early church.

These interpretations reveal that early Pentecostals find the promise of the Spirit already anchored to the promise given to Abram and believe that this blessing is active in the present times and provided to all believers. In this sense, early Pentecostals believe in the Spirit as the agent who fulfills divine promises;³⁵¹ they deny the disappearance of the gifts of the Spirit.³⁵²

Genesis 17

Abram seems to be a prominent figure among these Pentecostals, as can be seen in the way Genesis 17 is utilized in pneumatological ways. First, with regard to God’s command to walk before God (Gen. 17.1), Abram is portrayed as a believer who ‘had yet to be made “perfect,” to “walk” before God, through God’s own power working in him’.³⁵³ Mauro perceives Abram as a model for today’s believers. Moreover, he points out that ‘there is yet the need of a work (and it may be a long work) of the Spirit of God³⁵⁴ in the contemporary believer in order to do the will of God and ‘to trust God completely for the doing of His own work in us and in His own way’.³⁵⁵

³⁴⁷ Philip Mauro, ‘Wherefore Then the Law?’, *PE* 384-385 (March 19, 1921), pp. 1-2, 13.

³⁴⁸ Mauro, ‘Wherefore Then the Law?’, *PE* 384-385 (March 19, 1921), p. 1.

³⁴⁹ Mauro, ‘Wherefore Then the Law?’, *PE* 384-385 (March 19, 1921), p. 1. Mauro interprets this text in light of Galatians 3.

³⁵⁰ Wm. Burton McCafferty, ‘Joel’s Prophecy of the Holy Ghost’, *PE* 340-341 (May 15, 1920), p. 3.

³⁵¹ This view of the Spirit as God’s agent that fulfills God’s promises is enforced in the Editorial, ‘How Long?’, *WE* 236-237 (April 20, 1918), p. 8, albeit more generally. Here, the editor upholds the conviction that ‘[t]he commands, promises and entreaties of the Word are all being brought into bold relief by the Holy Ghost’.

³⁵² Another implicit reference to the Spirit relates to Gen. 14.17-20, a passage dealing with the biblical principle of tithing. This principle was utilized by these Pentecostals not only to highlight the natural blessings resulting from being obedient to God’s word but apparently also to include spiritual blessings as a result of tithing, particularly the blessing of Spirit baptism. Sidney Mercy, ‘Opened Heavens – The Conditions’, *PE* 384-385 (March 19, 1921), pp. 12, 21.

³⁵³ Philip Mauro, ‘The Everlasting Covenant’, *PE* 390-391 (April 30, 1921), p. 2.

³⁵⁴ Mauro, ‘The Everlasting Covenant’, *PE* 390-391 (April 30, 1921), p. 2.

³⁵⁵ Mauro, ‘The Everlasting Covenant’, *PE* 390-391 (April 30, 1921), p. 2.

Second, regarding Abram's name change, Lydia A. Walshaw proposes that '[t]he aspirate (H) or breath of God was put into Abram making his name Abraham. Faith now brings forth the true seed, Isaac,³⁵⁶ that is, by supernatural means, facilitated by the Spirit.³⁵⁷ Moreover, in light of the fact that Abraham continued to be fruitful in a natural sense by procreating other sons, Walshaw writes, 'But the Power breathed into Abraham that the Isaac fruit should be produced was not withdrawn when the Spirit had wrought His work, for "the gifts ... of God are without repentance." And so the power to produce fruit remained.'³⁵⁸

These examples seem to indicate that these early Pentecostals viewed Abram as a person who was filled with God's power and breath and through whom God's power worked. This is then reflected in spiritual and natural 'real' fruit – for example, by overcoming natural obstacles of age for procreation. In a sense, Abraham stands as a 'type of faith' through which the Spirit operates directly.

Genesis 24

Another prominent figure among these early Pentecostals and related to the Spirit is Abraham's servant, Eliezer. While Abraham is typified as the Father and Isaac as the Son, Eliezer is viewed as 'a type of the Holy Spirit',³⁵⁹ embodying the Spirit in relation to the bride, Rebecca (that is, Christ's church) in several ways. Eliezer, for example, brings gifts to Rebecca; so does the Spirit 'for the Bride of Jesus [bring] gifts and ornaments'.³⁶⁰ Further, the 'things necessary for the adornment of Rebecca'³⁶¹ were entrusted to Eliezer, 'who gave them to Rebecca'.³⁶² In a similar sense, the Spirit takes the fullness of Christ's blessings (Eph. 1.3) 'and show[s] them unto us (John 16.14)'.³⁶³ In fact, '[t]he servant magnified the graces and beauty of his young master [Isaac]. And so the Holy Spirit in like manner sets forth the love, the graces and the beauty of the only begotten Son of God.'³⁶⁴ Furthermore, the Spirit 'gives to those who can appreciate the gifts and use them to advantage'.³⁶⁵

Early Pentecostals also note that Eliezer was on the lookout for a bride and had the task of preparing her and bringing her home. As the editor of 'The Work of the Spirit' writes, 'If the

³⁵⁶ Lydia A. Walshaw, 'Abraham – A Type of Faith', *WE* 202 (August 11, 1917), p. 5.

³⁵⁷ See also Margaret N. Gordon, 'Purity in the Prayer Life', *WE* 204 (August 25, 1917), p. 2.

³⁵⁸ Walshaw, 'Abraham – A Type of Faith', *WE* 202 (August 11, 1917), p. 5. It is worthy of note that early Pentecostals, while ascribing the fertility of Abraham (and Sarah) to the Spirit, see Isaac's younger brothers born from Keturah as the fruit of the flesh. See Elizabeth Sisson, 'Keturah's Children', *PE* 462-463 (September 16, 1922), p. 2, who, in pointing to Gen. 21.12 and explaining that Abraham 'had but one only child of his spiritual life', Isaac, highlights that 'God teaches us here that powers quickened in the Spirit may afterward be used by the flesh'.

³⁵⁹ Aimee McPherson, 'The Preparation of the Bride', *PE* 366-367 (November 13, 1920), p. 2.

³⁶⁰ McPherson, 'The Preparation of the Bride', *PE* 366-367 (November 13, 1920), p. 2.

³⁶¹ Grace E. Thomson, 'Very Fine Needlework', *PE* 452-453 (July 8, 1922), p. 7.

³⁶² Thomson, 'Very Fine Needlework', *PE* 452-453 (July 8, 1922), p. 7.

³⁶³ Thomson, 'Very Fine Needlework', *PE* 452-453 (July 8, 1922), p. 7.

³⁶⁴ Editorial, 'The Love of Christ toward Us', *PE* 342-343 (May 29, 1920), p. 7.

³⁶⁵ Editorial, 'The Love of Christ toward Us', *PE* 342-343 (May 29, 1920), p. 7.

Holy Ghost has found you, and you are willing to be taken to your Isaac, He will bring you, in spite of yourself, Satan, and all your fears. He will bring you to the desired haven.³⁶⁶ Finally, as indicated by A.R. Flower in commenting on Gen. 24.50, early Pentecostals saw in this entire event ‘the face of God’s manifest moving!’³⁶⁷

To summarize, early Pentecostals typify Eliezer as the Spirit and relate to the Spirit the task of searching, presenting the blessings, preparing, and perfecting the bride/the church. These operations also express the Spirit’s nature in terms of faithfulness, determination, and execution of the Father’s will. Moreover, the Spirit is also viewed as being loyal to the Son, working toward the Son’s personal joy and glory, which also includes the process of perfecting the bride for Christ.

Genesis 27.18-29

The passage of Isaac’s blessing for Jacob is viewed as a ‘prophetic utterance’.³⁶⁸ While this prophetic word is an outlook for ‘Israel’s restoration and the coming kingdom of our Lord and Saviour’,³⁶⁹ it is also perceived as a ‘Holy Ghost message given over the head of Jacob’,³⁷⁰ representing ‘the word of God, unbroken and sure’.³⁷¹ Therefore, according to S.H. Frodsham, there was no need for Jacob to deceive his father since the plans of God were made from the beginning. Accordingly, Frodsham reasons that there is no need for his fellow believers to be afraid that anything might hinder God’s plans. In any case, Frodsham reminds his fellow believers to live a watchful and passionate life.

Based on Frodsham’s view of this passage, early Pentecostals believed in God’s eternal plans and their changelessness – plans that were affirmed by the Spirit and mediated through the Spirit by means of prophetic utterance. In this sense, though not explicitly mentioned, they seem to support the concept of the Spirit’s prophetic activity outside of the prophetic realm.³⁷²

³⁶⁶ Editorial, ‘The Work of the Spirit’, *WE* 176 (February 10, 1917), p. 8. See also S.H. Frodsham, ‘Sunday School Lessons, October 27 on Gen. 24.57-67’, *CE* 258-259 (October 19, 1918), p. 12.

³⁶⁷ A.R. Flower, ‘Daily Portion from the King’s Bounty’, *WE* 123 (January 15, 1916), p. 9.

³⁶⁸ S.H. Frodsham, ‘Sunday School Lesson from a Pentecostal Viewpoint, November 10 on Gen. 27.18-29’, *CE* 260-261 (November 2, 1918), p. 12.

³⁶⁹ Frodsham, ‘Sunday School Lesson from a Pentecostal Viewpoint, November 10 on Gen. 27.18-29’, *CE* 260-261 (November 2, 1918), p. 12.

³⁷⁰ Frodsham, ‘Sunday School Lesson from a Pentecostal Viewpoint, November 10 on Gen. 27.18-29’, *CE* 260-261 (November 2, 1918), p. 12.

³⁷¹ Frodsham, ‘Sunday School Lesson from a Pentecostal Viewpoint, November 10 on Gen. 27.18-29’, *CE* 260-261 (November 2, 1918), p. 12.

³⁷² A more remote, implicit, and objective passage relating to the Spirit is Gen. 28.16, which speaks about God’s presence. In A.R. Flower, ‘Daily Portion from the King’s Bounty’, *WE* 121 (January 1, 1916), p. 7, Jacob’s declaration of God’s close presence was utilized and connected with pressing difficulties in the believer’s life. Flower comments that ‘as we submitted [our agonies in life], in that very place, we have seen heaven opened; and God has spoken to our hearts until we have cried out like Jacob, “This is none other but the house of God, and this is the gate of heaven.”’ Flower here emphasizes the experience of God’s presence, albeit conditionally through the believer’s submission.

Genesis 49.22-24

Jacob's blessing of Joseph in Gen. 49.22-24 points to a metaphor that speaks of the Spirit.³⁷³ By singling out the tree (v. 22), Alice E. Luce explains that throughout the Bible there is 'the dual picture of a fruitful Tree by a life-giving River or Fountain ... and we may see in it a type of Christ, the Tree of Life, and the Holy Spirit who is the River of the Water of Life'.³⁷⁴ After listing several Scriptures that speak about the tree and the river (for example, Gen. 2.9-10; Ezek. 47.12), Luce concludes, 'The strong, fruit-bearing tree shows us the Lord's ideal for an individual life and for an assembly: filled, strengthened, guided and controlled by the Holy Spirit of God'.³⁷⁵ Besides the believers, Luce also includes the entire movement in this metaphor, calling for an examination of the spiritual fruit in one's life, such as character formation, a stable lifestyle, and the giving of testimonies.³⁷⁶

Genesis 50.20

This verse is found in a prophecy that speaks about the imminent future, that is, the time of the coming 'Anti-Christ, the beast, and the dragon'.³⁷⁷ While the prophecy emphasizes a coming 'famine', it also directs the hearers' attention to a harvest time that will come before. Here, the prophecy now refers to Joseph in Gen. 50.20 and mentions that '[m]eantime there will be a period of plenty. The saints can fill the barns, not with wheat, not with money, but with precious souls garnered in'.³⁷⁸ Moreover, based on Joseph's testimony and the fact that God saved his people at that time, the person prophesying states, 'The blessing [sic] Holy Spirit is given to give life and to preserve life'.³⁷⁹

By establishing the link between the time of Joseph and the present, early Pentecostals here associate the time of the latter rain with the period of harvest in Joseph's time. The message also addresses certain features of the Spirit, particularly that of giving and preserving spiritual life.

³⁷³ Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture I. The Tree by the Well. Gen. 49.22-24.', *WE* 183 (March 31, 1917), p. 5. In regard to Gen. 49.22-24, Luce actually speaks of two pictures, the tree and the armor. The armor, however, is predominantly linked to the idea of overcoming and of a life hidden in Christ and thus is not as relevant to this discussion.

³⁷⁴ Luce, 'Pictures of Pentecost in the Old Testament. Picture I. The Tree by the Well. Gen. 49.22-24.', *WE* 183 (March 31, 1917), p. 5.

³⁷⁵ Luce, 'Pictures of Pentecost in the Old Testament. Picture I. The Tree by the Well. Gen. 49.22-24.', *WE* 183 (March 31, 1917), p. 5.

³⁷⁶ Luce, 'Pictures of Pentecost in the Old Testament. Picture I. The Tree by the Well. Gen. 49.22-24.', *WE* 183 (March 31, 1917), p. 5.

³⁷⁷ Editorial, 'The Coming Outpouring', *CE* 298-299 (July 26, 1919), p. 6.

³⁷⁸ Editorial, 'The Coming Outpouring', *CE* 298-299 (July 26, 1919), p. 6.

³⁷⁹ Editorial, 'The Coming Outpouring', *CE* 298-299 (July 26, 1919), p. 6.

Exodus 3

Moses' calling at the burning bush has received much attention from these Pentecostals³⁸⁰ and is basically interpreted in light of Pentecost (Acts 2.4). In regard to vv. 1-12, Frodsham explains the difference between Moses before and after his experience with the burning bush. He states that while 'Moses first tried to save Israel in his own strength'³⁸¹ and failed, he later saved Israel through God's presence and power. Frodsham notes that Jesus himself 'waited until the Spirit descended on Him',³⁸² before concluding that 'we, too, should seek first to be filled with the Spirit, and live a life of absolute dependence upon God'.³⁸³

The burning bush itself is seen as God's self-manifestation for the good of Moses. Frodsham states that 'our God is a Consuming Fire',³⁸⁴ thereby linking this event to 'the day of Pentecost [when God] manifested Himself as such'.³⁸⁵ Moreover, Frodsham comments on God's fire by using a metaphor and applying it to the contemporary believer. He writes, 'On the trees of the Lord's own planting the fire from heaven fell, and the fire purified, but did not consume; and it is God's thought that you and I should be burning bushes in which His presence is manifest'.³⁸⁶

In addressing Moses' encounter with the burning bush (vv. 1-6), H.M. Turney defines the nature of the baptism of the Spirit. For him, it is an immersion into the Spirit and 'a baptism of fire'.³⁸⁷ On this, he writes,

The whole being of the believer becomes on fire with the love and zeal of God. This is shown in Exodus 3.1-6, under the type of the burning bush. Every branch, yea, even

³⁸⁰ One reason for this attention might be found in the way Pentecostals perceive fire. Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture V. Fire from Heaven and Abundance of Rain. 1 Kgs 18.38, 41.', *WE* 190 (May 19, 1917), p. 2, for example, writes, 'One of the earliest symbols of the Holy Spirit, as well as one of the most frequent, is that of fire. God's sign of the acceptance of Abel's offering was probably the descent of fire from heaven (Gen. 4.4), and it is mentioned again in Gen. 15.17, when the "lamp of fire" came down upon Abraham's sacrifice, when God made the covenant with him.' Also, as pointed out in the Editorial, 'Untitled', *WE* 160 (October 7 and 14, 1916), p. 3, these Pentecostals linked fire to the believer's spirituality: 'The spiritual temperature of many lives rests at a point where the elements of praise and worship congeal and become dead; and their efforts to serve and worship God have about the same relation to the reality of such, as a block of ice to a bubbling spring. Spirituality may be likened to fire. We need the fire of spiritual life and power in us to raise the volume of energy till praise and testimony shall be the spontaneous result. This fire comes out from the holiest place (the presence of the Lord).'

³⁸¹ S.H. Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, March 30', *CE* 280-281 (March 22, 1919), p. 12.

³⁸² Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, March 30', *CE* 280-281 (March 22, 1919), p. 12.

³⁸³ Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, March 30', *CE* 280-281 (March 22, 1919), p. 12.

³⁸⁴ S.H. Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, January 12', *CE* 268-269 (December 28, 1918), p. 12.

³⁸⁵ Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, January 12', *CE* 268-269 (December 28, 1918), p. 12. See also Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture V. Fire from Heaven and Abundance of Rain. 1 Kgs 18.38, 41.', *WE* 190 (May 19, 1917), p. 2, who notes that fire is linked to the baptism of the Spirit itself, being referred to as 'the baptism of the Holy Ghost and fire', which implies a spiritual cleansing of the believer from impurity (as found, for example, in Num. 31.22-23).

³⁸⁶ Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, January 12', *CE* 268-269 (December 28, 1918), p. 12.

³⁸⁷ H.M. Turney, 'The Baptism of the Holy Ghost', *WE* 146 (July 1, 1916), p. 5.

every little twig of that bush, was alight because God for the time was dwelling in it. It was not consumed but it glowed with the holy fire of God's presence.³⁸⁸

In summary, early Pentecostals utilized Exodus 3 in light of Pentecost. Using Moses' encounter at the burning bush as their example, they underlined the necessity to be filled with the Spirit before ministering, thereby also emphasizing the believers' dependency on God for effective ministry. Further, early Pentecostals saw the need to be consumed by and immersed into God's fire.

Exodus 4.8 and 8.15

Exodus 4.8 is addressed in an article that reflects on a Pentecostal revival of the time³⁸⁹ and points to an implicit reference to the Spirit which also includes Exod. 8.15. As the article itself presents seven 'characteristics ... that mark a true Holy Ghost movement',³⁹⁰ it first makes reference to Exod. 4.8 – a passage which relates to 'signs and wonders'.³⁹¹ The editor writes,

Jannes and Jambres produced their counterfeits, but unlike some present day fearful teachers, Moses did not allow the presence of these to deter him from the right manifestations of *Divine power* ... Rather let 'Aaron's rod swallow up their rods' till men say, 'This is *the finger of God.*' [Exod. 8.15] Signs and wonders are in the earth today.³⁹²

Here, *divine power*, *the finger of God*, and *signs and wonders* seem to be linked implicitly to the Spirit. Also, the editor underlines that God's power, signs, and wonders have not ceased but are in operation today.

Exodus 13.21-22

Early Pentecostals claim explicitly that the pillar of fire by night and the pillar of cloud by day represent the Spirit. E.N. Bell states, 'Over marching Israel the Spirit appeared as a cloud by day and as a pillar of fire by night'.³⁹³

³⁸⁸ Turney, 'The Baptism of the Holy Ghost', *WE* 146 (July 1, 1916), p. 5. See also Eric Booth-Clibborn, 'Our Attitude to the Holy Spirit', *PE* 520 (November 3, 1923), p. 6, who, in connection with Exod. 3.5-7, urges contemporary believers to prepare themselves for God's divine revelations and to live out the right attitude toward 'some operations of the Holy Spirit'. Here, Booth-Clibborn emphasizes the aspect of God's holiness. Moses needed to take off his shoes, since he was standing on holy ground.

³⁸⁹ Editorial, 'The Present Pentecostal Outpouring', *PE* 402-403 (July 23, 1921), p. 2.

³⁹⁰ Editorial, 'The Present Pentecostal Outpouring', *PE* 402-403 (July 23, 1921), p. 2.

³⁹¹ Editorial, 'The Present Pentecostal Outpouring', *PE* 402-403 (July 23, 1921), p. 2.

³⁹² Editorial, 'The Present Pentecostal Outpouring', *PE* 402-403 (July 23, 1921), p. 2 (*italics mine*). A similar reading is carried out in reference to Exod. 7.9-12 by Elizabeth Sisson, 'A Sign People – What Meaneth This?', *CE* 270-271 (January 11, 1919), pp. 2-3, 9. In describing how the Pharaoh exercised power through his magicians and how he tried to imitate God's power, Sisson then relates this experience to the contemporary time. She writes that 'God tells us He has given us power over "all power of the enemy"' and encourages believers to remain firm, explaining that '[t]he power of God in Pentecost shall swallow up the opposing power of Satan' (p. 3).

³⁹³ E.N. Bell, 'Questions and Answers', *WE* 177 (February 17, 1917), p. 9. However, among these Pentecostals there seems to be an ambiguity concerning the interpretation of the pillars of cloud and fire. According to Arch P. Collins, 'Pentecostal Bible Course, Lesson 3, Exodus or Going Out', *WE* 170 (December 23, 1916), p. 13, the pillars of cloud and fire in Exod. 33.14 also seem to be identified with Jesus. And yet, by writing that 'sheltering under the friendly Cloud, so we walk in the Spirit', the same author might also identify the cloud and the fire with the Spirit.

Exodus 14

Early Pentecostals utilized Israel's passage through the Red Sea in several ways and read it in light of their Pentecostal tradition. According to Luce, v. 14 highlights that each believer has a battle to fight against demonic enemies and their own flesh but also emphasizes '[God's] Spirit abiding within us'.³⁹⁴ Further, believers 'have not to do the fighting against the flesh, it is the Spirit who will do it all'.³⁹⁵ In short, Luce exhorts the believer to 'leave the Spirit to deal with [the flesh]'.³⁹⁶

Another author links the way Israel escaped from Egypt to the difficulties faced by contemporary believers. The author connects the wind that cleared the way through the sea to the Spirit, saying that 'when the Spirit of God blows, there is a way made'.³⁹⁷

The crossing of the sea, particularly Exod. 14.21–15.2, is read in a metaphorical way, thereby upholding the need for the baptism in water and in the Spirit. On this, Frodsham writes,

By faith the children of Israel passed through the Red Sea as by dry land ... The Word declares that they were baptized in the sea and in the cloud, teaching us that God expects that we should alike be baptized in water and in the Spirit.³⁹⁸

Finally, the story of the exodus is also utilized to illustrate 'the next and greater exodus (the rapture) [which] will be just as perfect and complete'³⁹⁹ as the first exodus. In pointing out that 'Moses is dead, but the Spirit that animated Moses is not dead',⁴⁰⁰ the editor suggests that the rapture will become an undertaking executed by the Spirit.

In summary, these concepts about the Spirit include that (1) the Spirit lives in each believer; (2) the Spirit is represented by the wind and clears the way for the believer; (3) the cloud symbolizes Spirit baptism; and (4) the Spirit is illustrated as the agent of the next exodus (the rapture).

³⁹⁴ Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture XX. (Cont.) The Refiner and his Work. Mal. 3.1-10.', *WE* 215 (November 17, 1917), p. 6.

³⁹⁵ Luce, 'Pictures of Pentecost in the Old Testament. Picture XX. (Cont.) The Refiner and his Work. Mal. 3.1-10.', *WE* 215 (November 17, 1917), p. 6.

³⁹⁶ Luce, 'Pictures of Pentecost in the Old Testament. Picture XX. (Cont.) The Refiner and his Work. Mal. 3.1-10.', *WE* 215 (November 17, 1917), p. 6.

³⁹⁷ Editorial, 'Preparing for the Greater Exodus', *WE* 165 (November 18, 1916), p. 3. Here, the author adds, 'The children of Israel could not see how the relief could come. It came invisibly. They could not see the wind, but they saw the result.'

³⁹⁸ S.H. Frodsham, 'Sunday School Lesson from a Pentecostal Viewpoint, March 30', *CE* 280-281 (March 22, 1919), p. 12.

³⁹⁹ Editorial, 'The Power of the Living God', *CE* 308-309 (October 4, 1919), p. 3.

⁴⁰⁰ Editorial, 'The Power of the Living God', *CE* 308-309 (October 4, 1919), p. 3.

Exodus 15.26; Numbers 12.13-15; Leviticus 14

Healing is a prominent theme among these early Pentecostals, though predominantly linked to the NT and to Jesus.⁴⁰¹ On a few occasions, however, they also testify of healings and relate them to the OT and to the Spirit.

Ida G. Buchwalter tells about her daughter's miraculous healing from pleuropneumonia. In her testimony entitled 'Healed by the Power of God',⁴⁰² and after quoting Exod. 15.26, she reports that after much prayer 'the power of God filled the room until the beds shook. I was kneeling beside a couch when the Spirit mightily came on me.'⁴⁰³ Continuing, Buchwalter relates that 'in a moment I was on my feet and wafted to her bedside. The Lord just used my hands to go over her body,⁴⁰⁴ from head to toe, before she experienced the presence of Jesus in their midst, and Edna was completely healed.

Flower states, 'We have several incidents in the O.T. of *God's hand* stretched forth to heal. Exod. 15.26; Num. 12.13-15'.⁴⁰⁵ And A.P. Collins, who classifies leprosy (Leviticus 14) as 'a type of sin',⁴⁰⁶ believes that this sickness could be healed only by 'the power of God'.⁴⁰⁷

Though these testimonies appear to have Jesus at their center,⁴⁰⁸ they also note the involvement of the Spirit, which is often labeled as the presence/power of God, rather than being explicitly named (Spirit). To a certain extent, these examples of healing reinforce the concept of the Spirit's work of healing already in the OT. Besides that, this healing power is metaphorically described as 'the hand of God'.

Exodus 17.6

The story of the smitten rock served these Pentecostals as a link between Calvary and Pentecost and also served to emphasize the availability of the Spirit for contemporary believers. Luce

⁴⁰¹ See, for example, Richard Clegg, 'Healed of Epilepsy', *WE* 180 (March 10, 1917), p. 11. In relation to Lk. 9.41 and Mk 9.17, he writes, 'And while one of the preachers laid hands on my head and prayed in faith, the Lord was pleased to answer and gave me instantly, an earnest of my healing, by realizing the healing power – the Spirit of God [–] pass through the top of my head similar to a gentle electric current. I was healed instantly.' See also C.H. Waddell, 'How to Receive Divine Healing', *CE* 274-275 (February 8, 1919), p. 2, who explains that 'the work of the Holy Spirit in healing is as definite a work as is the work of the Spirit in saving and sanctifying. He is the keeper of the body and He is to preserve it blameless.' Similarly, Andrew Murray, 'Health and Salvation by the Name of Jesus', *PE* 424-425 (December 24, 1921), p. 7, writes, 'Wherever the Spirit acts with power, there He works divine healings'.

⁴⁰² Ida G. Buchwalter, 'Healed by the Power of God', *CE* 278-279 (March 8, 1919), p. 9.

⁴⁰³ Buchwalter, 'Healed by the Power of God', *CE* 278-279 (March 8, 1919), p. 9.

⁴⁰⁴ Buchwalter, 'Healed by the Power of God', *CE* 278-279 (March 8, 1919), p. 9.

⁴⁰⁵ A.R. Flower, 'Sunday School Lesson, February 25 on John 5.1-15', *WE* 177 (February 17, 1917), p. 10 (italics mine).

⁴⁰⁶ A.P. Collins, 'Pentecostal Bible Course, Lesson 4, Leviticus', *WE* 171 (January 6, 1917), p. 13.

⁴⁰⁷ Collins, 'Pentecostal Bible Course, Lesson 4, Leviticus', *WE* 171 (January 6, 1917), p. 13.

⁴⁰⁸ See, for example, Buchwalter, 'Healed by the Power of God', *CE* 278-279 (March 8, 1919), p. 9, who appears to make reference to the Spirit in the course of healing but who ascribes the overall healing of her daughter to Jesus when writing, 'Oh, it was so precious, how after ministering so often to these afflicted parts Jesus came right in our midst and showed us He was enough. Hallelujah!'

stresses that ‘from the smitten Rock flowed the life-giving River of the Holy Spirit’s fullness’.⁴⁰⁹ Further, ‘the chief point in this picture, as to its spiritual lesson for us, is the connection between Calvary and Pentecost. Until the great sacrifice was offered for sin, the Holy Spirit could not be given in Pentecostal power (John 7.39).’⁴¹⁰ But from the day of Pentecost, ‘the River of the Water of Life has been the heritage of every Blood-bought child of God’.⁴¹¹

This example reveals that these Pentecostals symbolize the Spirit. Moreover, their reading of this passage ‘creates’ a spiritual meaning for the benefit of the Pentecostal tradition.⁴¹²

Exodus 18

Jethro’s advice is seen as an effective help for Moses. Frodsham views this counsel as ‘the counsel of a Spirit-led child of God’,⁴¹³ which is helpful as it builds up and bestows wisdom.

Exodus 25.8, 22

Early Pentecostals saw God’s desire for a dwelling place among Israel (Exod. 25.8) as fulfilled on the day of Pentecost. E. Sisson notes that ‘we see that in the reception of the Holy Ghost, Father, Son, and Holy Spirit come to make a house of our heart’.⁴¹⁴ Sisson asserts that this new dwelling place exists from the day when the Spirit comes to reside within the believer. She adds that now the Spirit cooperates with believers and helps them to pray effectively, for example ‘with groanings which could not be uttered’,⁴¹⁵ and according to God’s will.

In this regard, Exod. 25.22 is interpreted in light of a conversation between God and the Pentecostal believer. There, in the Holy of Holies, the speaking in tongues that occurs on the part of the believer is a spiritual speaking of ‘sacred secrets, mysterious things, concerning the kingdom’.⁴¹⁶ It is an intimate conversation and ‘[a] spiritual language to the Father of spirits, inspired by the Spirit, pertaining to things in the spirit world’.⁴¹⁷

⁴⁰⁹ Alice E. Luce, ‘Pictures of Pentecost in the Old Testament. Picture II. The River from the Rock. Exod. 17.6.’, *WE* 185 (April 14, 1917), p. 2.

⁴¹⁰ Luce, ‘Pictures of Pentecost in the Old Testament. Picture II. The River from the Rock. Exod. 17.6.’, *WE* 185 (April 14, 1917), p. 2. See also Alice E. Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2, an article that underlines the same link between Calvary and Pentecost.

⁴¹¹ Luce, ‘Pictures of Pentecost in the Old Testament. Picture II. The River from the Rock. Exod. 17.6.’, *WE* 185 (April 14, 1917), p. 2.

⁴¹² The passage Exod. 17.12, a story that speaks of Moses’ uplifted hands and Israel’s battle against Amalek, was related to the Spirit in a more implicit fashion. According to the Editorial, ‘A Word of Encouragement to the Weary Worker’, *WE* 228 (February 23, 1918), p. 5, ‘Moses, with hands outstretched to heaven, was touching divine reservoirs so that power was given to the chosen of Israel, and the chosen of Amalek were defeated’. These Pentecostals encouraged one another to ‘draw unseen power from the reservoirs of heaven’ in order to overcome Satan and to live a victorious life.

⁴¹³ S.H. Frodsham, ‘Sunday School Lesson, February 9 on Exodus 18’, *CE* 272-273 (January 25, 1919), p. 12.

⁴¹⁴ E. Sisson, ‘God’s Prayer House, 1 Petr. 2.5’, *WE* 167 (December 2, 1916), p. 5.

⁴¹⁵ Sisson, ‘God’s Prayer House, 1 Petr. 2.5’, *WE* 167 (December 2, 1916), p. 7.

⁴¹⁶ Editorial, ‘Speaking Unto God’, *PE* 509 (August 11, 1923), p. 8.

⁴¹⁷ Editorial, ‘Speaking Unto God’, *PE* 509 (August 11, 1923), p. 8. Cf. Alice E. Luce, ‘Pictures of Pentecost in the Old Testament. Picture XIV. (Cont.) Spirit-Filled Messengers.’, *WE* 208 (September 29, 1917), p. 6, who offers a different angle for viewing this communication. She believes that ‘it is only in *stillness* that the blessed Spirit can make

All in all, vv. 8 and 22 are seen in light of Pentecost and the gift of tongues. They are utilized to reflect some aspects of divine communication between God and the believer – a conversation that cannot be grasped by the human mind but is geared toward God’s purposes.

Exodus 28–29 and Leviticus 8–9

The anointing of Aaron and oil have prompted several views among these early Pentecostals and are linked to the context of Spirit baptism. While in general ‘the anointing symbolized ... dedication to God (Lev. 8.10-12),’⁴¹⁸ David H. McDowell explains that ‘[t]he oil which was used in the OT for anointing purposes was of special compound and restricted to a holy use only.’⁴¹⁹ McDowell adds, ‘This is a type of the Holy Spirit, pure and holy for anointing purposes. How useless a life to God apart from the anointing of this precious oil.’⁴²⁰

Further, Luce proposes, ‘There is an abundant Scripture evidence to prove that the Anointing typifies the gift of the Holy Spirit.’⁴²¹ Particularly in regard to the anointing of the priest Aaron, Luce states that the outpouring ‘prefigures the baptism of the Holy Ghost’⁴²² and also ‘set[s] [*Aaron*] apart as high priest’.⁴²³ In relating to Aaron’s two tasks of presenting sacrifices for the sins of the people of Israel and interceding for them, Luce calls on her readers to follow Aaron’s steps. For her, this includes living a lifestyle of sacrifice toward God and being at God’s disposal in prayer ‘so humble and so utterly yielded to the Spirit that He can intercede through them just when and where and how He will’.⁴²⁴

For these Pentecostals, Aaron’s anointing symbolizes his dedication to God and foreshadows Spirit baptism. Moreover, like Aaron, these Pentecostals are called to live a life dedicated to God and to be prayer tools for the Spirit by means of intercession.

known the Father and the Son to us ... Trace how in all ages the Lord has had to get His servants into the stillness, down in the dust before Him, to make known His secrets to them ... Exod. 25.22 and 33.7-11.’

⁴¹⁸ A.R. Flower, ‘Sunday School, July 11, 1915, Solomon Anointed King’, *WE* 97 (July 3, 1915), p. 2.

⁴¹⁹ David H. McDowell, ‘The Pentecostal Baptism – Its Foundation’, *CE* 282-283 (April 5, 1919), p. 2.

⁴²⁰ McDowell, ‘The Pentecostal Baptism – Its Foundation’, *CE* 282-283 (April 5, 1919), p. 2. McDowell also comments, however, on Exod. 24.6-8 and Lev. 14.14-18. While these scriptural passages emphasize that it was prohibited to put the oil directly on any flesh and that it was to be applied only after first sprinkling the blood, McDowell spiritualizes this fact, stating that ‘the basis of the true Baptism is not founded on our own merit or worth but on the blood of Christ’.

⁴²¹ Alice E. Luce, ‘Pictures of Pentecost in the Old Testament. Picture III. The Prophetic, Priestly and Kingly Anointing. 1 Kgs 19.16; Exod. 29.7; 1 Sam. 16.13.’, *WE* 186 (April 21, 1917), p. 2. Cf. Luce’s contributions to Exod. 30.22-33 and Num. 4.16 below.

⁴²² Alice E. Luce, ‘Pictures of Pentecost in the Old Testament. Picture III. The Prophetic, Priestly and Kingly Anointing. 1 Kgs 19.16; Exod. 29.7; 1 Sam. 16.13. 2. The Priestly Anointing’, *WE* 187 (April 28, 1917), p. 2.

⁴²³ Luce, ‘Pictures of Pentecost in the Old Testament. Picture III. The Prophetic, Priestly and Kingly Anointing. 1 Kgs 19.16; Exod. 29.7; 1 Sam. 16.13. 2. The Priestly Anointing’, *WE* 187 (April 28, 1917), p. 2.

⁴²⁴ Luce, ‘Pictures of Pentecost in the Old Testament. Picture III. The Prophetic, Priestly and Kingly Anointing. 1 Kgs 19.16; Exod. 29.7; 1 Sam. 16.13. 2. The Priestly Anointing’, *WE* 187 (April 28, 1917), p. 2.

Exodus 30.22-33

Oil is further utilized by these Pentecostals, as seen, for example, in Luce's reference to Exod. 30.22-33: 'Oil is in every part of the Scripture a symbol of the Holy Spirit'.⁴²⁵ In addition, oil is viewed as the means of symbolizing 'the anointing of the Holy Ghost'⁴²⁶ (Exod. 30.22-33),⁴²⁷ as it was applied to Aaron, his sons, and all the items of the tabernacle.

In her poem 'The Ointment of His Name', in relation to vv. 22-29, Ulela Reynolds Martin metaphorically describes '[t]he Holy Ghost within' as being a 'fragrant treasure'.⁴²⁸

Exodus 33.11 and 34.29-35

Early Pentecostals remark on the close fellowship between Moses and God (Exod. 33.11) and Moses' shining face (Exod. 34.29-35) and mention the Spirit very explicitly. Regarding Exod. 33.11, A.E. Sidford points out that 'God used to appear in human form and talk to men'.⁴²⁹ He holds that 'God sometimes speaks today through the Holy Spirit to our spirits, and that with a loud voice',⁴³⁰ as demonstrated in Sidford's personal experience and testimony. Using other examples from people who also heard the Spirit speaking to them, Sidford then writes, 'What a wonderful experience is "the communion of the Holy Ghost"'.⁴³¹

In light of Exod. 33.11 and Moses' shining face in Exod. 34.29-35, D.W. Kerr notes that this 'privilege of an open vision of the glory of the Lord was not only limited to Moses'.⁴³² He explains that this 'open vision of the face of the Lord is [now] promised to every believer out of every kindred and tribe and tongue and nation under heaven'.⁴³³ Moreover, '[i]t is not only the privilege, but also the birthright of every child of God, to "speak face to face with the Lord of the glory"'.⁴³⁴ Kerr underlines the necessity of a 'deeper "conversion"'.⁴³⁵ of the believer, as a call to spend more time before the Lord and not to become distracted by idle chatter or ministry affairs. Alluding to 2 Cor. 3.17, Kerr writes, "'Now the Lord is the Spirit. And where the Spirit of the Lord is there is open vision" for all'.⁴³⁶ Kerr here seems to ascribe to the Spirit this open vision provided for the believer.

⁴²⁵ Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture VII. Oil for the Empty Vessels. 2 Kgs 4.1-7.', *WE* 195 (June 23, 1917), p. 6. See also Alice E. Luce, 'Oil for the Empty Vessels', *PE* 344-345 (June 12, 1920), pp. 1-2. This contribution seems to be a slightly edited version compared to the earlier article in 1917.

⁴²⁶ J. Narver Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 3.

⁴²⁷ Cf. the contributions on Exodus 28-29, Leviticus 8-9, and Num. 4.16 in this periodical.

⁴²⁸ Ulela Reynolds Martin, 'The Ointment of His Name', *WE* 197 (July 7, 1917), p. 14.

⁴²⁹ A.E. Sidford, 'The Voice of God', *PE* 442-443 (April 29, 1922), p. 4.

⁴³⁰ Sidford, 'The Voice of God', *PE* 442-443 (April 29, 1922), p. 4.

⁴³¹ Sidford, 'The Voice of God', *PE* 442-443 (April 29, 1922), p. 4.

⁴³² D.W. Kerr, 'Face to Face', *WE* 133 (April 1, 1916), p. 6.

⁴³³ Kerr, 'Face to Face', *WE* 133 (April 1, 1916), p. 6.

⁴³⁴ Kerr, 'Face to Face', *WE* 133 (April 1, 1916), p. 6.

⁴³⁵ Kerr, 'Face to Face', *WE* 133 (April 1, 1916), p. 6.

⁴³⁶ Kerr, 'Face to Face', *WE* 133 (April 1, 1916), p. 6.

Another author comments that ‘Moses had a faint foretaste of God’s glory; and he covered his face with a veil when he came down from the mount’.⁴³⁷ As the article is written in anticipation that ‘[t]he glory of the Lord is about to be revealed’, the author affirms the readers and writes, ‘God sends beforehand advance rays of glory, anticipating the glory of His appearing. The Spirit of Glory and of God rests on you. You have a beam from the throne.’⁴³⁸ Though not explicitly expressed, this author seems to imply that Moses, in experiencing God’s glory, was dealing with the Spirit.

Exodus 34.1-28

This passage is linked to the Pentecostal event in Acts 2. In particular, for these Pentecostals the Jewish feast of ‘the giving of the law is deeply significant. Sinai is the strong type of Pentecost in the O.T.’⁴³⁹ The author then adds,

Read the account and see. Exod. 34.1-28. Compare with this 2 Cor. 3.7-18. And then consider those scenes which we have seen with our own eyes in the past nine or ten years, of God’s glory revealed. Ah surely the ministration of the Spirit is glorious.⁴⁴⁰

Exodus 40.34-35

This passage speaks of God’s glory that filled the tabernacle and of Moses’ inability to enter the tabernacle. Elizabeth Sisson implements this passage in her appeal to the readers to pray more and to let the Spirit pray through the believer in tongues so that God’s goals can be met. She holds that ‘all the gifts of the Spirit are to be working in full perfection’⁴⁴¹ and that believers are called to be effective in witnessing before Christ comes back. She writes,

Only as we are submerging in the Spirit, are we His victory. He has a supply in the Holy Ghost that will keep us so ‘skin-full’ of God and glory that the ‘badger-skin’ of nature will not be seen – only the hangings, the curtains ‘of glory and of beauty.’ The glory of the Lord shall so possess, that the priest can not stand to minister before Him (Exod. 40.34, 35 ...).⁴⁴²

Sisson indicates a clear connection between God’s glory and the Spirit. As the tabernacle was filled with God’s glory, so shall the believer be filled and possessed by the Spirit.

⁴³⁷ Editorial, ‘The Glory of God’, *PE* 344-345 (June 12, 1920), p. 3.

⁴³⁸ Editorial, ‘The Glory of God’, *PE* 344-345 (June 12, 1920), p. 3.

⁴³⁹ Editorial, ‘Sunday School Lesson, January 9 on Acts 2.1-13’, *WE* 121 (January 1, 1916), p. 10.

⁴⁴⁰ Editorial, ‘Sunday School Lesson, January 9 on Acts 2.1-13’, *WE* 121 (January 1, 1916), p. 10.

⁴⁴¹ Elizabeth Sisson, ‘The Last Lap of the Race’, *PE* 432-433 (February 18, 1922), p. 2.

⁴⁴² Sisson, ‘The Last Lap of the Race’, *PE* 432-433 (February 18, 1922), p. 2.

Leviticus 6.12-13

In ‘The Baptism of the Holy Ghost’,⁴⁴³ Turney also speaks of 2 Chron. 5.11-14 and identifies it as ‘the beautiful type of Pentecost’.⁴⁴⁴ He then captures Lev. 6.12-13 and underlines that ‘God’s thought for His children is that the Holy fire should never go out on the altar of their hearts’.⁴⁴⁵ Moreover, Turney states that this fire ‘must be kept burning by the fresh fuel of God’s Word day by day, and as we muse or meditate upon it, the fire will glow with an ever-increasing and more vehement flame’.⁴⁴⁶

Given the overall context of his article, Turney here utilizes Lev. 6.12-13 and typifies the fire in light of Spirit baptism. Also, Turney points out how important it is for the believer to read God’s word daily to keep this fire alive, thereby pointing to the close linkage between the Spirit and Scripture.

Leviticus 23.10, 15

In ‘May We Tarry till the Lord Comes?’⁴⁴⁷ E. Sisson speaks of several typifications. She claims that, based on 1 Cor. 15.20, ‘the waving of the “sheaf of wheat” of Lev. 23 typified Christ in His resurrection’.⁴⁴⁸ Further, ‘the second “first-fruits” of Lev. 23.15-17 typified “they that are Christ’s at His coming”’.⁴⁴⁹ Sisson goes on to write that ‘first resurrection Christians [those who died in Christ] and translated Christians [those who will be changed at his coming] are *fine flour*. It is also said “they shall *be baked*.” They are *first-fruits*. They have availed themselves of the glorious provision of Mt. 3.11.’⁴⁵⁰ With reference to Mt. 3.11 and Spirit baptism, Sisson then concludes that ‘they are Pentecostal fruits; and as such they are considered in Lev. 23.10, 15, where they are spoken of as the feast of the fifties – *i.e.*, the feast of Pentecost’.⁴⁵¹

Leviticus 23.15-21

Ernest Williams describes the Jewish Feast of Pentecost in the OT (Lev. 23.15-21) as a type of Pentecost that points to the Pentecost event in the NT.⁴⁵² In particular, Williams claims that this Jewish feast ‘typified the advent of the Holy Spirit to bring into being the Christian Church and the establishing of the Christian era’.⁴⁵³ By expressing that the Pentecost event in the NT is to be

⁴⁴³ H.M. Turney, ‘The Baptism of the Holy Ghost’, *WE* 146 (July 1, 1916), p. 5.

⁴⁴⁴ Turney, ‘The Baptism of the Holy Ghost’, *WE* 146 (July 1, 1916), p. 5.

⁴⁴⁵ Turney, ‘The Baptism of the Holy Ghost’, *WE* 146 (July 1, 1916), p. 5.

⁴⁴⁶ Turney, ‘The Baptism of the Holy Ghost’, *WE* 146 (July 1, 1916), p. 5.

⁴⁴⁷ E. Sisson, ‘May We Tarry till the Lord Comes?’, *WE* 188 (May 5, 1917), pp. 6-7.

⁴⁴⁸ Sisson, ‘May We Tarry till the Lord Comes?’, *WE* 188 (May 5, 1917), p. 6.

⁴⁴⁹ Sisson, ‘May We Tarry till the Lord Comes?’, *WE* 188 (May 5, 1917), p. 6.

⁴⁵⁰ Sisson, ‘May We Tarry till the Lord Comes?’, *WE* 188 (May 5, 1917), p. 6.

⁴⁵¹ Sisson, ‘May We Tarry till the Lord Comes?’, *WE* 188 (May 5, 1917), p. 6.

⁴⁵² Ernest Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

⁴⁵³ Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

understood as ‘the fulfillment of the typical feast’,⁴⁵⁴ and by arguing that the receiving of the Spirit did not cease with the event described in the NT, Williams explains, ‘The Pentecostal fullness is God’s thought for His church today, which is being ripened for His glory as the world is being ripened for the judgment’.⁴⁵⁵ Moreover, he notes that ‘[h]ealings and miracles attend this Pentecostal blessing’,⁴⁵⁶ revealing ‘that God is working in the earth today according to the scriptures’.⁴⁵⁷

Williams here makes a summation for Pentecost in the past and today. He refers to the Jewish Feast of Pentecost, typifies it in light of the advent of Pentecost in the NT, and confirms the validity and impact of Pentecost and Scripture for his contemporaries.

Leviticus 25.8-17

Beginning with Ps. 89.15, Luce addresses the sound of joy in v. 15 and carefully alludes to ‘the sound of the Jubilee trumpet, which the Jews were instructed to sound every fifty years on the Day of Atonement (Lev. 25.8-17)’.⁴⁵⁸ Luce then leads over to the NT and writes, ‘On the Day of Pentecost, the birthday of the church, the joyful sound was proclaimed for the first time in the might of the outpoured Spirit’.⁴⁵⁹ Here, Luce mentions some implications for the year of jubilee and relates them to Spirit baptism and the Spirit itself.

First, in the same way the trumpet sound of the Jewish feast led to Israel’s liberty, Luce believes that this aspect is also found in Spirit baptism, which results in ‘a glorious freedom from the fear of man, and delivers from the spirit of compromise’.⁴⁶⁰ Second, the rest for the land in the year of Jubilee points to the rest of the people provided by Spirit baptism. Luce notes, ‘It is the rest of ceasing from our own works, and letting GOD work’.⁴⁶¹ Third, in the same way as the year of jubilee presents a return to family, so the Spirit draws people ‘into the Father’s heart, to be at Home there as never before’.⁴⁶² Fourth, as the year of jubilee stands for restoration and involves ‘all property revert[ing] to its original owners’,⁴⁶³ so does the Gospel restore ‘to man all that he lost through sin’.⁴⁶⁴ In addition, the believer inherits the Spirit. Moreover, the Spirit is related to a life of integrity that is necessary in order to receive the baptism of the Spirit.

⁴⁵⁴ Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

⁴⁵⁵ Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

⁴⁵⁶ Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

⁴⁵⁷ Williams, ‘Pentecost as Understood by the Pentecost People’, *PE* 448-449 (June 10, 1922), p. 9.

⁴⁵⁸ Alice E. Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2

⁴⁵⁹ Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

⁴⁶⁰ Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

⁴⁶¹ Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

⁴⁶² Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

⁴⁶³ Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

⁴⁶⁴ Luce, ‘The Year of Jubilee’, *PE* 448-449 (June 10, 1922), p. 2.

Leviticus 26.3-8

In 'The Former and the Latter Rain',⁴⁶⁵ C.W. Doney provides a spiritual explanation of the natural former and latter rain and also mentions Lev. 26.3-8, Deut. 11.14-15, and Deut. 28.3-6. In the way these passages necessitate Israel's obedience and reflect Israel's prosperity by means of rain sent by God, Doney writes,

This is the natural and represents the spiritual. The Early and Latter Rain spoken of in these scriptures typifies the Former and Latter Rain, or the Pentecostal outpouring of the Spirit in the following scriptures ... Hos. 6.3 ... Joel 2.23 ... Zech. 10.1 ... Lk. 24.49 ... Acts 2.4.⁴⁶⁶

Whereas Doney ascribes the former rain to Acts 2.4, he ascribes the latter rain to the Spirit's outpouring at Azusa Street. Also, Doney implies a certain degree of obedience on the part of the believer to act in accordance with God's word. Further, he typifies the natural element of rain with the Spirit. In this sense, Spirit baptism is perceived as the divine means for blessing.

Numbers 4.16

This Scripture mentions Eleazar and presents a brief ministry description. J. Narver Gortner detects in this verse a reference to the Trinity and typifies Eleazar, Aaron's third son. Gortner writes, 'The Holy Spirit is the third Person of the Trinity ... Eleazar, in performance of the duties assigned unto him in the text, may be regarded as a type of the Holy Spirit'.⁴⁶⁷ In this sense, Gortner also presents the personification of the Spirit of God.

In addition, Gortner identifies Eleazar's tasks as being executive in nature in several ways. First, according to Gortner, it is Eleazar (the Spirit) who provides the oil for the burning light. At this point, Gortner appeals to every believer, 'Let Him come in and possess you ... and your lamp will burn with a steady and vigorous light'.⁴⁶⁸ Second, as Eleazar provides the daily meat offering (Exod. 29.38-43), so does the Spirit: The Spirit 'makes the offering of value and efficacy to us today'.⁴⁶⁹ Third, the anointing oil (Exod. 30.22-33) 'was to be a holy anointing oil. It was designed to symbolize the anointing of the Holy Ghost'⁴⁷⁰ and is to be poured out upon spiritual people. Fourth, just as Eleazar was to oversee the tabernacle and what belonged to it, so does the Spirit oversee 'the Church and ... all who are in it'.⁴⁷¹

⁴⁶⁵ C.W. Doney, 'The Former and Latter Rain', *WE* 240-241 (May 18, 1918), p. 7.

⁴⁶⁶ Doney, 'The Former and Latter Rain', *WE* 240-241 (May 18, 1918), p. 7.

⁴⁶⁷ J. Narver Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 2.

⁴⁶⁸ Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 2.

⁴⁶⁹ Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 3.

⁴⁷⁰ Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 3. Cf. the contributions on Exodus 28-29, Leviticus 8-9, and Exod. 30.22-33 in this periodical.

⁴⁷¹ Gortner, 'The Office of Eleazar', *PE* 495 (May 5, 1923), p. 3.

To summarize, Gortner presents a remarkable typification of the Spirit in the person of Eleazar and his work. Gortner ascribes to the Spirit personality and the executive tasks of making a believer's offering (commitment) valuable and efficacious. Moreover, the Spirit supervises the church and the believer. And Gortner believes that the holy anointing oil symbolizes the Spirit's anointing.

Numbers 6.22-27

When early Pentecostals speak about the priestly blessing (Num. 6.22-27), some of them establish a link to the Spirit, albeit more implicitly or metaphorically. In mentioning that the blessing is based on the prior atonement provided by Moses (OT) and Jesus (NT) as mediators, one editor ascribes a few pneumatological implications to this blessing. First, for the editor, 'the Lord bless thee' entails that the believers are brought 'into touch with God',⁴⁷² into 'contact and communion ... [that is] the presence of the Lord'.⁴⁷³ Second, 'and keep thee' is seen in light of the provision of a feeling of security. The editor writes, 'How delightful to know that *God's hand of power* is in our life to keep us. God's blessing lights up our hearts; illuminates our minds; clears our vision. He makes his face to shine upon us.'⁴⁷⁴

In 'A Christmas Wish',⁴⁷⁵ Ruth Thomas provides a vivid and poetic description of vv. 24-25, in which she uses some metaphors and seems to refer to the Spirit.⁴⁷⁶ She writes,

God's love be all around thee,
And closer still enfold,
His tender care surround thee,
His arms of might uphold;
His Presence go before thee,
In all the unknown way;
His outspread wings be o'er thee,
Thy shelter day by day.⁴⁷⁷

Luce provides some additional remarks on this blessing.⁴⁷⁸ Regarding Num. 6.24-26, she observes that 'the lifting up of the countenance, or the smile of God, is often spoken of as the work of the Spirit'.⁴⁷⁹ Moreover, she perceives the formulation 'The Lord lift up His countenance

⁴⁷² Editorial, 'The Priestly Blessing, Numbers 6.22-27', *WE* 141 (May 27, 1916), p. 3.

⁴⁷³ Editorial, 'The Priestly Blessing, Numbers 6.22-27', *WE* 141 (May 27, 1916), p. 3.

⁴⁷⁴ Editorial, 'The Priestly Blessing, Numbers 6.22-27', *WE* 141 (May 27, 1916), p. 3 (italics mine).

⁴⁷⁵ Ruth Thomas, 'A Christmas Wish', *PE* 318-319 (December 13, 1919), p. 1.

⁴⁷⁶ Thomas does not quote vv. 24-25 entirely but mentions merely the following words: "'The Lord bless thee, and keep thee: the Lord ... be gracious unto thee.'" (Thomas, 'A Christmas Wish', *PE* 318-319 [December 13, 1919], p. 1).

⁴⁷⁷ Thomas, 'A Christmas Wish', *PE* 318-319 (December 13, 1919), p. 1 (italics mine).

⁴⁷⁸ It must be noted that in Luce's contribution, when writing about Psalm 43 and the overall topic of healing, she refers to Jesus as being the healer.

⁴⁷⁹ Alice E. Luce, 'Uplift for the Sick Ones', *PE* 336-337 (April 17, 1920), p. 2.

upon thee, and give thee peace' (v. 26) as the 'wonderful blessing of the Trinity, where the blessing of the Spirit is thus described'.⁴⁸⁰

In summary, early Pentecostals view the priestly blessing as a means for being brought into God's presence, speaking of the Spirit more implicitly or metaphorically. This blessing addresses God's powerful hand that keeps and protects. It also expresses God's care for his people – for example, by means of 'God's mighty arms' that uphold. Moreover, God's countenance and the provision of peace more explicitly reflect the Spirit's blessings.

Numbers 11.25-29

While these Pentecostals generally relate the event of the seventy elders and the Spirit to the Pentecostal event in the NT, they indicate some pneumatological commonalities in relation to the NT and pneumatological differences within the OT. According to Bell,

It is true that the Spirit came upon Moses and the seventy elders and upon all the prophets of the Lord in the Old Testament dispensation, but this was only a small class of the believers, and there is some question that even the manifestation of the Spirit as given to David, to Saul, and the prophets was exactly the same as the Baptism with the Holy Ghost on the day of Pentecost.⁴⁸¹

While Bell here seems to confirm Spirit baptism relating to the seventy elders, he further notes that 'God never promised to all the OT saints the same power of the Spirit which He gave to the prophets'.⁴⁸²

Coming back to Num. 11.25-26, as demonstrated by Luce, these Pentecostals classify Num. 11.25-26 as a reference to '[s]upernatural utterances called prophecy'.⁴⁸³ The prophetic activity itself of the seventy elders, as Kellner highlights, is understood as speaking in tongues.⁴⁸⁴ And Moses' desire that all should be prophets (v. 29) is viewed as a stimulus for these Pentecostals 'to strike out for the highest and the best'⁴⁸⁵ gift, as this is also in compliance with 1 Cor. 14.5.

⁴⁸⁰ Luce, 'Uplift for the Sick Ones', *PE* 336-337 (April 17, 1920), p. 2.

⁴⁸¹ E.N. Bell, 'Questions and Answers', *PE* 414-415 (October 15, 1921), p. 11.

⁴⁸² Bell, 'Questions and Answers', *PE* 414-415 (October 15, 1921), p. 11.

⁴⁸³ Alice E. Luce, 'Physical Manifestations of the Spirit', *CE* 248-249 (July 27, 1918), p. 2.

⁴⁸⁴ See John Kellner, 'The One True Baptism with the Holy Ghost', *SupTCE* 300-301 (August 9, 1919), p. 6, who writes, 'Have you not read or heard how the seventy Elders prophesied when the Lord came down in a cloud and took of the Spirit that was upon Moses and gave it unto the seventy? ... they spake because the Holy Spirit was given. And two of the seventy that were in the camp prophesied and the godly young man, Joshua, said, "My Lord Moses, forbid them." So other followers of the Lord today would forbid to speak in tongues. Moses desired this blessing for all the people, and the Holy Spirit through Paul says, "Forbid not to speak with tongues," Num. 11.24-29; 1 Cor. 14.39.'

⁴⁸⁵ D.M. Panton, 'The Return of Miracles: Our Attitude', *PE* 326-327 (February 7, 1920), p. 1.

Numbers 17.16-28

Aaron's budding rod 'is especially a type of the priestly ministry of Christ'⁴⁸⁶ and illustrates three spiritual stages that are linked to God's power. First, 'Aaron's rod was only a stick ... a likeness to one of us before God has wrought the life-giving process in us (Spiritual life)'.⁴⁸⁷ But in God's presence, 'the rod was strangely affected'⁴⁸⁸ and filled with life. This illustrates the occurrence when people 'at the command of God, come into His presence and, lying there under His hand, receive life'.⁴⁸⁹ The second stage refers to the rod's blooming and fragrance, which for the editor is a necessity 'to show the power of the life and the quality of life'⁴⁹⁰ of the rod/person.⁴⁹¹ The third stage refers to the almonds. Here the editor notes, 'Nothing but fruit will show the real powers of the life. Life in the almond stick was equal to fruit. Life in us from God is equal to the natural fruit of such life.'⁴⁹² For the editor, Jesus serves as the model in whom 'the true fruitage of the divine life is revealed ... The enumerated fruits of the Spirit make a picture of Christ.'⁴⁹³

The way these Pentecostals typified Num. 17.16-28 reveals the centrality of and dependency on God's power in terms of generating spiritual life in a person, producing a beautiful fragrance in believers' lives (quality), and of bearing (spiritual) fruit in that person. In all three developmental stages of a believer, God's presence and power leads to positive results.

Numbers 22-24

The Balaam story delivers a somewhat diverse portrayal of the Spirit and the Spirit's operations among these Pentecostals. For example, when answering the question 'Can a child of God who has never received the gift of the Holy Ghost possess and exercise any of the nine gifts of the Spirit as in 1 Cor. 12.8-11?',⁴⁹⁴ Bell provides a two-sided response on the Spirit's work and also briefly refers to the Balaam story. While, on the one hand, stating that only those who are 'really baptized with the Holy Ghost'⁴⁹⁵ have spiritual gifts, Bell then points to God's sovereignty and writes, 'He made Balaam's ass talk, and He can by a special miracle in His sovereignty let the Spirit come upon any one whom He may choose to and work some temporary wonder through

⁴⁸⁶ Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 3.

⁴⁸⁷ Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 3.

⁴⁸⁸ Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 3.

⁴⁸⁹ Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 3.

⁴⁹⁰ Editorial, 'Untitled', *WE* 155 (September 2, 1916), pp. 3, 5.

⁴⁹¹ The editor does not provide any further description or explanation of what this blooming stage or fragrance represents.

⁴⁹² Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 5.

⁴⁹³ Editorial, 'Untitled', *WE* 155 (September 2, 1916), p. 5.

⁴⁹⁴ E.N. Bell, 'Questions and Answers', *CE* 292-293 (June 14, 1919), p. 5.

⁴⁹⁵ Bell, 'Questions and Answers', *CE* 292-293 (June 14, 1919), p. 5. For the overall context and better classification of Bell's response, it might be useful to quote the entire response to the question posed above. Bell writes, 'How can they, when these are bestowed by the Holy Spirit and operated under His anointing? I know people who as holiness people believed they had one or more gifts of the Spirit, and believed, of course, they had the baptism also; but who after they were really baptized with the Holy Ghost learned they had never truly had any gift of the Spirit. Others may be so mistaken.'

him, as Samson of old'.⁴⁹⁶ Bell concludes that 'this is not God's normal way of bestowing the gifts'.⁴⁹⁷

Luce then provides another facet of the Spirit's task, explicitly linked to Balaam. Though predominantly speaking about 'Samson the Nazarite',⁴⁹⁸ Luce mentions that God continues to use certain people even when their character traits are questionable, writing of 'God's putting His Spirit's power even upon bad men, in Balaam's blessing of Israel'.⁴⁹⁹ And Flower adds that, in spite of God's anger being kindled toward Balaam (Num. 22.12) and the divine judgment later executed on Balaam (Num. 31.8, 16), 'God used him as His mouth-piece'.⁵⁰⁰

Flower also quotes Num. 23.16 and utilizes this verse to emphasize the necessity of a close divine encounter before anyone can provide a word. She writes,

It is when the Lord meets us, and we speak to Him ourselves face to face that we can go to others with a God-inspired message. Too many of our words are spoken before we have met the Lord. Perhaps we would never have uttered them at all if we had waited.⁵⁰¹

Another, more implicit, reference to the Spirit in relation to Balaam is given by Elizabeth Sisson. In her reference to Spirit baptism (Acts 2.4) and the signs that follow it (for example, praising God in dance), she notes that '[m]any of them are prostrated under the great power of God'.⁵⁰² Here, Sisson also mentions Balaam in Num. 24.16.

In reference to the Spirit, these Pentecostals utilize the Balaam story in several ways. First, they portray the Spirit's work in believers in permanent ways through Spirit baptism and the resulting spiritual gifts. Second, they see the Spirit working through people in temporary ways, solely based on God's sovereignty. In addition, these Pentecostals also believe that God works through people in spite of their character flaws. Further, Balaam was prostrated under God's mighty power.

Deuteronomy 34.9

Luce draws a link between the Spirit's gift of wisdom to Joshua (Deut. 34.9) and the realm of 'physical manifestations of the Spirit',⁵⁰³ and views Joshua's gift in terms of '[p]ower to rule and

⁴⁹⁶ Bell, 'Questions and Answers', *CE* 292-293 (June 14, 1919), p. 5. The fact that Bell here does not mention Balaam but rather Samson seems somewhat odd. However, Bell most likely also thought of Balaam in connection with Balaam's prophetic utterances.

⁴⁹⁷ Bell, 'Questions and Answers', *CE* 292-293 (June 14, 1919), p. 5. Bell, however, does not explicitly link the temporary work of the Spirit to Balaam.

⁴⁹⁸ Alice E. Luce, 'Samson the Nazarite', *PE* 512 (September 1, 1923), p. 6.

⁴⁹⁹ Luce, 'Samson the Nazarite', *PE* 512 (September 1, 1923), p. 6.

⁵⁰⁰ A.R. Flower, 'Daily Portion from the King's Bounty', *WE* 199 (July 21, 1917), p. 7.

⁵⁰¹ A.R. Flower, 'Daily Portion from the King's Bounty', *PE* 507 (July 28, 1923), p. 7.

⁵⁰² Elizabeth Sisson, 'A Sign People – What Meaneth This?', *CE* 270-271 (January 11, 1919), p. 2.

⁵⁰³ Alice E. Luce, 'Physical Manifestations of the Spirit', *CE* 248-249 (July 27, 1918), p. 2.

govern'.⁵⁰⁴ She expresses the relevance of such manifestations in the OT for her own time, stating that 'we find a very striking parallel with what has been noted in all parts of the world during the Latter Rain Outpouring of the past twelve years'.⁵⁰⁵

Additional Concepts and Images Related to the Spirit

The Spirit in the Context of the Trinity

Although these early Pentecostals admit that the term 'Trinity' is not explicitly mentioned in Scripture, they hold that a Trinitarian view of God is revealed throughout Scripture.⁵⁰⁶ Their perception of the Trinity in the Torah brings to light essential characteristics of the Spirit's nature and being.

First, these Pentecostals viewed the Spirit as a divine person⁵⁰⁷ who is omnipresent.⁵⁰⁸ Second, the name *Elohim* (for example, in Gen. 1.1) reflects the characteristics of being powerful and mighty, as seen in the report of creation, and also implies the features of being self-committed and omnipotent.⁵⁰⁹ On the basis that *Elohim* takes the plural form, these attributes then apply to each person of the Godhead.⁵¹⁰ And since Gen. 1.26 and other scriptural passages highlight the term's plurality, this substantiates the involvement of all three divine persons 'in the work of creation and also of redemption'.⁵¹¹

Third, besides these three persons being 'eternally related as Father, Son, and Holy Ghost'⁵¹² and standing 'in a covenant bond of love'⁵¹³ to one another, these Pentecostals emphasize that this unity implies the distinction of three different natures.⁵¹⁴ In regard to the

⁵⁰⁴ Luce, 'Physical Manifestations of the Spirit', *CE* 248-249 (July 27, 1918), p. 2. Besides Deut. 34.9, Luce here also mentions Num. 11.17 and 27.18-20. Cf. Alice E. Luce, *Pictures of Pentecost in the Old Testament* (Springfield, MO: Gospel Publishing House, 2nd edn, 1930), p. 168.

⁵⁰⁵ Luce, 'Physical Manifestations of the Spirit', *CE* 248-249 (July 27, 1918), p. 2.

⁵⁰⁶ See D.W. Kerr, 'Terms Not Found in Scripture', *WE* 175 (February 3, 1917), pp. 4-5, who writes that 'the terms "Trinity" or "Tripersonality" are not found in the Bible, but the doctrine expressed by those terms is taught from the first verse in Genesis to the last verse in Revelation' (p. 4). See also E.S. Williams, 'The Godhead', *PE* 310-311 (October 18, 1919), p. 4, who notes, 'As to the Trinity, it is implied in the Old Testament, "Let us," Gen. 1.26; 11.7'.

⁵⁰⁷ See E.N. Bell, 'Questions and Answers', *PE* 322-323 (January 10, 1920), p. 5, who states, 'Personality does not consist of a fleshly or material body. Personality consists in the power to think, to feel and to will. God as a Spirit does all of this and more, too, as the scriptures already show.' In E.N. Bell, 'The Only True God', *PE* 324-325 (January 24, 1920), p. 7, Bell underlines the Spirit's deity, writing, 'The Scripture calls the Father God, the Spirit God, and the Lord Jesus God, and of course it means the True God'. F.A. Hale, 'The Supernatural in Christianity', *WE* 227 (February 16, 1918), p. 6, argues against the concept of the Spirit being 'a mere influence emanating from God' and underlines that 'all the attributes of Divine personality are ascribed to [the Holy Spirit]'.

⁵⁰⁸ See E.N. Bell, 'Questions and Answers', *WE* 177 (February 17, 1917), p. 9.

⁵⁰⁹ Hope G. Tiffany, 'Elohim, God's Name', *CE* 302-303 (August 23, 1919), p. 8.

⁵¹⁰ Tiffany, 'Elohim, God's Name', *CE* 302-303 (August 23, 1919), p. 8. See also R.E. McAlister, 'The Unity of God', *PE* 332-333 (March 20, 1920), p. 8.

⁵¹¹ Tiffany, 'Elohim, God's Name', *CE* 302-303 (August 23, 1919), p. 8. Other scriptural passages mentioned are Eccl. 12.1, Job 35.10, and Ps. 149.2.

⁵¹² D.W. Kerr, 'The One True God', *WE* 182 (March 24, 1917), p. 4.

⁵¹³ Kerr, 'The One True God', *WE* 182 (March 24, 1917), p. 4.

⁵¹⁴ Tiffany, 'Elohim, God's Name', *CE* 302-303 (August 23, 1919), p. 8, writes, 'Another significant fact in regard to the name Elohim is, that though plural in form it is invariably connected with a singular verb, and when modified by an adjective, as "the living," "the righteous" or "the Most High God," the adjective also is singular, clearly

Spirit, they assert, “The great lesson that a man can learn on earth is to adjust himself to the efforts of the all-wise and omnipotent Holy Spirit, for to Him is committed the execution of the purpose of God on earth”.⁵¹⁵

Fourth, the Trinity was sometimes also allegorized, as indicated in an article by Bell, who quotes Pentecostal pastor W.H. Offler, stating that Abraham, Isaac, and Jacob ““were chosen as the foundation of the earthly seed, standing in their relationship upon the earth, exactly as the FATHER, THE SON, AND THE HOLY GHOST stand in the heavenlies””.⁵¹⁶

Fifth, these Pentecostals point to Deut. 6.4 and claim that “[t]he Hebrew word “Echad” (one) denotes duality or plurality in unity ... it reveals the ancient Jewish doctrine of the tri-unity of the Godhead”.⁵¹⁷ This passage is then also an element of the *Statement of Fundamental Truths* of the Assemblies of God.⁵¹⁸ In this sense, the Spirit is ascribed the features of being self-existent, self-revelatory, and relational.

Spirit in Relation to Scripture

These Pentecostals believe that ‘the Holy Spirit watched over the compilation of the books of Scripture, leading Moses to make a certain selection of matter which had permanent value for posterity’.⁵¹⁹ Furthermore, they hold that the Spirit moved the prophets to interpret and write correctly. Accordingly, ‘it was not their *own thoughts* they interpreted into writing’.⁵²⁰

Spirit Baptism in the OT

According to Morris Kullman, Spirit baptism ‘has a big place in the Old Testament’.⁵²¹ For him, this theme is basically ‘painted on the prophetic panorama of the OT, with such vivid colors that there can be no mistake in its identity’.⁵²² However, Kullman detects a difference in the juxtaposition of the OT and the NT. He speaks of ‘many different angles of this wonderful experience in the Old Testament shown forth in typical illustrations’,⁵²³ foreshadowing the event

indicating both the unity and the distinctness of the Three Persons of the Godhead’. See also J. Narver Gortner, ‘Three in One’, *PE* 378-379 (February 5, 1921), p. 7, who states, ‘Each of the Persons who constitute the Godhead, Father, Son, and Holy Spirit, has His distinctive work in connection with the great plan of human redemption and divine administration’.

⁵¹⁵ Editorial, ‘Bro. Bosworth at Houston, Texas’, *WE* 206 (September 8, 1917), p. 11.

⁵¹⁶ E.N. Bell, ‘The Godhead’, *PE* 370-371 (December 11, 1920), p. 9.

⁵¹⁷ Mark John Levy, ‘Jehovah, Blessed Three in One’, *WE* 161 (October 21, 1916), p. 14. See also the Editorial, ‘A Remarkable Book by a Hebrew Christian’, *PE* 525 (December 8, 1923), pp. 6-7; McAlister, ‘The Unity of God’, *PE* 332-333 (March 20, 1920), p. 8; and M. Kullman, ‘The Doctrine of Trinity’, *PE* 402-403 (July 23, 1921), p. 7.

⁵¹⁸ See J.W. Welch, ‘General Council of the Assemblies of God’, *WE* 169 (December 16, 1916), p. 8. This statement reads, ‘The one true God has revealed Himself as the eternally self-existent, self-revealed “I AM;” and has further revealed Himself as embodying the principles of relationship and association, i.e., as Father, Son and Holy Ghost’.

⁵¹⁹ W.H. M., ‘Questions Answered’, *PE* 524 (December 1, 1923), p. 14.

⁵²⁰ A.E. Sidford, ‘Two Perplexing Scriptures’, *WE* 147 (July 8, 1916), p. 5.

⁵²¹ Morris Kullman, ‘The Baptism with the Holy Spirit’, *PE* 486-487 (March 3, 1923), p. 4.

⁵²² Kullman, ‘The Baptism with the Holy Spirit’, *PE* 486-487 (March 3, 1923), p. 4.

⁵²³ Kullman, ‘The Baptism with the Holy Spirit’, *PE* 486-487 (March 3, 1923), p. 4.

in Acts 2. Kullman concludes, ‘Every time that the Holy Spirit is spoken of in the Old Testament, it is said that he “Came UPON” some individual’,⁵²⁴ with the exception of Joshua in Num. 27.18 and Deut. 34.9.⁵²⁵

The Spirit in Relation to Physical Manifestations

Luce claims that ‘in the Old Testament we find many references to physical manifestations in those who were indwelt and empowered by the Holy Spirit of God’.⁵²⁶ She holds that ‘we see in them most helpful and instructive illustrations of the effects in the physical realm of being filled with the Spirit of God’.⁵²⁷ Luce classifies Scriptures relating to the Spirit as follows: First, Num. 22.20, 35, 38 and 23.5, 12, 16, 26 reveal the result of ‘[t]he tongue [being] controlled or caused to sing’.⁵²⁸ Second, Num. 24.2-4, 15, and 16 reflect the state of having fallen into a trance. Third, Gen. 41.38 and 42.28 point to the ‘[p]ower to interpret’.⁵²⁹ Fourth, Exod. 28.3, 31.3-5, and 35.31-36 indicate the giftedness in the area of craftsmanship combined with the skill of instructing others. Fifth, Num. 11.17 and 27.18-20 manifest the ‘[p]ower to rule and govern’.⁵³⁰

In reference to Exod. 31.1-6 and the skill of craftsmanship, D.H. McDowell views this passage parallel to the passage about Noah building the ark (Gen. 6.9-22) and also in light of grace, that is, ‘unmerited favor’.⁵³¹ In particular, McDowell notes that Noah ‘was one of the charter members ... right on the job, gifted and graced of God to prepare salvation for himself and his household’.⁵³² Furthermore, McDowell believes that even the ideas of how to build did not originate from Noah or Bezalel but simply followed God’s plans they had recognized.

The Spirit in Relation to Revelations, Dreams, and Visions

These Pentecostals believe in the progressive revelation of God.⁵³³ Divine revelation is thereby seen as a means by which God leads his people.⁵³⁴ While for them the actual reception of divine

⁵²⁴ Kullman, ‘The Baptism with the Holy Spirit’, *PE* 486-487 (March 3, 1923), p. 4.

⁵²⁵ Kullman, ‘The Baptism with the Holy Spirit’, *PE* 486-487 (March 3, 1923), p. 4. Although Kullman indicates that there are many different ways through which the baptism of the Spirit is illustrated in the OT, his discussion solely refers to Samson (Judges 13). Nevertheless, this research provides several instances that confirm Kullman’s view, as seen in the presentation of Gen. 12.1-3; 17; Exodus 3; 14; 17.6; 25.8, 22; 28-29; 34.1-28; Lev. 6.5-6; 8-9; 23.10, 15-21; 25.8-17; 26.3-8; and Num. 11.25-29.

⁵²⁶ Alice E. Luce, ‘Physical Manifestations of the Spirit’, *CE* 248-249 (July 27, 1918), p. 2.

⁵²⁷ Luce, ‘Physical Manifestations of the Spirit’, *CE* 248-249 (July 27, 1918), p. 2.

⁵²⁸ Luce, ‘Physical Manifestations of the Spirit’, *CE* 248-249 (July 27, 1918), p. 2.

⁵²⁹ Luce, ‘Physical Manifestations of the Spirit’, *CE* 248-249 (July 27, 1918), p. 2. It might be necessary to point out that due to a typographical error in the scriptural reference, it cannot be confirmed if Luce is actually referring to Gen. 42.28 rather than 2.28 (such a typographical error also applies in the case of Gen. 41.38, which in the article reads 4.38). However, based on the context and Luce’s way of listing Scripture references in canonical order, it is most likely that she is referring to Gen. 42.28 (and to Gen. 41.38).

⁵³⁰ Luce, ‘Physical Manifestations of the Spirit’, *CE* 248-249 (July 27, 1918), p. 2. Cf. Deut. 34.9, linked to this periodical and mentioned earlier in this chapter.

⁵³¹ D.H. McDowell, ‘The Grace of Our Lord Jesus Christ Be with Your Spirit’, *PE* 398-399 (June 25, 1921), p. 8.

⁵³² McDowell, ‘The Grace of Our Lord Jesus Christ Be with Your Spirit’, *PE* 398-399 (June 25, 1921), p. 8.

⁵³³ See the Editorial, ‘Knowing God and Knowing His Name’, *CE* 286-287 (May 3, 1919), p. 2.

⁵³⁴ See W.F.P. Burton, ‘How to Know the Will of God’, *PE* 523 (November 24, 1923), p. 10.

revelation appears to depend on certain aspects of the believer, they also highlight the Spirit's crucial involvement. First, these Pentecostals are convinced that God is willing to speak to people and believe that God would do so to those who possess faith (as seen, for example, in the story of Abraham; Gen. 18.17).⁵³⁵ Second, in order to receive 'secrets by faith',⁵³⁶ the believer must first 'obtain the Holy Spirit, for through the Spirit, [God] will show you things to come'.⁵³⁷ Third, in more relational terms, these Pentecostals underline the importance of *being close* to God and of *being still* before him. For them, 'it is only in *stillness* that the blessed Spirit can make known the Father and the Son to us'⁵³⁸ (Gen. 17.3; 32.24; Exod. 25.22; 33.7-11).

These Pentecostals generally believe that God communicates through dreams and visions, as seen in the case of Abraham, Jacob, and Joseph. They concede, however, that 'we need to have discernment and to be led by the Spirit', since 'all dreams are not of God'.⁵³⁹ That is, early Pentecostals link the task of discernment to the Spirit. Moreover, they point to it being the Spirit who inspires dreams and visions, holding that those dreams and visions would never contradict God's word.⁵⁴⁰ These Pentecostals, therefore, underlined the necessity to be constantly dependent on God when interpreting dreams.⁵⁴¹

Summary

The Pentecostals of the Finished Work stream perceive and discuss the Spirit in the Torah in various ways. First, what is generally salient in the reading method of relevant Scripture passages is their obvious inclination to read those references mostly in light of the NT and their personal experiences with the Spirit (which, for them, confirm the NT).⁵⁴² What is also generally noticeable is that, on the one hand, these Pentecostals acknowledge the Spirit's presence and operations in the OT right up to the gift of speaking in tongues (Num. 11.25-29). On the other hand, they perceive the OT as the means for foreshadowing events in the NT (Pentecost and the rapture) and therefore do not attribute spiritual gifts to everyone (as also seen in Num. 11.25-29).

⁵³⁵ Editorial, "'Thrust in Thy Sickle, the Harvest Is Ripe'", *WE* 181 (March 17, 1917), p. 8.

⁵³⁶ Editorial, "'Thrust in Thy Sickle, the Harvest Is Ripe'", *WE* 181 (March 17, 1917), p. 8.

⁵³⁷ Editorial, "'Thrust in Thy Sickle, the Harvest Is Ripe'", *WE* 181 (March 17, 1917), p. 8.

⁵³⁸ Alice E. Luce, 'Pictures of Pentecost in the Old Testament. Picture XIV. (Cont.) Spirit-Filled Messengers', *WE* 208 (September 29, 1917), p. 6. Although Luce's discussion is centered on Ezekiel 1 and speaks about several character traits of God's messengers, the aspect of stillness is explicitly related to the Torah references mentioned here.

⁵³⁹ J. Narver Gortner, 'Six Hundred Sixty and Six', *CE* 284-285 (April 19, 1919), p. 2.

⁵⁴⁰ See Gortner, 'Six Hundred Sixty and Six', *CE* 284-285 (April 19, 1919), p. 2. See also A.P. Collins, 'Pentecostal Bible Course, Lesson 6, Messianic Lights in Deuteronomy', *WE* 173 (January 20, 1917), p. 13, who, in regard to Deut. 13.1-18, writes, 'Filthy dreamers and false prophets. This is the spirit of Satan. Let us try the spirits. 1 John 4:1-4. Even if dreams come to pass, if they are contrary to God's Word, they are of the devil.'

⁵⁴¹ See A.R. Flower, 'Daily Portion from the King's Bounty', *WE* 213 (November 3, 1917), p. 7, who mentions Joseph's dependency on God in interpreting dreams for Pharaoh (Gen. 41.16).

⁵⁴² See, for example, Moses' calling in Exodus 3 or Aaron's anointing in Exodus 28-29 and Leviticus 8-9 above.

Second, the tracing of the *Wirkungsgeschichte* of these Pentecostals reveals a number of examples in which Spirit-related passages were utilized for the purpose of (1) symbolizing the Spirit/illustrating and indicating the Spirit's involvement,⁵⁴³ (2) portraying the Spirit by means of metaphors,⁵⁴⁴ (3) typifying,⁵⁴⁵ or (4) allegorizing⁵⁴⁶ the Spirit.

Third, the Spirit is implicitly addressed as 'God's power' and 'finger of God', and also linked to 'signs and wonders' (Exod. 4.8; 8.15).

Fourth, the Spirit's nature is described by these Pentecostals as being transformative and constructive toward creation, the believer, the non-believer, and the church (Gen. 1.2). In the context of the discussion on the Trinity, additional attributes of the Spirit are provided: the Spirit is defined as powerful, mighty, self-committed, omnipresent, omnipotent, in unity with the Father and the Son, all-wise, self-existent, self-revelatory, and relational.

Other passages denote the Spirit as eternal breath (Gen. 2.7); as the Spirit that can withdraw from humankind but also strive toward transformation of humankind (Gen. 6.3); as being loyal to the Son (Genesis 24); as being linked to God's word (Lev. 6.12-13) and loyal toward God's word, bringing it to fulfillment (Gen. 27.28-29); as being the divine means of blessing (Lev. 26.3-8); and as a person (Num. 4.16).

Fifth, regarding the Spirit's works, these Pentecostals draw a multi-faceted and rich picture of the Spirit. According to them, the Spirit accompanies God's word, executes it powerfully, and cooperates with the believer (Gen. 1.2); works toward God's goals (Exodus 14); made Noah preach prophetically (Gen. 6.5-22); is the power for natural procreation (Genesis 17); provides spiritual gifts for the church (Genesis 24); takes Christ's fullness in terms of gifts and shows them to the church (Genesis 24); sets forth the love, the graces, and the beauty of the Son (Genesis 24); prepares/perfects and brings home the believer/the church (Genesis 24); mediates and gives prophetic utterances (Gen. 27.28-29); gives and preserves life (Gen. 50.20); deals with humankind/flesh (Exodus 14); is involved in healing (Exod. 15.26; Num. 12.13-15; Leviticus 14); builds up and bestows wisdom and counsel (Exodus 18); helps to pray effectively and according to God's will (Exod. 28.8, 22); is the means for a deeper conversation with God and gives open vision (Exod. 33.11; 34.29-35) and revelation (Gen. 18.17); sets free from fear of

⁵⁴³ See the Scripture passages on the following themes presented earlier: Abraham (Gen. 12.1-3; 17; 28.14); Isaac (Gen. 27.28-29); Moses (Exodus 3); the smitten rock (Exod. 17.6); the tabernacle (Exod. 25.8, 22); Aaron's anointing (Exodus 28-29; Leviticus 8-9); oil (Exod. 30.22-33); God's glory (Exod. 33.11; 34.29-35; 40.34-35); Moses' shining face (Exod. 33.11); Jewish Pentecost at Sinai (Exod. 34.1-28); sound of Jubilee (Lev. 25.8-17); anointing oil (Num. 4.16); God's powerful hand, countenance and care (Num. 6.22-27); and Aaron's budding rod (Num. 17.16-28).

⁵⁴⁴ See Jacob's blessing (Gen. 49.22-24); the coming harvest (Gen. 50.20); burning bush (Exodus 3); pillar of fire and of cloud (Exod. 13.21-22); passing through the Red Sea (Exodus 14); oil (Exodus 28-29; Leviticus 8-9); and fragrance (Exod. 30.22-29).

⁵⁴⁵ See Eliezer (Genesis 24); fire (Lev. 6.12-13); fine flour (Lev. 23.10, 15); feast of Pentecost (Lev. 23.15-21); rain (Lev. 26.3-8); Eleazar (Num. 4.16); and Aaron's budding rod (Num. 17.16-28).

⁵⁴⁶ See the section 'The Spirit in the Context of the Trinity', above.

‘man’, restores what has been lost, and helps to live a life of integrity (Lev. 25.8-17); provides blessings (Lev. 26.3-8); provides value to the believer’s offering/commitment and makes it efficacious (Num. 4.16); provides supervision over the church and the believer (Num. 4.16); provides peace (Num. 6.22-27); endows the gift of speaking in tongues (Num. 11.25-29); more implicitly, generates spiritual life and brings forth quality of life and spiritual fruit (Num. 17.16-28); works through people in spite of their character flaws (Numbers 22–24); provides power to govern and to rule (Num. 11.17; 27.18-20; Deut. 34.9); makes known the Father and the Son (Gen. 17.3; 32.24; Exod. 25.22; 33.7-11); discerns dreams and visions and leads the believer; and endows the gifts of dream interpretation (Gen. 41.38) and craftsmanship (Gen. 6.9-22; Exod. 31.1-6).

Sixth, these Pentecostals sometimes seem to pair the Spirit’s operation with certain requirements. Here, for example, they point out that divine revelation depends on the believer who needs to possess faith. And in order to receive such faith, the believer must first receive the Spirit (Gen. 18.17). They also pair the Spirit’s blessings (that is, Spirit baptism) with the believer’s personal obedience – for example, in the practice of tithing (Gen. 14.17-20).

Comparison and Juxtaposition of Early Pentecostal Periodicals

By comparing and juxtaposing the periodicals of *The Church of God Evangel* and *The Pentecostal Holiness Advocate*,⁵⁴⁷ and by contrasting them with the journals of the Finished Work stream (*The Christian Evangel/The Weekly Evangel/The Pentecostal Evangel*), there are similarities as well as differences that can be discerned in the way these early Pentecostals understood passages relating to the Spirit in the Torah and how they perceived and utilized the Spirit.

First, from an overall view, these early Pentecostals clearly underline the Spirit’s presence and impact from Genesis 1 to Deuteronomy 34. Moreover, they stress the Spirit’s relevance throughout Scripture in general and read the Spirit in the Torah in particular in light of NT contexts paired with their personal spiritual experiences.

Second, the ways in which these Pentecostals observe pneumatological texts are legitimate to the extent that they express the serious desire and effort to implement the Spirit as the means for living Spirit-generated, holy, and Spirit-filled lives. In fact, their portrayals of the Spirit are embedded in the contexts of regeneration, sanctification, and Spirit baptism. These

⁵⁴⁷ The decision to explore *The Church of God Evangel* was a matter of personal interest. My research of this periodical was insightful to me on a personal level, since it helped me to reflect on my own experiences within this church movement and to gain a better understanding for certain theologies and structures. My choice to use *The Pentecostal Holiness Advocate* relates to the aspect of sanctification and holiness – a topic that is obviously emphasized and presented in this periodical and that has always played a vital role in relation to my spirituality.

Pentecostals affirm the Spirit's existence and activities in the OT, including the confession of the existence and the bestowal of spiritual gifts.

Third, all of these Pentecostals portray the Spirit in terms of character traits and activities. They use symbols, illustrations, metaphors/images, and typification to express the Spirit's nature and works in a way that makes sense in light of their leaning toward the NT.

While these journals are produced by movements that discuss issues of salvation, sanctification, and Spirit baptism, each periodical – upon closer inspection – reveals some distinctives in relation to the Spirit. *The Church of God Evangel* utilizes the Spirit in relation to salvation, sanctification, and Spirit baptism. Moreover, this periodical reflects a strong connection between the Spirit and the movement itself by calling it 'the house of God'. Issues of identity, ecclesiastical structures (for example, church offices) seem to be underpinned, reinforced, and approved by 'the Spirit' (for example, Num. 11.16-17).

The Pentecostal Holiness Advocate seems to relate the Spirit more to the issues of walking with and drawing near to God – that is, sanctification and holiness. It upholds tradition.⁵⁴⁸ Further, while *The Church of God Evangel* rarely typifies the Spirit (merely in Genesis 24), the editors and writers of *The Pentecostal Holiness Advocate* make more use of typifications (besides Genesis 24, also in Exod. 8.23; 14; 16.33-34).

Compared to these two periodicals of the Wesleyan-Pentecostal approach, the periodicals of the Finished Work stream reveal a distinct dealing with the Spirit. These Pentecostals find significantly more texts related and applied to the Spirit than the two journals of the Wesleyan-Pentecostal stream mentioned above. Their approach to reading Scripture in light of the Spirit is vigorous; their interpretation and portrayals of the Spirit in the OT in general and the Torah in particular reflect a great liberty, creativity, and boldness. Research indicated an intensification of the use of symbols and illustrations, metaphors, typifications, and allegory, which helped to paint a colorful picture of the Spirit's nature and works. In summary, the periodicals of the Finished Work stream reflect a freedom in dealing with pneumatological texts in the Torah and provide a diverse and rich description of the Spirit. Chris E.W. Green aptly notes that *The Pentecostal Evangel* 'provided a variety of views and offered space for conversation'⁵⁴⁹ – a statement that proved to be true of all the journals of the Finished Work stream.

⁵⁴⁸ See, for example, the Editorial, 'Untitled', *PHA* 2.15 (August 8, 1918), p. 3, in which the heart and passion of the movement seems to be fittingly described: 'As this glory radiance from the Father to the Son [Jn 17.22] flames into the heart of the wholly sanctified believer by virtue of the indwelling Holy Spirit revealing the Son, it gives rise to this sensation denominated burning love'.

⁵⁴⁹ Chris E.W. Green, personal interview, Pentecostal Theological Seminary, Cleveland, TN, USA, July 2013.

Overall Summary and Assessment of Chapter 3

This chapter served to help me, as a Pentecostal reader, to listen to the voice of the early Pentecostals.⁵⁵⁰ In particular, it highlights their methods of exploring Spirit-related texts in the Torah; these methods also exemplify a number of the characteristics and the Pentecostal hermeneutical approach to Scripture that were discussed in the preceding chapter.

It is salient that early Pentecostals reflect on the Spirit by means of linguistic tools such as symbols/illustrations, images, metaphors, typifications, and allegory – ways that helped them communicate their ideas and concepts about the Spirit’s nature and work. Also, my exploration touches on the issue of *Wirkungsgeschichte* among early Pentecostals, which brings with it an inevitable but also desirable impact in terms of the way Pentecostals read Scripture.⁵⁵¹ As the task of this chapter was ‘to hear’ their way of reading Spirit-related texts, the following aspects regarding *Wirkungsgeschichte* are significant to the ongoing development of this thesis:

(1) Experience. Early Pentecostals exhibit a high level of *experiential spirituality*.⁵⁵² This experience is centered on the baptism of the Spirit, which – as an outcome – impacts the way Scripture is read. (2) Community. Early Pentecostal literature demonstrates that early Pentecostals read the Bible together. Pentecostal theology and spirituality is a communal affair, shaped and informed by the community.⁵⁵³ (3) Integration. Early Pentecostals integrate heart and head, which includes *orthodoxy* (right faith), *orthopraxy* (right acting), and *orthopathy* (right passion).⁵⁵⁴ The outcome of these elements is transformation, which impacts the way Scripture is read, too. (4) Text. Early Pentecostals show a strong affinity to narratives. In this sense, their focus is on the text as it lies before them.⁵⁵⁵ (5) Time. Early Pentecostal literature reveals that Pentecostals reflect on the Spirit in the OT with the Spirit of the NT in mind. Considering the worldview and the desire of early Pentecostals to restore and re-experience the apostolic faith of the NT,⁵⁵⁶ it makes sense that early Pentecostals not only find the Spirit in the Torah, but provide a description of the Spirit’s influence that is in some way or other different from the

⁵⁵⁰ In regard to the aspect of ‘hearing’, this chapter also indicates how early Pentecostals read certain passages on the Spirit in the Torah. The element of hearing particularly will be applied to the text of the Torah in Chapter 4 of this thesis.

⁵⁵¹ Thomas, ‘Healing in the Atonement’, p. 38, underlines this link in his investigation of early Pentecostal readings on Jn 3.14-16. He notes that ‘these readings may also suggest that if there is indeed a Pentecostal hermeneutic at work among Pentecostal interpreters of Scripture, then perhaps the voices of those who have gone before us might profitably be revisited and heard as we seek to make our own way’.

⁵⁵² I attribute this expression to Melissa Archer, who used the term in response to the question, ‘How were you informed by early Pentecostal literature?’ (Bangor University PhD candidate seminars, CPT, Cleveland, TN, USA, May 2013).

⁵⁵³ Cf. Thomas, ‘Pentecostal Theology in the Twenty-First Century’, pp. 7-8.

⁵⁵⁴ Cf. Thomas, ‘Pentecostal Theology in the Twenty-First Century’, pp. 8-10.

⁵⁵⁵ Text-critical issues, however, are not necessarily denied. Thomas and Alexander, “‘And the Signs Are Following’”, pp. 157-61, for example, write on a text-critical issue of early Pentecostals in regard to Mk 16.9-20.

⁵⁵⁶ Cf. Thomas and Alexander, “‘And the Signs Are Following’”, p. 150, who – although writing on Mk 16 – mention that ‘the earliest Pentecostals saw the Mk 16 text as a kind of litmus test for the authenticity of their experience’.

Spirit in the NT. It appears that, for them, both Testaments are linked by the Spirit leading up to the day of Pentecost and beyond. In this sense, early Pentecostals ‘shaped and reshaped’⁵⁵⁷ Scripture. (6) Relevance. The aspect of time is linked to the aspect of relevance. As the exploration of early Pentecostal literature reveals, early Pentecostals show a desire to have the biblical text make sense for them. They want God’s word to be significant for life,⁵⁵⁸ and they explore the text with the intention and expectation ‘to retrieve meaning and solace’.⁵⁵⁹

Ulrich Luz aptly notes that ‘biblical texts do not *have* a meaning, but rather they *produce* a meaning – new meanings – again and again in history’.⁵⁶⁰ Luz also underscores that in light of the *history of effect*, interpreting Scripture ‘is always contextual interpretation’.⁵⁶¹ Accordingly, the text of Scripture is closely linked to the various contexts in which the reader/interpreter is integrated. Therefore, the interpretation of Scripture is influenced by aspects such as a personal divine encounter, the reader’s own tradition, the desire to live out the text, contemporary history, and God’s word producing new meanings. This observation is repeatedly demonstrated throughout this chapter.

So far, Chapter 1 served to inform the reader of the manifold hermeneutical approaches to the Spirit and provided a richness of descriptions regarding the Spirit’s nature and functions. Chapter 2 discussed the shape and goals of a particular *Pentecostal* interpretative approach to Scripture and presented a viable reading method for the Torah. Chapter 3 deals with early Pentecostal periodical literature and traces the *Wirkungsgeschichte* of Spirit-related texts. With the reading method presented, and bearing in mind the *history of effect* among early Pentecostals, what follows now is my own literary-theological reading of relevant texts on the Spirit in the Torah.⁵⁶²

⁵⁵⁷ Landrus, ‘Hearing 3 John 2 in the Voices of History’, p. 87. In her summary of ‘How We Have Heard’ 3 John 2, Landrus writes, ‘The Gospel of Jesus Christ will always be made known. However, the way the Gospel is perceived changes with the passage of time. Its message is shaped and reshaped in the hands of different interpreters.’

⁵⁵⁸ Cf. Landrus, ‘Hearing 3 John 2 in the Voices of History’, p. 88.

⁵⁵⁹ Powery, ‘Ulrich Luz’s Matthew in History’, p. 5.

⁵⁶⁰ Ulrich Luz, *Matthew in History: Interpretation, Influence, and Effects* (Minneapolis, MN: Augsburg Fortress Press, 1994), p. 17. See also Powery, ‘Ulrich Luz’s Matthew in History’, p. 6.

⁵⁶¹ Luz, ‘A Response to Emerson B. Powery’, p. 22.

⁵⁶² Luz, ‘A Response to Emerson B. Powery’, p. 22, indicates the importance of the past for the present and writes, ‘I am convinced that we as human beings owe almost everything we are to our past history. History is like a stream which carries and sustains us. It is a kind of “river of life” in which we swim and without which we could not exist.’

CHAPTER 4: A PENTECOSTAL LITERARY-THEOLOGICAL READING OF THE BIBLICAL TEXT

Brief Introduction and Preliminary Remarks

This chapter presents a Pentecostal literary-theological reading of relevant Spirit passages in the Torah. Specifically, it investigates nine Spirit-related passages: Gen. 1.2; Gen. 2.7; Gen. 6.3; Gen. 41.38; Exod. 31.3; Num. 11.1-30; Num. 24.2; Num. 27.12-23; and Deut. 34.9.

The decision to focus on these texts is based on the observation that all these passages – except Gen. 2.7 – speak explicitly of God’s *ruach*, i.e. God’s Spirit. Gen. 2.7 is included since God’s breath mentioned in that passage relates to God’s Spirit, as will be shown.

Further, Chapter 4 investigates all these texts in canonical order, in a literary, narrative, and theological way. Here, Gen. 41.38 as part of the ‘Joseph story’ and Num. 24.2 as part of the ‘Balaam story’ in particular are given more attention in terms of their contextualization to serve for an overall better understanding of the Spirit’s nature and functions. My investigations of the other Spirit passages appear shorter, due to their literary setting (e.g. Gen. 1.2) and/or more limited narrative context/content (e.g. Gen. 2.7; Deut. 34.9).

This method, as mentioned in Chapter 2, seeks to be faithful to the Spirit, to Scripture, and to the community, and allows for an exposition and description of the Spirit’s characteristics and works. Further, it represents a new and fresh Pentecostal reading of the Spirit in the Torah.¹

Genesis 1.2

In literary terms, Gen. 1.2 is located at the outset of the Torah, in the ‘Primeval Prologue’ that starts with Gen. 1.1 and concludes with 2.3.² Verse 2 is part of the creation account, Israel’s story

¹ My approach to looking at the role of the Spirit in the Torah is in keeping with David J.A. Clines, *The Theme of the Pentateuch* (JSOTSup 10; Sheffield: Sheffield Academic Press, 2nd edn, 1997). Clines views the Pentateuch as a single literary unit and describes the *theme* of the Pentateuch, which is linked to the divine promise given in Genesis 12. He asserts that this promise unfolds in three ways throughout the rest of the Pentateuch. He identifies the aspect of prosperity in Genesis, finds a divine–human relationship in the book of Exodus and Leviticus, and observes the subject of land in the books of Numbers and Deuteronomy. Also, Clines treats the text in its final form and speaks about its historical and theological function. Whereas Clines’ reading of the Pentateuch basically centers on the divine promise given in Genesis 12, it is my intention to provide a reading of the Pentateuch that predominantly revolves around the Spirit within the confines of Genesis 1 and Deuteronomy 34, thereby describing the Spirit’s nature and functions.

² Some scholars take Gen. 2.4a to be the conclusion of the creation account, e.g. William Sanford LaSor *et al.*, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids, MI: Eerdmans, 2nd edn, 1996), p. 17. Also, many scholars view v. 4 as being chiasmic, e.g. C. John Collins, ‘Discourse Analysis and the Interpretation of Gen 2:4-7’, *WTJ* 61.2 (1999), p. 271 n. 8. Concerning a chiasmic structure of v. 4, see Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose* (JSOTSup 86; Sheffield, England: Sheffield Academic Press, 1990), p. 200 n. 26, who discourages a ‘split into two parts’. I propose that Gen. 2.3 is the conclusion of the creation account and that 4a is the beginning of a new section. Victor P. Hamilton, *The Book of Genesis: Chapters 1–17* (NICOT; Grand Rapids, MI: Eerdmans, 1990), p. 151, for example, shows that the תולדות formula in 4a is a clear

of God creating heaven and earth,³ and is aligned in the theological context of the reality, presence, and majesty of God⁴ with which the creation account directly begins.⁵ The prologue points to God's creative works and to God's sovereignty,⁶ which is the theme of God's uniqueness and God's exaltation. This exclusive theme is almost 'festively' introduced in v. 1 by the utilization of the name אלהים and its allocated verb ברא.⁷

The theme of God's uniqueness is further expressed in a distinct theological claim reflected through v. 1. This initial verse comprises 'the character of a theological main clause'⁸ in which the word ברא 'directs back to God' and reveals 'a hidden pathos ... that God is the Lord

indicator for another unit, since 'everywhere else in Genesis ... [this formula] functions as a superscription to what follows'. Cf. Collins, 'Discourse Analysis and the Interpretation of Gen 2:4-7', p. 272.

³ See Claus Westermann, *Genesis 1–11* (EdF; Darmstadt: Wissenschaftliche Buchgesellschaft, 1972), p. 22, who points out that from the beginning up to the time of the Reformation, Genesis 1 was interpreted in the way it was written. Rather than viewing the events in a symbolic way, people prior the Reformation believed that what was written 'all really happened, sentence for sentence and word for word' (translation mine). See also Edmond Jacob, *Theology of the Old Testament* (London: Hodder & Stoughton, 1958), p. 138, who speaks of the creation account as the experience of reality in history, as opposed to creation myths. He notes that 'in the narratives of Genesis ... mythological elements are clearly subordinated to history, so that we are here in the presence of a history of creation and not a myth of creation'.

⁴ See Brevard S. Childs, *Myth and Reality in the Old Testament* (SBT; Naperville, IL: A.R. Allenson, 1960), p. 30, who ascribes a 'simple majesty' to these first words in Genesis. In viewing Genesis 1 in a broader way, Gordon J. Wenham, *Genesis 1–15* (WBC 1; Waco, TX: Word Books, 1987), p. 5, writes, 'Gen 1 (more precisely 1:1–2:3) is the majestic opening chapter ... It introduces the two main subjects of Holy Scripture, [namely] God the Creator and man his creature ...'

⁵ See John Goldingay, *Israel's Gospel* (OTT; Downers Grove, IL: InterVarsity, 2003), p. 42, who elaborates on the thought of God's uniqueness in Scripture. Besides God being portrayed as a maker and acting 'like an executive thinking through plans and then implementing them', Goldingay is convinced that the description of God goes beyond that. Compared to other creation accounts outside the Bible in which gods are described – for example, how they come into being – the biblical creation account begins with 'God [who] is just there, with no biography or defining features ... God is wholly other. God is – God.'

⁶ See Derek Kidner, *Genesis: An Introduction and Commentary* (TOTC; Downers Grove, IL: InterVarsity, 1967), p. 43. Kidner emphasizes the sole focus on God and writes, 'God is the subject of the first sentence of the Bible ... The passage, indeed the Book, is about Him first of all; to read it with any other primary interest ... is to misread it.'

⁷ Karl Barth, *Die Lehre von der Schöpfung* (KD; Zürich: Theologischer Verlag, 1988), p. 109, believes that the name אלהים speaks of God as being the 'Lord of all divine powers' (translation mine). Barth's view on אלהים is also linked to ברא, which leads to Barth's view that God has no rival; God alone is divine and able to create without any prerequisites. For Barth's more comprehensive definition of ברא, see pp. 109-10. In respect to ברא, LaSor *et al.*, *Old Testament Survey*, p. 23, comments, 'This word has God as its only subject in the Old Testament, and no mention is made of the material out of which an object is created. It describes a way of acting that has no human analogy. Only God creates, as only God saves.' Several other scholars highlight God's uniqueness and exclusivity in relation to ברא, e.g. Bruce K. Waltke, 'Creation Account in Genesis 1:1-3; Part IV: The Theology of Genesis 1', *BSac* 132.528 (October 1975), p. 335; Terence E. Fretheim, 'Genesis', in Leander E. Keck (ed.), *NIB* (12 vols.; Nashville, TN: Abingdon Press, 1994), vol. 1, p. 342; J. Alec Motyer, 'Old Testament Theology', in Donald Guthrie *et al.* (eds.), *TNBCR* (London: InterVarsity, 3rd rev. edn, 1970), p. 27; and John Skinner, *A Critical and Exegetical Commentary on Genesis* (New York: Charles Scribner's Sons, 1917), p. 15. Moreover, Waltke, 'Creation Account in Genesis 1:1-3; Part IV', pp. 334-37, notes that the word ברא has also often been connected to the idea of *creatio ex nihilo*.

⁸ Gerhard von Rad, *Das erste Buch Mose: Genesis* (ATD; Göttingen: Vandenhoeck & Ruprecht, 12th edn, 1987), p. 29 (translation mine).

of the world'.⁹ In addition, the plural form of אֱלֹהִים 'denote[s] God's majesty'.¹⁰ In summary, the theological claim of the uniqueness, exaltation, and majesty of אֱלֹהִים is highlighted in literary terms from the very outset of the Torah.

In narrative terms, the Torah guides the hearer's attention likewise directly to אֱלֹהִים (Gen. 1.1) and to רוּחַ אֱלֹהִים (Gen. 1.2). While both verses are syntactically intermeshed, they also belong together in a narrative manner: 'When God created the heavens and the earth, the earth was formless and empty, darkness was above the abyss and the spirit of God was hovering over the waters'¹¹ (Gen. 1.1-2). In light of this syntactical link and narrative connection between vv. 1 and 2,¹² the promptness and the theological focus on the uniqueness and majesty of אֱלֹהִים (Gen. 1.1) mirrors the promptness and the theological focus on the Spirit or רוּחַ (Gen. 1.2).¹³

⁹ Von Rad, *Das erste Buch Mose: Genesis*, p. 30 (translation mine). The notion of v. 1 expressing a theological claim about God seems to be perceived differently among biblical scholars. On the one hand, Claus Westermann, *Genesis* (BKAT; Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsvereins, 1966), p. 131, labels v. 1 as a statement of 'praise to God' (translation mine). On the other hand, as pointed out by Bruce K. Waltke, 'Creation Account in Genesis 1:1-3; Part III: The Initial Chaos Theory and the Precreation Chaos Theory', *BSac* 132.527 (July 1975), p. 227, v. 1 'should be construed as a broad, general declaration of the fact that God created the cosmos, and that the rest of the chapter explicates this statement' (italics mine). In Waltke, 'Creation Account in Genesis 1:1-3; Part IV', pp. 328-42, Waltke further elaborates on the theology of Genesis 1 in another insightful article, where he demonstrates similarities between the creation account of the Bible and other, mythical creation accounts but also outlines a unique theology that upholds God as the creating, saving, and ruling God. More recently, Ellen van Wolde, 'Why the Verb בָּרָא Does Not Mean "to Create" in Genesis 1.1–2.4a', *JSTOT* 34.1 (2009), p. 21, claims that בָּרָא does not mean 'to create' but should be translated 'to separate'. Based on van Wolde's view, the idea behind בָּרָא is that of distinguishing one thing from another, specifically the separation of heavens and earth. For her, Gen. 1.1 'records the beginning of God's action that is evaluated or summarized as the process of separating the heaven and the earth'. Moreover, she – like Waltke – claims that creation is not finished in v. 1 but draws a line from the beginning to the end of the chapter.

¹⁰ Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), p. 58. Cf. Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), p. 122, who highlight, 'Most honorific plurals in the Bible involve the God of Israel, and the most common of these is אֱלֹהִים, used about twenty-five hundred times'.

¹¹ This translation reflects the translation of Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, p. 38. Niccacci considers Gen. 1.1 to be a temporal clause, with בְּרֵאשִׁית in the construct state. For him, v. 1 and v. 2 are syntactically linked to one another, with v. 1 functioning as the *protasis* of v. 2, and v. 2 being the result, or the *apodosis*, of v. 1. For his detailed discussion of vv. 1-2, see pp. 37-38. For a further discussion of the construct state of בְּרֵאשִׁית, see Lee Roy Martin, *Introduction to Biblical Hebrew* (Cleveland, TN: CPT Press, 3rd rev. edn, 2009), p. 134. A majority of biblical scholars prefer a different treatment of v. 1, translating it 'In the beginning God created the heavens and the earth'. In this case, v. 1 is seen as an independent and complete clause, with בְּרֵאשִׁית being in the absolute state (traditional translation). Waltke, 'Creation Account in Genesis 1:1-3; Part III', p. 223, for example, is an adherent of this view and points out that 'all ancient versions (LXX, Vulgate, Aquilla, Theodotion, Symmachus, Targum Onkelos) construed the form as absolute and verse 1 as an independent clause'. For a comprehensive explanation of this predominant view of v. 1, as well as the discussion among biblical scholars, see Hamilton, *The Book of Genesis: Chapters 1–17*, pp. 103-108; Childs, *Myth and Reality in the Old Testament*, p. 31; Hermann Gunkel, *Genesis* (MLBS; Macon, GA: Mercer University Press, 1997), p. 103; Wenham, *Genesis 1–15*, pp. 11-13; Donald E. Gowan, *From Eden to Babel: A Commentary on the Book of Genesis 1–11* (ITC; Grand Rapids, MI: Eerdmans, 1988), pp. 17-19; Skinner, *Genesis*, pp. 12-15; and Russell R. Reno, *Genesis* (BTCB; Grand Rapids, MI: Brazos Press, 2010), pp. 32-39. On an exegetical level, Waltke and Fredricks, *Genesis*, pp. 58-59, show that v. 1 reflects a summary statement for the entire (subsequent) creative event.

¹² From my perspective, the narrative link between vv. 1-2 is appropriately underpinned and reinforced by the syntactical link depicted by Niccacci. See also Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (SubBi 14; Roma: Editrice Pontificio Istituto Biblio, 2nd edn, 1996), vol. 2, p. 463, who on grammatical grounds claim that רוּחַ אֱלֹהִים and אֱלֹהִים 'form a compact unit'.

¹³ In this and the next chapter, unless otherwise indicated, the Spirit of God in the Torah will be addressed solely as Spirit or רוּחַ.

Moreover, the Torah provides additional information prior to the unfolding of the narrative in v. 3.¹⁴ In particular, v. 2 ‘consists of three parallel clauses’¹⁵ that provide a description of ‘the situation prior to the creation’.¹⁶ Besides such homogeneity found in v. 2, however, the hearer’s attention is also drawn to a stark contrast. On the one hand, there is the setting of a desert, *תהו ובהו* (v. 2a), and the presence of darkness, *תהום* (v. 2b), which reveal the present conditions of the earth, that is, the state of ‘unproductiveness’¹⁷ and a place that is ‘inhospitable to life’.¹⁸ On the other hand, v. 2c mentions the Spirit, thereby highlighting that *רוח אלהים מרחפת על־פני המים*.¹⁹ By *מרחפת על־פני המים*,²⁰ thus, the Spirit clearly conveys vigorous activity and – in contrast to the inhospitable state of the earth – appears as the ultimate sign of movement, action, and life. Furthermore, *רוח* is also suggestive of a subject.²¹

¹⁴ See Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, p. 38. Niccacci suggests that vv. 1-2 have retrospective character. On this point, I thank Lee Roy Martin for his insightful comment on the structure of v. 2, pointing me to the grammatical observation that v. 2 is constructed with verbless clauses and a participle – means that are employed to provide background information rather than main line discourse or narrative discourse analysis.

¹⁵ Wenham, *Genesis 1–15*, p. 17. For a comprehensive and insightful discussion on this matter, see Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 30-37.

¹⁶ Waltke, ‘Creation Account in Genesis 1:1-3; Part III’, p. 228.

¹⁷ David Toshio Tsumura, *The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation* (JSOTSup 83; Sheffield Academic Press, 1989), p. 156, argues that ‘the phrase *tohu wabohu* in Gen. 1.2 has nothing to do with “chaos” but simply means “emptiness” and refers to the earth as an empty place, i.e. “an unproductive and uninhabited place”’. Scholarly discussion on this Hebrew phrase is diverse. John H. Walton, *Genesis 1 as Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011), p. 144, for example, assesses Tsumura’s view and finds that it ‘falls short ... [since] [a]ll of the contexts that apply the term *tohu* to a desert waste simply help to build the profile of the word as referring to any portion of the cosmos that is nonfunctional’. Other scholars emphasize the aspect of formlessness and desert, e.g. Kidner, *Genesis*, p. 44, who asserts that *תהו* means ‘without form’ and – in the physical sense – ‘a trackless waste’. Cf. Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (10 vols.; Grand Rapids, MI: Eerdmans, 1985), vol. 1, p. 48. Gunkel, *Genesis*, p. 104, claims that this expression has an ancient background and that it ‘points to a concept ... in which the earth was originally a desert’. In a more theological-philosophical way, Barth, *Die Lehre von der Schöpfung*, p. 115, believes that the Hebrew term *תהו ובהו* speaks of the earth, i.e. ‘the earth which is nothing in itself and which ridicules its creator’ and, moreover, ‘is also for the heavens above it only an insult and a threat of the same nothingness’ (translation mine). Some scholars view these terms in the context of chaos. For Wenham, *Genesis 1–15*, pp. 15-16, for example, *תהו* means ‘chaos, disorder’ and stands as ‘the antithesis to the order that characterized the work of creation when it was complete’. Westermann, *Genesis*, p. 144, believes that *תהום* speaks of a ‘chaotic darkness’. Gunkel, *Genesis*, p. 105, contends that the term ‘was originally a mythological entity, that is, a goddess’. In regard to *תהום* and *השך*, Jacob, *Theology of the Old Testament*, p. 140, states that they ‘have not been created by Yahweh’ but are ‘residues of the chaos which existed before creation. Darkness is a power hostile to Yahweh ...’. For von Rad, *Das erste Buch Mose: Genesis*, p. 30, *השך* and *תהום* point to ‘the chaos in its substantial aspect’. See also Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 31-32; and Childs, *Myth and Reality in the Old Testament*, pp. 32-33. Some scholars even view the entire v. 2 within the frame of chaos, e.g. Cuthbert A. Simpson, ‘Genesis’, *IntB*, vol. 1, p. 466; and von Rad, *Das erste Buch Mose: Genesis*, p. 31.

¹⁸ Waltke and Fredricks, *Genesis*, p. 60. Cf. Robert L. Hubbard, Jr, ‘The Spirit and Creation’, in David G. Firth and Paul D. Wegner (eds.), *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Apollos, 2011), p. 76, who suggests that *תהו ובהו* ‘be rendered “lifeless wasteland”. The earth is “lifeless” (i.e. uninhabited) and “unproductive” rather than “disordered” or “shapeless”’.

¹⁹ Hildebrandt’s observation regarding this contrast in v. 2 is most helpful when he explains that the *ו* in v. 2c ‘is best understood as an adversative *waw*’ and ‘separates the description of the chaotic situation from the plain meaning of *ruach elohim*’ (Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 32-33). While I support Hildebrandt’s linguistic assessment of the function of *ו* as a literary marker that indicates a contrast, the reference to *תהו ובהו* and *תהום* as indicators of chaos differ from my own view, as explained before.

²⁰ All Hebrew quotations in this chapter are that of the BHS. All English translations of Hebrew texts are mine.

²¹ Scholars have different possible interpretations when it comes to the translation of *רוח*. One is to translate *רוח* as a natural wind. See, for example, Harry Meyer Orlinsky, ‘The Plain Meaning of Ruah in Gen. 1.2’, *JQR* 48.2 (1957), pp. 179-80, who refers to other traditions and writes that “wind” for *רוח* in Gen. 1.2 has a long and clear-cut history, beginning with Ancient Near Eastern parallels, through the two oldest primary versions of the Bible, the Septuagint and the Targum, and including an early amoraic source’. Gunkel, *Genesis*, p. 106, sees this *רוח* ‘originally as a warm wind that incubated the egg’. Von Rad, *Das erste Buch Mose: Genesis*, p. 30, speaks of *רוח אלהים* as a ‘storm of

With the hearer's focus being attuned to the Spirit's presence and activity (v. 2c), I address some important implications and themes regarding the Spirit's nature and functioning. First, as demonstrated, the Torah immediately presents אֱלֹהִים (v. 1) and – after mentioning the earth's condition (v. 2a, b) – likewise the רוּחַ אֱלֹהִים (v. 2c). Therefore, it appears that the Spirit is the initial, ultimate, and unanticipated way by which God engages with creation and the world. Moreover, the Spirit reflects and 'embodies' the nature of the Creator God, who is – as indicated through the usage of בָּרָא – a subject. This suggests that, besides being the preferred means of divine revelation, the Spirit is to be perceived as a personal being²² and God's 'personalized will'.²³

Second, רוּחַ in Gen. 1.2c mirrors some divine characteristics, particularly the aspects of transcendence and majesty. With the proclamation of the Creator God, God's transcendence and majesty (Gen. 1.1) 'overshadow' the subsequent verses and chapters, above all Gen. 1.2.²⁴ The revelation of the Spirit, therefore, appears to be a transcendent event in itself. And just as God is not introduced or explained in v. 1 but presented as majestic, so is the Spirit depicted in v. 2.

God' and relates this רוּחַ to the chaotic description, thereby denying any action on the part of 'this "spirit of God"' at creation. According to Francis Brown, S.R. Driver, and Charles A. Briggs, *BDB* (Peabody, MA: Hendrickson, 1979), p. 926, רוּחַ can also be described as 'energy for life', thereby allocating it to the realm of life. Another scholarly view is to translate רוּחַ as *spirit*. In this case, the scholarly debate is divided between perceiving רוּחַ in more objective or in more subjective terms. On the objective view, see, for example, Frants Buhl, *GHAHAT* (Berlin/Göttingen/Heidelberg: Springer-Verlag, unrev. reprinting of the 17th edn, 1962), p. 749, who – by translating רוּחַ אֱלֹהִים as 'Spirit of God' – still defines the term רוּחַ as 'the prevailing power of life in the world, which induces the existence and the continuity of the world' (translation mine). Similarly, Kidner, *Genesis*, p. 45, translates רוּחַ as *Spirit* and yet views רוּחַ as 'God's outgoing energy, creative and sustaining'. Keil and Delitzsch, *The Pentateuch*, p. 49, speak of רוּחַ as 'the creative Spirit of God, the principle of all life ...'. For a more subjective view of רוּחַ, see, for example, Hermann Schultz, *Alttestamentliche Theologie: Die Offenbarungsreligion auf ihrer vorchristlichen Entwicklungsstufe* (Göttingen: Vandenhoeck & Ruprecht, 3rd unrev. edn, 1885), p. 529, who claims that – although the Spirit and God's word are understood in terms of power – the Spirit in Gen. 1.2 needs to be viewed more in terms of 'a hypostatis'.

²² The scholarly views on רוּחַ as a person vary. On the one hand, Neve, *The Spirit of God in the Old Testament*, p. 124, for example, states that 'there is no personalization of the spirit within the limits of the Old Testament'. Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts* (Grand Rapids, MI: Baker Academic, 2nd edn, 2012), p. 16, writes that 'in the Hebrew Bible the Spirit of God is neither fully personal nor the third member of the Trinity. These are Christian, not Hebrew, truths.' On the other hand, J. Barton Payne, 'רוּחַ', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publisher, 1980), p. 837, understand the Spirit of God to be a person. See also Donald K. McKim, *WDTT* (Louisville, KY: Westminster John Knox Press, 1996), p. 266; and Walton, *Genesis 1 as Ancient Cosmology*, p. 146. More recently, by raising the question '*Wind or Spirit?*' in regard to Gen. 1.2, Pentecostal scholar S. Ellington translates רוּחַ as *Spirit*. See Scott A. Ellington, 'The Sustainer of Life: The Role of the Spirit of God in Creation', *APS* 12 (2009), pp. 13-14. Ellington, by predominantly focusing on the Spirit's role in the process of creation, however, does not subject רוּחַ to critical scrutiny in regard to the Spirit's personhood.

²³ See Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (Minneapolis, MN: Fortress Press, 1997), p. 10, who points out that the Spirit of God 'is God *himself*'. Further, 'the Holy Spirit is the unrestricted presence of God' (pp. 10-11).

²⁴ See Rick Dale Moore and Brian Neil Peterson, *Voice, Word, and Spirit: A Pentecostal Old Testament Survey* (Nashville, TN: Abingdon Press, 2017), p. 9, who write, 'Genesis begins with what could be called the "grand overture" to the Bible ... Genesis 1 gives the reader an introduction to the God who created the cosmos and to God's character (e.g., God is the creator of good things, God is ordered, relational, and is outside of creation). God is therefore not a "force" ... but is an individual, personal, albeit *utterly transcendent*, being' (italics mine).

Third, God's transcendence also leads over to the aspect of God's mystery, which is expressed in the Spirit's first action of מְרַחֵם – one that can also be considered a mystery.²⁵ Besides various notions regarding the verb מְרַחֵם,²⁶ this action can be seen in a salvific context, as observed by Neve. Accordingly, the participle 'places the creative activity of the spirit of God in a salvation context. The רוּחַ אֱלֹהִים is the life-giving power of God through which God works to bring into being his creation.²⁷

Fourth, another characteristic of the Spirit relates to timelessness and eternity. Since v. 2 describes 'the state of the earth prior to verse 1',²⁸ the רוּחַ (as with אֱלֹהִים in v. 1) is neither a part of the created order nor of time or history. Rather, the רוּחַ is the רוּחַ אֱלֹהִים ('Spirit of God') and belongs to אֱלֹהִים. It is God's Spirit, and for this reason the Spirit (as with God) is not bound to time but stands apart from time. Such a view of the Spirit might also touch on the Spirit's eternity.²⁹ From this vantage point, I suggest viewing the Spirit as the Spirit of timelessness and eternity.

On the basis of the Spirit's action in Gen. 1.2c, further statements can be made about the Spirit's nature. (1) By מְרַחֵם עַל-פְּנֵי הַמַּיִם, God's transcendence that has been so majestically introduced in v. 1 is complemented by a divine immanence by means of the Spirit in v. 2c. In other words, while the otherness of אֱלֹהִים has been presented in v. 1 and is unequivocally maintained, the רוּחַ אֱלֹהִים in v. 2 exhibits closeness to the earth. This divine transcendence that has been proclaimed so far is now combined with a divine intimacy in and relating to history and

²⁵ Cf. Wenham, *Genesis 1–15*, p. 17, who speaks of a mysterious moving of the Spirit. Cf. Waltke, 'Creation Account in Genesis 1:1-3; Part IV', p. 338, who – due to there being no explanation provided as to how the conditions in v. 2 originated through God – labels the entire verse as a mystery and refers to 'secret things that belong to God'.

²⁶ Biblical scholars attempt to describe the Spirit's moving in explicable ways. Westermann, *Genesis*, p. 148, by following B.S. Childs, comments that '[t]he verb can best be rendered by some verb as "hover", "flutter" or "flap"'. Brown, Driver, and Briggs, *BDB*, p. 934, note that it can have the meaning of 'hovering over the face of waters, or perh. (v. Syr.) brooding (and fertilizing)'. In light of the translation 'hovering and brooding', Keil and Delitzsch, *The Pentateuch*, p. 49, relate this verb to the image 'of a bird over its young, to warm them, and develop their vital powers', thereby referring to Deut. 32.11. They add, 'In such a way as this the Spirit of God moved upon the deep, which had received at its creation the germs of all life, to fill them with vital energy by His breath of life'. Ernst Jenni, *Das Hebräische Pi'el: Syntaktisch-semasiologische Untersuchung einer Verbalform im Alten Testament* (Zürich: EVZ-Verlag, 1968), p. 139, points out that the actual meaning of רָחַף is linked to Jer. 23.9 and means 'shaking'. For Jenni, the *piel* of רָחַף in Gen. 1.2 and Deut. 32.11 is to be understood in a figurative way as "'to cause to shake" = "tremblingly hovering" (translation mine). As noted earlier, Gunkel, *Genesis*, pp. 105-106, links the action to the image of an egg that was incubated by the Spirit; this image speaks of a brooding of the Spirit over the egg of the world. Cf. Westermann, *Genesis*, p. 148, who believes that the translation of the participle as 'brooding' can be maintained only if Gen. 1.2 is related to the aspect of a cosmogony – which, for Westermann, it is not. Westermann points to the Ugaritic relationship of this participle and its meaning in the context of movement.

²⁷ Neve, *The Spirit of God in the Old Testament*, p. 67.

²⁸ Waltke and Fredricks, *Genesis*, p. 60. Cf. Ps. 102.26.

²⁹ Justo L. González, *A History of Christian Thought v. 1* (3 vols.; Nashville, TN: Abingdon Press, revised edn, 1987), p. 314, notes that Gregory of Nazianzus, on the discussion on the Trinity, suggests that the Spirit is unconditionally affirmed to be God and is ascribed 'all the predicates of divinity'. Moreover, Philip Shaff and Henry Wace, *Nicene and Post-Nicene Fathers: Second Series* (Peabody, MA: Hendrickson, 1995), vol. 7, pp. 318-19, point out that, in the fifth *Theological Oration*, Nazianzus writes, 'If ever there was a time when the Father was not, then there was a time when the Son was not. If ever there was a time when the Son was not, then there was a time when the Spirit was not. If the One was from the beginning, then the Three were so too ... If He [the Spirit] is not from the beginning, He is in the same rank with myself, even though a little before me.'

can be described in terms of protection and care.³⁰ The Spirit, therefore, is the epitome of relationship and the divine channel for being close to creation, showing it protection and care.³¹ It foreshadows the function of the Holy Spirit throughout Scripture as *God in us*.³²

(2) The Spirit's 'watching over'³³ the earth seems to express the Spirit's concern, which might imply the divine attribute of affection. By מרחפת על־פני המים, the Spirit reveals the divine interest in creation, which might entail the Spirit's affection toward it³⁴ – an affection that is 'poured out' into the lifeless and uninhabited conditions of v. 2a and b and that is resistant, unsusceptible to these dull circumstances. The Spirit is in control of all circumstances.³⁵ Moreover, the Spirit embodies divine affection in the face of what seems hopeless and lies in darkness. One might even go so far as to ask, Does the Spirit's concern in 'watching over' the earth imply *love*?³⁶

(3) The Spirit's features discussed so far can also be viewed as characteristics that are exhibited in a habitual and highly skilled way. In particular, the participle מרחפת indicates

³⁰ The relationship of transcendence and immanence is addressed in a different light by Walter Brueggemann, *Genesis* (IBC; Atlanta: John Knox Press, 1982), p. 17. In speaking of ברא, Brueggemann comments, 'The term "create" asserts distance and belonging to. It is affirmed that the world has *distance* from God and a life of its own. At the same time, it is confessed that the world *belongs to* God and has no life without reference to God. Both characterize the relation of creator and creation. This idiom of covenant applies ... to the creation stories of Gen. 1–2 ...'

³¹ These characteristics might be reinforced by the fact that the gender of רוח in Gen. 1.2c is feminine. Seen from this perspective, the aspects of protection and care are not only deepened but also broadened. See also Moltmann, *The Source of Life*, p. 35, for example, who relates the feminine gender of the Spirit also to the attribute of comfort.

³² For this remark, I am indebted to Lee Roy Martin, who pointed this out in a meeting on March 28, 2014.

³³ Hamilton, *The Book of Genesis: Chapters 1–17*, p. 115. Hamilton sees the Hebrew adjectives of תהו ובהו, and the participle מרחפת linked to the Ugaritic or even Eblaite language. For him, the participle implies a protective attribute. For Hamilton's discussion, see pp. 108–15. Similarly, Davies, 'The Spirit of Freedom: Pentecostals, the Bible and Social Justice', *JEPTA* 31.1 (2011), p. 59, points out that 'yet the Spirit of God "hovers" over the face of the waters – restraining, yes, but also guarding and protecting the chaos'.

³⁴ The aspect of the Spirit's affection might be reinforced by Deut. 32.11, the only other OT passage in which the *piel* of רחף is found. Here, the image of an eagle is utilized. R.K. Harrison, 'Deuteronomy', in Donald Guthrie *et al.* (eds.), *TNBCR* (London: InterVarsity, 3rd rev. edn, 1970), p. 227, points out 'the traditional solicitude of this bird for its young'.

³⁵ Cf. Hamilton, *The Book of Genesis: Chapters 1–17*, p. 115, who writes, 'Yes, there is a formlessness there, a foreboding darkness, but all is kept in check and under control by the spirit of God'.

³⁶ Neve, *The Spirit of God in the Old Testament*, p. 66, lends much support to this claim. Neve points out that the participle 'is found only once again in the Old Testament, Deut. 32.11, in the context of the description of a mother eagle teaching her young to fly ... Its occurrence in Deut. 32.11 suggests *the loving concern* of a mother for her young, the hovering movement of the mother bird over the nest of her fledging young' (*italics mine*).

continuity³⁷ as well as divine vocation³⁸ and eagerness.³⁹ Therefore, the Spirit's divine call can be described as being constantly close to earth and as living out a habitual intimacy – characteristics that speak of the Spirit's expertise and vocation. At the same time, the Spirit's *hovering* is an act that demonstrates eagerness, expressing the Spirit's keen interest in creation. Such an action also adds to the Spirit's vocational aspect, since it involves the Spirit's passionate and diligent working attitude.

(4) The Spirit, 'a vibrant presence *awaiting* the proper time *to actively begin* the creation process',⁴⁰ indicates the characteristic of a purposeful working. The Spirit does not exhibit any aimlessness but rather a clear focus on a task. Everything that the Spirit does has a reason and direction. In addition, the Spirit conveys hope for the future and embodies the element of hope. Contrary to the dull and *hope-less* environment in v. 2a and b, the Spirit is *hope-full* and is preparing to create. In this sense, the Spirit is the Spirit of motivation and of productivity⁴¹ as well as the Spirit of determination and of purpose. The Spirit is getting ready to prepare and to change the environment for habitation.⁴²

In summary, Gen. 1.2 reveals some important themes and characteristics about רוח אלהים. On the one hand, the Spirit is the divine, transcendent, majestic, mysterious, life-giving, timeless, and eternal Spirit. On the other hand, the Spirit is the immanent and intimate Spirit in relation to creation, God's presence engaging with creation. This divine presence in creation, the divine closeness to creation, portrays the Spirit as being the Spirit of protection, care, affection, and perhaps even love – characteristics that are executed in a habitual and highly skilled way – in

³⁷ The participle verb in Gen. 1.2 is verbal. See Martin, *Introduction to Biblical Hebrew*, p. 48, who explains, 'When used as a verb, the participle signifies *durative* action' (italics mine). In respect to a present participle and its predicate use, particularly in terms of duration and repeat action, see also Christo H.J. van der Merwe, J.A. Naudé, and Jan H. Kroeze, *Biblical Hebrew Reference Grammar* (BLH; Sheffield: Sheffield Academic Press, 1999), vol. 3, p. 162; Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 626; Ronald J. Williams, *Hebrew Syntax: An Outline* (Toronto: University of Toronto Press, 2nd edn, 1976), pp. 39-40; and Wilhelm Gesenius, Emil Kautzsch and Arthur Ernest Cowley, *GKC1*, p. 359. Ellington, 'The Sustainer of Life: The Role of the Spirit of God in Creation', p. 16, notes, 'Throughout the Old Testament, the Spirit's role in creation is not its initiation, but its perpetuation'. For Ellington, '[t]his open-ended function of the Spirit is reflected in the verb used to describe [the Spirit's] action ... The Genesis occurrence is a *piel* participle, which suggests ongoing movement that never quite alights nor comes to rest.'

³⁸ See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 416, who write, 'The *Piel* stem, especially its participle, is used with conspicuous frequency for designating professional activity and other actions practiced habitually'. Waltke and O'Connor highlight that in the *qal*, כָּתַב merely means 'to write' (like in Jer. 36.18), whereas 'the *Piel* describes the actions of a professional caste' (like in Isa. 10.1). See also Jenni, *Das Hebräische Pi'el*, pp. 156-64.

³⁹ See Gesenius, Kautzsch and Cowley, *GKC1*, p. 141, who note, 'The fundamental idea of *Pi'el*, to which all the various shades of meaning in this conjugation may be referred, is to *busy oneself eagerly* with the action indicated by the stem'.

⁴⁰ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 36 (italics mine). See also John H. Walton, 'The Ancient Near Eastern Background of the Spirit of the Lord in the Old Testament', in David G. Firth and Paul D. Wegner (eds.), *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Apollos, 2011), p. 43, who notes that מְרַחֵם 'reflects preparedness for action – waiting for the right moment'.

⁴¹ Cf. Tsumura, *The Earth and the Waters in Genesis 1 and 2*, p. 156, whose insightful remarks on the unproductive conditions of v. 2a and b inspired me to think of the Spirit in v. 2c in terms of productivity.

⁴² See Waltke and Fredricks, *Genesis*, p. 60, who are convinced that מְרַחֵם signifies that 'the almighty Spirit prepares the earth for human habitation'.

spite of dull conditions ‘on earth’. The Spirit is also found to be the conveyor of hope and the motivation for change and is not impacted by conditions such as those found in the hope-less conditions of v. 2a and b. In a sense, the Spirit is *for* life, full of life, purposeful, eager and productive. All in all, the Spirit is ‘the executive link between the transcendent God and His world’⁴³ – the Spirit who effects the creative word of God in the verses to come.⁴⁴

Genesis 2.7

Genesis 2.7 provides further vital descriptions of the Spirit’s nature and work. From a literary viewpoint, this passage is located within the unit of the second creation account in Gen. 2.4-25,⁴⁵ which is introduced by the *הוֹלִידוּת* formula as a literary marker of a new section.⁴⁶

The two creation accounts (Gen. 1.1–2.3 and 2.4-25) show a remarkable theological affinity in a general and a specific way, especially in regard to humankind. While the first one provides ‘a general, universal account of the whole [of creation],’⁴⁷ the second depiction ‘is a

⁴³ Motyer, ‘Old Testament Theology’, p. 28. Cf. Gunkel, *Genesis*, p. 106, who presents a quite different view on the link between v. 2 and v. 3. In speaking of the world as an egg that is ‘incubated’ by the Spirit of God in v. 2, Gunkel holds that v. 3 signals the introduction of ‘a new figure, the (personal) God (=Yahweh) and ... a new principle of creation, the word of God’. For Gunkel, ‘[t]he creative God and the brooding Spirit are actually not intrinsically related to one another, but are mutually exclusive. The brooding Spirit is based on the concept that Chaos develops from within, the creative God imposes his will on the world from without.’ Gunkel further states that ‘[e]verything that follows comes into being through God’s word’.

⁴⁴ Stronstad, *The Charismatic Theology of St. Luke*, p. 41, notes that ‘the miraculous conception of Jesus by the overshadowing power of the Holy Spirit’ points to ‘the creative power of God’. Stronstad further writes, ‘In terms perhaps reminiscent of the hovering Spirit at creation (Gen. 1.2), in Mary’s conception of Jesus the Spirit effects a new creation’. Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 35, writes that the *רוּחַ אֱלֹהִים* ‘brings creation about through the word. The passage is emphasizing the actual, powerful presence of God, who brings the spoken word into reality by the Spirit.’ It seems noteworthy that the word of God (in v. 3) is not equated with the Spirit of God (in v. 2). While the word of God signifies the *content* or *result* of what will be created, the Spirit of God stands as the *method* or *means* to effect the word of God and to make it become reality. I suggest that the *methods* of the Spirit here can be equated with the *themes* of the Spirit.

⁴⁵ Scholarly views vary on how far this literary section actually reaches. Some scholars see this paragraph as ending in Gen. 3.24 or 3.26 and include the story of the expulsion from paradise, e.g. Hansjörg Bräumer, *Das erste Buch Mose 1. Teil, Kapitel 1 bis 11* (WStBAT; Wuppertal: Brockhaus Verlag, 1983), p. 65; and Keil and Delitzsch, *The Pentateuch*, p. 70. Wenham, *Genesis 1–15*, p. 49, goes so far as to say that Gen. 2.4 serves as ‘a heading to the narratives in chaps. 2–4’. John L. Harris, ‘An Exposition of Genesis 2:4–11:32’, *SWJT* 44.1 (2001), pp. 39–55, even expands his expositional undertaking up to Gen. 11.32, although Harris also works with subsections within that scope.

⁴⁶ Like the section starting with Gen. 2.4, so is the grammatical function of the *הוֹלִידוּת* formula in Gen. 2.4a a matter of scholarly debate. Some scholars are convinced that this formula stands as the introduction of the next section, as it serves as a heading for, or introduction to, what follows. See, for example, Hamilton, *The Book of Genesis: Chapters 1–17*, p. 151; Kidner, *Genesis*, p. 59; Meredith G. Kline, ‘Genesis’, in Donald Guthrie *et al.* (eds.), *TNBCR* (London: InterVarsity, 3rd rev. edn, 1970), p. 83; Carl Friedrich Keil, *Genesis und Exodus: Biblischer Kommentar über das Alte Testament* (Gießen: Brunnen Verlag, 3rd reprint, 1983), pp. 46–47; and Collins, ‘Discourse Analysis and the Interpretation of Gen 2:4–7’, p. 272. Other scholars speak of v. 4a in terms of a ‘signature’ or postscript, bringing Gen. 1.1–2.4a to a sectional ending. See, for example, von Rad, *Das erste Buch Mose: Genesis*, p. 42, who believes that, due to a ‘constraint in the system’, the *הוֹלִידוּת* formula was added to the chapter of Genesis at a later time and ‘in a figurative way’ (translation mine). Claus Westermann, *Genesis 1–11* (EdF; Darmstadt: Wissenschaftliche Buchgesellschaft, 2nd edn, 1976), p. 13, points to Wellhausen’s source-critical analysis, which ascribed the section Gen. 1.1–2.4a to the writer of P, whereas Gen. 2.4b–3.24 was allocated to the writer of J. According to Westermann, the initial reason for Wellhausen’s decision is linked to the fact that God has been given two different names in these two sections. Westermann, *Genesis*, p. 270, claims that v. 4b marks ‘the beginning of the introduction’, since *בַּיּוֹם* ... has the function of a temporal conjunction’ (translation mine). Gunkel, *Genesis*, p. 4, likewise begins the second section with v. 4b, viewing v. 4b as the ‘protasis’, vv. 5–6 as the ‘parenthesis’, and v. 7 as the ‘apodosis’. For a more comprehensive discussion on the structure of Gen. 2.4, see Gowan, *From Eden to Babel*, pp. 31–33.

⁴⁷ Bräumer, *Das erste Buch Mose 1. Teil*, p. 65 (translation mine).

detailed report of the creation of man'.⁴⁸ In particular, the linkage between Gen. 1.27 and 2.7 can be detected in that Gen. 2.7 'matches and completes the classic 1.27'.⁴⁹ That is, in Gen. 1.27 the two terms 'image' and 'likeness' (צִלְמִים) connect humankind to God; in Gen. 2.7, this link is provided through יָצַר ('to form') and נָפַח ('to breathe').⁵⁰ In addition, יָצַר and נָפַח 'balance':⁵¹ While יָצַר relates to craftsmanship and implies 'skill ... and a sovereignty',⁵² נָפַח reflects the 'warmly personal' aspect and the element of intimacy.⁵³

As the theological connection is evident between Genesis 1 and 2 in general and between Gen. 1.27 and Gen. 2.7 in particular, this link is further intensified by the utilization of the name יהוה אלהים in Gen. 2.4 – the new name of God.⁵⁴ This construct of God's names seems to serve as a theological transition into and as an introduction for Gen. 2.4-25, portraying God 'close-up' and in relational terms.

While אלהים in Gen. 1.1–2.3 speaks of the absolute and exalted God, that is, a transcendent God 'who emerges in an awe-inspiring and majestic fashion',⁵⁵ יהוה אלהים reflects both [t]he attribute of justice and law (*din*) reflected in chapter one and the attribute of immanence and mercy (*rahamim*) reflected in chapter two'.⁵⁶ The characteristic of God's immanence in Genesis 2 is particularly reflected in the fact that God cares and creates 'not by command but with His own hands'.⁵⁷ In short, in Gen. 2.4, God is being introduced as

⁴⁸ Bräumer, *Das erste Buch Mose 1. Teil*, p. 65 (translation mine). Cf. Keil, *Genesis und Exodus*, p. 51. Robert Smith Candlish, *Studies in Genesis* (Grand Rapids, MI: Kregel Publications, 1979), p. 34, adds that in Genesis 1 humankind 'is godlike, in respect of the divine proposal and decree'; Gen. 2.4-25 then balances out this 'high view' of humankind since here it is portrayed as rather 'earthly'. While Bräumer and Candlish view both accounts in a complementary way, there are scholars who do not see a link between them. Gowan, *From Eden to Babel*, p. 33, for example, writes, 'Earlier interpreters assumed 2.4b-25 was a "flashback," a retelling of the events of day six in more detail, but since the 19th cent. critical scholarship has agreed that this is a completely different version of creation', a difference that is seen 'in order of creation (man first, then the trees of Eden, the animals, and finally woman) ... and the change from Elohim ("God") to Yahweh Elohim'. See also Brueggemann, *Genesis*, p. 40, who does not endorse 'view[ing] the narrative as a parallel to the creation liturgy of 1.1–2.4a', since 2.4b–3.24 'is commonly assigned to Israel's early theological tradition. It perhaps is concerned with the new emergence in Israel of a royal consciousness of human destiny, for which the main issues are power and freedom.'

⁴⁹ Kidner, *Genesis*, p. 60. See also Collins, 'Discourse Analysis and the Interpretation of Gen 2:4-7', p. 274, who expresses, 'Since Gen. 2.7 recounts the formation of the first human ... we cooperate with the author by taking it as complementary to 1.27'.

⁵⁰ See Kidner, *Genesis*, p. 60. Cf. Reno, *Genesis*, p. 51, who captures Origen's view on the image and likeness of God in Gen. 1.26 and Gen. 2.7 and writes that 'the direct creation of man and woman in the image and likeness of God points toward our rational nature, which is permanent and unchanging', whereas the description of the creation of mankind in Gen. 2.7 'signifies our bodily existence which is full of time and change'. And Hamilton, *The Book of Genesis: Chapters 1–17*, p. 156, writes, 'The word of God (1.26 ff.) is now augmented by the work of God (2.7), a work that includes both formation and animation'.

⁵¹ Kidner, *Genesis*, p. 60.

⁵² Kidner, *Genesis*, p. 60.

⁵³ Kidner, *Genesis*, p. 60, notes that נָפַח indicates 'the face-to-face intimacy of a kiss and the significance that this was an act of giving as well as making; and self-giving at that'.

⁵⁴ By 'new name of God' I merely address the fact that such a naming of God could not be found in Genesis 1.

⁵⁵ Yamin Levy, 'Fiat and Forming: Genesis 1 & 2 Revisited', *Tradition* 27.1 (1992), p. 23.

⁵⁶ Levy, 'Fiat and Forming', p. 29. Levy further points out that יהוה אלהים 'may be a literary reflection of the complementary perspectives which chapters one and two are meant to offer'.

⁵⁷ Levy, 'Fiat and Forming', p. 27, where he also mentions that יָצַר 'suggests a sense of regard and assiduity towards the object being created'.

יהוה אלהים. According to this ‘new name’, God is the transcendent and sovereign One and the immanent, personal, and relational One.⁵⁸

In view of the foregoing considerations, I suggest that the theological focus of Gen. 2.4-25 lies first and foremost on God himself (as in Genesis 1) rather than on humankind.⁵⁹ The narrator points to God as the leading character in this passage, the sole actor⁶⁰ – an emphasis that is also reflected textually.⁶¹

In light of the literary and theological importance of Gen. 2.4, Gen. 2.5-6 then provides antecedent information before the actual narrative begins with Gen. 2.7.⁶² Genesis 2.7 itself mentions God’s two actions that lead to the creation of humankind.⁶³ Verse 7 reads,

וַיַּצַּר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֵפֶר מִן־הָאָדָמָה וַיִּפֹּחַ בְּאַפָּיו נֶשְׁמָה חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

⁵⁸ When it comes to the meaning of אלהים and יהוה, Waltke and Fredricks, *Genesis*, p. 84, reflect on this idea in terms of God’s sovereignty and covenant, too. However, their approach concerning יהוה refers to Abraham, and they note that יהוה speaks of the initiator of ‘a unique covenant commitment with Abraham and his seed and who oversees its fulfillment in history’. In contrast, see Westermann, *Genesis*, p. 271, who believes that יהוה אלהים is ‘actually untranslatable’ (translation mine). According to Westermann, such a way of speaking of God was not common. Thus, such a composition of terms is only used here because there is no ‘better possibility’. For a further brief discussion on the name אלהים יהוה, see Hamilton, *The Book of Genesis: Chapters 1–17*, pp. 152-53.

⁵⁹ Many scholars do not favor such a God-centered view as proposed here. Harris, ‘An Exposition of Genesis 2:4–11:32’, p. 39, for example, titles Gen. 2.4–3.24 as ‘Creation, Sin, and Consequences’ and points out that Gen. 2.4-17 speaks of ‘[t]he first scene in the Genesis drama ...’. He adds that this section centers on the creation of humankind. Walter Brueggemann, ‘Remember, You Are Dust’, *JP* 14.2 (1991), p. 3, notices that ‘the story of Genesis 2–3 is popularly and uncritically heard as an account of “original sin” and “The Fall”’. Further elaborations on an approach that deals with the drama and tension in Genesis 2 and 3 are found in Gowan, *From Eden to Babel*, p. 35, who views ch. 2 as ‘an extended preface, establishing the conditions that produce the tension of ch. 3 and enable us to recognize ourselves in it’. Moreover, Gowan views these chapters in terms of an archetype and writes, ‘Once we recognize their experiences [i.e. the people in the stories] as archetypal, repeated in each of us, then we recognize them as *our* stories ...’ (p. 36). Skinner, *Genesis*, p. 51, holds the view that Gen. 2.4b–3.24 ‘forms a complete and closely articulated narrative, of which the leading motive is man’s loss of his original innocence and happiness through eating forbidden fruit, and his consequent expulsion from the garden of Eden’. See also Bernard Och, ‘The Garden of Eden: From Creation to Covenant; Part 1’, *Judaism* 37.2 (1988), pp. 143-44. Other scholars focus more closely on the role of humankind. See, for example, Kidner, *Genesis*, p. 58, who asserts that in Gen. 2.4–3.24, ‘Man is now the pivot of the story, as in chapter one he was the climax. Everything is told in terms of him.’ Similarly, Terry Grove, ‘Exegesis of Genesis 2:4b-7’, *BLT* 32.1 (1987), p. 12, notes that ‘[h]umankind is the center of this narrative [of ch. 2]’.

⁶⁰ See also Wenham, *Genesis 1–15*, p. 50, who, in regard to 2.5-25, notes that ‘God [is] the sole actor ... man [is] present but passive’. See also Bräumer, *Das erste Buch Mose 1. Teil*, p. 66. Bräumer first takes an anthropological approach to Gen. 2.4–3.24 by emphasizing the creation of humankind and its expulsion from the garden of Eden. He then notes that it is God himself ‘who links these two chapters on creation to an inseparable whole. He is the sole rule and sole actor in the report of the creation of the world as well as the specific depiction of the creation of mankind and its world’ (translation mine).

⁶¹ The usage of אלהים in Gen. 1.1–2.3 occurs thirty-five times: Gen. 1.1, 2, 3, 4 (2x), 5, 6, 7, 8, 9, 10 (2x), 11, 12, 14, 16, 17, 18, 20, 21 (2x), 22, 24, 25 (2x), 26, 27 (2x), 28 (2x), 29, 31; 2.2, 3 (2x). The combined name אלהים יהוה in Gen. 2.4-25 occurs eleven times: Gen. 2.4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22.

⁶² See Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, pp. 38-39, who points out that such a syntactical method of providing preceding information before actually starting with a narrative or event is commonly found in the OT. Niccacci refers to this as a ‘syntactic pattern’ (p. 38). Collins, ‘Discourse Analysis and the Interpretation of Gen 2:4-7’, p. 273, highlights that ‘the storyline begins in verse 7 with the first *wayyiqtol* verb (*wayyiser*, “and he formed”)’. In historical terms, some scholarly views doubt this narrative as having actually occurred. See, for example, Gowan, *From Eden to Babel*, p. 35, who holds an archetypal view of this account and writes that Genesis 2 and 3 do not actually present ‘a historical account of what happened to two people who lived long ago in a world utterly different from ours’. Och, ‘The Garden of Eden’, pp. 143-44, understands the narrative of Gen. 2.4–3.24 in symbolic ways, linked to doctrinal implications for Israel. I am inclined to support the viewpoint that this event in Scripture did take place, like Collins, ‘Discourse Analysis and the Interpretation of Gen 2:4-7’, p. 275, who refers to ‘a particular year, at the time of year before the rain fell to water the ground ... and at the time when the “mist” ... was rising ... in some unspecified region’.

⁶³ See Westermann, *Genesis*, p. 276.

And Yahweh Elohim formed Adam from the dust of the ground and breathed into his nostrils the breath of life, and Adam became a living soul.

When God conveyed life to Adam,⁶⁴ several indicators suggest that this divine נשמה (*breath*) denotes the Spirit.⁶⁵ First, as stated earlier, the overall theological focus of Genesis 1 and 2 is on God as the sole actor. Second, the ‘topical’ context of Genesis 1 is that of God creating by means of God’s Spirit (Gen. 1.2). God’s creation of humankind in Gen. 2.7 is likewise done by means of the same Spirit. Third, while the Spirit is God’s ultimate means of divine self-revelation to creation (Gen. 1.2), Gen. 2.7 demonstrates that God reveals himself initially through his Spirit. Fourth, God’s intimacy and relationship to creation expressed by means of the Spirit in Gen. 1.2 is likewise expressed toward humankind in Gen. 2.7.⁶⁶

⁶⁴ Westermann, *Genesis*, p. 283, emphasizes the need to understand this living being in a holistic sense, as indicated through נפש היה.

⁶⁵ The Hebrew term נשמה has gained much attention among biblical scholars. Lexically, and as it relates to humankind, the term is understood to denote ‘the breath of life’ in general, as indicated by Milton C. Fisher, ‘נשם’, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publisher, 1980), p. 605. Fisher points out that נשמה is a derivative of נשם. The meaning ‘breath of life’ also applies particularly to Gen. 2.7, as highlighted by William L. Holladay, *CHALOT* (Leiden, The Netherlands: E.J. Brill, 1988), p. 248. Scholarly discussion reveals various views. For some scholars the term relates – at least to some extent – to God, denoting נשמה as *the breath of life*. Bräumer, *Das erste Buch Mose 1. Teil*, p. 69, for example, believes that נשמה is ‘the breath of life that God blows into the human being’ (translation mine). Kline, ‘Genesis’, p. 83, writes, ‘Man’s first breath was the very *breath of life* which God breathed out’. See also Gowan, *From Eden to Babel*, p. 40. This meaning, however, seems to be kept at a certain distance to God as its conveyer. With a more possessive/divine meaning of נשמה in mind, see LaSor *et al.*, *Old Testament Survey*, p. 24, who perceives it as ‘a life principle that comes from God’. Similarly, von Rad, *Das erste Buch Mose: Genesis*, p. 53, views the term as ‘divine breath of life’ or ‘divine power of life’ (translation mine). Scholars such as Gunkel, *Genesis*, p. 6, view נשמה as being *closely* related to God and denote it as ‘something of [God’s] own breath’. See also Keil and Delitzsch, *The Pentateuch*, p. 79; Fretheim, ‘Genesis’, p. 350; Skinner, *Genesis*, p. 57; and Waltke and Fredricks, *Genesis*, p. 85.

⁶⁶ On textual grounds, Scripture itself supports this notion, particularly in relation to Job 33.4, Ezekiel 37, and Psalm 104. In regard to Job 33.4, Walther Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 19 n. 2, explains that for J, נשמה היים in Gen. 2.7 ‘plays the same role as the רוח היים in the case of P ... and is probably the older and more popular expression for *the breath of life*, which is why the Job passage rightly applies both through synonymous parallelism’ (translation mine). Further, for Eichrodt, נשמה shares with רוח ‘the meaning of the creative life force of God ... which later seems to be used as a poetic synonym for *ruach*’ (p. 72; translation mine). See also Robin L. Routledge, ‘“My Spirit” in Genesis 6.1–4’, *JPT* 20.2 (2011), p. 235, who writes that ‘the word for “breath” [in Gen. 2.7] is נשמה היים rather than *ruach*; however, the two terms overlap in meaning, and they occur frequently together. So, for example, they appear in parallel in a similar context in Job 33.4.’ Routledge provides a further investigation and scholarly discussion in footnote 8 of the same article. Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 13, notes that in regard to the Writings and ‘the animating principle of life, one may render *ruach* as “breath” or “spirit”’. Keil and Delitzsch, *The Pentateuch*, p. 78, first seem reluctant to identify נשמה with רוח. However, when pointing out Job 32.8, 33.4, and Isa. 42.5, they remark that ‘*neshamah* is synonymous with *ruach*’. Ezekiel 37 provides another example of the parallel use of נשמה and רוח. On this, Leslie C. Allen, *Ezekiel 20–48* (WBC 29; Dallas, TX: Word Books, 1990), p. 185, writes, ‘The in-breathing [in Ezek. 37.9] echoes the verb of Gen. 2.7 (נבח), when Yahweh “breathed” into the human being the breath of life. However, the conception seems to borrow too from the priestly account of creation, in which the רוח of God hovered over the raw elements of the world, waiting to transform them into a living cosmos (Gen. 1.2).’ Cf. Wenham, *Genesis 1–15*, p. 60, who notes that נשמה היים ‘is different from the word for ‘spirit’ (רוח) in Ezekiel’. Wenham concedes that the two terms ‘sometimes occur in parallel (e.g. Job 27.3; Isa. 42.5) suggesting a near synonymy’. Psalm 104 provides an explicit example of the synonymy of God’s breath and God’s רוח, as demonstrated by James Luther Mays, *Psalms* (IBC; Louisville, KY: John Knox Press, 1994), p. 335. In contrasting the breath of humankind with God’s breath, Mays explains that ‘the breath of God is sent by God to create living creatures and to renew the earth with life. When new creation occurs and life appears, the *ruach* of the Lord is at work.’ Cf. Kurt Marti, *Die Psalmen 73–106: Annäherungen* (Radius Bücher; Stuttgart: Radius-Verlag, 1992), p. 168, who, in respect to Ps. 104.29–30 in particular, emphasizes that life in general absolutely depends on “‘the breath” or “Spirit” of God’ (translation mine). Some scholars also relate ‘breath’ to New Testament passages about the Spirit. See, for example, Grove, ‘Exegesis of Genesis 2:4b–7’, p. 16. See also Walter R. Wifall, ‘Breath of His Nostrils: Gen. 2.7b’, *CBQ* 36.2 (1974), p. 16.

In summary, these foregoing elaborations on נשמה reinforce the view that in Gen. 2.7, the term should be understood to be God's רוח.⁶⁷ On the basis of this notion, various pneumatological implications can be stated in relation to human life.⁶⁸

First of all, there is a basic pneumatological concept related to the creation of humankind. Human life begins with the breath of God, that is, the Spirit. The first breath is the Spirit's. Through this breath, life is conveyed to אדם. Without this breath of the Spirit, there is no human life; without this movement of the Spirit, there is no human movement.⁶⁹ Life is centered on God and – in particular – on the Spirit. Actually, life is *in* God and *in* his Spirit.⁷⁰ The Spirit, therefore, is the Spirit of life.

Second, in connection with this thought, aspects of dependency and human frailty can be seen in light of the Spirit.⁷¹ Scripture concretely reveals that humankind is absolutely dependent on the Spirit, 'relying in each moment on the gracious gift of breath which makes human life possible'.⁷² In this light, human life not only needs the Spirit's initial breath in order to live but also needs the Spirit's continuing and sustaining breath.⁷³ From a biblical perspective, it is out of the question to think of human life existing on its own and being autonomous and self-preserving. Human life as it is introduced and portrayed in Gen. 2.7 is precarious, vulnerable, and void of any of its own internal life resources in order to maintain it without the (continuous) external breath of life.

Third, Gen. 2.7 also touches on the question of ownership of life, pointing out that human life cannot be owned by humankind but is possessed by God and the Spirit of life alone.⁷⁴ Moreover, Gen. 2.7 presents human life as 'the divine gift'⁷⁵ to אדם; something that is

⁶⁷ See Candlish, *Studies in Genesis*, p. 37, who leaves no room for doubt when he claims that, in regard to Gen. 2.7, 'the forming hand and *inspiring Spirit of God* brought forth man' (italics mine).

⁶⁸ See Hamilton, *The Book of Genesis: Chapters 1–17*, p. 159, who underlines that '*neshamah* is applied only to Yahweh and to man ... it is man, and man alone, who is the recipient of the divine breath'.

⁶⁹ Goldingay, *Israel's Gospel*, p. 99, writes that the human body 'comes alive with God's life'. And Hamilton, *The Book of Genesis: Chapters 1–17*, p. 159, observes, 'Until God breathes into him, man is a lifeless corpse'.

⁷⁰ See D. Otto Procksch, *Die Genesis* (KAT; Leipzig: Deichertsche Verlagsbuchhandlung, 1913), vol. 1, p. 22, who notes that it is נשמה in which the power of life is contained. Further, Procksch remarks that '[i]t is characteristic that נשמה is not present in creation but solely in God' (translation mine). Regarding Gen. 2.7, Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), p. 50, writes, 'There would be no life at all if matter had not been breathed upon by the Spirit of life'.

⁷¹ See LaSor *et al.*, *Old Testament Survey*, p. 24.

⁷² Brueggemann, 'Remember, You Are Dust', p. 4. In regard to the breath of God mentioned in Ps. 104.29-30, Marti, *Die Psalmen 73–106: Annäherungen*, p. 168, speaks of the 'absolute dependency' of humankind (and animals) on the "breath" or "Spirit of God" (translation mine).

⁷³ Pointing to the role of the Spirit in creation, Ellington, 'The Sustainer of Life: The Role of the Spirit of God in Creation', p. 20, notes that 'the creating Spirit is not ... an agent for establishing the cosmos, though the Spirit was present hovering over the face of the deep, but *as the creative power that sustains life*' (italics mine).

⁷⁴ Though referring to Job 27.3, Ps. 33.4-9, and Job 33.4, Ellington, 'The Sustainer of Life: The Role of the Spirit of God in Creation', p. 21, picks up on the notion of humankind's possession of breath and writes, 'Apart from the enduring presence and activity of that Spirit [i.e. the *ruach elohim*], humans possess no breath of their own'. In a similar manner, Brueggemann, 'Remember, You Are Dust', p. 4, underlines that God's breath 'never becomes the property or possession of the human person'.

⁷⁵ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 59 (translation mine). See also Wenham, *Genesis 1–15*, p. 60.

given to אדם completely free and out of divine grace. In this light, the aspects of ownership and possession of life are secondary – even when rightfully linked to God. The emphasis here again seems to be on the Spirit, expressing the divine desire of bestowing אדם with the gift of life that is completely free. The Spirit, therefore, can be perceived as the Spirit who freely gives, even the Spirit of grace. Moreover, this gift perfectly reflects and embodies the divine will and generosity of bestowing life on humankind. Therefore, the Spirit also proves to be the Spirit of generosity. Human life manifests itself as the Spirit’s gift, that is, the means of God’s self-giving to humankind.

Fourth, the Spirit’s breath also appears to express the divine, intentional desire of fellowship with אדם. While Russell R. Reno states that, ‘[a]nimated by the breath of life, the dust of the earth is shaped by a desire for fellowship with God ... [and is the] spiritual vocation⁷⁶ of humankind, the divine desire of fellowship with humankind is intentionally reflected in Gen. 2.7, specifically on the part of the Spirit. Since the Spirit is intentionally at work,⁷⁷ the Spirit’s act of conveying life must also be intentional. The act of bestowing life upon humankind and maintaining this life, therefore, reveals the divine and intentional desire of fellowship with אדם. God, through the Spirit, establishes fellowship with humankind.⁷⁸ Therefore, the Spirit is the means and the guarantor of this divine and intentional desire for fellowship with humankind. However, this kind of fellowship in Gen. 2.7 seems to be emphasized. While the Spirit can surely be described as the Spirit of fellowship – the link between God and humankind – the Spirit appears to be portrayed as the means of a deeper commitment to fellowship with humankind. This kind of fellowship turns into a covenant with different facets.⁷⁹

One aspect of this covenant can be described in terms of intimacy. According to John L. Harris, ‘[t]his act [of breathing] had the intimacy of a kiss unknown anywhere else in the created world’.⁸⁰ And Derek Kidner notes that ‘*breathed* is warmly personal, with the face-to-face intimacy of a kiss and the significance that this was an act of giving as well as making; and self-giving at

⁷⁶ Reno, *Genesis*, p. 68.

⁷⁷ See my remarks on this notion related to Gen. 1.2 earlier in this chapter.

⁷⁸ See Pinnock, *Flame of Love: A Theology of the Holy Spirit*, p. 73, who, in relation to Gen. 2.7, writes, ‘God made human beings living images of God, with the capacity to relate to him and hear his word. He made creatures who could live in relationship with God. He brought into being a human “I” capable of responding to a divine “Thou.” Spirit, who facilitates God’s relationship with the world, called forth a creature capable of loving God, a personal subject whose nature is to engage the world and its Maker.’

⁷⁹ Grove, ‘Exegesis of Genesis 2:4b-7’, p. 11, writes, ‘The second account [of creation, that is, Genesis 2] speaks of covenantal concepts only’ and with humankind in the center. Grove seems to speak predominantly of covenantal aspects related to humankind. For him, Gen. 2.4b-7 is embedded in the first eleven chapters of Genesis, which all ‘show the relationship of God to his creation, to stress the bond that exists among all people, and to covenantally tie the people to the land’ (p. 12). He goes on to say, ‘These chapters ... are placed at the beginning to illustrate and demonstrate the basic equity of humankind to one another and to the land in the context of a loving relationship with God’ (pp. 12-13).

⁸⁰ Harris, ‘An Exposition of Genesis 2:4–11:32’, p. 40.

that'.⁸¹ I suggest, therefore, that the Spirit in Gen. 2.7 is the Spirit of intimacy. God's breath is the Spirit who is intimately close and related to humankind. In this sense, אדם on earth is never left nor abandoned, since the divine Spirit is close to humankind and approachable.⁸² In my view, such an expression of intimacy can only be described as love. For this reason, the breath of life is the Spirit of intimacy as well as the Spirit of love.

Another aspect of the covenant pertains to the element of personhood. As the Spirit is breathing life into humankind, this divine breath also conveys personhood to humankind. Therefore, אדם becomes 'an autonomous cognitive self',⁸³ a personal being, since God himself is a personal being.⁸⁴ The Spirit, therefore, reveals the ability of creating, 'making', or providing a personal identity, and seems to be the initial source of all matters related to the creation of an individual human being. Since the Spirit conveys with this act the element of a personal human self, I suggest considering the Spirit the ultimate source of any personal identity.

Along with the aspects outlined above, but particularly in terms of a culminating notion of the Spirit's breathing, Gen. 2.7 appears to express the bestowal of dignity upon אדם. While some scholars define the dignity of humankind in relation to animals,⁸⁵ in Genesis the Spirit's acts themselves indicate and acknowledge the dignity God has bestowed on humankind.⁸⁶ By considering the elements of (1) human life as a gift and out of grace; (2) the call for humankind into divine fellowship and the establishment of a covenant; (3) the bestowal of intimacy and love on אדם; and (4) the bestowal of personhood and identity upon אדם as divine works conveyed by the Spirit, one could conclude that the dignity of humankind is established and expressed through these aspects. Actually, it is – once again – the Spirit who imparts this dignity to humankind. In short, אדם in Gen. 2.7 has been freely given life, care, grace, intimacy, and love, and has been welcomed into covenantal fellowship with God. In a sense, humankind has been bestowed with the 'divine kiss' and has been divinely approved – everything provided in and by the Spirit's breath conveyed to אדם.

⁸¹ Kidner, *Genesis*, p. 60.

⁸² This notion might indicate that God is always close and responsive to humankind.

⁸³ Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 59 (translation mine).

⁸⁴ Keil, *Genesis und Exodus*, p. 54. Keil also points out that this personhood of humankind is linked to God's personhood. Eichrodt, *Theologie des Alten Testaments*, vol. 2, p. 59, claims that, by being 'an autonomous cognitive self', humankind 'has a higher God-likeness or God-relationship compared to an animal' (translation mine).

⁸⁵ See, for example, Skinner, *Genesis*, p. 57, who notes that 'the fact that God imparts his own breath to man, marks the dignity of man above the animals: it is J's equivalent for the "image of God" [in Gen. 1.26]'. Kidner, *Genesis*, p. 60 n. 2, in referring to the נשמה related to Job 32.8, holds that '[i]t can be argued that *neshamah*, breath, invariably denotes in the Old Testament this divine endowment which distinguishes man from beast'.

⁸⁶ There is surely no question that all created things were given dignity by the Creator.

Genesis 6.3

After life has been bestowed on humankind in Gen. 2.7, the hearer next encounters the Spirit in an explicit reference in Gen. 6.3. This verse is embedded in the story of the heavenly beings and the daughters of humankind in Gen. 6.1-4.⁸⁷

Upon arriving at Gen. 6.1, the hearer is already familiar with the spread and multiplication of humankind – a topic that corresponds with the divine precept (Gen. 1.28) and its confirmation by means of the genealogical tree of Cain (Gen. 4.17-22) and Adam (Genesis 5). However, with Gen. 6.1 serving ‘as an introduction to what follows’⁸⁸ and functioning as a summary of ‘the story about the rapid increase of Adam’s progeny’,⁸⁹ the hearer comes face to face with the developing theme of human wickedness – an issue of discordance that began in Gen. 3.6 and rapidly spread in the next chapter. In ch. 4, the hearer has not only to deal with the introduction of the theme of murder, through Cain (4.8), but also must come to terms with two other murders in the same chapter (4.23), committed by Lamech, a third-generation descendant of Cain and identified as a tyrant.⁹⁰ Lamech exhibits arbitrariness in his killing of one man for his wound and a young man for his hurt, perhaps alienating the hearer. At the same time, these crimes prepare the hearer for the theme of disorder and degeneration, amplified by Lamech’s bragging about his evil acts. In summary, arriving at Gen. 6.1, the hearer not only encounters humankind increasing numerically in a natural way, but is also readied for humankind’s perversion that runs through chs. 4 and 5 and – like natural growth – spreads rapidly. It is an era marked by human selfishness, arbitrariness, and wickedness.

⁸⁷ This passage raises substantial contextual and literary questions. Harris, ‘An Exposition of Genesis 2:4–11:32’, p. 49, addresses the difficulties of this passage in terms of its theme, its relation to its surroundings, its brevity, the meaning of some words, its construction, and the identification of ‘the sons of God’. John E. Hartley, *Genesis* (NIBCOT; Peabody, MA: Hendrickson, Paternoster, 2000), p. 95, comments, ‘This passage is as enigmatic as it is intriguing’. For him, the passage is kept very short and there are missing links, e.g. between God’s speech in v. 3 and the Nephilim. He concludes, ‘With so many difficulties, no certain interpretation of this passage is possible’. Cf. Kidner, *Genesis*, p. 83; John Rogerson, *Genesis 1–11* (Sheffield, England: Sheffield Academic Press, 1991), p. 69; and Brueggemann, *Genesis*, p. 72. For a lengthy discussion and explanation of valid questions concerning this passage, see Umberto Cassuto, *A Commentary on the Book of Genesis – Part 1: From Adam to Noah, Genesis I–VI 8* (PPFBR; Jerusalem: Magnes Press, Hebrew University, 1961), pp. 290-99; Claus Westermann, *Genesis 1–11: A Commentary* (Minneapolis, MN: Augsburg Publishing House, 1984), p. 365; Walter Bührer, ‘Göttersöhne und Menschentöchter: Gen. 6,1-4 als Innerbiblische Schriftauslegung’, *ZAW* 123.4 (2011), pp. 495-96; and Routledge, ‘“My Spirit” in Genesis 6.1-4’, pp. 232-33. Some scholars view Gen. 6.1-4 in a mythical light. See, for example, Fretheim, ‘Genesis’, p. 382; Jacob, *Theology of the Old Testament*, p. 68; Skinner, *Genesis*, p. 140; and E.A. Speiser, *Genesis* (AYBC; Garden City, NY: Doubleday & Company, 1964), p. 45. For a contrasting view (which does not take a mythical approach), see Otto Eissfeldt, *The Old Testament: An Introduction, Including the Apocrypha and Pseudepigrapha, and Also the Works of Similar Type from Qumran: The History of the Formation of the Old Testament* (New York: Harper & Row, 1965), p. 35; and Cassuto, *A Commentary on the Book of Genesis*, pp. 300-301. David L. Petersen, ‘Genesis 6:1-4, Yahweh and the Organization of the Cosmos’, *JSOT* 13 (1979), p. 48, is most helpful, pointing out that ‘Gen. 6.1-4 is a complete narrative’. For him, this passage ‘may be short, but these verses do contain a complete plot ... The narrative may be compressed, but it is in no way a fragmentary plot. The verses comprise a complete narrative structure.’ In addition, some scholars view Gen. 6.1-4 as an actual historical event, e.g. Fretheim, ‘Genesis’, p. 382; and von Rad, *Das erste Buch Mose: Genesis*, p. 84.

⁸⁸ Hamilton, *The Book of Genesis: Chapters 1–17*, p. 261.

⁸⁹ Hamilton, *The Book of Genesis: Chapters 1–17*, p. 261. See also Wenham, *Genesis 1–15*, p. 145.

⁹⁰ For a historical and contextual reading of Gen. 6.1-4 in connection with Cain, see Meredith G. Kline, ‘Divine Kingship and Genesis 6:1-4’, *WTJ* 24.2 (1962), pp. 194-96.

The story gathers momentum with v. 2:

ויראו בניהאלהים אתבנות האדם כי טבת הנה ויקחו להם נשים מכל אשר בחרו

And the sons of God saw the daughters of men that they were beautiful and they took wives for themselves from any that they chose ...

Independent of the identity of the sons of God,⁹¹ Harris notes that ‘a new stage had been reached in the spread of sin and evil in human history ... a perversion of the order appointed by God’.⁹² This perversion of the divine order can be expressed in a multifaceted way. First, it generally might refer to the immorality, corruption, and depravity in the world and of humankind,⁹³ possibly found in the act of inappropriate marriages⁹⁴ or of polygamy.⁹⁵ Further, such ‘a confusion of boundaries, with divine beings and possibly giants intermarrying with human beings’⁹⁶ emerges as a transgression. It reveals ‘[t]he motif of “breaking the bounds”’⁹⁷ that is noticeable in Genesis 3. As Walter Brueggemann points out, ‘The perversion wrought by the sons of God and the daughters of men’ is reminiscent of ch. 3 and serves as ‘another example of the attempt to “be like God”’.⁹⁸ While in Genesis 3 humankind *took* what it thought

⁹¹ In biblical scholarship, the views on the identity of the ‘sons of God’ greatly differ. The discussion tends to revolve around three possible interpretations. First, the ‘sons of God’ are identified as ‘angels’. This view is held, for example, by Jacob, *Theology of the Old Testament*, p. 68; and Walther Eichrodt, *Theology of the Old Testament* (OTL; Philadelphia: Westminster Press, 1961), p. 197. In this regard, Cassuto, *A Commentary on the Book of Genesis*, p. 300, speaks of angels of a lower rank, i.e. ‘God’s ministers’ of ‘the lowest orders among them’. In seeing the ‘sons of God’ as angels, Skinner, *Genesis*, p. 142, asserts that a contrast is established to humankind. Cf. Brown, Driver, and Briggs, *BDB*, p. 120, with reference to Job 1.6, in which the ‘sons of God’ are also generally seen as ‘supernatural beings’. Second, according to Kline, ‘Divine Kingship and Genesis 6:1-4’, p. 192, the term might even speak of ‘the antediluvian kings’ related to a ‘pagan ideology’. For him, it might also refer to actual kings with reference to Psalm 82 or – based on the Jewish view – to aristocrats, ‘princes and nobles, in contrast to the socially inferior “daughters of men”’ (p. 194). The third view perceives the ‘sons of God’ as Seth’s descendants. See, for example, Hartley, *Genesis*, p. 96. For a general overview of the different views, see Hartley, *Genesis*, p. 96; Waltke and Fredricks, *Genesis*, pp. 115-16; Keil and Delitzsch, *The Pentateuch*, p. 128; Fretheim, ‘Genesis’, p. 382; and Miguel A. de la Torre, *Genesis* (BTCBS; Louisville, KY: Westminster John Knox Press, 2011), pp. 107-108. Shubert Spero, ‘Sons of God, Daughters of Men?’, *JBQ* 40.1 (2012), pp. 16-17, even presents five views on this term. For a broader scholarly discussion on ‘the sons of God’, see, for example, Westermann, *Genesis 1–11*, pp. 371-73; Wenham, *Genesis 1–15*, pp. 139-41; Keil and Delitzsch, *The Pentateuch*, pp. 128-34; and Hamilton, *The Book of Genesis: Chapters 1–17*, pp. 262-65.

⁹² Harris, ‘An Exposition of Genesis 2:4–11:32’, p. 50.

⁹³ Cf. Speiser, *Genesis*, pp. 45-46. For Waltke and Fredricks, *Genesis*, p. 109, the entire passage 6.1-8 reflects sin in an escalating manner and represents in vv. 1-4 a despotism of the sons of God and in vv. 5-8 sin on a universal level.

⁹⁴ See Hartley, *Genesis*, p. 95.

⁹⁵ Kline, ‘Divine Kingship and Genesis 6:1-4’, p. 196. Kline writes, ‘The sin was that of Cainite Lamech, the sin of polygamy, particularly as it came to expression in the harem, characteristic institution of the ancient oriental despot’s court. In this transgression בניהאלהים flagrantly violated the sacred trust of their office as guardians of the general ordinances of God for human conduct.’

⁹⁶ Rogerson, *Genesis 1–11*, p. 69.

⁹⁷ David J.A. Clines, ‘The Significance of the “Sons of God” Episode (Genesis 6:1-4) in the Context of the “Primeval History” (Genesis 1–11)’, *JSOT* 13 (1979), p. 36. Cf. Goldingay, *Israel’s Gospel*, p. 164, who suggests the possibility that Gen. 6.1-4 reveals the weakness of human flesh and how it transgresses ‘divinely established differences between heavenly and human beings’. However, he also mentions that the heavenly beings in v. 2 may have decided for themselves ‘what counts as “good” partnership’.

⁹⁸ Brueggemann, *Genesis*, p. 72. Cf. Fretheim, ‘Genesis’, p. 383, who recognizes in Gen. 6.1-4 a ‘downward development [which] occurs at three levels’. In this respect, Fretheim speaks of three stages: (1) sin of humankind spreads and its ‘effects move even into heavenly places and entrap divine beings’; (2) the passage ‘illustrates the “becoming like God” theme [though] only indirectly, for the initiative in the text comes from the divine realm’ (p. 384); and (3) the level on which ‘[t]he mix of divine and human results in new forms of human life with intensified capacities for violence’ (p. 384). For Fretheim, the distinction between heaven and earth is removed; the topics of procreation expand beyond the human realm (pp. 383-84). In regard to a possible parallel to Gen. 3.6,

looked nice and later *did* what was wrong (by murdering Abel in Genesis 4), the context of human sexual relationships in Gen. 6.1-4 changed and the sons of God here ‘oppose the ongoing fulfillment of God’s creation and want a piece of the action on earth for themselves’.⁹⁹ However, the context of evil appears to reflect the attitude of boldness, arrogance, and arbitrariness, both on the part of the sons of God and of the daughters of men; that is, both parties express rebellion toward God in not being willing to live within the divine boundaries set by God at the beginning, and instead intentionally undermining them and living according to their own rules.¹⁰⁰

All these ways of describing the aspect of wickedness basically reflect the root of evil and immorality, at least on the part of humankind. The hearer finds him- or herself in ‘*the culminating act of human wickedness*’,¹⁰¹ that is, within a *modus vivendi* that has left behind God’s purpose for humankind and, instead, is permeated and driven by egoism and ruthlessness, which indicates a desire for a life contrary to what God has prescribed.

Such an attitude toward life, and the intentional offence against the creator of life, evokes the divine and immediate response in v. 3. Now God abruptly interrupts the scene, surprising the actors.¹⁰² God ‘reacts before the opprobrious action has been completed’¹⁰³ and – in doing so – acts pertinently and confidently, declaring divine control over the entire situation.¹⁰⁴ Yahweh’s

Waltke and Fredricks, *Genesis*, p. 117, point out how decisively both passages reflect the aspect of lust. On this, Fretheim, ‘Genesis’, p. 383, speaks more generally of ‘actions ... [that] are inappropriate’.

⁹⁹ Goldingay, *Israel’s Gospel*, p. 162.

¹⁰⁰ Kidner, *Genesis*, p. 85, remarks that Gen. 6.1-4 could be viewed as an endeavor of the sons of God ‘to bring supernatural power, or even immortality, illicitly to earth’. In comparison to Kidner, Westermann, *Genesis 1–11*, p. 372, states that the moving cause of the narrative is based on the beauty of human women. In particular, it is ‘implicit praise of [the women’s] beauty ... that sets events in motion’. Westermann further identifies this motif in the stories found in Gen. 12.10-20 and 2 Samuel 11. Utilizing Westermann’s view, it would seem then that the praise of human beauty might have replaced humankind’s praise of God.

¹⁰¹ Simpson, ‘Genesis’, p. 533 (italics mine).

¹⁰² This abruptness might go along with the literary structure of the narrative. Gunkel, *Genesis*, p. 57, rightly observes that ‘V 3 begins abruptly’. However, by referring to Budde’s work on Genesis, Gunkel notes that v. 3 does not indicate ‘when, where, and to whom these words are spoken’ and believes that this verse ‘stands here ... in a loose relationship to its context’; it reflects an abbreviation of this narrative, which then ‘also complicates the interpretation of v. 3 to a great degree’ (p. 57). Karl Budde, *Die biblische Urgeschichte (Gen. 1–12, 5)* (Giessen: J. Ricker, 1883), pp. 35-37, provides a detailed discussion of the abrupt intervention of God in v. 3, in contrast to Yahweh’s usually being introduced when intervening, e.g. in Gen. 3.8. Accordingly, Budde believes that this verse was implemented later. I contend, however, that v. 3 fits the context quite appropriately. The sudden speech of Yahweh amplifies the surprise effect for the actors on earth. And since Gen. 6.1-4 is a brief narrative with a simple plot, there is no question to whom these divine words are addressed.

¹⁰³ Petersen, ‘Genesis 6:1-4, Yahweh and the Organization of the Cosmos’, p. 48. Petersen, among other scholars, raises the question about the right positioning of v. 3 and v. 4, and about whether these two verses should have been interchanged with one another. On the one hand, Petersen maintains that logically, v. 4 should have preceded v. 3, i.e. Yahweh should have acted after the Nephilim were born as a result of the relations of the sons of God with the women of humankind in v. 2. However, for him, ‘the order of the narrative does make sense as an immediate response by Yahweh to a situation which is out of control’ (p. 48). Fretheim and Westermann also underline that v. 3 and v. 4 are placed correctly and point out that God’s reaction refers to the issue itself and not to the result of these relations. See Fretheim, ‘Genesis’, p. 383; Westermann, *Genesis 1–11*, p. 373.

¹⁰⁴ In contrast, Petersen, ‘Genesis 6:1-4, Yahweh and the Organization of the Cosmos’, p. 48, comments, ‘Yahweh does the first thing which comes to his mind after he discovers his heavenly helpers [i.e. בני־האלהים] have breached the divine-human boundary. He is so concerned.’ Petersen adds that ‘Yahweh, by the end of Gen. 6.4, is depicted as one who jumps in with *ad hoc* repairs; he even enters the scene before he should. He had been able to

reaction in v. 3 can be seen as a ‘divine reflection’¹⁰⁵ and a ‘divine sentence’,¹⁰⁶ which ‘describes a decision’¹⁰⁷ decreed by means of God’s Spirit, that is, the Spirit of life (v. 3):

לאֲדִירֹן רוּחִי בָאָדָם לְעֹלָם בְּשֵׁנָם הוּא בֶּשֶׁר וְהוּוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.¹⁰⁸

In v. 3, God – in contrast to the more implicit and hidden offense of the sons of God and the daughters of men¹⁰⁹ – explicitly and publicly declares that because humankind is flesh,¹¹⁰ his Spirit will not always remain (יִדְוֹן)¹¹¹ in the life of all humankind.¹¹² After all, human life is limited to 120 years.¹¹³ Yahweh here provides a counterbalance for the present situation and confusion on earth. In particular, the assault on created life and the wickedness related to given life is divinely responded to and appropriately addressed by the רוּחַ of life, that is, the principle or ‘source of natural life’.¹¹⁴ Therefore, with the divine Spirit being brought into play through יְהוָה in v. 3, some statements can be facilitated about the relationship between יְהוָה and Yahweh’s רוּחַ.

keep up with humanity’s antics; however, he was unready for the response of the בני־האלהים, and unable, apparently, to control their action’ (p. 57).

¹⁰⁵ Westermann, *Genesis 1–11*, p. 373.

¹⁰⁶ Skinner, *Genesis*, p. 143.

¹⁰⁷ Westermann, *Genesis 1–11*, p. 373.

¹⁰⁸ Skinner, *Genesis*, p. 144, underlines how difficult it is to interpret this entire sentence. He admits, ‘A complete exegesis of these words is impossible, owing first to the obscurity of certain leading expressions ... and second to the want of explicit connexion with what precedes. The record has evidently undergone serious mutilation.’ And yet, Skinner finds that ‘all that can be done is to determine as nearly as possible the general sense of the v. [i.e. v. 3], assuming the text to be fairly complete, and a real connexion to exist with vv. 1-2’. See also Gunkel, *Genesis*, pp. 57-58.

¹⁰⁹ These implicit and secret activities between these two parties might also be a reason why biblical scholars have difficulties in their attempt to interpret v. 2 in a consistent manner.

¹¹⁰ Reno, *Genesis*, p. 114, highlights this aspect of humankind being flesh. He comments that ‘man ... has become entirely a slave of the flesh’. Cf. Speiser, *Genesis*, p. 44 n. 3; and Hamilton, *The Book of Genesis: Chapters 1–17*, p. 267. By pointing out the difference between *flesh* and *spirit*, Goldingay, *Israel’s Gospel*, p. 163, holds that “[f]lesh” and “spirit” in antithesis stand for humanity in its weakness and Godhead in its strength [Is 31:3]. The story has revealed the weakness of humanity.’

¹¹¹ Waltke and Fredricks, *Genesis*, p. 117, mention that ‘[t]he meaning of the unique Hebrew word [יִדְוֹן] is uncertain’ and point to three general meanings: It can either be translated as ‘to contend’, ‘to shield/to protect’, or as the act of judging. The scholarly discussion, however, reveals a preference for the meaning of ‘to remain’ or ‘to abide’, as indicated, for example, by Kidner, *Genesis*, p. 84; Wenham, *Genesis 1–15*, p. 142; Holladay, *CHALOT*, p. 69; and Westermann, *Genesis 1–11*, p. 375. For the meaning ‘to shield’ or ‘to protect’, see, for example, E.A. Speiser, ‘YDWN, Genesis 6:3’, *JBL* 75.2 (1956), p. 128. Others translate the term as ‘to rule’ or ‘to judge’; see, for example, Keil and Delitzsch, *The Pentateuch*, pp. 134-35; and von Rad, *Das erste Buch Mose: Genesis*, p. 84. For a general discussion on this *hapax legomena*, see Hamilton, *The Book of Genesis: Chapters 1–17*, pp. 266-67; and Gunkel, *Genesis*, p. 57. For a discussion of the exegetical challenges regarding a correct translation of this verb, see Speiser, ‘YDWN, Genesis 6:3’, pp. 126-29.

¹¹² According to Gunkel, *Genesis*, p. 56, the term הָאָדָם in v. 1 is a collective term representing all of humanity. This then sets the framework for the entire narrative and is supported, for example, by von Rad, *Das erste Buch Mose: Genesis*, p. 84; and Keil and Delitzsch, *The Pentateuch*, p. 127.

¹¹³ Certain individuals, however, are documented as having lived longer, such as Abraham, who lived 175 years (Gen. 25.7). The scholarly debate on this limitation of 120 years basically reveals two views. On the one hand, the time limit applies to the age and lifetime of a person, as suggested, for example, by Westermann, *Genesis 1–11*, pp. 377-78; de la Torre, *Genesis*, p. 107; Fretheim, ‘Genesis’, p. 383; and Cassuto, *A Commentary on the Book of Genesis*, pp. 297-98. This limitation of age was applied gradually and not immediately. See, for example, Rogerson, *Genesis 1–11*, p. 69; Wayne Sibley Towner, *Genesis* (WestBC; Louisville, KY: Westminster John Knox Press, 2001), p. 78; and Wenham, *Genesis 1–15*, pp. 142, 146-47. On the other hand, the divine proclamation of limitation relates to a period of grace before the flood, as commented on by Waltke and Fredricks, *Genesis*, p. 117; Hamilton, *The Book of Genesis: Chapters 1–17*, p. 269; Keil and Delitzsch, *The Pentateuch*, p. 136; and Gunkel, *Genesis*, p. 58.

¹¹⁴ Waltke and Fredricks, *Genesis*, p. 117.

Moreover, the divine response affects ethical aspects of life and – by implication – provides some ethical insights in terms of the Spirit’s function and character.

First, based on Yahweh’s speaking in Gen. 6.3, Yahweh appears to execute divine decisions by means of the Spirit. Yahweh’s divine and spoken word is taken by Yahweh’s Spirit and performed through the Spirit according to Yahweh’s will. There seem to exist strong ties between Yahweh’s spoken word and the Spirit. This intimate relationship can be further described as dynamic and reciprocal. As Yahweh affirms the Spirit’s divinity and proclaims the Spirit’s affinity by use of the possessive pronoun ‘(my)’, the Spirit portrays an unbroken faithfulness to Yahweh, that is, a love of and loyalty to Yahweh’s spoken word. There is no reason to believe that the Spirit will not carry out this spoken word of Yahweh. On the contrary, the Spirit *will* do what Yahweh speaks. In a sense, both Yahweh and the Spirit acknowledge one another. In fact, there seems to be a *mutual* confirmation and recognition as well as a steadfast correlation between Yahweh and the Spirit – an inseparable and divine unity, particularly and intentionally featured in the face of the disorder, unfaithfulness, and confusion present on earth.

Further, based on Yahweh’s immediate speech, it becomes evident that Yahweh is turning his full attention to the situation on earth that has gotten out of hand, rather than turning his back on it and leaving the issue behind. Since the Spirit is the subject of the spoken word, the Spirit does the same. Yahweh and Yahweh’s Spirit are like-minded. Both engage in the crisis situation that requires a solution, and they do not abandon the problem. Here, Yahweh and the Spirit almost seem to be interdependent and to prove themselves as a working team. Moreover, their mutual inward loyalty to one another, paired with their like-mindedness, now becomes an outward act, buckling down to the task together in a practical and suitable manner. These considerations on the relationship between Yahweh and the Spirit yield some implications regarding the Spirit’s nature and work.¹¹⁵

As seen in Gen. 2.7, the Spirit bestows the gift of life on humankind – human life that is dependent on the *Spirit*. As the hearer arrives at Gen. 6.3, however, the gift of life appears to have been corrupted and alienated¹¹⁶ in comparison to its initial understanding. Life now seems to be dependent on *divine beings* rather than on the Spirit; it seems to be forced rather than given as a gift; and it seems that life has transitioned to being made by the heavenly beings rather than being created and maintained by the Spirit. Life, as wholesome as it was in Gen. 2.7, has now

¹¹⁵ It might be necessary to mention that these implications of the Spirit are not detached from Yahweh. And yet, the Spirit plays a vital role in v. 3 as the sole actor.

¹¹⁶ On the concept of alienation, see de la Torre, *Genesis*, p. 93. De la Torre speaks of the Fall as being the ‘first rebellion’ with the result of humanity’s alienation from God. Cain’s murder reflects a ‘second rebellion’ with alienation among humanity. Genesis 6.1-4 is considered to reflect the ‘third rebellion’ which reveals that ‘evil is not only within human nature, but it also stands outside it ... [i.e.] demonic forces [that] are operating’ (p. 107).

been corrupted. Genesis 6.3 puts the spotlight back on the Spirit and displays that the Spirit is also the means that impacts life rather than only bestowing it. In other words, while the Spirit freely endows humankind with the gift of life in Gen. 2.7, the Spirit is empowered and free to limit and to govern this gift in Gen. 6.3. This function of the Spirit therefore reveals that the gift of human life is not a self-preserving or self-sufficient gift owned by humankind or other forces, but basically a charge for humankind that always belongs to God and that is under constant supervision of the Spirit.

Also, '[t]he gift and the withdrawal of *ruach* are an expression of God's power over life and death'.¹¹⁷ God demonstrates divine power over life by means of his *רוח* and places his stamp on the occasion; God has the calamity on earth dance to the divine tune. It is thus through the Spirit in Genesis that God demonstrates absolute control, holds the upper hand, and reasserts divine sovereignty.¹¹⁸ The Spirit serves as the divine means of influencing the length of life and as a description of the divine act through which God – in the face of the arbitrariness on earth – properly responds. In fact, 'God issues a decree that such a union [of the sons of God with the daughters of men] will not result in human beings who live forever',¹¹⁹ but rather that human life will be limited. In this light, the Spirit appears to be God's key for executing divine sovereignty, manifesting this godly characteristic.

However, the function of the Spirit can also be described in a broader sense, namely in relation to human death rather than merely a limitation of the human life span. Genesis 6.3 communicates a plain message: when the Spirit of God withdraws, death will result – sooner or later. Where there is no divine Spirit left in human life, there is no human life left in flesh. Human flesh, left to its own resources, will expire. As Gordon J. Wenham notes, 'Without the continual indwelling of the Spirit, the flesh perishes and man returns to dust'.¹²⁰ It takes the constant presence of the Spirit to make the continuation of human life possible.¹²¹ Flesh, mortal in nature, is therefore completely dependent 'on God's power to survive';¹²² thus, the Spirit becomes the impetus for human life and is 'the source of natural life'.¹²³

Taking this aspect of the Spirit's withdrawal further, as David J.A. Clines indicates, and viewed within the context of Genesis 6 and 7, the results are even greater in magnitude than

¹¹⁷ Welker, *God the Spirit*, p. 159.

¹¹⁸ Hartley, *Genesis*, p. 97; de la Torre, *Genesis*, p. 108. Goldingay, *Israel's Gospel*, pp. 168-70, perceives divine sovereignty slightly differently. For him, it is executed by setting limits on the results of evil acts rather than intervening before something evil happens.

¹¹⁹ Fretheim, 'Genesis', p. 383.

¹²⁰ Wenham, *Genesis 1-15*, p. 142.

¹²¹ Fretheim, 'Genesis', p. 383, remarks that '[w]ithout the animation of the divine spirit, the flesh will perish'.

¹²² Wenham, *Genesis 1-15*, p. 142.

¹²³ Waltke and Fredricks, *Genesis*, p. 117.

those seen so far.¹²⁴ The Spirit's withdrawal in Gen. 6.3 not only concerns human life and its existence in particular, but also affects all created life in general, as seen in Gen. 7.22 and the destruction of all living creatures. By viewing the flood as the means that 'brings life to an end'¹²⁵ and, at the same time, bearing in mind the Spirit in Gen. 1.2, the flood 'represents a reversal of creation and a return to something like the chaos of Gen. 1.2'¹²⁶ – an occasion in which the Spirit's withdrawal in Gen. 6.3 plays a vital role. In other words, where the Spirit is present, created life is protected;¹²⁷ where the Spirit withdraws, this protection also leaves, and chaos finds its way into created life.

The overall context of evil in which Gen. 6.1-4 is embedded sheds light on some other important characteristics of Yahweh as well as the Spirit, namely those of resistance, righteousness, and justice. It appears that Yahweh and Yahweh's Spirit do not comply with evil but resist the evil and wickedness that is bound to the earth. Neither of them compromise divine ethical standards but maintain divine righteousness and justice. God's righteousness is reflected in the fact that God withdraws the Spirit because humankind is no longer living ethically. God's justice is reflected in the fact that since humankind has decided to withdraw from God's ordinances and standards for right living, so does God decide to withdraw his Spirit of right living from humankind. Since both God's righteousness and justice are related to and executed by the withdrawal of his Spirit, the Spirit can be labeled as the Spirit of righteousness and justice.

The aspect of justice, however, can be taken even further and put in the context of judgment, as suggested by John Skinner and Meredith G. Kline. Skinner writes that in Gen. 6.3, *וַיִּרְחַק* is 'striving against and "judging" the prevalent corruption of men'.¹²⁸ In this regard, Gen. 6.3 depicts God's judgment by means of his Spirit, which is further elaborated on by Kline. While Kline points out the similar structure between Gen. 4.19-24 and Gen. 6.1-4, and mentions that Gen. 4.19-24 'closes with *the boast of Lamech* concerning his judgment',¹²⁹ Gen. 6.3 can also be understood to be *the boast of God*, that is, God's judgment of humankind. In addition, Gen. 6.3 brilliantly demonstrates that God carries out divine judgment through his Spirit that unexpectedly disrupts literary structure¹³⁰ and structures made by humankind, such as convenient and self-determined living. This judgment comes as a total surprise to humankind (and perhaps

¹²⁴ See Clines, 'The Significance of the "Sons of God" Episode (Genesis 6:1-4)', p. 42. Clines relates Gen. 6.3 with Gen. 7.22 and sees a connection between the Spirit's withdrawal and the later destruction.

¹²⁵ Routledge, "'My Spirit'" in Genesis 6.1-4', p. 249.

¹²⁶ Routledge, "'My Spirit'" in Genesis 6.1-4', p. 249. Routledge's point of view is helpful in utilizing the aspect of protection through the Spirit, even though – as indicated in this thesis – I do not share his view on chaos in Gen 1.2.

¹²⁷ See Speiser, 'YDWN, Genesis 6:3', p. 128, who points to a form of the verb *דָּוַן* (*remain*) that speaks of protection and shielding.

¹²⁸ Skinner, *Genesis*, p. 144.

¹²⁹ Kline, 'Divine Kingship and Genesis 6:1-4', p. 195 (italics mine).

¹³⁰ In discussing the literary form of Gen. 6.1-4, Westermann, *Genesis 1-11*, p. 366, writes, 'The most serious disruption in the narrative is due to the insertion of v. 3'.

to the hearer of the narrative). In all of the busyness of human life and its evil living, it is the Spirit who suddenly emerges, who takes charge of the situation and the circumstances, and who effects a change that forever alters the history of humankind.

Such divine judgment as that carried out in Gen. 6.3, however, does not necessarily signify the end of human life. The judgment found in v. 3 ‘consists not in annihilation but only in setting a limit to the life-span’.¹³¹ Therefore, while God’s response in v. 3 can be viewed as divine judgment exacted with severity, God at the same time allows room for human life to correct its evil living and to find its way back to a life controlled by God’s ordinances. In this regard, God and his Spirit are portrayed as merciful. Consequently, the Spirit can also be described as the Spirit of grace.¹³²

In summary, the climax of the entire narrative appears to be solely in v. 3, with the Spirit as the main actor. Genesis 6.3 reveals that God acts through his spoken word taken on by the Spirit. Both are like-minded. God also responds to evil and wickedness by way of his Spirit, and some statements are provided on certain divine characteristics of the Spirit. The Spirit impacts human life, the existence of which completely depends on the Spirit. It is through the Spirit that God demonstrates control over human life. The Spirit’s presence guarantees protection. God and the Spirit also resist evil. Moreover, by means of the Spirit, divine ethics are demonstrated, such as righteousness and justice. And finally, whereas God carries out divine judgment through his Spirit – a judgment that comes unexpectedly and disrupts history – the Spirit exhibits grace by not annihilating but rather limiting human life.

Genesis 41.38

The next text of relevance for this study in the Torah is found in Gen. 41.38, where the Spirit is linked to Joseph’s interpretation of Pharaoh’s dreams. In light of Genesis’ overall context of hope¹³³ and God’s promise of blessing and multiplication of Abraham’s descendants,¹³⁴ the hearer has been informed of the overarching theme of the divine promise of posterity given to Abram in Genesis 12 – a theme that unfolds through the subsequent chapters until ch. 50.¹³⁵

¹³¹ Westermann, *Genesis 1–11*, pp. 377-78.

¹³² Harris, ‘An Exposition of Genesis 2:4–11:32’, p. 55, puts it this way: ‘As Genesis 11 closes, the world is distorted by human rebellion, but there is hope. Throughout the stories of sin, punishment, and provision found in Genesis 2.4–11.32, the message is explicit: by overstepping the God-given boundaries, human beings negatively impact their relationship with God and with others; however, in spite of human disobedience, God still cares, provides redemption, and never leaves humanity without a godly witness.’

¹³³ John Goldingay, ‘Biblical Story and the Way It Shapes Our Story’, *JEPTA* 17 (1997), p. 9.

¹³⁴ Waltke and Fredricks, *Genesis*, p. 491. J. Gerald Janzen, *Abraham and All the Families of the Earth: A Commentary on the Book of Genesis 12–50* (TTC; Grand Rapids, MI: Eerdmans, 1993), p. 4, notes that the use of the תולדות formula at the beginning of a narrative (like in Genesis 37) points to God’s intention and principle of blessing.

¹³⁵ Clines, *The Theme of the Pentateuch*, p. 30, states, ‘The promise has three elements: posterity, divine-human relationship, and land. The posterity-element of the promise is dominant in Genesis 12–50, the relationship-element in Exodus and Leviticus, and the land-element in Numbers and Deuteronomy.’ Cf. Goldingay, ‘Biblical Story and the

Genesis 37 and 39–41 are laid out as part of this overarching theme and deal with Joseph’s story, his family, his deportation to Egypt, and his life in Egypt.¹³⁶ At the same time, these chapters gradually reveal the Spirit’s impact and work through dreams, which is finally disclosed in Gen. 41.38.

Joseph

At the outset of the narrative, the hearer is informed about Joseph, a young man who makes a name for himself by ‘bragging and telling tales on his brothers’¹³⁷ (Gen. 37.2), thereby reflecting anything but maturity.¹³⁸ Moreover, Joseph is the ‘pampered son’¹³⁹ of Jacob, who dotes upon him.¹⁴⁰ When Jacob publicly displays his favor for Joseph by giving him a special robe (Gen. 37.3), Jacob provokes his sons¹⁴¹ and provides the basis for their hatred of Joseph.¹⁴² By telling about dreams that he received – dreams that he does not actually understand¹⁴³ but still feels

Way It Shapes Our Story’, p. 11, who also speaks of Genesis as ‘a story about God’s promise’ but views Exodus slightly differently in terms of God’s presence.

¹³⁶ Genesis 37–50 is usually called ‘the Joseph story’. Among biblical scholars, however, these chapters are usually seen as part of ‘Jacob’s story’, which is based on two observations: first, by the use of the תולדות formula mentioned in Gen. 37.2, with a general focus on the tribe of Jacob; and second, in connection with Genesis 38 and Judah’s story as a son of Jacob. On the תולדות formula in Gen. 37.2, see, for example, Gordon J. Wenham, *Genesis 16–50* (WBC 2; Dallas, TX: Word Books, 1994), pp. 345, 348. Concerning ch. 38 being part of Jacob’s story, see, for example, Wenham, *Genesis 16–50*, p. 345; and Claus Westermann, *Genesis, 1. Teilband, Genesis 37–50* (Neukirchenvly: Neukirchener Verlag, 1981), pp. 42–43. Brueggemann, *Genesis*, p. 307, perceives Genesis 38 as a chapter with no link to its surroundings and with a mysterious character. E.A. Speiser, *Genesis* (AYBC; Garden City, NY: Doubleday & Company, 2nd edn, 1978), p. 299, views ch. 38 as ‘a complete independent unit’ but ascribes it a literary function: ‘Joseph had disappeared from view ... From the viewpoint of the reader ... the ill-treated boy is in temporary eclipse. What better place, then, to take up the slack with a different story, one that covers many years?’ (pp. 299–300).

¹³⁷ Waltke and Fredricks, *Genesis*, p. 496.

¹³⁸ According to Waltke and Fredricks, *Genesis*, p. 498, ‘Joseph is depicted as morally good but immature and bratty’. Scholars generally support this view of an immature Joseph, e.g. Wenham, *Genesis 16–50*, p. 357; Towner, *Genesis*, p. 245; de la Torre, *Genesis*, pp. 300–301; Robert Davidson, *Genesis 12–50: The Cambridge Bible Commentary on the New English Bible* (Cambridge: Cambridge University Press, 1979), p. 211; Reno, *Genesis*, p. 260; and Russell Jay Hendel, ‘Joseph: A Biblical Approach to Dream Interpretation’, *JBQ* 39.4 (2011), p. 237. However, some scholars describe the character of Joseph quite differently. For example, Skinner, *Genesis*, p. 440, claims that Joseph ‘is conceived as an ideal character in all the relations in which he is placed: he is the ideal son, the ideal brother, the ideal servant, the ideal administrator’. See also Kidner, *Genesis*, p. 180, who notes that Joseph, by reporting to his father, was trying to fulfill his obligations according to Lev. 5.1. Cf. Janzen, *Abraham and All the Families of the Earth*, p. 148, who even comments that Gen. 37.2 reflects Joseph’s brothers’ bad behavior rather than that of Joseph, as Joseph was surrounded ‘by those who wish[ed] *him* evil’ (italics mine).

¹³⁹ Davidson, *Genesis 12–50*, p. 211.

¹⁴⁰ Davidson, *Genesis 12–50*, p. 211.

¹⁴¹ Kidner, *Genesis*, p. 180. Kline, ‘Genesis’, p. 107, mentions that ‘[t]he ranking robe ... became legal evidence to confirm the transfer of Joseph’s inheritance to his rivals’. Claus Westermann, *Joseph: Studies on the Joseph Stories in Genesis* (Edinburgh, Scotland: T & T Clark, 1996), pp. 5–6, provides a brief discussion on the meaning of the robe, concluding that ‘it is safe to assume that Jacob was doing more than simply giving Joseph a nice gift; he was raising the boy to a level above that of his brothers. Here we must keep in mind the social function of clothing’ (p. 6).

¹⁴² Biblical scholars tend to base Joseph’s brothers’ hatred either on Jacob’s general favoritism or particularly on the colored robe as Jacob’s means of expressing this favoritism. Skinner, *Genesis*, p. 444, for example, notes that ‘the sole motive of the brothers’ hatred’ relates to Jacob’s favoritism toward Joseph. James McKeown, *Genesis* (THOTC; Grand Rapids, MI: Eerdmans, 2008), p. 163, observes that Joseph’s ‘unpopularity increases when Jacob provides him with a coat that reflects the special relationship he has with the boy’. Cf. Westermann, *Joseph*, pp. 5–6.

¹⁴³ Scripture itself does not explain Joseph’s two dreams in Genesis 37. Rather, Scripture merely tells the hearer of the existence of these two dreams and lets the hearer be confronted with Joseph’s brothers’ and father’s subjective interpretation and perception of the dreams (vv. 8, 10). The dreams are symbolic; their accurate meaning will unfold over the subsequent chapters. Towner, *Genesis*, p. 246, points out, ‘No character in the story, including Joseph, grasps the full meaning of the dream of the sheaves until much later in the story when Joseph’s brothers prostrate themselves before him whom they did not know (42.4)’. Victor P. Hamilton, *The Book of Genesis: Chapters*

compelled to tell his brothers and father (Gen. 37.8, 10) – Joseph adds the final straw to the disharmonious family relationships: his brothers envy (סָנְאָ) him (Gen. 37.11), ‘an envy that reaches murderous intensity’¹⁴⁴ (Gen. 37.18, 20), making sure that ‘his dreams do not come true’.¹⁴⁵

Arriving at the end of Genesis 37, the hearer is aware of the various family issues and the bleakness of the storyline, dealing with (1) severe relationship deficits¹⁴⁶ and deception (Gen. 37.31-32), (2) increased hopelessness (Gen. 37.35), and (3) a Joseph whose further life story lies in the dark.¹⁴⁷ On this ‘visible level’, the hearer might wonder if there is any hope and divine blessing left at all for this family in light of the hurt that has marked it.

The Spirit at Work

Throughout the course of the Joseph narrative (Genesis 37, 39–41), the hearer is continuously brought into contact with dreams (Gen. 37.5, 9; 40.5; 41.1). As dreams were a ‘common means of divine communication and prediction’¹⁴⁸ in ancient Near East culture, this story ‘shows God as the Director behind the entire account’.¹⁴⁹ In light of Gen. 1.2, with the Spirit being the divine

18–50 (NICOT; Grand Rapids, MI: Eerdmans, 1995), p. 410, notes that ‘Joseph makes no attempt to interpret, analyze, or apply his dream. He is narrator, not commentator.’ Cf. Brueggemann, *Genesis*, p. 289. Some scholars claim that Joseph knew about the meaning of his dreams. For example, Adolph Leo Oppenheim, *Interpretation of Dreams in the Ancient Near East* (TAPhS 46.3; Philadelphia: American Philosophical Society, 1956), p. 206, explains that due to the symbols in Joseph’s dreams, the dreams did not require any interpretation but were ‘self-explanatory’. See also Keil and Delitzsch, *The Pentateuch*, p. 335. Davidson, *Genesis 12–50*, p. 218, asserts that these dreams do not ‘contain any obscure symbolism. Their meaning is instantly plain not only to Joseph, but to his brothers and to his parents.’ Cf. de la Torre, *Genesis*, p. 302.

¹⁴⁴ Reno, *Genesis*, p. 260.

¹⁴⁵ McKeown, *Genesis*, p. 165.

¹⁴⁶ Jacob’s own relational deficits become manifest, for example, in his relationship to his brother Esau and in Jacob’s slyness in gaining and effectively stealing Esau’s right of primogeniture (Genesis 27).

¹⁴⁷ The incorporation of Genesis 38 into this narrative might also be viewed as a proper literary device for building suspense concerning Joseph’s future. Cf. Wenham, *Genesis 16–50*, p. 363, who observes that the ‘positioning [of Genesis 38] here creates suspense’. See also Kidner, *Genesis*, p. 187; and Janzen, *Abraham and All the Families of the Earth*, p. 151.

¹⁴⁸ Waltke and Fredricks, *Genesis*, p. 500. Waltke and Fredricks add that Joseph’s ‘brothers well understand its prophetic nature’. Cf. Wenham, *Genesis 16–50*, p. 352. Oppenheim, *Interpretation of Dreams in the Ancient Near East*, p. 184, however, differentiates the experience of dreams and puts them into three levels: first, ‘dreams as revelations of the deity which may or may not require interpretation; [secondly,] dreams which reflect symptomatically, the state of mind, the spiritual and bodily “health” of the dreamer, which are only mentioned but never recorded; and, thirdly, mantic dreams in which forthcoming events are prognosticated’.

¹⁴⁹ Waltke and Fredricks, *Genesis*, p. 500. In the context of the ancient Near East, dreams were ‘prophetic’ in nature (p. 500); cf. Wenham, *Genesis 16–50*, p. 359. Waltke and Fredricks, *Genesis*, p. 528, further point out that dreams were viewed as a ‘glimpse into another dimension of reality [which] reveals God’s rule, confirming God’s control and supervision of all things’. According to Wenham, *Genesis 16–50*, p. 359, the content of a dream was seen as a revelation and message from God. Gunkel, *Genesis*, p. 417, points out that in the closer context of Egyptian and Israelite culture, dreams also expressed ‘the king’s close relationship with the deity’. Towner, *Genesis*, p. 261, adds that in the context of Israel in particular, dreams were believed to be the means of God speaking forth a message to the people, including the possibility of God involving non-Israelites in the process of interpretation, e.g. as found in Judg. 7.13-15. According to Hendel, ‘Joseph: A Biblical Approach to Dream Interpretation’, p. 231, Scripture distinguishes between symbolic dreams of kings and prophets, which point to ‘long-term communal and spiritual events’ and non-symbolic dreams ‘that occur to ordinary people ... [and that] deal with immediate personal matters’. In short, according to McKeown, *Genesis*, p. 169, dreams in biblical times were ascribed a high level of importance, particularly as pertains to their meanings, which also underlines the emphasis on having dreams interpreted by those who specialized in the subject of dream interpretation. However, as indicated by Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of the Book of Genesis* (Grand Rapids, MI: Baker Book House, 1997), p. 596,

means of God's revelation toward creation, Joseph's dreams (Gen. 37.5, 7, 9) indicate the in-breaking of the Spirit's presence and leading, although first more implicitly but particularly in relation to Jacob's family. In short, the Spirit is at work from the outset of this narrative and right up to Gen. 41.38.¹⁵⁰

Genesis 37

Joseph's two dreams at the outset of Genesis 37 indicate that the Spirit has taken hold of Joseph. While, on the visible level, these dreams actually rattle and strain the family relationships, particularly between Joseph and his brothers,¹⁵¹ they also serve, when viewed from a divine angle, as a trigger that sets the entire narrative into motion.

In view of the uneasy family relationship (vv. 1-11), the hearer is informed that Joseph is asked by his father to go and check on his brothers in Shechem (v. 13). Joseph's context now suddenly changes, as he is catapulted from the familiar setting of tending sheep (v. 2) to an unfamiliar territory where he gets lost (v. 15).¹⁵² Joseph is now portrayed differently. The protection of his father's home lies behind him; the times of him being pampered and spoiled have come to an end. Moreover, the narrative highlights that Joseph, who himself had led up to this point (v. 2), is now being led by an unknown man who finds Joseph in the desert and provides direction.¹⁵³ The story takes two further turns in regard to leadership, namely through Reuben (who helps Joseph so that he ends up in a ditch rather than dead; vv. 21-22) and Judah (who suggests selling Joseph to a caravan of merchants rather than having him killed by his brothers; vv. 26-27). At the end of Genesis 37, Joseph's life has completely changed; it is exposed to the unfamiliar and is being led by others. While Joseph's future and that of his family is unknown at the end of ch. 37, the attentive hearer sees that God is at work – namely through the Spirit, by way of dreams.

Joseph's dreams are viewed as unique compared to other dreams in Scripture insofar as God did not speak verbally, but communicated merely through symbols 'that needed interpretation'.

¹⁵⁰ The Spirit's impact and actions are also seen beyond Gen. 41.38, e.g. in the reunion of Jacob's family. However, due to space limitations in this thesis, I will focus only on the Spirit's work within the confines of Genesis 37, 39–41. Also, many biblical scholars observe that Genesis 37–50 is centered on God, and they acknowledge God's divine actions throughout this narrative. See, for example, Waltke and Fredricks, *Genesis*, p. 492; and McKeown, *Genesis*, p. 172. Hamilton, *The Book of Genesis: Chapters 18–50*, p. 459, notes that God's presence that is with Joseph is 'a key theme' of the narrative. Kidner, *Genesis*, p. 180, finds that '[t]he account of the dreams [of Joseph in Genesis 37], coming at the outset, makes God, not Joseph, the "hero" of the story: it is not a tale of human success but of divine sovereignty'. See also Reno, *Genesis*, pp. 259-70, who views Joseph as a type of Christ, particularly in relation to Genesis 37–41.45.

¹⁵¹ McKeown, *Genesis*, p. 164, believes that Joseph's two dreams express 'superiority' and that the second dream in particular 'needs little interpretation'. He further writes, 'Yet, there is no suggestion that Joseph concocts these dreams. Later in the story it becomes apparent that these dreams are from God and that they reveal the future.'

¹⁵² At this point, the hearer may wonder how a shepherd who is familiar with the surroundings and is in charge of leading sheep can in fact get lost.

¹⁵³ When Joseph gets lost and is taken to Egypt, Janzen, *Abraham and All the Families of the Earth*, p. 150, points out that 'it may echo Jacob's encounter with God at Bethel in his flight from Esau. In that case, the man who directs him is an "angel unawares," an anonymous token of God's hidden presence with Joseph on a journey deeper and deeper into danger.'

Genesis 39

Genesis 39.1 recalls Gen. 37.28 and shows Joseph being delivered into the hands of a new master named Potiphar.¹⁵⁴ The narrative now picks up pace and explicitly informs the hearer that יהוה is with Joseph (v. 2). As a result of God being with him, Joseph prospers (*hiphil*; צָלַח)¹⁵⁵ in all tasks in Potiphar's house (v. 2) – a link that is recognized by Potiphar himself (v. 3). The hearer is again told of this connection in vv. 21-23. These links indicate that the story's focus unequivocally lies on יהוה, who now breaks into the story explicitly.¹⁵⁶ From the hearer's vantage point, יהוה is now 'officially' in control of all events concerning Joseph.¹⁵⁷ Also, for the hearer, it appears that Joseph gently takes a back seat and becomes the one who is quietly¹⁵⁸ but clearly led by the presence of יהוה, that is, the Spirit, rather than remaining the one who had been led by others or by external circumstances so far.

Furthermore, through יהוה being with Joseph, Joseph is characterized in a new way (vv. 7-23).¹⁵⁹ First, Joseph exhibits giftedness in the area of administration and house management. Second, the episode with Potiphar's wife becomes a test through which Joseph's loyalty to his worldly master is revealed. Joseph does not become the victim of Potiphar's wife but is able to resist her unfaithful desires and remains loyal (vv. 8-9, 12).¹⁶⁰ At the same time, Joseph's relationship to יהוה is revealed and described. Joseph exhibits loyalty and piety toward יהוה (v. 9) and is found as the faithful servant of יהוה. With such an emphasis on the presence of יהוה, it appears that Joseph's characterization, acts, and conduct, are directly linked to the Spirit's power and presence in his life.¹⁶¹

¹⁵⁴ Besides the unknown man in the desert, Reuben, and Judah, Potiphar appears to be another person who executes leadership over Joseph.

¹⁵⁵ Brown, Driver, and Briggs, *BDB*, p. 852, 'make prosperous, bring to successful issue'.

¹⁵⁶ See Wenham, *Genesis 16–50*, p. 373, who notes that the mention of יהוה being with Joseph 'forms the theological entrance piece to the Joseph story which finds its counterpart at the end with the concluding words of Joseph "God brought me here" (45.5-8; 50.17-21)'.

¹⁵⁷ As mentioned earlier, the presence of יהוה was already with Joseph in ch. 37, albeit implicitly, by means of dreams. In hindsight, Joseph's experiences can be evaluated accordingly. He had been abused by his brothers but had not been killed; and he had been taken by the merchants but had not been surrendered in the desert. In short, the presence of יהוה is overtly the central and leading character in the entire story, directing all events.

¹⁵⁸ Regarding Gen. 39.1-23, Kidner, *Genesis*, p. 189, comments that '[t]he symmetry of this chapter, in which the serene opening (1-6) is matched, point for point, at a new level at the close (19-23) despite all that intervenes, perfectly expresses God's *quiet* control and the man of faith's quiet victory' (italics mine). Davidson, *Genesis 12–50*, p. 233, highlights, 'On four occasions [in ch. 39, i.e. in vv. 2-3, 5, 21, and 23] the Lord is mentioned, and in each case it is to draw attention to the providence which is *silently*, but surely shaping the unfolding drama' (italics mine).

¹⁵⁹ Waltke and Fredricks, *Genesis*, p. 517, write, 'Each scene adds a new dimension to Joseph's virtues'. Other scholars also emphasize Joseph's character formation and maturity, e.g. Walter Russell Bowie, 'Genesis', *IntB*, vol. 1, pp. 762-63. Von Rad, *Das erste Buch Mose: Genesis*, p. 298, emphasizes Joseph's character formation in terms of 'fear of God' and 'decency' – a characterization that is the narrator's purpose. Here, von Rad appears to downplay Yahweh's leading role, which has 'only an indirect theological meaning' for him (translation mine).

¹⁶⁰ Chapter 39 is generally seen as a chapter concerning a test for Joseph. See, for example, Ross, *Creation and Blessing*, p. 625, who believes that it was a test of God 'to see whether [Joseph] was obedient'.

¹⁶¹ Cf. Bowie, 'Genesis', p. 766, who asks, '[W]hat enabled him to flee? Influences which the narrative makes plain: his innate moral integrity, his sense of honor in human relationships, his reverence toward God ... These were linked together, and the first two depended on the third. They were the great factors in his resistance.'

The implications of the presence of יהוה relating to Joseph's life and circumstances continue and prevail. When Joseph does not concede to the desires of Potiphar's wife, he is sentenced to jail (vv. 20-23) rather than being sentenced to death.¹⁶² Furthermore, by being sent to prison, Joseph's fate seems to be determined but again is changed by God's intervention, giving Joseph favor with the prison warden and allowing Joseph to succeed in all his tasks (v. 23).¹⁶³ In addition, Joseph is given authority and responsibility over the entire prison (vv. 22-23).

The hearer observes that the chapter closes just as it began, with יהוה being with Joseph (vv. 2-3, 21, 23). The presence of יהוה is at the focus. The outcome of this divine presence can be seen both in general and in specific ways: Genesis 39 explicitly highlights that יהוה is in control of the entire sequence of events, moving Joseph from Potiphar's house to prison. Joseph, in particular, exhibits administrative skills and succeeds in כל ('all') he does.¹⁶⁴ Furthermore, Joseph is portrayed in terms of character and attitude: he is accountable,¹⁶⁵ 'completely trustworthy',¹⁶⁶ and faithful. Joseph's abilities and personal integrity are unambiguously based on the Spirit's presence.

Genesis 40

With a continuous reminder that יהוה is with Joseph, Genesis 40 now pushes the narrative further, revealing that Joseph is able to interpret dreams.¹⁶⁷ Verses 1-4 'set the background for the dreams and Joseph's interpretations'¹⁶⁸ by introducing Pharaoh's cupbearer and baker and their dreams (v. 5).¹⁶⁹ While the hearer is already acquainted with the topic of dreams (Genesis 37), the hearer has so far been kept in suspense as to whether Joseph is able to interpret his own

¹⁶² Von Rad, *Das erste Buch Mose: Genesis*, p. 300, speaks of a 'relatively mild sentence' and believes it is related to 'God's protection' (translation mine). Kline, 'Genesis', p. 108, mentions the 'divine favor that secured the milder penalty [and which] continued in prison'. Hamilton, *The Book of Genesis: Chapters 18–50*, p. 471, observes that the text does not reveal 'at whom or why Potiphar was incensed', which might indicate that Potiphar is not entirely convinced about his wife's statement about Joseph's attack on her. Cf. Speiser, *Genesis*, p. 304, who dryly remarks that in the case of a death sentence, 'the Joseph story itself would have died an untimely death'.

¹⁶³ In this regard, Speiser, *Genesis*, p. 304, finds that Potiphar 'had him jailed, but the jailer was soon won over by Joseph, as his owner had been before him'.

¹⁶⁴ See Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, Revised & updated edn, 2011), p. 135, who comments on the Hebrew term כל in v. 5 and writes that 'the scope of blessing or success this man realizes is virtually unlimited; everything prospers, everything is entrusted to him'. Also, here – as in v. 2 – צִלְחָה (*hiphil*) indicates that Joseph's success reflects back to Yahweh as its cause.

¹⁶⁵ Janzen, *Abraham and All the Families of the Earth*, p. 157, claims that 'for Joseph, stewardship is a responsibility that ultimately is received from God, even where one is a bought slave and the master is an Egyptian. He would not consider a move on Potiphar's wife justified by the injustice of his situation.'

¹⁶⁶ McKeown, *Genesis*, p. 169.

¹⁶⁷ See Kidner, *Genesis*, p. 191, who points out that 'the unfolding story makes it obvious that God who had brought him [to the prison] was preserving him for his task'.

¹⁶⁸ See Wenham, *Genesis 16–50*, p. 381.

¹⁶⁹ See McKeown, *Genesis*, p. 169, who aptly notes that the cupbearer and the baker play minor roles in this chapter and that the main focus is on 'the subject of dreams' and on Joseph.

dreams.¹⁷⁰ Moreover, in v. 8, the question might already arise as to whether Joseph is able to interpret the dreams of others.

Similar to the previous chapter, the hearer again sees the story taking a sudden turn through the intervention of אֱלֹהִים. Now, Joseph himself explicitly points to אֱלֹהִים, presenting אֱלֹהִים as the key for dream interpretation (v. 8) and publicly declaring his relationship to אֱלֹהִים.¹⁷¹ On the basis of this relationship of trust and confidence in אֱלֹהִים, Joseph invites the cupbearer and the baker to tell him their dreams (v. 8).¹⁷² The hearer now learns two additional things about Joseph: First, Joseph is able to interpret dreams, which indicates that he has been bestowed with the ‘charisma’¹⁷³ of dream interpretation (vv. 12-19). Second, as the two dreams unfold exactly as Joseph foretold (vv. 20-22), the hearer knows that Joseph’s interpretations are true and reliable.

By the end of ch. 40, the hearer has been informed about several developments. First, Joseph has a relationship of trust to אֱלֹהִים and is gifted by אֱלֹהִים with interpreting dreams.¹⁷⁴ Second, ‘Joseph can be trusted to give a faithful interpretation, even when it is not favorable’,¹⁷⁵ as experienced in the case of the baker, who is executed. Third, the Spirit’s presence and work related to Joseph is now described in additional practical ways, namely by means of providing insight and correct interpretation of dreams. There is no doubt ‘that God is still with him’.¹⁷⁶ Fourth, while Joseph might be seen as the main actor in the story who ‘now steps forward as a professional’,¹⁷⁷ the central driving force is – again and still – God and God’s presence.¹⁷⁸ Joseph himself makes it unambiguously clear ‘that dream interpretation is God’s matter, that is, it depends on God’s inspiration’.¹⁷⁹

¹⁷⁰ Brueggemann, *Genesis*, p. 322, writes, ‘The question beneath the narrative is the future of Joseph’s dream. Chapter 40 is to be seen as a step along the way as that dream comes to fulfillment.’ Speiser, *Genesis*, p. 308, comments, ‘The central theme at this juncture is Joseph’s way with dreams. As a gifted interpreter, he has the knack, shared by many oracular mediums, of couching his pronouncements in evocative terms.’

¹⁷¹ In reference to the term אֱלֹהִים, Waltke and Fredricks, *Genesis*, p. 526, point out, ‘The narrator uses “Lord,” God’s covenant name to Israel, in describing God’s relationship to Joseph. When speaking to the Egyptians or of Providence, Joseph uses the universal title, “God.” Though the Egyptians stand outside the covenant community, Joseph still assumes he can speak to them about the same God whom they both recognize.’

¹⁷² Waltke and Fredricks, *Genesis*, p. 526, view Joseph’s invitation to tell him the dreams in a prophetic context: ‘Joseph understands his prophetic role ... He knows he belongs to a higher authority and power than Pharaoh.’

¹⁷³ Von Rad, *Das erste Buch Mose: Genesis*, p. 304, speaks of ‘a charisma which can be bestowed by God’ and believes that a ‘charismatic authority’ was given to Joseph (translation mine). Janzen, *Abraham and All the Families of the Earth*, p. 164, speaks of Joseph’s ‘new-found gift of dream interpretation’.

¹⁷⁴ Cf. Gunkel, *Genesis*, p. 413, who highlights, ‘To this end, only one correct dream interpretation would have been necessary at this point. The narrator, however, offers two dreams ... with interpretations. Thus the fact that Joseph can interpret dreams is demonstrated with certainty.’

¹⁷⁵ McKeown, *Genesis*, p. 170.

¹⁷⁶ De la Torre, *Genesis*, p. 324, points out, ‘The fact that Joseph can reveal the interpretations of dreams indicates that God is still with him’.

¹⁷⁷ Towner, *Genesis*, p. 261.

¹⁷⁸ De la Torre, *Genesis*, p. 324, notes that ‘it is not Joseph who is the interpreter, but God. All Joseph is doing is revealing what God has made clear to him.’ Referring to vv. 6-8, Davidson, *Genesis 12–50*, p. 239, writes, ‘Joseph lays claim to a gift which, he declares, can only come from God, who is the source of all true interpretation’. Von Rad, *Das erste Buch Mose: Genesis*, pp. 303-304, asserts that Joseph’s response that interpretation belongs to God (v. 8), can be perceived as polemic and was intentionally done by the narrator. What Joseph is actually highlighting here is that dream interpretation cannot be studied or learned but is given by God.

¹⁷⁹ Gunkel, *Genesis*, p. 412.

Genesis 41

While Gen. 40.23 might again serve to build suspense in the hearer, at least briefly, the narrative in Genesis 41 reaches its climax in regard to God's presence.¹⁸⁰ In fact, God's presence, which has been *with* Joseph so far, is explicitly labeled and finally identified by Pharaoh as רַיָּה אֱלֹהִים, who actually dwells *in* Joseph (v. 38).¹⁸¹

By mentioning Pharaoh's first dream in v. 1, this chapter immediately establishes a close and familiar link to ch. 40.¹⁸² While dreams were nothing unusual for an Egyptian leader,¹⁸³ the hearer is informed of a familiar tension: like with the cupbearer and the baker in the previous chapter, Pharaoh doesn't understand his two dreams, nor do his wise men (v. 8). Considering that a Pharaoh was supposed to be in charge of the country and exercise leadership and protection for the people,¹⁸⁴ the unknown meanings of these dreams were threatening to Pharaoh,¹⁸⁵ giving him a sense of powerlessness¹⁸⁶ and vulnerability.¹⁸⁷ In fact, these dreams – which 'grew out of conceptions deep-rooted in Egyptian thought'¹⁸⁸ but were without meaning – cause Pharaoh to realize 'that he was under the shadow of a portent which perplexed and depressed him'.¹⁸⁹ In other words, these dreams lead to both a personal and a government crisis.

Depicting a crisis at the top level of leadership, the story radiates hope as the hearer's attention is brought back to Joseph (v. 12). Verses 12-13 reassure the hearer of Joseph's gift of

¹⁸⁰ See Brueggemann, *Genesis*, pp. 325-26, who points out that ch. 41 'completes the larger unit of chapters 39–41 concerning Joseph's destiny in the empire of Egypt. Chapters 39–40 function as preparation for this chapter, in which the narrative makes its major turn.'

¹⁸¹ At this point in the reading of Spirit-relevant texts, the question might arise as to whether the stories of Joseph and Bezalel (as described later in this chapter) represent the same experience of the Spirit as known by Pentecostal believers. Although this question cannot be answered *empirically*, Joseph's and Bezalel's respective experiences of the Spirit can be seen by the reader as functioning in a *formational* way.

¹⁸² In this regard, Ross, *Creation and Blessing*, p. 630, points out, 'The dreams of the cupbearer and the baker spoke of life and death, respectively. In this way their dreams anticipated the dreams of Pharaoh, which spoke of plenty before the famine, or the prospects of life before the prospects of death.' Von Rad, *Das erste Buch Mose: Genesis*, p. 307, points out that the same individuals who were mentioned in ch. 40 are also mentioned in ch. 41, as is the topic of dream interpretation.

¹⁸³ See Wenham, *Genesis 16–50*, p. 390, who highlights, 'Kings, especially Egyptian Pharaohs, stood very close to the divine realm, and so they are often credited with revelatory dreams in ancient oriental texts.'

¹⁸⁴ See Jeffrey Jay Niehaus, *Ancient Near Eastern Themes in Biblical Theology* (Grand Rapids, MI: Kregel Publications, 2008), p. 35, who states that 'Egyptian gods can be shepherds. But a god as shepherd, as well as monarch, appears in Egypt mostly in form of Pharaoh as shepherd king. That is because pharaonic ideology declared that Pharaoh, the shepherd, was not only the son of Amon-Ra but also Ra incarnate. As such, Pharaoh also could be called the creator of Egypt and do miracles. He ruled Egypt on Ra's behalf and imparted the breath of life to all his subjects.' For a more extensive description of the responsibilities of a Pharaoh and how he was perceived, see pp. 34-50. See also Westermann, *Genesis, 1. Teilband, Genesis 37–50*, p. 88.

¹⁸⁵ See Westermann, *Genesis, 1. Teilband, Genesis 37–50*, p. 89; and Wenham, *Genesis 16–50*, p. 392. Wenham, *Genesis 16–50*, p. 391, points out that without any interpretation, Pharaoh could have understood the figure 'seven'. He notes that '[t]hroughout the ancient world, "seven" was a sacred number, sometimes symbolizing fate'. Gunkel, *Genesis*, p. 417, comments that '[t]he narrator finds it only natural that Pharaoh is disturbed (40:7) for the dream surely means something. In such a situation the ancient turns to "wise men".'

¹⁸⁶ See Ross, *Creation and Blessing*, p. 637, who writes that Pharaoh lost all 'power and initiative' and all his wise men were helpless.

¹⁸⁷ According to de la Torre, *Genesis*, p. 326, Pharaoh is alarmed: 'Any attack on the Nile would be an attack at the heart of Egyptian imperial rule'. For de la Torre, it would make Pharaoh and his leadership powerless. For him, 'they all stand vulnerable and helpless before a sovereign God' (p. 327).

¹⁸⁸ Bowie, 'Genesis', p. 773.

¹⁸⁹ Bowie, 'Genesis', p. 774.

interpreting dreams and their correct meaning. This gift now becomes the vehicle for Joseph to be taken out of prison, from where he is immediately brought before Pharaoh (v. 14). Pharaoh emphatically expresses his belief that Joseph can interpret dreams (v. 15b);¹⁹⁰ and while Joseph's response expresses 'a fine combination of religious sincerity and courtly deference',¹⁹¹ he again points directly to the ultimate and true source of dream interpretation, that is, אלהים (v. 16). Moreover, Joseph is clear in assuring Pharaoh that God will provide a favorable (שְׁלוֹם) interpretation (v. 16).¹⁹²

Joseph's interpretation of Pharaoh's dreams reflects a 'clear-headed and decisive'¹⁹³ Joseph (vv. 26-32), leading over to the provision of practical instructions (vv. 33-36). The hearer has known about Joseph's gift of dream interpretation since ch. 40 and is now also reminded of the administrative and practical gifts Joseph exhibited while serving in Potiphar's house in ch. 39. As the subject and gift of dream interpretation has now arrived at the top level of Egyptian leadership, so has the subject and gift of practical wisdom, insight, and discernment.¹⁹⁴ In a sense, the former privileged setting of 'Potiphar's house' and the former lowest context of the 'prison house' has been shifted by the Spirit's impact and work to the exclusive level of 'Pharaoh's house', that is, the royal household and court of Egypt.

Joseph treats this entire affair sensitively.¹⁹⁵ In a way, the hearer learns that both *the content* of dreams and of advice as well as *the way* they are communicated (vv. 26-36) underline and confirm God's benevolence toward the Egyptian leader, which was previously pronounced (v. 16, 25). At the same time, the hearer is never kept in ignorance of God's presence and centrality on the scene. In fact, besides all of the activity and sincerity displayed by Joseph, Joseph actually stands in the background and is under direct divine guidance. Through Joseph and the favorable

¹⁹⁰ See Skinner, *Genesis*, p. 467, who points out that v. 15b is an 'emphatic clause'.

¹⁹¹ Skinner, *Genesis*, p. 467. Hayim Granot, 'Observations on the Character of Joseph in Egypt', *JBQ* 39.4 (2011), p. 265, reveals a quite different view on Joseph's speech. For Granot, Joseph is a diplomat and starts out 'with due modesty', as seen in his response to Pharaoh (v. 16). Then, however, Joseph 'quickly progresses with amazing self confidence to interpret the dreams with not the slightest hint of hesitation'. While I share Granot's view on the aspect of modesty, it would seem unlikely that Joseph then became self-confident. On the contrary, in light of the overall context of this narrative, Joseph always seems to reveal a dependency on God rather than a dependency on himself or a reliance on his own resources.

¹⁹² In regard to vv. 15 and 16, Kidner, *Genesis*, p. 195, comments, 'While Pharaoh naturally thought of expertise in the "science" of dreams, Joseph almost explosively disavowed this whole approach (the exclamation, *It is not in me*, is a single word). With hasty brevity he points from himself to *God* (the position in the sentence makes it emphatic) as sole revealer, disposer and benefactor.'

¹⁹³ Wenham, *Genesis 16-50*, p. 393.

¹⁹⁴ Scholars assess Joseph's advice in vv. 33-36 in various ways. Skinner, *Genesis*, p. 468, speaks of 'a large reserve of practical wisdom and statesmanship'. Janzen, *Abraham and All the Families of the Earth*, p. 165, holds that Joseph 'proposes a state policy [and that] Pharaoh not only sees its wisdom but sees in [Joseph] the wisdom to implement it'. Gunkel, *Genesis*, p. 419, perceives Joseph's instructions as 'superhuman wisdom' and further writes, 'State granaries were an Egyptian cultural institution ... which surely excited great astonishment and amazement at the "wisdom of the Egyptians" among the Israelites whose civic life was much less developed.'

¹⁹⁵ Towner, *Genesis*, p. 263, observes that Joseph 'is very discrete, and suggests nothing that would detract from Pharaoh's authority, but also phrases the recommendation in terms that fit himself better than anyone else'.

‘counsel’¹⁹⁶ (דבר) he provides, divine favor is revealed toward Pharaoh, which in turn evokes hope in Pharaoh (v. 37).

The narrative culminates in the next moment (v. 38), as Pharaoh asks,

הַנִּמְצָא כֹּזֵה אִישׁ אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:

Is there a man to be found like this one in which the Spirit of God is?

It appears that here, Pharaoh reveals and confirms that רוּחַ אֱלֹהִים is the ultimate force behind Joseph and, at the same time, attests that רוּחַ אֱלֹהִים is בו (‘in’) Joseph, that is, inherent.¹⁹⁷ In particular, the hearer is conclusively informed about the link between רוּחַ אֱלֹהִים and אֱלֹהִים,¹⁹⁸ that is, that רוּחַ אֱלֹהִים is the actual key for Joseph’s giftedness in dream interpretation, advising, knowledge, and wisdom.¹⁹⁹

As the story continues with v. 39, the hearer now learns about Pharaoh’s positive assessment of Joseph (v. 39).²⁰⁰ Pharaoh’s benevolent response to Joseph unfolds in various ways (vv. 40-45). First, Joseph is *politically* elevated and becomes the second man in Egypt (vv. 40-44). Second, there is a *personal* change for Joseph going on when Pharaoh changes Joseph’s name (v. 45). Third, Joseph is *socially* elevated and integrated into a new family, that is, into Pharaoh’s

¹⁹⁶ Keil and Delitzsch, *The Pentateuch*, p. 350. Skinner, *Genesis*, p. 469, points to the difficulty of dealing with the term דבר in this context (v. 37). For him, the term relates to the provision of practical advice (vv. 33-36) rather than to the interpretation of dreams. See also Hamilton, *The Book of Genesis: Chapters 18–50*, p. 503. It would seem, however, that דבר reflects both the interpretation of dreams (vv. 25-32) and the provision of practical advice (vv. 33-36). The context itself does not leave much room to separate the interpretation of the dreams from the practical advice given. On the contrary, the crisis in which Pharaoh found himself was *primarily* caused by not knowing the meaning of his dreams. The basic issue for Pharaoh was not the lack of practical advice; rather, these practical instructions *follow* an understanding of the meaning of the dreams.

¹⁹⁷ The statement on the רוּחַ אֱלֹהִים, given by a pagan ruler rather than a Hebrew prophet, might particularly intrigue the hearer. However, this statement fits the overall context of this thesis and the story in which Yahweh’s presence and the Spirit’s impact and work is described. In this regard, I would not agree with Davidson, *Genesis 12–50*, p. 247, who translates v. 38 as “one who has the spirit of a god in him” and argues that ‘on the lips of Pharaoh it is better to translate *spirit of a god*, rather than “spirit of God”’. I would agree, however, with Hamilton, *The Book of Genesis: Chapters 18–50*, p. 503, who expresses that ‘[i]t is likely that the expression *God’s Spirit* in the pharaoh’s speech should be read as a theological statement on pneumatology’.

¹⁹⁸ See also Gunkel, *Genesis*, p. 419, who comments, ‘Pharaoh ... acknowledges that God must have revealed this to him, that “God’s spirit” is in him. This is the narrator’s opinion.’ See also Waltke and Fredricks, *Genesis*, p. 500, who state, ‘In the ancient near East, dreams were a common means of divine communication and prediction; the brothers [of Joseph] well understand its prophetic nature. This revelation at the beginning of the story shows God as the Director behind the entire account.’

¹⁹⁹ See also Davidson, *Genesis 12–50*, p. 247, who holds that ‘[a] Hebrew reader would naturally see a reference to the one true God, whose providence was at work in all that happened to Joseph, and whose spirit was the source of all the skills Joseph possessed’. The scholarly discussion on רוּחַ אֱלֹהִים in Gen. 41:38 reveals a diverse description. Some scholars do not comment on this term at all, e.g. Towner, *Genesis*, p. 263, who merely mentions that in regard to vv. 37-57, ‘[t]he turning point in this story within the story is now at hand ... Yahweh’s great promise of Genesis 12:3b is working in ways toward its fulfillment, one little fulfillment at a time.’ See also Janzen, *Abraham and All the Families of the Earth*, pp. 166-67. Kline, ‘Genesis’, p. 109, finds that v. 38 merely speaks of Joseph’s ‘supernatural insight’. Procksch, *Die Genesis*, pp. 228-29, speaks of רוּחַ in more objective ways as ‘the ingenuity, that is, the force of the divine genius which nobody can give to himself’ (translation mine). Pertaining to v. 38 in particular, Procksch believes that here, רוּחַ is applied ‘to the power of wisdom and insight’, since ‘the fact that the dream of a king could be interpreted in such an ingenious way was unfathomable in human terms’ (p. 229; translation mine). Cf. von Rad, *Das erste Buch Mose: Genesis*, p. 307. Waltke and Fredricks, *Genesis*, p. 533, emphasize the more practical aspect of רוּחַ, that is, ‘God’s power at work in Joseph’. See also Gunkel, *Genesis*, p. 419.

²⁰⁰ This positive assessment is based on Pharaoh’s observation that God allows Joseph to share in divine knowledge, as Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 445, point out. The verb ידע (‘to know’) in v. 39 is in the *hiphil*, which ‘denotes *permission*’.

own family (v. 45). Fourth, Joseph is given two sons, both of which reflect Joseph's past and present *biographical* experiences.

Implications of the Spirit

In light of the foregoing analysis and considerations regarding Genesis 37–41, I offer the following pneumatological implications.

First, in contrast to the occasional scholarly notion that Jacob and Joseph are the leading characters in the narrative,²⁰¹ it is actually God's presence, that is, the Spirit, who serves as the leading figure in the course of the story's events. Without the Spirit's impact, the plot itself as well as all other figures in the narrative would stagnate.²⁰²

Second, from an external view of the narrative it appears that the Spirit also takes on the role as director of the entire narrative, serving as a guide throughout Joseph's history. Here, dreams and gifts are the means by which the Spirit directs all the events of the story. The hearer is able to perceive this dynamic movement of the Spirit, who has a purpose and direction²⁰³ in constantly and intentionally pushing forward the divine promise given to Abraham (Gen. 12.1-3) to its ultimate completion.²⁰⁴ In this light, the Spirit also appears to be the divine patron of this once divinely issued promise, using Joseph to push forward the fulfillment of this promise with direction and purpose. In short, as the Spirit directs the events in the story, it appears that the Spirit is the key strategist and the Spirit of God's covenant, once and forever issued to Abraham and Abraham's seed.

Third, the history of Jacob in general and of Joseph in particular is commonly viewed as a history of afflictions through which God works.²⁰⁵ The narrative shows that God controls human affairs and that the story reveals 'divine control of history and its corollary'.²⁰⁶ To be more precise, however, the text explicitly states that it is God's presence that is existent in

²⁰¹ As suggested, for example, by Keil and Delitzsch, *The Pentateuch*, pp. 329-34, who argue that by emphasizing the aspect of the covenant, it is Jacob around whom the story revolves. Moreover, Joseph is perceived as 'the preserver of the house of Israel' (p. 333).

²⁰² Scholars generally do not explicitly identify or acknowledge the Spirit and the Spirit's leading impact in this story. Waltke and Fredricks, *Genesis*, pp. 491-92, for example, merely highlight the God-centered approach of chs. 37–50. Brueggemann, *Genesis*, p. 290, identifies more generally the aspect of divine leadership and makes the following assessment: 'It is clear that the disclosure statements of 45.4-8 and 50.19-20 are the major theological statements which interpret the entire narrative. In these two places only does the narrator make obvious the programmatic claim that God's leadership, though hidden, is the real subject of the narrative.'

²⁰³ See Clines, *The Theme of the Pentateuch*, pp. 27-29. Clines has in view the entire Pentateuch throughout which the aspects of purpose, direction, and progression toward the fulfillment of God's promise to the patriarchs can be observed.

²⁰⁴ See David W. Cotter, *Genesis* (BO; Collegeville, Minnesota: The Liturgical Press, 2003), p. 294, who highlights that God never forgets, writing that 'just because the royal official forgot Joseph does not mean that God had. Behind the natural, in the stories of this generation, God is always working toward the fulfillment of his plan.'

²⁰⁵ See, for example, Wenham, *Genesis 16–50*, p. 378, who emphasizes Joseph's imprisonment and states that 'had [Joseph] remained Potiphar's manager, he might never have met Pharaoh's cupbearer in the royal prison and been elevated to the court. His present disgrace was a necessary preliminary to his future glory.'

²⁰⁶ Wenham, *Genesis 16–50*, p. 399.

Joseph's times of affliction.²⁰⁷ It appears that it is the Spirit who is present in times of human affliction. God takes these experiences that Joseph is exposed to and 'weave[s] them into the fabric of God's plan'.²⁰⁸ In this light, the Spirit can also be described as both the Spirit who stands *over* human afflictions and the Spirit who works *through* human afflictions, directing Joseph's tribulations in the divine direction and making them subject to the divine overall purposes.²⁰⁹ Moreover, as Joseph is able to resist the sexual temptation of Potiphar's wife, it seems that the Spirit is the Spirit of strength, holiness, motivation for holiness, and determination to exercise holiness. The Spirit enables Joseph to resist and to flee. In doing this, Joseph demonstrates these divine standards of the Spirit.

Fourth, the story of Joseph – especially ch. 41 and Joseph's gift of interpreting Pharaoh's two dreams – provides the view that the Spirit's work is the ultimate control and power as well as the ultimate knowledge. By means of Pharaoh's dreams and the lack of knowledge concerning their actual meaning, Pharaoh and his 'chief interpreters' become smitten and demonstrate powerlessness (Gen. 41.8).²¹⁰ Moreover, these dreams become a vehicle that informs Pharaoh 'that he and his empire are to be the objects of a mighty act of Joseph's God'.²¹¹ These are dreams, as Brueggemann cogently puts it, '[that] are not to be handled by human wisdom, by imperial administration, or by analytical decoding'.²¹² In other words, these dreams demand a different kind of interpretation with essentially a different source. Joseph admits that he has neither the power to interpret them nor is the source for correct interpretation, and instead points to God (Gen. 41.16). On the one hand, Joseph himself indicates that he does not qualify as the source for solving the issue. On the other hand, by means of Joseph's convincing interpretation and suggestions for a strategic plan (Gen. 41.37), it is Pharaoh himself who then points to יהוה אלהים as the ultimate means of power and ultimate source of knowledge (Gen. 41.38).

Fifth, the Spirit can also be described as the Spirit of benevolence, blessing, and future. It seems striking that God, by means of his powerful Spirit, does not refer to the destruction of Pharaoh and Egypt. On the contrary, God means well with them (Gen. 41.16, 25) and initially informs Pharaoh about an upcoming famine. However, the Spirit's work does not stop here.

²⁰⁷ Like the way things began for Joseph in Egypt (Gen. 39.2) and in prison (Gen. 39.21, 23).

²⁰⁸ Towner, *Genesis*, p. 257. Towner here primarily refers to Joseph's encounter with Potiphar's wife in ch. 39, when she tempts Joseph and causes him to go to prison.

²⁰⁹ In reference to Gen. 37.1–50.26, Brueggemann, *Genesis*, p. 289, aptly notes that 'the ways of God are at work, regardless of human attitudes or actions'.

²¹⁰ Brueggemann, *Genesis*, p. 295, writes, 'Egypt is presented as helpless and immobilized ... What the empire cannot do for itself, one from this extraordinary family does for it.'

²¹¹ Hamilton, *The Book of Genesis: Chapters 18–50*, p. 496.

²¹² Brueggemann, *Genesis*, p. 322. See also Waltke and Fredricks, *Genesis*, p. 526, who write, 'Here is knowledge that lies outside of imperial power'.

Through the practical advice following the interpretation of dreams, Joseph explains to Pharaoh in what ways the approaching famine would be a challenge for the Egyptian ruler (Gen. 41.36). This famine would not just cause unthinkable hunger and starvation, but – if not handled correctly – would actually כרת (*niphal*; ‘cut off’) the people of Egypt from other people.²¹³ In other words, this famine would isolate Egypt from the rest of the world. As a result, the still mighty Egypt would lose its power in the world and would be exposed to its own decay. But through the provision of a precise plan and a fitting concept on how this famine can be endured, human life is preserved and is given a future prospect. Therefore, the Spirit can be seen here as ‘the Spirit of divine blessing and benevolence’ and of ‘mission’, and is revealed as the Spirit of hope, of life, and of the future for humankind.

However, the Spirit’s divine characteristics of blessing, benevolence, and future do not apply exclusively to the Egyptian nation but also to Abraham’s seed as a nation.²¹⁴ More precisely, these divine operations of the Spirit appear primarily linked to God’s intentions with the people of Israel,²¹⁵ thereby manifesting God’s care for *his* people. Viewed in this light, the divine actions toward Israel – generally exercised by sending Joseph to Egypt and letting him pave the way for his entire family (Gen. 46.1) – reveal additional characteristics of the Spirit, which can be specifically detected in Joseph himself and in the portrayal of his life in Genesis 37–41. Here, God’s steadfast love can be seen through his presence with Joseph, that is, through חסד (‘divine kindness’).²¹⁶ This חסד for Joseph and his people is a significant marker in terms of how all of God’s works toward Israel can be described,²¹⁷ and it provides another view of the Spirit’s nature, that is, the Spirit of favor, kindness, and care. In short, God constantly cares for his people (Joseph and his family) and operates accordingly through his Spirit. This operation of divine blessing – though sometimes difficult to perceive and understand in the story of Joseph, particularly when viewing Joseph’s troubles and afflictions in life – is ‘God’s loving kindness’²¹⁸ for Joseph and for God’s people.

²¹³ See Brown, Driver, and Briggs, *BDB*, p. 504.

²¹⁴ Several scholars point out that God’s blessings pertain to Joseph’s people and to the people of Egypt. See, for example, Wenham, *Genesis 16–50*, pp. 344, 358. Janzen, *Abraham and All the Families of the Earth*, p. 4, by focusing on more literary markers of this narrative, comments on the term חילדות in Gen. 37.2 and holds, ‘When ... a narrative is introduced by the חילדות heading, it is implied that – not only at the beginning of life, but throughout an individual’s life and the interaction between individuals and groups – the divinely intended governing principle is the power of blessing’.

²¹⁵ See, for example, Reno, *Genesis*, p. 270, who notes, ‘Joseph is poised to feed the whole world, but it is more important for the future of God’s plan for creation that Jacob’s clan be fed bread so that it can survive to receive the commandments of God. This is the political form of the metaphysical concentration of the divine plan: the sanctification of the elect few matters more than feeding the worldwide many.’

²¹⁶ See Janzen, *Abraham and All the Families of the Earth*, p. 158.

²¹⁷ See Holladay, *CHALOT*, p. 111, who points to חסד ‘in relation of God to people or individuals’ and the term’s aspects of being faithful, kind, and gracious.

²¹⁸ Norman H. Snaith, ‘Loving-Kindness’, in Alan Richardson (ed.), *TWB* (London: SCM Press, 17th edn, 1982), p. 137. Snaith concludes, ‘The word stands for the wonder of [God’s] unfailing love for the people of his choice,

Sixth, in reference to Joseph's life in general, and his stellar career in Egypt in particular, the Spirit can be described in two ways. For one, the Spirit can be labeled as the Spirit of favor and of turning people's hearts. As God's presence was with Joseph in Potiphar's house and later in prison, the hearer is informed that Joseph always found favor in the eyes of his masters (Gen. 39.4, 21). In this regard, it appears that the Spirit turns individual hearts toward Joseph and works beyond social barriers. In other words, the Spirit is the Spirit of turning human hearts toward others and having those others treated well, particularly in their relationship to their superiors.

The Spirit can also be portrayed as the Spirit of promotion, restoration, and transformation. Chapters 37, 39–40 reveal a Joseph who is disadvantaged. He is rebuked by his father and is scorned, betrayed, and sold by his brothers (Genesis 37). He is misjudged in Potiphar's home and put into prison as a result of Potiphar's wife not getting what she desired (Genesis 39). Finally, Joseph is a prisoner and is forgotten (Genesis 40) – despite his success and faithfulness in all of his actions throughout these chapters. At the end of Genesis 40, Joseph seems to be a mere nobody who has nothing to lose since there is simply nothing left for him to lose. Joseph, now forgotten by everyone around him (and by his family), conveys the impression that his story and life here have come to an end.²¹⁹

However, Joseph's breakthrough finally comes by means of the Spirit's intervention in ch. 41. In fact, the Spirit becomes the ultimate means of changing Joseph's course forever. This change happens rapidly and in an unparalleled dimension compared to the small positive changes occasionally happening to Joseph in chs. 37, 39–40. In ch. 41, Joseph is not only promoted²²⁰ and called 'master of the palace'²²¹ but becomes Pharaoh's closest confidant in Egypt and father of the entire land of Egypt (vv. 40-41, 43). His new family is now the entire nation of Egypt, with Joseph as its provider.

Further, in a more personal context, Joseph is given a wife and an abundance of material property (vv. 42, 45) as well as 'dignity'²²² and rulership (vv. 42-43). He has his own family and is

and the solving of the problem of the relation between his righteousness and his loving-kindness passes beyond human comprehension?

²¹⁹ A first and similar impression is conveyed at the end of ch. 37, when the narrative suddenly ends and Joseph is taken to Egypt. Chapter 38 also plays its part, since it does not deal with Joseph at all, which might evoke or amplify the hearer's feeling of hopelessness for Joseph.

²²⁰ For the notion of Joseph's promotion based on God and his covenant, see Waltke and Fredricks, *Genesis*, p. 522. Due to God's presence with Joseph, Wenham, *Genesis 16–50*, p. 377, speaks of Joseph's 'rapid promotion' already in connection with ch. 39 and the household of Potiphar.

²²¹ Wenham, *Genesis 16–50*, p. 395. Wenham notes that 'the title "over my house" [Gen. 41.40] seems to correspond to Egyptian *mr pr* "master of palace," an official who was responsible for the royal palace or an administrator of the royal domains'. On this note, it is interesting to observe the move that Joseph experiences through the Spirit's intervention: now being called the 'master of the palace' in contrast to *בעל ההלמות* ('the master dreamer') earlier in Gen. 37.19.

²²² Waltke and Fredricks, *Genesis*, p. 522.

fruitful (vv. 50-52). Joseph names his two sons after the Spirit's workings in his personal life. While the name of the first son, מְנַשֶּׁה, expresses the pain of Joseph's past and the aspect of forgetting it (v. 51), particularly in regard to his family,²²³ the name also denotes – at least to a certain degree – the aspect of healing for Joseph.²²⁴ The name of his second-born, אֲפֹרַיִם, reflects Joseph's growth in a foreign country (v. 52) and also underlines the fact that Joseph has matured. Furthermore, by being given a new name himself, צַפְנָתַיִם פֶּנְחָה ('the god speaks and he lives'),²²⁵ Joseph can surely be described as a transformed person who has been given a new, matured identity and a new life through the 'speakings' of the Spirit. Genesis 41, therefore, serves as an initial summary of Joseph's life so far, revealing that all of the positive changes in Joseph's life can be ascribed to the Spirit's operations.

Seventh, by taking into account Pharaoh's statement about the Spirit (Gen. 41.38), a new aspect about the Spirit becomes apparent. Back in Genesis 37 and 39–40, the hearer was informed that the presence of God was *with* Joseph. However, Gen. 41.38 indicates that the Spirit is *in* (בְּ) Joseph. That is, the Spirit who has been perceived and described as the Spirit being *with* people now also resides and dwells *in* people.²²⁶

Summary

This section of Joseph's story (Genesis 37, 39–41) provides a colorful description of the Spirit's nature and work. The Spirit can be implicitly and gradually perceived. The Spirit can also be identified as the main player in the narrative. However, the Spirit also works from the outside of the story as a director and strategist who purposely pushes forward the overall theme of God's covenant with Abraham (Genesis 12). Here, the Spirit works through Joseph's afflictions, proving to be the Spirit over human afflictions as well as the Spirit of strength, holiness, and purity.

The Spirit is also revealed as the Spirit of control, power, and ultimate knowledge over Egypt and Pharaoh. Then the Spirit utilizes these elements for the blessing of the entire land of Egypt and also of Joseph and his family. In regard to Joseph in particular, the Spirit works out the aspect of favor in the eyes of Joseph's superiors as well as the aspect of blessing in terms of his personal career, maturity, restoration, and transformation. The Spirit is constantly on a

²²³ The link of Joseph forgetting the past in the context of his family is especially emphasized by Speiser, *Genesis*, p. 315. With a reference to Martin Luther, Keil and Delitzsch, *The Pentateuch*, p. 353, point out that מְנַשֶּׁה indicates a redirection of Joseph's trust from his natural father, Jacob, to God.

²²⁴ The relationship between forgetting and healing in Joseph's life can be found in Gen. 50.19-21. Here, Joseph demonstrates that there is no bitterness or rejection in him. In contrast, Genesis 50 serves as a remarkable final chapter about a (re)united and reconciled family.

²²⁵ Brown, Driver, and Briggs, *BDB*, p. 861. Although an Egyptian name, the meaning of Joseph's new name underlines God's undertaking in Joseph's life through the Spirit of life.

²²⁶ See also Hamilton, *The Book of Genesis: Chapters 18–50*, p. 503, who states, 'The Spirit of God that hovered over the watery mass (1.2) rests upon and abides in Joseph'.

mission and preserves and shapes the life and the future of humankind and of Israel. Finally, Gen. 41.38 provides the new pneumatological aspect that the Spirit is able to reside and dwell in people, as expressed through the example of Joseph.

Exodus 31.3

Exodus 31.3, another explicit passage on the Spirit, falls into the segment Exodus 25–40 and speaks of Bezalel, a very gifted artisan, who was filled with רוח אלהים. In literary terms, this segment begins with Exod. 25.8 and the command of יהוה to the Israelites to build a מִקְדָּשׁ ('sanctuary')²²⁷ so that יהוה can שִׁכְנָתוֹ בְּחֻכְמָם ('dwell in their midst'), that is, to be 'living with' them.²²⁸ Chapters 25–40 consist of two parts: first, the divine instructions on how to build this dwelling place, that is, the tabernacle,²²⁹ with all its various items (Exodus 25–31); second, the execution of these divine orders on the tabernacle, culminating in יהוה accepting the finished building project by 'moving into' מִשְׁכַּן, the dwelling place or tabernacle (Exodus 35–40).²³⁰

The divine order to build a dwelling place so that יהוה can be with his people indicates a significant shift in the way יהוה wants to be with his chosen people from this point forward. By means of the tabernacle, as Fretheim rightly observes, יהוה wants to be with Israel continuously, closely, and dynamically.²³¹ Moreover, the tabernacle 'serves as a portable sanctuary of the

²²⁷ Brown, Driver, and Briggs, *BDB*, p. 874; the Hebrew term also denotes a 'sacred place'. In Exodus, the term מִקְדָּשׁ ('sanctuary') is used in 25.8 and also appears as הַקִּדְוֶשׁ (article and noun) in 36.3, 6. It sets the overall context of holiness between Yahweh and the Israelites. Elmer A. Martens, *God's Design: A Focus on Old Testament Theology* (Grand Rapids, MI/Leicester, UK: Baker Books/Apollos, 2nd edn, 1994), p. 99, explains that the term מִקְדָּשׁ 'derives from "holy" (*qados*) and may have come into use because of the two parts in which the [tabernacle] was divided: the holy place and the most holy place. The designation, like the name given to rooms, reinforces the notion of holiness or separateness ... The designation *miqdos* lends an aura of the unapproachable and the distant. Though God was accessible to the people there was enough, including the name, to remind them that this was no ordinary facility. It was set apart and special to Yahweh.' Martens adds that 'the idea of holiness is bound up with God, Yahweh. No thing or person is holy in itself. Its holiness derives from being placed in relation to God' (p. 101).

²²⁸ See Martens, *God's Design*, p. 99. In regard to Exod. 25.8, Martens states, "'Dwelling" signifies an active sense, "living with", and is not the word used of ordinary sitting or staying ... Understood throughout is the assumption that Yahweh is also present' (pp. 98-99). In this light, the dwelling place expresses Yahweh's desire to be closer to his people and also implies Yahweh's intentionality to be with them. Besides Exod. 25.8, the term שָׁכַן ('to dwell') is found in Exod. 29.45, 46. The term מִשְׁכַּן ('dwelling place' or 'tabernacle') is found in Exod. 36.8; 39.32, 33, 40; 40.2, 6, 17, 18, 19, 21, 22, 24, 28, 29. Thus, the frequency of the terms' usage in the text of Exodus confirms Yahweh's desire to be 'actively close' to his people.

²²⁹ Martens, *God's Design*, p. 98, points out that the term אֹהֶל מוֹעֵד ('the tent of meeting') describes 'the place where Yahweh and his people met' (italics mine). It is found, for example, in Exod. 31.7; 33.7-11.

²³⁰ In terms of the literary structure of chs. 25–40, biblical scholars represent a similar division and often provide brief theological assessments of this literary unit. Carol L. Meyers, *Exodus* (NCBiC; New York: Cambridge University Press, 2005), p. 224, for example, views chs. 25–31 as a *prescription* of 'what is to be constructed' and treats chs. 35–39 as a *description* and record of 'how the prescriptions are implemented'. Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), p. 451, detects a 'flow in these last chapters', which 'is from instruction (25–31) to interruption (32–34) to implementation (35–40)'. He perceives a 'contrast between true worship (25–31; 35–40) and false worship (32–34)'. Brevard S. Childs, *Exodus: A Commentary* (OTL; London: S.C.M. Press, 1974), p. 542, observes, 'The instructions are given in chs. 25–31 and then executed with utmost care to detail in chs. 35–40. The point seems obvious that emphasis is being laid by this literary device on the obedience of the people in fulfilling the instructions to the letter.'

²³¹ See Terence E. Fretheim, *Exodus* (IBC; Louisville, KY: John Knox Press, 1991), p. 264.

presence of God²³² and underlines the continuation of the covenant relationship between יהוה and the Israelites. God wants to get closer to his people and be approachable like never before.²³³

Narratively, Exodus 31 introduces the hearer to those involved in this building project: (1) יהוה as the one who commissions the work (Exod. 31.1); Moses as the one who directs the project and work (Exod. 25.9; 35.30–36.3); Bezalel as the one who manages the project (Exod. 31.2-5) and also teaches (Exod. 35.34); Oholiab, who is Bezalel’s assistant (Exod. 31.6) and likewise a teacher (Exod. 35.34); and artisans, who serve as the project’s executors (Exod. 31.6-11). The overall context of this undertaking reveals a centering on יהוה and a divinely driven approach: יהוה is the initiator, visionary, and instructor.²³⁴ The hearer is informed that this undertaking is that of יהוה, and that יהוה also determines the mode in which the tabernacle and its items need to be created. Furthermore, while the directions for the various technical processes are provided in minute detail – for instance, concerning the making of the anointing oil (Exod. 30.22-33) – the hearer, when arriving in Exod. 31.3, is encompassed by the elements of holiness and dedication. יהוה unmistakably sets the standards for all items that concern the tabernacle. The process of creating these items then speaks for the divine demand of holiness and reveals the aspects of dedication and being claimed for God.²³⁵

On the one hand, יהוה is the central character and ‘in control of the entire operation’²³⁶ of building the tabernacle. On the other hand, יהוה also requires holiness and dedication in the crafting process, which applies both to all the items and all the craftsmen involved in the project. The hearer immediately notes in Exod. 31.2 that, for this project, יהוה commissions Bezalel first

²³² Childs, *Exodus: A Commentary*, p. 540. See also Meyers, *Exodus*, p. 222, who, in regard to שכן (‘to dwell’) in Exod. 25.8, notes, ‘This verb indicates a moving dynamic presence rather than one tied to a fixed location. The English word “tabernacle,” from the Latin *tabernaculum* (“tent”), thus designates a type of dwelling, one that is temporary and movable.’

²³³ James K. Bruckner, *Exodus* (NIBCOT; Peabody, MA: Hendrickson, Paternoster, 2008), p. 231, states, ‘The tabernacle was a new paradigm for God’s relationship to the people. God took the initiative to live among them in a very specific way. The Lord would not remain on the distant horizon in a cloud, or unapproachable on a mountain, but would be present in the midst of the camp.’

²³⁴ Donald E. Gowan, *Theology in Exodus: Biblical Theology in the Form of a Commentary* (Louisville, KY: Westminster John Knox Press, 1994), pp. ix, 169, also indicates such a God-centered approach, though with the entire book of Exodus in mind. Gowan raises the question, ‘What does this book say about God?’ Cf. D.H. McDowell, ‘The Grace of Our Lord Jesus Christ Be with Your Spirit’, *PE* 398-399 (June 25, 1921), p. 8, who comments on Bezalel and points out that ‘we find another member of this grand Order of Wise Masterbuilders [besides Paul and Noah], Brother Bezaleel, Exod. 31.1-6. He was appointed by God for the construction of the tabernacle and accordingly he was graced for the work and supplied with wisdom and gifts from God to do the work. He was to build and to work not according to personal ideas of right and wrong, personal likes and dislikes, but according to the pattern shown him and the wisdom granted.’

²³⁵ The mention of Exod. 30.22-23 seems to underline the aspect of holiness and dedication extremely well. This passage informs the hearer that God seizes certain items and wants them for a single purpose.

²³⁶ John D. Currid, *A Study Commentary on Exodus, Volume 2: Exodus 19–40* (Auburn, MA: Evangelical Press, 2001), p. 260.

and foremost,²³⁷ calling him by his name, **בְּצֵלָאֵל**.²³⁸ This calling begins with the divine address, ‘See ...’ (**רֵא**; Exod. 31.2).²³⁹ Bezalel is summoned (**קָרָא**)²⁴⁰ by **יְהוָה** and receives a ‘special status’.²⁴¹ Moreover, in light of Exod. 31.2, Bezalel is ‘singled out’²⁴² and handpicked²⁴³ by **יְהוָה**. Finally, Bezalel – as the name **בְּצֵלָאֵל** reveals – is a person who lives in God’s shadow and is given divine protection and care.²⁴⁴

Relating to the divine call Bezalel received, v. 3 points out that **יְהוָה** has filled Bezalel with **רוּחַ אֱלֹהִים בַּחֲכָמָה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל-מְלָאכָה** (‘the *ruach elohim*, with wisdom, understanding, and knowledge in all kinds of work’).²⁴⁵ It appears that Bezalel is presented to the hearer as the first human being in the Torah who is explicitly filled (**מָלָא**) with the **רוּחַ אֱלֹהִים**. This initial filling²⁴⁶ endows Bezalel with divine inspiration,²⁴⁷ with ‘intellectual qualities’,²⁴⁸ and with the potential ‘to

²³⁷ I in no way intend to disregard Oholiab and the other artisans mentioned in Exodus 31 and Exod. 28.3. Both Oholiab and the other artisans might be addressed too, where necessary and relevant. However, due to the focus of this thesis on *explicit* passages relating to the Spirit of God, and due to space limitations, my deliberations here will predominantly center on Bezalel.

²³⁸ For this thesis, I will mainly focus on the passage Exod. 31.1-5, as Exod. 35.30–36.3 can be seen as a repetition. The main reason for this decision is the observation that in Exod. 31.1-5 God is speaking to Moses (1st person singular), rather than Moses speaking to the people of Israel (3rd person singular) in Exod. 35.30–36.3. The narrative of Exod. 31.1-5 reflects a God-centeredness rather than the transmission of God’s words through Moses in ch. 35. Biblical scholarship comments on the difference between Exodus 31 and 35 in other ways. For example, John Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (LBI; Grand Rapids, MI: Zondervan, 1992), p. 318, speaks of a repetition of God’s words in Exodus 35. Douglas K. Stuart, *Exodus* (NAC; Nashville, TN: Broadman & Holman, 2006), p. 758, holds that Exodus 35 functions as a reminder for the people of Israel.

²³⁹ See Umberto Cassuto, *A Commentary on the Book of Exodus* (PPFBR; Jerusalem: Magnes Press, 1967), p. 401, who highlights that **רֵא** points to ‘an action that takes place as soon as it is announced’.

²⁴⁰ See Holladay, *CHALOT*, p. 323. According to Leonard J. Coppes, ‘**קָרָא**’, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 810, **קָרָא** can also be seen in light of a proclamation or invitation.

²⁴¹ Thomas B. Dozeman, *Commentary on Exodus* (ECCo; Grand Rapids, MI: Eerdmans, 2009), p. 674. While Dozeman is careful in ascribing a special status to Bezalel, he notes that it is ‘likely’ that Bezalel held such a special status. The overall context of Exodus 31 would seem to suggest such a view.

²⁴² Nahum M. Sarna, *Exodus: The Traditional Hebrew Text with the New JPS Translation* (JPSTC; Philadelphia: Jewish Publication Society, 1991), p. 200. Sarna translates **רֵא רָאִי קָרָאִי בְשֵׁם** as ‘See, I have singled out by name ...’

²⁴³ See Stuart, *Exodus*, p. 650, who writes, ‘The idiom [*I have called by name Bezalel*] employed in the Hebrew connotes specifically selecting a single individual, that is, naming that individual to a job’.

²⁴⁴ Sarna, *Exodus*, p. 200. Cf. also Bruckner, *Exodus*, p. 275; and Cornelis Houtman, *Exodus (Chapters 1:1–7:13)* (HCOT; Kampen: Kok Publishing House, 1993), vol. 1, p. 77. Martin Noth, *Die Israelitischen Personennamen im Rahmen der Gemeinmütigen Namengebung* (BWANT 46; Stuttgart: Verlag Kohlhammer, 1928), p. 152, describes the name **בְּצֵלָאֵל** more from Bezalel’s own perspective and writes, ‘With this name, the bearer denotes himself as standing in the deity’s special protection’. Here, Noth utilizes Ps. 91.1, where **צֵל** is paralleled with **סֶהַר**, revealing ‘the picture of secure protection and the protection against damage and harm as can be caused by the blaze of the sun and before which one escapes into the shade’ (translations mine).

²⁴⁵ The *filling* of Bezalel (*piel imperfect 1st person way consecutive*) expresses an event relating back to an action or event that takes place immediately before, i.e. Bezalel’s calling in v. 2. Cf. Cassuto, *A Commentary on the Book of Exodus*, p. 401. This entire narrative is introduced by **יְהוָה**, *calling* Bezalel (*gal perfect 1st person*). Accordingly, Bezalel’s calling carries forward into his filling. Cf. Gesenius, Kautzsch and Cowley, *GKC1*, p. 326.

²⁴⁶ There are different scholarly views on the meaning of the Spirit’s filling of Bezalel in Exod. 31.3, particularly pertaining to the moment of Bezalel’s endowment with giftedness. Cornelis Houtman, *Exodus (Chapters 20–40)* (HCOT; Kampen: Kok Publishing House, 2000), vol. 3, p. 361, for example, suggests that ‘Bezalel was a highly talented individual to begin with’. Houtman here explicitly addresses Cassuto’s opposite view, pointing out that Cassuto takes ‘the perfect as a present’ and holds that the gifts Bezalel received in Exod. 31.3 were new ones. John I. Durham, *Exodus* (WBC 3; Waco, TX: Word Books, 1987), p. 410, agrees with Houtman’s view. Among others, Hamilton, *Exodus: An Exegetical Commentary*, p. 522, claims that Bezalel’s gifts were already present when he was filled but that these gifts were just refocused and redirected by the Spirit ‘in ways of [the Spirit’s] choosing’. According to Hamilton, Bezalel’s gifts had been earlier ‘developed over years in Egypt’. See also Bruckner, *Exodus*, p. 273.

²⁴⁷ See Dozeman, *Commentary on Exodus*, p. 676, who points out that Bezalel was ‘divinely inspired, filled with the “spirit of God” (*ruach elohim*), a form of charismatic divine power that infuses a person directly’.

²⁴⁸ Cassuto, *A Commentary on the Book of Exodus*, p. 401.

actualize the divine intent²⁴⁹ of building the tabernacle, and to teach. As a matter of fact, the **רוח אלהים** has made an exceptional person out of Bezalel.²⁵⁰

The building project in sight, the filling with the **רוח אלהים** endows Bezalel with three spiritual gifts in particular.²⁵¹ First, Bezalel is given **חכמה** ('wisdom') – a gift that makes him intelligent and well informed²⁵² in technical ways,²⁵³ so Bezalel can 'understand what is needed to fulfill Yahweh's instructions'.²⁵⁴ Second, the Spirit provides **הבונה** ('understanding'). This includes the mental ability for Bezalel to process things and procedures,²⁵⁵ that is, to discern and resolve issues that emerge in the building process.²⁵⁶ Third, Bezalel is filled with **דעת** ('knowledge'), which provides technical expertise.²⁵⁷ All these gifts are comprehensive and reflect the entire spectrum of what is needed for the project. In addition, Bezalel is made the supervisor of the project²⁵⁸ and, along with Oholiab, is given the skill to teach (**ירה**; Exod. 35.34)²⁵⁹ in order to provide direction²⁶⁰ and instruct the craftsmen.²⁶¹

²⁴⁹ William Henry Propp, *Exodus 19–40: A New Translation with Introduction and Commentary* (AB; New York: Doubleday, 2006), p. 487.

²⁵⁰ Cf. Propp, *Exodus 19–40*, p. 487, who concedes that 'it is also possible that Yahweh has suddenly transformed him into a genius'.

²⁵¹ Cf. J. Gerald Janzen, *Exodus* (WestBC; Louisville, KY: Westminster John Knox Press, 1997), p. 194, who highlights, 'These gifts are the endowment of God's Spirit, suggesting that the same Spirit of wisdom that initiated the creation of the cosmos (Gen. 1.2; compare Isa. 40.12-14, 27-31) is at work in the building of the tabernacle as a microcosmos'.

²⁵² See M. Saebø, 'חכמה', *THAT*, vol. 1 (1978), p. 560.

²⁵³ See Brown, Driver, and Briggs, *BDB*, p. 315. The skill in the context of technical work also refers to the artisans mentioned in Exod. 28.3. Cassuto, *A Commentary on the Book of Exodus*, p. 401, perceives wisdom in terms of 'expert knowledge of the techniques of workmanship and the ability to employ them'. Currid, *A Study Commentary on Exodus, Volume 2: Exodus 19–40*, p. 261, speaks of wisdom as the gift of skillfulness.

²⁵⁴ Durham, *Exodus*, p. 410. Durham understands this gift to be 'theoretical knowledge'.

²⁵⁵ Brown, Driver, and Briggs, *BDB*, p. 108.

²⁵⁶ Durham, *Exodus*, p. 410. Durham here detects a 'problem/solving practicability' of Bezalel. Similarly, Cassuto, *A Commentary on the Book of Exodus*, pp. 401-402, views this gift as 'the capacity to deduce one thing from another and to find a way of solving any problem that may arise in the course of the work'.

²⁵⁷ Holladay, *CHALOT*, p. 73. For Durham, *Exodus*, p. 410, this gift reflects 'the experienced hand needed to guide and accomplish the labor itself', i.e. 'planning capability'. According to Cassuto, *A Commentary on the Book of Exodus*, p. 402, **דעת** expresses 'the store of expertness that continues to grow relative to a basic skill as a result of practical experience'. Currid, *A Study Commentary on Exodus, Volume 2: Exodus 19–40*, p. 261, states that this gift speaks of 'data and facts to see that the task is done well'.

²⁵⁸ Hamilton, *Exodus: An Exegetical Commentary*, p. 448, views both Bezalel and Oholiab as supervisors of the building project. He also describes the task of supervision in terms of overseeing the project of the tabernacle (p. 521).

²⁵⁹ Holladay, *CHALOT*, p. 144, points out that this instructing or teaching task relates to 'cultic or tech[nical] matters'. Regarding **ירה**, John E. Hartley, 'ירה', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 403, explains that '[t]he basic idea of the root *yara* is "to throw" or "to cast" with the strong sense of control by the subject'. Hartley further shows that one derivative of **ירה** is **תורה** and, by linking this derivative to Exod. 35.34, writes, 'Teaching is associated with the anointing of the Holy Spirit. Bezalel and Oholiab were inspired to teach the skills of the artisan so that the tabernacle and its furnishing could be built' (p. 404). See also George Angus Fulton Knight, *Theology as Narration: A Commentary on the Book of Exodus* (Edinburgh: Handsel Press, 1976), pp. 205-206, who points out that the book of Exodus 'uses for this verb the root which in noun form is the word Torah'. Cf. Walter C. Kaiser, 'למד', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 480, who points out that **למד**, though it also means 'to learn' (*qal*) and 'to teach' (*piel*), reflects 'the idea of training as well as educating', e.g. for war (1 Chron. 5.18).

²⁶⁰ Brown, Driver, and Briggs, *BDB*, p. 435. See also Meir Samuel Ben and Martin I. Lockshin, *Rashbam's Commentary on Exodus: An Annotated Translation* (BJS; Atlanta, GA: Scholars Press, 1997), p. 428.

²⁶¹ Sarna, *Exodus*, p. 224. Houtman, *Exodus (Chapters 20–40)*, p. 363, perceives the gift of teaching in terms of 'the ability to pass the secrets of the trade on to others'. Stuart, *Exodus*, p. 759, understands the teaching aspect as 'the learning process generally known as apprenticeship' and adds that the craftsmen were not 'suddenly given all the knowledge and skill they needed for constructing the tabernacle by divine fiat'.

The hearer is also informed that, for this project, each participating artisan is given חכמה ('wisdom') in the לב ('heart') (Exod. 31.6; 35.34; 36.2). In light of Israel's recent exodus from Egypt, particularly in regard to the plagues and Pharaoh's לב,²⁶² the hearer is familiar with the notion of לב as being the seat of a person's will and as the place where decisions are made.²⁶³ Accordingly, besides the gift of wisdom given to each of these artisans, the place of לב indicates their willingness, intentionality, and purposefulness in their work. They are highly committed, with a motivation and desire to apply what they are given and do what they are called to do.

Pneumatological Implications

Bezalel's endowment with the Spirit provides some revelatory statements on the Spirit's nature and functions. First, Bezalel's giftedness and resulting actions mirror the Spirit's giftedness and actions. The רוח אלהים is the ultimate source and provider of gifted craftsmanship and is also the ultimate executor of the enterprise of building the tabernacle.²⁶⁴ The tabernacle, in this sense, is a Spirit-caused and Spirit-driven building project.

Second, the filling of the participating artisans with חכמה ('wisdom'; Exod. 31.6; 35.34, 36.2) and the link to the לב of each individual artisan, that is, the person's 'seat of decision', allow for some pneumatological observations. These passages reveal that all of these artisans are willing and motivated to do what they are called to do. They have made a decision *for* their calling and desire to carry out their calling; their diligence and dedication are exemplary. It thus appears that, besides their giftedness, it is also their desire and commitment that are linked to the Spirit. The Spirit is shown to be the source of inspiration in their decision-making (that is, the place of לב) and in relation to what they are called to do.²⁶⁵ The Spirit seems to promote and kindle their motivation and their desire for the designated work ahead of them and helps these artisans make intentional and purposeful decisions *for* their calling.

Third, Bezalel's name indicates that he is in the shadow of *El* and is given divine protection and care.²⁶⁶ Bezalel is therefore safe and protected as he is executing the tasks that

²⁶² See Exod. 4.21; 7.3, 13, 23; 8.11; 9.7, 12, 21, 34-35; 10.1, 20; 11.10; 14.4, 5, 8, 17. The condition of Pharaoh's heart can be explicitly described in terms of לא־יִשְׁמָע ('not listening'; Exod. 11.9) and as קָשָׁה ('being hard' or 'harsh'; Exod. 13.15).

²⁶³ See Andrew Bowling, 'לבב', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 467, who points out, 'The heart is the seat of the will'.

²⁶⁴ Houtman, *Exodus (Chapters 20–40)*, p. 363, highlights that besides Bezalel and Oholiab, 'all other available craftsmen ... owe their skills to [Yahweh]'.

²⁶⁵ Holladay, *CHALOT*, p. 171, points out that לב, within the Hebrew infinitive construction וְיִהְיֶה נָתַן בְּלִבּוֹ in Exod. 35.34, reflects the concept of 'giv[ing] s[omeone] the idea of, inspir[ing] s[omeone] to'. See also Walter Brueggemann, 'Exodus', in Leander E. Keck (ed.), *NIB* (12 vols.; Nashville, TN: Abingdon Press, 1994), vol. 1, p. 922, who, in regard to Exodus 31, states, 'This text suggests that artistry is a creative act. These artists are, in a proper sense, "in-spired" to do this awesome work ... These artisans are indeed agents of God's powerful Spirit.'

²⁶⁶ Noth, *Die Israelitischen Personennamen*, p. 152. See also Richard S. Hess, 'Bezalel and Oholiab: Spirit and Creativity', in David G. Firth and Paul D. Wegner (eds.), *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Apollos, 2011), pp. 165-67. Hess holds that both Bezalel and Oholiab are

God has entrusted to him. He cannot fail or be harmed but is safely guided – physically and mentally. This protection and safety implies that the Spirit in Bezalel is the Spirit of protection and safety. Moreover, since Bezalel is given the spiritual gifts of wisdom and understanding, Bezalel is safe in all matters regarding the building project. The Spirit provides the wisdom for Bezalel to make sound decisions; the Spirit guides Bezalel so he can ‘find a way of solving any problem that may arise in the course of the work’;²⁶⁷ and the Spirit provides discernment regarding what is actually needed for the building process and what is needed next.

Fourth, in light of Bezalel’s gift of *דעת* (‘knowledge’), the Spirit can be described as the Spirit of knowledge, engineering, and creativity. The Spirit knows every detail about every item of the tabernacle that needs to be built. The Spirit exhibits unsurpassable engineering skills, mirrored in the way Bezalel works out the divine instructions.²⁶⁸ Actually, the Spirit appears to be the mastermind of the entire undertaking as the Spirit reveals a propensity for details and perfection. Here the Spirit can be described as the Spirit of creativity. Although the craftsmen are skilled by the Spirit, the ‘divine creativity provides the model’.²⁶⁹ The Spirit lays out the entire construction plan – a plan that reveals beauty for the human eye (e.g. the gold of the Ark of the Covenant; Exod. 37.2) and pleasant scents for the human nose (e.g. the anointing oil; Exod. 30.22-33). In sum, craftsmanship and the items for the tabernacle reveal state-of-the-art creativity that points back to the Spirit as its ultimate originator. The artistry seen in the tabernacle is unique and should be attributed to God’s Spirit as its source, that is, the Spirit of art and creativity.²⁷⁰

Fifth, in the process of establishing the tabernacle, the Spirit can be described both in a general way and in specific ways. In general terms, the Spirit can be called the Spirit of facilitation since the Spirit is the overall driving force that brings this project to materialization. The facilitation aspect of the Spirit, however, can also be stated in specific ways: (1) The Spirit facilitates God’s ownership. The tabernacle is an enterprise commissioned by God and includes divine requirements regarding the materials and the builders. After all, the divine claim relates to materials *and* to people. The tabernacle is God’s, and so are the people. In particular, the people

under divine protection and care. In addition, their names express ‘the particular blessing of intimacy between God and these two artisans’ (p. 167).

²⁶⁷ Cassuto, *A Commentary on the Book of Exodus*, pp. 401-402. See also Durham, *Exodus*, p. 410.

²⁶⁸ Durham, *Exodus*, p. 411, calls Bezalel ‘an ideal artist, one made wise and practical and facile by Yahweh himself’.

²⁶⁹ Meyers, *Exodus*, p. 227.

²⁷⁰ See also Brueggemann, ‘Exodus’, p. 922, who concludes that ‘the connection between genuinely creative art and the power of God’s Spirit is decisive for making the earth a suitable place for God’s presence ... [and] creativity ... [is] a gift of God’. Hess, ‘Bezalel and Oholiab’, p. 170, observes, ‘The story of Bezalel and his partner Oholiab is the story of the spirit of creation. It is no accident that similar vocabulary appears in the creation of the world in Genesis 1 and that of the tabernacle in the second half of Exodus.’ For Hess’ discussion, see his section ‘Theology of Creativity’, pp. 170-72.

who work on that project are ‘recruited’ and claimed by the Spirit. They are even qualified by the Spirit. In sum, the people are God’s because of the Spirit, that is, the Spirit of ownership.

(2) The Spirit of God facilitates worship. The Spirit does so through Bezalel and his work. Since God claims Bezalel through the divine Spirit (Exod. 31.3), Bezalel is God’s. In the process of building the tabernacle, Bezalel’s artistic actions can be seen as the result of the Spirit. These results are all pooled in Bezalel and directed toward the building of the tabernacle. Such dedication can be labeled as worshipping God through the Spirit.²⁷¹

(3) The Spirit of God also facilitates God’s fellowship and intimacy with the people of God. God wants to draw closer to his people by means of a *משכן*, a dwelling place. God establishes such a dwelling place by means of his Spirit, who continually works toward it through God’s selected artisans. The Spirit is thereby the link between God and his people. In a sense, the Spirit brings both partners closer to one another and establishes a relational intimacy²⁷² between them in an unprecedented dimension.²⁷³

In this light, even Bezalel himself serves as a paradigm and prototype for the closeness and intimacy of the Spirit. Bezalel himself is God’s dwelling place. He carries in himself God’s permanent and immanent presence that is established by the Spirit. The filling of Bezalel and the divine claim related to that experience underline that the Spirit is present in Bezalel and thus is very close to him. So, before the tabernacle is even created and decorated, it might not be going too far to say that, in a sense, Bezalel can be seen as the ‘human tabernacle’ – a divinely established dwelling place and ‘decorated place’, established by the Spirit. This kind of closeness and fellowship is – so far as the Torah is concerned – surely unmatched.²⁷⁴

²⁷¹ Knight, *Theology as Narration*, p. 205, notes what ‘calling by name’ means, particularly in regard to Bezalel’s calling and his work in Exod. 35.30: ‘God *elects* Bezalel, in the theological sense of the term, as well as empowers him to do the work. Work is now an aspect of worship.’ Fretheim, *Exodus*, p. 265, observes, ‘In view of apostasy [particularly in regard to Exodus 32–34], it is clear that only God can provide the detail appropriate for the worship of God and the presence of the God who would dwell among the people. The forms of divine worship are not to be fundamentally a matter of human innovation or effort. And so God is not only the architect but the giver of the specifications for construction and the bestower of the right spirit or inspiration for the artisans and the builders. In every conceivable way the tabernacle and its associated worship must be built according to the will of God.’

²⁷² Gowan, *Theology in Exodus*, p. 186, highlights the element of relationship between Yahweh and the people of Israel and elaborates on ‘five aspects of the relationship’. He views Exodus as a book that exhibits God’s initiative toward relationship on a regular basis and holds that Exodus is all about God. Gowan detects a move of God toward intimacy and revelation. For Gowan’s comprehensive discussion of this issue, see pp. 186–202.

²⁷³ See Victor P. Hamilton, *Handbook on the Pentateuch* (Grand Rapids, MI: Baker Book House, 1982), p. 235, who holds that ‘the tabernacle completes Mount Sinai. Sinai is a marriage, the start of a new relationship. *Now the partners must start to live together*. In Sinai God has said, “I have chosen you.” In the tabernacle God has said, “I will dwell among the people of Israel, and will be their God”’ (italics mine). Fretheim, *Exodus*, p. 264, describes the change of the divine presence among the people of God with the tabernacle by speaking of an ‘occasional appearance of God on the mountain’ and ‘the *ongoing* presence of God with Israel’ in relation to the tabernacle. He adds that now ‘God comes down to be with the people at close, even intimate, range; they no longer need to ascend to God’.

²⁷⁴ The paradigm of seeing Bezalel as an ultimate prototype in terms of God’s closeness to human beings might even serve as a paradigm for the Christian believer in the New Testament. Such a concept does not seem to be odd, considering that Dozeman, *Commentary on Exodus*, p. 676, perceives Bezalel’s giftedness as a foretaste of the Messiah in Isaiah 11.2 and notes, ‘The builder of the tabernacle may not be a king, but he certainly possesses messianic qualities’.

Sixth, by addressing Bezalel's and Oholiab's giftedness to teach others (יָרָה; Exod. 35.34), the Spirit can be described as the Spirit who serves the community of workers through these two gifted craftsmen. Moreover, the Spirit is the Spirit who multiplies gifts and desires teamwork. The Spirit uses Bezalel and Oholiab to pass on their practical insights to others so that the work of building succeeds and the project of the tabernacle can be successfully accomplished. Two people alone cannot and should not build the tabernacle. According to the divine will, this building project is designed as a team effort that is laid out by the Spirit and structured accordingly, namely as an enterprise that needs a collaborative group of gifted people so that the project ultimately can be mastered.²⁷⁵

Seventh, through Bezalel's filling, or calling, the hearer is informed that the Spirit is now in Bezalel *as a craftsman*. Bezalel is neither a prophet by profession or calling nor a priest, but an exceedingly *practical* person. The Spirit here, early in the Torah, seems to extend the hearer's view of what it means to occupy an office endowed by the Spirit and how this 'office' can be defined (or perhaps redefined). As Victor P. Hamilton observes,

It is of some interest that the first 'Spirit-filled' individual in the Bible is not Adam, Noah, or one of the patriarchs, or even Moses. It is a construction foreman, Bezalel. The Bible sanctifies the work and craftsmanship of the laborer as much as it does the work of patriarch, prophet, and priest. What one does with one's hand is as sacred as what one does with one's mind. Excellence in metalworking and fabric making, because of the Spirit, is no less vital than excellence in law-giving or preaching.²⁷⁶

Such an approach allows the hearer to describe the Spirit as a Spirit of diversity²⁷⁷ and, cautiously put, even the Spirit of 'corporate identity'. The Spirit works through prophets, priests, and even craftsmen. That is, the Spirit erects this 'House of God' through the spiritual, practical giftedness of chosen individuals and also erects the overall 'House of God', that is, the 'House of Israel', which is built by *different* offices. Although prophets, priests, and craftsmen hold different responsibilities, they complement one another. All of these gifted individuals carry with them the 'trademark' of the Spirit and are united by the Spirit. Indeed, the 'sign' and 'enterprise' of the Spirit is invisibly imprinted on them and yet visibly seen and experienced through their works.

To summarize, the Spirit's nature and impact related to the construction of the tabernacle – an enterprise that expresses beauty and craftsmanship at its best – reveals the Spirit as the Spirit of excellency. This project is initiated by the Spirit, laid out by the Spirit, and provided for by the Spirit by means of the endowments of practical gifts to certain people. The

²⁷⁵ Houtman, *Exodus (Chapters 20–40)*, p. 363, writes, 'YHWH makes it known [in Exod. 31.6; 35.34] that he has established the existing co-worker relationship between [Bezalel and Oholiab] – which now can prove its helpfulness'.

²⁷⁶ Hamilton, *Exodus: An Exegetical Commentary*, p. 483. See also Hamilton, *Handbook on the Pentateuch*, p. 234.

²⁷⁷ Meyers, *Exodus*, p. 276, notes that, in Exod. 35.22 and 35.29, there were not only male and female 'donors' but also male and female 'artisans'; he goes on to say that 'the women ... are experts in making textiles'.

Spirit is the means for making such excellent craftsmanship possible.²⁷⁸ Moreover, the Spirit motivates and guides the work on the tabernacle and also unites the craftsmen, as they all carry the mark of the Spirit in them. The Spirit facilitates (1) God's ownership, (2) worship, and (3) fellowship and intimacy. Moreover, Bezalel's filling with the Spirit serves as a paradigm for God's closeness. Bezalel and Oholiab are gifted in teaching and multiplying gifts, thereby facilitating teamwork. Finally, the Spirit reveals diversity in giftedness, as seen in prophets, priests, and craftsmen. By means of spiritual gifts, it is the Spirit that ultimately establishes this house of God.

Numbers 11.1-30

The passage in Numbers 11 provides some further insight into the Spirit's nature and works, particularly pertaining to Moses as Israel's prominent leader.

In literary terms, ch. 11 can be divided into two stories.²⁷⁹ This allows the hearer to focus on either the people of Israel (vv. 1-9, 18-20, 31-35) or Moses (vv. 10-17, 21-30). While both parties are characterized by complaints, Israel in particular exhibits an attitude of open rebellion toward Yahweh.²⁸⁰ Israel's rebellion unfolds throughout ch. 11, placing pressure on Moses and causing him to undergo a grave leadership and identity crisis. This crisis, at the literary center of

²⁷⁸ Stuart, *Exodus*, p. 649, observes, 'Only the best materials were to be used in the manufacture of the tabernacle and its furnishings ... God insists as well that only the best workmanship be assigned to the actual task of construction.'

²⁷⁹ Eryl W. Davies, *Numbers: Based on the Revised Standard Version* (NCBC; London/Grand Rapids, MI: Marshall Pickering/Eerdmans, 1995), p. 101, notes, that 'It seems certain that at least two separate narratives have here been interwoven, one recounting the people's complaint concerning the lack of meat and how the grievance was answered by Yahweh ... and the other recounting Moses' complaint regarding the "burden of the people"'. Cf. Martin Noth, *Das vierte Buch Mose: Numeri* (ATD; Göttingen: Vandenhoeck & Ruprecht, 4th unrev. edn, 1982), p. 75. In a broader sense, Hamilton, *Handbook on the Pentateuch*, p. 337, finds that 'the commonality of theme in [chs. 11 and 12] becomes transparent. In each narrative, there is a main program: God is giving to Israel the promised land of Canaan. Then there is a counterprogram, instigated by the people against the march, by the rabble against the food, by Moses against his role, by Miriam and Aaron against Moses. Finally, there is a counter-counterprogram from God, the purpose of which is to restore unity. The instigators are punished. God's will is one people, one food, and one leader.' Cf. Gordon J. Wenham, *Numbers: An Introduction and Commentary* (TOTC; Leicester, England: Downers Grove InterVarsity, 1981), p. 108. The literary unit of Numbers 11, however, is not undisputed among biblical scholars. For example, George W. Coats, *Rebellion in the Wilderness: The Murmuring Motif in the Wilderness, Traditions of the Old Testament* (Nashville: Abingdon Press, 1968), pp. 96-97, emphasizes source-critical issues and claims that, regarding Num. 11.4-34, 'the text is ... not a literary unit. There are fragments of traditions incorporated into the narrative that are foreign and disruptive ... the tradition of the seventy elders is widely recognized as a later addition to this text.' Further reasons that speak against a literary unit of Numbers 11 are provided by John Marsh, 'Numbers', *IntB*, vol. 2, p. 195.

²⁸⁰ Israel's rebellion toward Yahweh in Numbers and also in Exodus is generally acknowledged in biblical scholarship. W.H. Bellinger, *Leviticus and Numbers* (NIBCOT; Peabody, MA: Hendrickson, 2001), p. 171, for example, states, 'Israel departs from Sinai in [Numbers] chapter 10 (v. 11); this chapter serves as a transition to the middle point of the book. With chapter 11, the second major theme is revealed: rebellion.' Thomas B. Dozeman, 'Numbers', in Leander E. Keck (ed.), *NIB* (12 vols.; Nashville, TN: Abingdon Press, 1998), vol. 2, p. 99, observes '[t]wo rounds of murmuring stories [which] follow [the Israelites'] initial complaint at the Red Sea. The first sequence occurs in the march from Egypt to Sinai (Exodus 15-17). The second takes place during Israel's journey from Sinai to the plains of Moab (Num. 11.1-19.22).' Cf. Dennis T. Olson, *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch* (BJS; Chico, California: Scholars Press, 1985), p. 119, who provides a helpful structure on the book of Numbers.

Numbers 11 (vv. 16-30),²⁸¹ is then addressed by Yahweh and resolved through the intervention of the Spirit of Yahweh, who plays the central part in the entire passage of Num. 11.1-30.²⁸²

The narrative context reveals that Moses and the people of Israel depart from Mount Sinai (Num. 10.11)²⁸³ and stop in the wilderness of Paran (Num. 10.12). At this point, Israel is 'loyal, obedient and faithful'²⁸⁴ to the divine commands mediated by Moses. A time 'of preparation and instruction'²⁸⁵ has now come to completion, and the people of Israel are about to move toward the Promised Land to take it into possession. Their journey toward the promise is guided by the Ark of the Covenant (Num. 10.33) and noticeably protected by ענן יהוה ('the cloud of Yahweh'; Num. 10.34).²⁸⁶ Overall, it is the presence of יהוה that lays the foundation for all the events in the next chapter and that is the means by which these events will be fashioned.²⁸⁷

In Numbers 11, the hearer suddenly begins to encounter the Israelites' complaints,²⁸⁸ which are continuous, as indicated by כמתאננים ('complaining').²⁸⁹ Now יהוה enters the scene and responds with punishment through אש ('fire'; v. 1). This makes the people cry out to Moses, who

²⁸¹ Cf. R. Dennis Cole, *Numbers* (NAC; Nashville, TN: Broadman & Holman, 2000), pp. 183-84, who, in regard to vv. 4-35, undertakes a slightly different topical pursuit and speaks of 'a crisis of belief in the dialogue between Moses and Yahweh', which is the emphasis of the pericope for him. Cole underlines his approach by providing an analogous chiasmic literary structure.

²⁸² Numbers 11 offers two other possibilities for how the Spirit could be treated, particularly in terms of Yahweh's judgement and in a more *implicit* pneumatological way. First, a kind of triangle can be detected in ch. 11, taking the divine *anger* and *fire* (vv. 1, 2) and *wind* (v. 31) into consideration. It seems that there is a possible *inclusio* related to this chapter in the form of *anger, fire, and wind*. Second, with the combination *anger/fire* appearing at the beginning (vv. 1, 2) and *anger/wind* found at the end of the chapter (v. 33), a pneumatological 'cycle' can be identified. I wish to thank my fellow PhD researchers for pointing out these two additional possibilities for how this text can be read in terms of the Spirit.

²⁸³ Concerning Num. 10.11 and the reference 'in the second year', Timothy R. Ashley, *The Book of Numbers* (NICOT; Grand Rapids, MI: Eerdmans, 1993), p. 192, provides a helpful timeline: 'The departure date here is over eleven months after their arrival at the mountain, nearly fourteen months after their departure from Egypt, and nineteen days after the census of 1.1'.

²⁸⁴ Eryl W. Davies, *Numbers: The Road to Freedom* (PGOT; Sheffield: Sheffield Phoenix Press, 2015), p. 40.

²⁸⁵ F.B. Huey, *Numbers* (BSCS; Grand Rapids, MI: Zondervan, 1981), p. 41.

²⁸⁶ Jacob Milgrom, *Numbers: The Traditional Hebrew Text with the New JPS Translation* (JPSTC; Philadelphia: Jewish Publication Society, 1990), p. 80, notes that 'the Ark served as a guide ... the cloud was suspended over them as shade and protection (14.14b)'.

²⁸⁷ Although Numbers 11 can be perceived as a chapter seen predominantly in light of Israel's rebellion and of Israel's and Moses' complaints, I propose viewing the events in Numbers 11 first and foremost in the context of Yahweh's presence. By means of the explicit mention of Yahweh's presence and, thus, the expression of Yahweh's closeness to Israel before ch. 11, the hearer would be aware of Yahweh's presence at the outset of ch. 11 and of Yahweh's guidance throughout ch. 11.

²⁸⁸ The transition into murmuring is generally recognized among biblical scholars. Olson, *The Death of the Old and the Birth of the New*, p. 122, for example, comments that 'at 11.1 we encounter the first complaint and rebellion by the people in the book of Numbers, a rebellion for which the reader is totally unprepared'. Davies, *Numbers: Freedom*, p. 40, observes that in Numbers 11, 'the people begin to embark on a downward spiral of revolt and disobedience'. Concerning Numbers 11-14, James Philip, *Numbers* (CCS.OT; Waco, TX: Word Books, 1987), p. 133, discerns 'the development of a spirit of discontentment among the people ... They developed a murmuring, complaining spirit.' See also Ronald B. Allen, 'Numbers', in Frank E. Gaebelien and Richard P. Polcyn (eds.), *EBC* (Grand Rapids, MI: Zondervan, 1990), p. 785.

²⁸⁹ Brown, Driver, and Briggs, *BDB*, p. 59, points out that the verb אָנַן ('complain, murmur') only exists in the *hitpolel* and is found in the participle only in Num. 11.1. Martin, *Introduction to Biblical Hebrew*, p. 48, highlights that the participle expresses 'durative action'. For the durative or continuous meaning of the participle, see also Williams, *Hebrew Syntax*, p. 39; and C.L. Seow, *A Grammar for Biblical Hebrew* (Nashville, TN: Abingdon Press, rev. edn, 1995), p. 81.

then intercedes before יהוה, who consequently stops this act of divine judgment (v. 2).²⁹⁰ Moses' customary and vital task of intercession will be put to the test again at the very next occasion (vv. 4-9). This time it is the 'rabble'²⁹¹ among the Israelites that desires 'the rich and varied diet which they had enjoyed in Egypt'.²⁹² This rabble motivates all of the Israelites²⁹³ to weep once again,²⁹⁴ explicitly and openly declaring that there is no one who can provide בשר ('flesh of animals')²⁹⁵ for them, that is, 'a better kind of food than the bread-like manna'.²⁹⁶ Their remembrance of the 'life of luxury'²⁹⁷ in Egypt, where they had various vegetables and fruits (v. 5) in contrast to the present manna, leads them to state, 'We have nothing'.²⁹⁸ Such a mentality is an affront to יהוה, who had faithfully provided food, guidance, and protection for the people's journey in the

²⁹⁰ The reason why – in contrast to Exodus – the Israelites are now suddenly being judged is found in the different context of how they are supposed to live *after* the establishment of God's covenant with them at Mount Sinai. Bellinger, *Leviticus and Numbers*, p. 173, points out that '[s]ince the camp is organized around the tabernacle ... the concern in Numbers [is] to guard the holiness of the divine presence ... In the murmuring stories, the people's disobedience offends that holiness.' Bellinger adds, 'Numbers 11 does not recount the first murmurings in the wilderness. Earlier, Exodus 15–17 describes a series of complaints for water and food that God hears and responds to with the provision of water, manna, and quail. Accordingly, the murmurings come to a positive conclusion. In contrast, here in Numbers the complaints are clearly understood as rebellions. Following the covenant instruction and renewal at Sinai, the expectation changes; Israelites are asked to live in faith as God's community' (p. 220). See also R.K. Harrison, *Numbers* (WEC; Chicago: Moody Press, 1990), p. 182; and Dozeman, 'Numbers', p. 99.

²⁹¹ Holladay, *CHALOT*, p. 23. Ashley, *Numbers*, p. 203 n. 1, points out that the term אֲסֵפֶרֶת ('rabble') 'is a hapax legomenon', which seems to be one reason why, among scholars, it is difficult to determine who is actually represented by this group. Based on Exod. 12.38, it could speak of those who left Egypt together with the Israelites in the exodus. Brown, Driver, and Briggs, *BDB*, p. 63, speak of 'camp-followers attending Hebrews at the Exodus'. For Keil and Delitzsch, *The Pentateuch*, p. 65, the term stands for 'the mob that had come out of Egypt along with the Israelites'. Milgrom, *Numbers*, p. 83, translates this Hebrew term as 'riffraff ... [that is] non-Israelites who joined them in their break for freedom'. Cf. W. Gunther Plaut, *The Torah: A Modern Commentary* (New York: Union of American Hebrew Congregations, 1979), p. 104. Baruch A. Levine, *Numbers 1–20* (AYBC; New York: Doubleday, 1993), p. 321, explains that 'it remains unclear whether reference here is to auxiliary fighting forces, or to camp followers and other non-Israelite hangers-on'.

²⁹² Davies, *Numbers*, p. 105.

²⁹³ Coats, *Rebellion in the Wilderness*, p. 26, claims, 'The subject of the murmuring in the wilderness traditions can be the בני ישראל ... It is thus striking that the subject of the action is consistently the whole people of Israel.'

²⁹⁴ The Israelites wept once again, expressing again their discontentment. Keil and Delitzsch, *The Pentateuch*, p. 65, mention that the expression 'they wept again' 'point[s] back to the former complaints of the people respecting the absence of flesh in the desert of Sin (Exod. 16.2 ...).'

²⁹⁵ Brown, Driver, and Briggs, *BDB*, p. 142. The question is sometimes raised among scholars as to how the craving for meat is reconciled with the Israelites having flocks and cattle. On this, James Burton Coffman, *Commentary on Leviticus and Numbers: The Third and Fourth Books of Moses* (JBCOTC; Abilene, TX: ACU Press, 1987), pp. 357-58, explains that 'the cattle they owned would have been very shortly depleted and consumed if used for food; and besides that, the possession of herds in Israel was by no means universal. The instructions for the offering by a poor man of two turtle doves on occasion proves this.' See also Huey, *Numbers*, p. 44, who highlights, 'Though [the Israelites] had flocks, these would have been insufficient for a daily supply of meat (cf. vv. 21-22).'

²⁹⁶ Keil and Delitzsch, *The Pentateuch*, p. 65.

²⁹⁷ Huey, *Numbers*, p. 44, contends that 'the people began to idealize life in Egypt. They recalled the fish they had eaten in Egypt "at no cost" ... It is true that fish was available in great quantities in Egypt and inexpensive, but as slaves the Israelites probably did not enjoy food in abundance. When recalling the past, memory usually filters out the harsh, painful experiences and remembers only the pleasant things.'

²⁹⁸ Keil and Delitzsch, *The Pentateuch*, p. 66. Wenham, *Numbers*, p. 107, comments that, for the Israelites, '[t]he year-long diet of manna ... had become monotonous'. George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers* (ICC; Edinburgh: T & T Clark, 1903), pp. 100, 101, notes that the Israelites are '[s]ick of the long diet of manna' and 'have grown weary of it'.

wilderness to this point.²⁹⁹ In short, the Israelites publicly declare that they have finally lost their ‘appetite’ for יהוה and have put יהוה aside.³⁰⁰ Even worse, יהוה is now out of their sight.³⁰¹

This incident causes יהוה to become infuriated³⁰² and leads Moses to worry.³⁰³ Rather than interceding for Israel as usual,³⁰⁴ Moses now acts surprisingly different. Israel’s complaint might have rubbed off on Moses,³⁰⁵ since rather than turning *to* יהוה, Moses now turns *on* יהוה with his complaint (v. 11). Moses’ identity crisis becomes manifest, verbalized in the form of a ‘fierce outburst’,³⁰⁶ in full force.³⁰⁷ He is no longer able to think objectively when communicating that ‘[e]verything is God’s fault’³⁰⁸ – a generalization and subjective accusation found in different facets in his ‘angry questions to Yahweh’³⁰⁹ (vv. 11-14). Moses says, ‘Why have you treated your servant so badly?’ (v. 11a). Though Moses is still sure of his calling, as indicated by עבדך (‘your servant’), this emphatic question³¹⁰ expresses his feeling that יהוה has mistreated him.³¹¹ Moses is emotionally exhausted; his mandate to lead Israel has become ‘undesirable ... [and even]

²⁹⁹ Katharine Doob Sakenfeld, *Journeying with God: A Commentary on the Book of Numbers* (ITC; Grand Rapids, MI: Eerdmans, 1995), p. 74, highlights that Israel’s ‘criticism of God’s miraculously provided manna and the lament over departing Egypt are not idle complaining; they constitute apostasy’.

³⁰⁰ It is possible to understand the words נפש יבש (‘soul dried up’) figuratively, indicating the longing of the Israelites ‘for fresh, juicy meat’ (Brown, Driver, and Briggs, *BDB*, p. 386). However, according to Milgrom, *Numbers*, p. 84, ‘[A] deeper level of meaning is struck. Egypt symbolizes materialism, the craving for food produced of earth in contrast to the manna, the “heavenly grain/bread,” food produced of faith (Pss. 78.24; 105.40).’ In short, here the Israelites do not value and appreciate the manna but dismiss it. Likewise, in a sense, they do not trust in but rather dismiss יהוה.

³⁰¹ Sakenfeld, *Journeying with God*, p. 75, aptly observes that ‘the people in Num. 11 never address God directly. They complain among themselves and are overheard by God.’

³⁰² According to Brown, Driver, and Briggs, *BDB*, p. 547, the Hebrew noun זארה (v. 10) indicates an increase of Yahweh’s rage toward Israel, either in terms ‘of magnitude or degree’.

³⁰³ Levine, *Numbers 1–20*, p. 322, comments on v. 10 and writes, ‘The narrative resumes here. YHWH is exceedingly angry, and Moses extremely worried.’

³⁰⁴ Moses’ leadership in terms of being intercessor and mediator for Israel is known to the hearer and can be observed in Exod. 8.8, 26; 9.33; 10.18; 14.15; 15.25; 17.4; 19.3, 17, 25; 20.19; 32.11; Lev. 1.1-2; 4.2; 11.2; 12.2; 15.2; 17.2; 18.2; 19.2; 20.2; 21.1; 22.1, 18; 23.2; 24.2; 25.2; 27.2; Num. 5.2, 12; 6.2, 23; 12.13; 14.13-19; 15.2, 38; 16.22; 17.11-13, 17; 25.12; 27.5; 28.2; 30.1; 33.51; 34.2; 35.2; and Deut. 1.1; 5.1, 27; 6.1-3; 29.1.

³⁰⁵ Dale A. Brueggemann, ‘Numbers’, in P.W. Comfort (ed.), *CSBC* (18 vols.; Carol Stream, IL: Tyndale House Publishers, 2008), vol. 2, p. 295, notes that ‘the one whom we come to know as the intercessor par excellence complained on his own behalf’. And Richard Nelson Boyce, *Leviticus and Numbers* (WestBC; Louisville, KY: Westminster John Knox Press, 2008), p. 149, observes, ‘Rather than interceding for others, he now petitions for himself, though in backhanded fashion indeed. More accurately, Moses laments, Moses cries out, Moses complains ... It is important to see here that Moses, like the people, has failed.’

³⁰⁶ Davies, *Numbers*, p. 107.

³⁰⁷ Moses’ overall critical condition in vv. 11-15 has been commented on in various ways. Allen, ‘Numbers’, p. 792, interprets Moses’ response to Yahweh as a ‘lament’ and detects in these verses a ‘deep depression’ on the part of Moses. Milgrom, *Numbers*, p. 85, holds that Moses is experiencing physical and psychological exhaustion; ‘Israel’s complaint leads to his demoralization and self-pity’. Cole, *Numbers*, p. 187, finds that ‘the words of Moses ... contain the emotive effusion of discontent, despair, and even the seeds of rebellion ... Moses has lost sight of God’s greatness and grace, of his ability to provide for the needs of his people.’

³⁰⁸ Sakenfeld, *Journeying with God*, p. 72.

³⁰⁹ Ashley, *Numbers*, p. 210.

³¹⁰ See Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 312, who suggest that in light of the interrogative pronoun מה, at least this first question could be rendered as ‘Why have you *ever* treated your servant so badly?’ (italics mine).

³¹¹ Here, the Hebrew verb רענ (hiphil perfect 2nd masculine singular), translated as ‘evil, bad’ (Brown, Driver, and Briggs, *BDB*, p. 949), also implies ‘to be wicked to somebody’ (Buhl, *GHAHLAT*, p. 768; translation mine). Moreover, the meaning of the hiphil underlines that Moses accuses Yahweh of being the reason for his misery. For the meaning of the hiphil, see Martin, *Introduction to Biblical Hebrew*, p. 94.

annoying’.³¹² ‘Why have I not found favor in your sight, that you lay the burden of all this people on me?’ (v. 11b). Moses’ emotional exhaustion causes him to forget all the graciousness with which יהוה treated him in the past. In fact, in Moses’ eyes, the הן (‘favor’) – the experience of יהוה condescending to show kindness to Moses – seems to have gone and the relationship to יהוה seems to have been cut off, leaving Moses as a leader alone in his misery.³¹³ On top of that, even the relationship between Moses and the people appears to have been impacted by Moses’ current condition. In speaking of *this people*, he distances himself from them³¹⁴ and expresses his contempt.³¹⁵

Moses now reveals his real issues. With emphatic language³¹⁶ (אנכי) (v. 12), he reproaches יהוה, taking the responsibility for Israel’s care personally and seeing himself as the people’s nanny³¹⁷ – a distortion of reality. Verse 13 indicates Moses’ belief that he is Israel’s caretaker, but he is desperate since he does not know how to feed ‘his children’.³¹⁸ His assumption of having been abandoned by יהוה and being separated and isolated from everyone is evident, indicated by בוד (‘isolation, separation’).³¹⁹ For Moses, the weight of leadership has become oppressive and unbearable.³²⁰ He sees only one way out: ‘If this is the way you [יהוה] are going to treat me, put me to death at once – if I have found favor in your sight – and do not let me see my misery’ (v. 15). Moses remains respectful.³²¹ Nevertheless, he feels ruined³²² and tells יהוה to kill him right

³¹² Holladay, *CHALOT*, p. 341.

³¹³ Snaith, ‘Favour’, *TWB*, p. 80, points out that הן – which is translated as ‘favor’ – ‘signifies kindness and goodwill where there is no recognized tie between the two parties concerned. The important factor in the use of the Heb. word is that it is used, almost without exception, of the kindness shown by a superior to an inferior. It includes, therefore, the ideas of graciousness and condescension.’ It would seem then that Moses indeed feels cut off from Yahweh, carrying the burden of the people on his shoulders alone.

³¹⁴ Cole, *Numbers*, p. 188, comments that by using the terms ‘these, them’, Moses here is ‘disavowing any relationship to his fellow Israelites’.

³¹⁵ Milgrom, *Numbers*, p. 85, highlights that in saying הנהם (‘this people’), Moses’ usage of this ‘derisive term ... contrasts tellingly with the golden calf episode where it is God who employs this term (Exod. 32.9; 33.12)’. Accordingly, Moses expresses his derision toward Israel in vv. 11-14.

³¹⁶ J.A. Thompson, ‘Numbers’, in Donald Guthrie *et al.* (eds.), *TNBCR* (London: InterVarsity, 3rd rev. edn, 1970), p. 181, notes that the two cases of the personal pronoun ‘I’ in verse 12 ‘are emphatic’.

³¹⁷ Some scholars pick up on the motherly role in which Moses finds himself in v. 12. Phillip J. Budd, *Numbers* (WBC 5; Waco, TX: Word Books, 1984), p. 128, for example, describes Israel as ‘the sucking child’ and suggests that Moses has taken on the role of ‘a female foster parent’. For Sakenfeld, *Journeying with God*, p. 73, the text speaks of a ‘wet-nurse’; Moses is dealing with ‘the helpless infant’ (that is, Israel) who needs to be cared for. Moses, however, does not want to take on this responsibility since he did not conceive Israel and did not want to provide for her in the first place.

³¹⁸ According to Ashley, *Numbers*, p. 210, Moses’ real issue here is ‘his inadequacy as a leader to find meat for the whole company in response to their demands’. Similarly, Bellinger, *Leviticus and Numbers*, p. 221, states, ‘With striking maternal imagery ... Moses says he is not able to meet the needs of the people, especially their cry for meat (v. 13). Moses implies that God has conceived the people and needs to provide for them.’ Keil and Delitzsch, *The Pentateuch*, p. 68, propose that Moses does not entirely want to be rid of his task of caring for Israel but ‘simply ... plead[s] with God that the duty of carrying and providing for Israel rests with Him, the Creator and Father of Israel’.

³¹⁹ Brown, Driver, and Briggs, *BDB*, p. 94.

³²⁰ Levine, *Numbers 1–20*, p. 323, observes that ‘oppressiveness of leadership’ is expressed by the terms נשא (‘to carry’; v. 14) and נשאה (‘a load’ or ‘burden’; v. 11).

³²¹ Levine, *Numbers 1–20*, p. 323.

³²² Cole, *Numbers*, p. 188, points out ‘how the twofold use of forms of the Hebrew *ru* (“evil, calamity, ruin”) in the subsection vv. 11 and 15 form an internal inclusion’. Milgrom, *Numbers*, p. 86, translates the רעה (‘misery’) of Moses as ‘of my wretchedness!’ (italics mine) and emphasizes, ‘The text ... must be considered correct and should not be understood as a euphemism. In fact it is essential, for it makes the entire passage an outpouring of Moses’ self-

away – if יהוה so wishes.³²³ Moses' energy is finally depleted; his morale has absolutely plummeted.³²⁴

For יהוה, the time has come to intervene. The divine actions reflect a proper master plan for the issue at hand, a plan that consists of three parts: First, there are some preparatory practical instructions for Moses (v. 16). Moses' critical condition needs immediate attention. Thus, the first therapeutic step of יהוה is to instruct Moses to find seventy approved leaders³²⁵ and to place them in front of the tabernacle (v. 16). יהוה expresses divine and steady trust in Moses.³²⁶ Second, יהוה announces the intention to come down to Moses to speak with him in front of the tabernacle³²⁷ – a divine encounter that would be essential for a change in Moses and the overall leadership crisis. Also, when speaking intimately with Moses, יהוה would lay the same Spirit that is on Moses upon these seventy leaders to help Moses carry the leadership burden (v. 17). Third, יהוה will look after the people of Israel and promises to provide meat for them – the divine means of fulfilling the people's desires but also of executing divine judgment (vv. 18-20).³²⁸ Moses' reaction (vv. 21-22) reflects how severe his crisis actually is; he 'sees only his own condition'.³²⁹ Besides his personal doubts that יהוה would be capable of sufficiently providing for Israel (vv. 21-22),³³⁰ Moses is afraid that 'this divine announcement ... [is] one more impossible

pity, climaxed by this remark: Since God is the author of his wretchedness, He might as well finish the job – and take his life.' Brueggemann, 'Numbers', p. 295, refers to Moses' wish to die as a 'melodramatic suicide wish'.

³²³ Harrison, *Numbers*, p. 186, emphasizes Moses' instantaneous wish to die by pointing out a grammatical construction: 'The MT emphasizes Moses' urgent plea for instant death by following the imperative of the verb הרג ('kill') with an infinitive absolute, i.e. הרגני נא הרג'. For the function of the infinitive absolute as a means of emphasis, see Martin, *Introduction to Biblical Hebrew*, p. 73; and Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 581.

³²⁴ Hamilton, *Handbook on the Pentateuch*, p. 335, aptly remarks, 'Murmuring is contagious. Moses is lowering himself to the level of his congregation, adopting its mentality.'

³²⁵ Brueggemann, 'Numbers', p. 295, speaks of '70 respected leaders, which could have been the advisory council of elders at Sinai (Exod. 18.25–26; 24.9) or a newly selected group'. There is no scholarly consensus concerning how many elders were actually chosen by Moses. Some scholars speak of seventy plus two (Eldad and Medad), e.g. Dozeman, 'Numbers', p. 107; Wenham, *Numbers*, p. 109; Marsh, 'Numbers', p. 199; and Budd, *Numbers*, p. 128. Others speak of sixty-eight elders outside the camp plus Eldad in Medad in the camp, e.g. Cole, *Numbers*, p. 194; and Philip, *Numbers*, p. 142. Noth, *Das vierte Buch Mose: Numeri*, p. 80, assumes that 'the figure of seventy actually should have been meant in terms of seventy-two' (translation mine). Based on v. 25 and the mention that the Spirit rested on seventy elders outside the camp, the addition of Eldad and Medad would indeed make a total of seventy-two new elders.

³²⁶ It is remarkable that Yahweh does not designate these leaders by name but lets Moses do this important task. Yahweh has confidence in Moses and gives him a first 'little' assignment, thereby also conveying hope to Moses.

³²⁷ Regarding the meeting point in front of the tabernacle, Brueggemann, 'Numbers', p. 296, notes 'that the leadership problem would be solved in communion with the Lord (v. 17)'.

³²⁸ Sakenfeld, *Journeying with God*, p. 74, explains the difference of Yahweh's response to the people of Israel compared to Yahweh's response to Moses: 'God does not appear displeased with Moses' complaint. By contrast, however, the tone and content of God's response to the people's complaint dramatically express the anger of God mentioned in v. 10. Meat will be provided in excess ...' Concerning the abundance of meat and the disgust connected with it, as described in vv. 19-20, J.A. Thompson, 'Numbers', p. 181, speaks of 'a vivid metaphor of surfeiting'.

³²⁹ Ashley, *Numbers*, p. 213. He adds, 'Moses uses similar words for being among the people ... [to what] Yahweh has used in v. 20. He has not seen in what God has said that Yahweh is the leader and in the midst.'

³³⁰ Harrison, *Numbers*, p. 187, finds the reason for Moses doubting Yahweh's ability to provide linked to the people of Israel and states, 'Even Moses was caught unawares by [the intensity of the message of God's punishment] and, like his fellow Israelites, began to fall into the grave error of questioning the Lord's ability to provide. His reaction was centered upon the material concomitants of the situation and not upon the power of God.'

burden *he* must carry out'.³³¹ Verse 23 confirms that יהוה is sympathetic toward Moses and yet poses 'a rhetorical question',³³² reminding Moses of the divine power of יהוה.³³³ יהוה reassures Moses that the divine דבר will be fulfilled (v. 23). Moses obeys, and prepares the seventy elders (v. 24).

Yahweh has now taken control of the scene (v. 25). By means of the cloud,³³⁴ יהוה moves close to Moses, descends (ירד)³³⁵ on him, and speaks with him.³³⁶ Next, יהוה sets aside part of the Spirit that is on Moses (ויאצל מן־הרוח אשר על־י; v. 25)³³⁷ and dispenses this Spirit,³³⁸ the Spirit of יהוה,³³⁹ on the seventy elders. The Spirit now 'settle[s] down and remain[s]'³⁴⁰ (נוה) on them like³⁴¹ on Moses. This bestowal with the Spirit has two effects: First, it causes the elders to prophesy³⁴²

³³¹ Dennis T. Olson, *Numbers* (IBC; Louisville: John Knox Press, 1996), p. 68 (italics mine).

³³² Dozeman, 'Numbers', p. 107. Dozeman sees Moses' question directed toward Yahweh in v. 12 – 'Did I conceive all this people? Did I give birth to them?' – as being rhetorical in nature (p. 106). Seen in this light, Yahweh's rhetorical question here would seem to express an insightful communicative interplay and relational intimacy between Yahweh and Moses.

³³³ At this point, Yahweh seems to remind Moses of Moses'(!) song in Exodus 15. By speaking of יד ('hand') in Num. 11.23, Yahweh reminds Moses how he once enthusiastically proclaimed Yahweh's power and, in particular, sang of Yahweh's יד that has the power to establish (קין; Exod. 15.17).

³³⁴ The element of the divine cloud has been established throughout the book of Exodus.

³³⁵ Brown, Driver, and Briggs, *BDB*, p. 432. In vv. 17 and 25, the term ירד speaks of 'divine manifestations' (p. 433).

³³⁶ Neither v. 17 nor v. 25 reveals the actual content of Yahweh's conversation with Moses. Since Yahweh had openly told Moses in v. 17 all necessary information about the imminent dispensation of the Spirit, the content of the actual conversation in v. 25 might be related to words of encouragement and comfort as well as a reaffirmation of Moses' call as the leader of the people of Israel.

³³⁷ According to Brown, Driver, and Briggs, *BDB*, p. 69, the term אצל means 'to set apart' (v. 17). In addition, this term is in the verbal stem of the *hiphil* in v. 27 and thus indicates that the act of setting apart the Spirit is caused by Yahweh. For the meaning of the *hiphil*, see Martin, *Introduction to Biblical Hebrew*, p. 94. Also, Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 433, point out that the *hiphil* underlines the cause of an event.

³³⁸ Concerning the act of taking the Spirit from Moses, some Bible translations (e.g. the ESV, NAB, NET, NIV, NJB, and NRS) read that Yahweh 'took some of the Spirit' that was on Moses. Other translations (e.g. the ASV, ELB [German Elberfelder translation], KJV, NKJ, and LUT [German Luther translation]) read that Yahweh 'took of the Spirit' that was on Moses. Research reveals that the elders can be seen as having been given only a part or a portion of Moses' Spirit and that the elders are subordinate to Moses. See, for example, Antonius H.J. Gunneweg, 'Das Gesetz und die Propheten: Eine Auslegung von Ex 33,7-11; Num 11,4-12,8; Dtn 31,14f; 34,10', *ZAW* 102.2 (1990), pp. 169, 176, 177; and Zeev Weisman, 'The Personal Spirit as Imparting Authority', *ZAW* 93.2 (1981), p. 231. Some scholars, however, hold that the Spirit can be given to others without being diminished. See, for example, Milgrom, *Numbers*, p. 87; Coffman, *Commentary on Leviticus and Numbers*, p. 360; Cole, *Numbers*, p. 192; and Keil and Delitzsch, *The Pentateuch*, p. 70. For further discussion on the view that the Spirit cannot be diminished when distributed to others, see my implications stated later in this chapter.

³³⁹ Scholars generally distinguish between 'the Spirit of Moses' and the 'Spirit of God'. Weisman, 'The Personal Spirit as Imparting Authority', p. 225, speaks of a 'personal spirit' of Moses and adds that 'nowhere else in the Bible does a personal spirit appear as the source of conferring authority on others'. For Weisman, 'Moses's answer in v. 29 is not enough to change the fact that the spirit that is imparted to the elders is attributed to Moses and not to the Lord' (p. 227). Others perceive the spirit on Moses as being Yahweh's Spirit, e.g. Sakenfeld, *Journeying with God*, p. 76; Cole, *Numbers*, pp. 182, 189, 192; and Wenham, *Numbers*, p. 108. More objectively, John Sturdy, *Numbers* (CBCNEB; Cambridge, England: Cambridge University Press, 1976), p. 85, speaks of the spirit as 'God's inspiration of men'. See also Budd, *Numbers*, p. 128; Davies, *Numbers*, p. 108; and Thompson, 'Numbers', p. 181. For a helpful discussion of this issue, see Ashley, *Numbers*, p. 211, who concludes that it is Yahweh's Spirit that is on Moses.

³⁴⁰ Brown, Driver, and Briggs, *BDB*, p. 628. According to Weisman, 'The Personal Spirit as Imparting Authority', pp. 227-28, the term נוה indicates 'the status of the receivers of the spirit and not the cause of their activity'.

³⁴¹ The particle preposition כּ – which in v. 25 is attached to the infinitive verb נוה as a prefix – is usually translated 'like'. See, for example, Brown, Driver, and Briggs, *BDB*, p. 454.

³⁴² The Spirit on Moses appears to be a *prophetic* Spirit. Moses himself was a prophet, as his divine calling indicates (Exod. 3.10, 14) and his obituary in Deut. 34.10 reveals. Christopher R. Seitz, 'The Prophet Moses and the Canonical Shape of Jeremiah', *ZAW* 101.1 (1989), p. 5, offers the following thought: 'The Book of Deuteronomy sets forth its own particular view of the prophetic office. Central among texts is Deut. 18.15-22 ... The passage makes clear that whatever its diverse roots (cf. Genesis 20), prophecy has its essential beginning in the figure of Moses. While other biblical traditions emphasize other roles for Moses (lawgiver; priest; judicial leader), prophet is

temporarily in a state of being overcome by the Spirit.³⁴³ While the temporary prophesying confirms ‘their position of leadership in the community’,³⁴⁴ the gift of the Spirit remains upon these elders,³⁴⁵ equips them to bear the burden of Moses’ leadership, and forms a team of leaders that will assist Moses.³⁴⁶

Perhaps unexpectedly for the hearer, the Spirit also rests on Eldad and Medad – two men who stayed in the camp with the people and, although listed by Moses (v. 26), did not join the band of seventy elders at the tabernacle. As a result of the Spirit resting on Eldad and Medad, they now prophesy in the same manner. A young man witnesses this event and notifies Moses directly. Joshua overhears the conversation and zealously³⁴⁷ begs Moses ‘to put a stop to this

Deuteronomy’s governing conception. Moses is the first prophet, the type against which others are measured.’ The nature of Moses’ Spirit as being prophetic is generally recognized among biblical scholars. See, for example, Levine, *Numbers 1–20*, p. 324, who highlights that, in relation to v. 17, the ‘Hebrew *haruach* refers to the spirit of prophecy and is synonymous with *ruach* YHWH “the spirit of YHWH”’. See also Noth, *Das vierte Buch Mose: Numeri*, p. 78, regarding vv. 25-30. Cf. Wenham, *Numbers*, p. 109; Dozeman, ‘Numbers’, p. 106. It would seem worth mentioning that there is no record of the actual content of this prophesying, which in the OT is sometimes the case. On this, see Moore, *The Spirit of the Old Testament*, pp. 23-24.

³⁴³ The term נָבֵא (‘to prophesy’) is in the *hitpael*. Martin, *Introduction to Biblical Hebrew*, p. 114, points out that this verbal stem ‘is usually designated as reflexive. The reflexive voice directs the action back upon the agent or the subject.’ Thus, the agent is the Spirit of Yahweh. See also Brown, Driver, and Briggs, *BDB*, p. 612, who, in regard to Num. 11.25-27, underline that the term means to ‘*prophesy* under influence of divine spirit ... in the ecstatic state’. Keil and Delitzsch, *The Pentateuch*, p. 70, provide additional helpful information regarding the act of prophesying and the state of ecstasy. According to them, the term here ‘is to be understood generally, and especially here, not as the foretelling of future things, but as speaking in an ecstatic and elevated state of mind, under the impulse and inspiration of the Spirit of God, just like the “speaking with tongues,” which frequently followed the gift of the Holy Ghost in the days of the apostles’. See also Wenham, *Numbers*, p. 109. Dozeman, ‘Numbers’, p. 107, defines the aspect of ecstasy in more general terms as a ‘mantic behavior’ and ‘ecstatic frenzy’. Menahem Haran, ‘From Early to Classical Prophecy: Continuity and Change’, *VT* 27.4 (1977), pp. 385-86, explains the issue of ecstasy in more historical, social, and institutional ways, including the seventy elders and Eldad and Medad. Cf. Schultz, *Alttestamentliche Theologie*, p. 225.

³⁴⁴ Davies, *Numbers*, p. 110.

³⁴⁵ Neve, *The Spirit of God in the Old Testament*, p. 17, explains, ‘The verb נָבֵא “rest” or “remain”, used in vv. 25 and 26 of the spirit, indicates the continuing presence of the spirit. Thus, the “prophesying” which accompanied it ceased but the charisma of the spirit continued.’ Cf. Milgrom, *Numbers*, p. 89, who holds that ‘[t]he function of their ecstasy is not to render them prophets – their ecstatic state is never again repeated – but to provide divine validation for their selection as leaders’. Some Bible translations, such as the German Luther translation of 1984, seem misleading as they mention that the prophesying ‘did not stop’. Holladay, *CHALOT*, p. 137, however, clarifies that the term נָבֵא should be rightly translated as ‘but they did so no more’. The textual variation here relates to a text-critical issue, which probably originated with the Samaritan Pentateuch (which uses the term נָבֵא) and which is confirmed in the Aramaic Targum.

³⁴⁶ Biblical scholarship generally assigns the bestowal of the seventy elders with Yahweh’s Spirit and the Spirit resting upon them into two categories. The focus can be on the result of the bestowal, i.e. on prophesying, or on the purpose of the bestowal. Those who observe that the prophesying serves as a means of authorization for leadership, office, or calling, include Davies, *Numbers*, p. 104; Sturdy, *Numbers*, p. 86; Allen, ‘Numbers’, p. 794; Weisman, ‘The Personal Spirit as Imparting Authority’, p. 229; and Keil and Delitzsch, *The Pentateuch*, p. 71. Those who describe the Spirit’s bestowal in light of its purpose and goal, i.e. that the Spirit was given to the elders to empower and qualify them in terms of carrying Moses’ leadership burdens, include Allen, ‘Numbers’, p. 794; and Hanoah Reviv, ‘The Traditions Concerning the Inception of the Legal System in Israel: Significance and Dating’, *ZAW* 94.4 (1982), p. 572. Some scholars also provide more specific information. Coats, *Rebellion in the Wilderness*, p. 98, for example, posits that the elders engaged in administrative affairs, citing the example of Exod. 18.18-26; see also Huey, *Numbers*, p. 46. Cole, *Numbers*, pp. 192-93, holds that they ‘assist[ed] Moses in giving spiritual oversight and supervision to this large rebellious congregation’. Allen, ‘Numbers’, p. 794, makes a similar observation. See also Wenham, *Numbers*, p. 108; Ashley, *Numbers*, p. 211; and Moore, *The Spirit of the Old Testament*, p. 72. Some of the aspects of the elders’ tasks will be addressed later in this chapter.

³⁴⁷ Joshua’s zeal to make Eldad and Medad stop prophesying is found in Moses’ answer to Joshua in the next verse: ‘Are you jealous for my sake?’ (v. 29). According to Leonard J. Coppes, נָבֵא, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 802, the term נָבֵא (‘to be jealous, envious, zealous’) ‘expresses a very strong emotion whereby some quality or possession of the object is desired by the subject’. Thus, it would appear that Joshua’s intention in this moment was to gain control over the situation,

seemingly irregular and unauthorized exercise of the prophetic spirit'.³⁴⁸ Moses, however, enlightens Joshua and gently silences him – rather than Eldad and Medad. Moses, as his response to Joshua indicates, fully enjoys this moment. He expressly desires³⁴⁹ that all the people of Israel would become prophets of יהוה, being installed by the Spirit.

In light of Moses' personal restoration, his response also seems to reflect humility. יהוה alone solves Moses' leadership crisis by providing a team of new spiritual leaders. Moses seems deeply humbled by this divine act of grace. At the same time, Moses also expresses personal jubilation. This seems appropriate since יהוה has also taken care of Moses' severe identity crisis and has reconfirmed his personal calling as leader.

Implications Concerning the Spirit

In light of Moses' leadership challenges and his personal identity crisis, Yahweh's problem-solving approach by means of the divine Spirit allows for the formulation of some significant implications on the Spirit's nature and functions.

First, when the Spirit rested on the elders and on Eldad and Medad, they all prophesied. It appears that 'their prophesying ... originate[d] with the spirit'.³⁵⁰ The text suggests that the Spirit can be described as the Spirit of prophecy³⁵¹ and of prophetic utterance. Numbers 11 reveals that 'prophecy is a mark of God's spirit',³⁵² and that 'prophesying (v. 25) is an evidence of the charisma they have received'³⁵³ – a divine gift that has been conveyed by the Spirit. As such, the Spirit is the divine carrier of the charisma of prophecy, making the elders and Eldad and Medad human carriers of it.

Second, as the gift of prophecy is conveyed to the elders, it qualifies them for leadership and provides the necessary authority to execute this leadership under *Moses'* authority and

which – in his view – had gotten out of hand. Holladay, *CHALOT*, p. 320, translates the term קנא as 'zealous for (= *on behalf of*)' (italics mine). Seen in this light, Joshua could have seen himself here as the spokesman for Moses, speaking up for him. The participle of קנא in v. 29 could even reinforce this idea, since Joshua – as Moses' assistant (v. 28) – might have seen himself as Moses' regular spokesman but has obviously misjudged the situation on this occasion.

³⁴⁸ Philip, *Numbers*, p. 142. Philip explains that Joshua's 'motive in so doing was clearly worthy and creditable, for he felt that the honor – and the authority – of Moses was being challenged'. According to Brown, Driver, and Briggs, *BDB*, p. 476, the verb כליא in Num. 11.28 means 'to restrain', which would indicate that Joshua asked Moses to silence Eldad and Medad.

³⁴⁹ Williams, *Hebrew Syntax*, p. 24, points out that, in regard to Moses' statement 'Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!', the interrogative pronoun מי together with the verb נתן ('to give') is '[d]esiderative or optative' in nature and is 'to be rendered "would that!", "if only!"'. Thus, this emphasizes Moses' desire.

³⁵⁰ Moore, *The Spirit of the Old Testament*, p. 71.

³⁵¹ The Aramaic Targum actually uses this description.

³⁵² Wenham, *Numbers*, p. 109.

³⁵³ Philip, *Numbers*, p. 141.

direction.³⁵⁴ This conveyance occurs in front of the tabernacle.³⁵⁵ On the one hand, the qualification of the elders to speak in authority³⁵⁶ and lead accordingly by means of the Spirit seems to express a kind of exclusivity in terms of a closer communion with Yahweh – to some extent similar (but not equal; cf. Exod. 33.11) to that of Moses. The Spirit appears to be the seal for this exclusive communion. The elders receive this divine seal, which is an expression of Yahweh’s decision for a closer fellowship with these new leaders in light of their new responsibilities toward the people of Israel. On the other hand, the Spirit can also be seen as the means of inclusivity. Through the Spirit, these new leaders are enabled to set an example of closer fellowship with Yahweh. They will mirror Moses’ lifestyle, which is marked by a desire to bring Israel closer to Yahweh and, for example, to intercede for them before Yahweh.

Third, the Spirit seems to be the underlying source that provides the office of prophecy for the community. Without the Spirit, the office of prophet would not exist, nor would prophets as such. The transfer of the Spirit onto the elders reveals that ‘behind’ Moses and his office as a prophet there is the Spirit who establishes the prophetic office. Moses represents the office of prophetic leadership toward the people of Israel, and so do the elders now. However, it is the Spirit who creates and provides their office in the first place. Indeed, Moses is the official leader and prophet of Israel. But as a ‘man of the Spirit’,³⁵⁷ Moses is possessed by the Spirit.³⁵⁸ He reflects the office of prophecy and leadership, together with the seventy elders, but the Spirit is the creator, owner, and maintainer of it.

Fourth, based on the way the Spirit is placed on the elders and on Eldad and Medad, the hearer is informed that the Spirit is multiplied and not lessened (on Moses).³⁵⁹ While it is possible here that ‘[t]he endowment received by Moses is thought of quantitatively’,³⁶⁰ it appears to be practically impossible to measure the being of the Spirit in any way.³⁶¹ There is not a quantitative

³⁵⁴ Weisman, ‘The Personal Spirit as Imparting Authority’, p. 231, discerns that the conveyance of the Spirit that is on Moses ‘is meant to have them partake of Moses’ authority while also subjecting them to it in a sacred ceremony in which the main performer is God himself’.

³⁵⁵ Gunneweg, ‘Das Gesetz und die Propheten’, p. 175, writes, ‘The tent, in front of which the giftedness with the Spirit occurs, is that very place of the exclusive speeches of Yahweh with Moses’.

³⁵⁶ See Robert D. Culver, אַנְנִי, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 544, who notes that ‘[t]he essential idea of the word is that of authorized spokesman’.

³⁵⁷ LaSor *et al.*, *Old Testament Survey*, p. 222.

³⁵⁸ Based on LaSor’s designation of a prophet being a ‘man of the Spirit’, this genitive construction allows for the designation that a prophet is also ‘possessed’ by the Spirit.

³⁵⁹ For a suitable illustration connected with fire and how it multiplies without diminishing, see Coffman, *Commentary on Leviticus and Numbers*, p. 360.

³⁶⁰ Budd, *Numbers*, p. 128.

³⁶¹ See the earlier remarks on this issue mentioned in this chapter. Moore, *The Spirit of the Old Testament*, p. 76, in regard to 2 Kings 2 and the ‘double portion’ for Elijah, points out, ‘The “double portion”, of course, refers to the eldest son’s share of the patriarchal inheritance, according to the standards of patrimonial lineage as represented in Israel’s covenant law (Deut. 21.17). Granted, “spirit” is not the normal “stuff” of the patrimonial inheritance. “Spirit” obviously does not lend itself to being measured and apportioned like property and land. So we have here a figurative application of the “double portion” that specifically pertains to the endowment of the prophetic vocation.’ For a brief scholarly debate on the quantity of the Spirit, see Brueggemann, ‘Numbers’, p. 296.

removal of Yahweh's Spirit from Moses to give to the elders but rather a multiplying of the Spirit.³⁶² In short, the Spirit's being is immeasurable in terms of quantity.

Fifth, the unanticipated transfer of the Spirit to Eldad and Medad reveals some core characteristics of the Spirit.³⁶³ From the hearer's point of view, the Spirit may appear intrinsically unlimited in terms of moving in space and being at different places at the same time. While settling on those designated elders who stay at the prescribed locality outside the camp, the Spirit also settles on those designated leaders who – for unknown reasons³⁶⁴ – stay at a non-prescribed locality within the camp (v. 26). Both groups are prophesying. It appears that the Spirit is not bound to one specific locality but is capable of being at two different places at the same time.³⁶⁵ Besides moving freely in space, the Spirit is capable of sovereignly working at two different places at the same time, implementing Yahweh's plan and applying it accordingly to the elders and to Eldad and Medad.³⁶⁶ Finally, as the Spirit performs a 'precision landing' on Eldad and Medad – two men out of over 600,000 (Num. 1.45-46) – it is evident that the Spirit knows who these two men are and where to find them in the huge camp.

Sixth, from a broader perspective, the Spirit can be described as markedly cooperative in regard to Moses. Yahweh's approach to solving Moses' severe leadership crisis commences with the divine instruction to choose seventy leaders. The only divine requisite for their qualification is that they be elders and officers (Num. 11.16). The choice of whom to pick, however, was Moses' privilege. Moses' choice for these new leaders is divinely affirmed through the elders' subsequent act of publicly prophesying.³⁶⁷ In this concrete sense, the Spirit seems to back Moses'

³⁶² See Davies, *Numbers*, p. 108, who goes so far as to say that Yahweh's Spirit 'is here conceived of as a quasi-material entity ... which could almost be measured quantitatively'.

³⁶³ Biblical scholarship evaluates the conveyance of the Spirit to Eldad and Medad in various ways, particularly in terms of human authority and the institutionalization of prophecy. According to Philip, *Numbers*, p. 142, for example, Joshua felt that the unauthorized prophetic activity of Eldad and Medad would put Moses' authority and honor in question. See also Huey, *Numbers*, p. 47; Marsh, 'Numbers', p. 199; and Keil and Delitzsch, *The Pentateuch*, p. 71. In terms of control, see Dozeman, 'Numbers', p. 107, who notes that Joshua's response to Moses reveals his concern 'about the unpredictable presence of God's Spirit outside the tent of meeting in the camp. Wishing to control the spirit, he urges Moses to make Eldad and Medad stop prophesying.' Regarding competition, see Milgrom, *Numbers*, p. 90. See also Cole, *Numbers*, p. 195. Sakenfeld, *Journeying with God*, p. 76, speaks of 'tensions between institutionalized and noninstitutionalized leadership in a religious community'. Cf. Budd, *Numbers*, pp. 129-30.

³⁶⁴ Scripture itself does not provide any reasons why Eldad and Medad stayed in the camp. Cf. Levine, *Numbers 1-20*, p. 325. For Davies, *Numbers*, p. 110, Jewish tradition provides a reason, namely that Eldad and Medad 'were half brothers, and the gift of prophecy (cf. v. 27) was granted to them by God because they were humble and deemed themselves unworthy to be numbered among the seventy elders'. In contrast, Fred Blumenthal, 'Eldad and Medad', *JBQ* 36.2 (2008), p. 90, points out that both 'acquired the status of prophecy through their inner qualities and preparations'.

³⁶⁵ See Thompson, 'Numbers', p. 181, who explains '[t]hat the bestowal of the Spirit was not dependent on the elders being in the same place at the same time'.

³⁶⁶ Cf. Harrison, *Numbers*, p. 189, who comments, 'It is evident that the gift of the Spirit was independent of [Eldad's and Medad's] presence with the others. The activity of God's Spirit cannot be restricted to human configurations or cultic rituals. Instead, it is as unstructured as the wind (cf. John 3.8) and thus can be expected to function independently anywhere and at any time in trusting and obedient persons.'

³⁶⁷ Milgrom, *Numbers*, p. 89, writes, 'The elders, gathered around Moses' tent, are possessed by God's spirit, a sign that their selection by Moses is ratified by God'.

decision – an assertion that is all the more underpinned by the experience of Eldad and Medad, who are on Moses’ list but who are not physically among the elders outside the camp. It seems plausible that the prophetic Spirit of Yahweh works cooperatively with Moses’ human spirit, that is, with Moses’ selection of new leaders. This suggests collaboration between the Spirit and Moses on the leadership level.³⁶⁸

From a more technical point of view, the Spirit can also be described as constructive and restorative in nature. The appointment of the leaders and in particular the Spirit’s resting on them appear to be a way for the Spirit to establish a workable leadership structure for the future. The need for such a new structure is evident: Moses was overburdened in his leadership and had reached the end of his rope. Verses 16-17 and vv. 24-26 then reveal what such a new leadership structure looks like and how it is constructed by means of the Spirit, that is, by sharing the Spirit. In this case, the ‘sound’ of prophesying reflects the ‘soundness’ of the leadership structure.

The Spirit’s restorative nature can particularly be observed in Moses’ personal context (vv. 29-30). With the new leadership structure in place, Moses feels relieved and personally restored, and he returns (תָּבֵן)³⁶⁹ to the people, together with the elders. With that said, it seems reasonable to perceive Moses’ statement – the wish to have as many prophets as possible available for the people of Israel (v. 29) – as an indicator of his personal restoration through the Spirit, of having received consolation from the Spirit, and of having been treated with compassion by the Spirit. The Spirit establishes a spiritual balance and a balance of servant leadership *for* Moses (through a new leadership structure and leaders) while also establishing a personal and psychological balance *in* Moses.

Seen in this light, Moses’ statement in v. 29 might be viewed as an expression of his personal rejoicing³⁷⁰ over the new structure. Moreover, considering that Moses is a man possessed by the Spirit, the statement in v. 29 can be perceived as having been evoked by the Spirit in Moses, indicating *Yahweh’s* desire to spread his Spirit over the entire people of Israel.³⁷¹

³⁶⁸ Marsh, ‘Numbers’, p. 197, points out that Moses’ burden of leadership is shared by new leaders and not by Yahweh carrying the burden for Moses. He adds, ‘Two complementary truths can be discerned: the service of God cannot be achieved without divine aid; God’s work cannot be accomplished without human instruments’. While Marsh’s focus is admittedly not so much on the aspect of collaboration between the Spirit and Moses, his observation nevertheless helps in highlighting that spiritual leadership is a mutual affair in which the divine *and* the human entity work together.

³⁶⁹ Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 389, highlight that the verb תָּבֵן (‘to gather’) in the *niphal*, as here in v. 30, sometimes expresses mutuality and close relationship. This could suggest that reconciliation between Moses and the people has taken place and that Moses is now willingly going back to the people. See also Brown, Driver, and Briggs, *BDB*, p. 62, who explain that the *niphal* of the verb תָּבֵן can generally be seen in terms of ‘*be[ing] brought in* (into association with others, etc.)’ and – in Moses’ particular case – can also be perceived as reflexive in nature, understood as ‘*betak[ing] oneself*’. This could suggest that, after having been restored, Moses brought himself back into the fellowship of the people of Israel, together with the new leaders.

³⁷⁰ See Keil and Delitzsch, *The Pentateuch*, p. 71, who write that ‘Moses rejoiced in this manifestation of the Spirit of God in the midst of the nation’.

³⁷¹ Cf. Brueggemann, ‘Numbers’, p. 297, who comments that ‘Moses’s yearning was surely a godly wish’ and points to Joel 2.28-32. Regarding v. 29, Boyce, *Leviticus and Numbers*, p. 150, also points to Joel 2.28 and writes, ‘This

Further characteristics of the Spirit are those of loyalty and integrity. The Spirit is the means of Moses' help and the solution for the leadership issue he faces. The Spirit stands by Moses during his leadership and personal crisis (Num. 11.1-30) and does not abandon him. Moses stays in leadership, is restored as a person, and is confirmed as leader.

In sum, the Spirit in Num. 11.1-30 is Yahweh's answer to Moses' leadership and personal crisis. The Spirit is the proper key for solving both issues and demonstrates loyalty and integrity toward Moses.

Numbers 24.2

Numbers 24.2 is embedded in the story of Balaam (Numbers 22–24) and explicitly mentions the רוח אלהים. Though רוח אלהים is mentioned only in 24.2, the divine name יהוה appears 28 times in chs. 22–24 in addition to other names of God.³⁷² Thus, the influence of יהוה and רוח אלהים play an important role throughout the narrative and, in connection with the person of Balaam, allow for some specific pneumatological descriptions of the Spirit's nature and work.

Literarily, chs. 22–24 reflect a general unity and are centered on יהוה, demonstrating the divine control over all events and proceedings in the story.³⁷³ The Balaam narrative presents the particular theme of integrity and loyalty.³⁷⁴ In particular, as chs. 22–24 unfold, the integrity and

is a dream that would later become God's own'. Cf. Paul D. Hanson, 'Scripture, Community and Spirit: Biblical Theology's Contribution to a Contextualized Christian Theology', *JPT* 6 (1995), p. 7, who also establishes a link between Moses' wish and Joel 2.28-29.

³⁷² Numbers 22.8, 18, 19, 22, 23, 24, 25, 26, 27, 28, 31 (2x), 32, 34, 35; 23.3, 5, 8, 12, 16, 17, 21, 26; 24.1, 6, 11, 13 (2x). Other divine names of Yahweh are found throughout Numbers 22–24. Some verses speak of אלהים, e.g. 22.9, 10, 12, 18, 20, 22; 23.4, 27. The name אל is found in 23.19, 22, 23; 24.4, 8, 16, 23; 24.23. The name עלין is found in 24.16; and שדי is found in 24.16.

³⁷³ Davies, *Numbers*, p. 236, points out that these chapters 'cannot be regarded as a homogeneous literary unit' but were written by several authors. The source-critical approach to Numbers 22–24 claims that Num. 22.1 was written by P and that the narrative itself is the literary work of J and E. Budd, *Numbers*, p. 262, for example, holds that the Balaam story can be seen as 'a firm and coherent *Elohistic base narrative*, which has been amplified and elaborated by Yahwistic traditions, and perhaps by the Yahwist himself'. Julius Wellhausen, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (Berlin: Walter De Gruyter & Co., 4th unrev. edn, 1963), pp. 347-52, contends that chs. 23 and 24 run parallel, whereby he links ch. 23 to J and ch. 24 to E. Like Budd, Wellhausen also emphasizes the impact of J in the Balaam story. For detailed scholarly discussions on this source-critical issue, see Davies, *Numbers*, pp. 236-38; Budd, *Numbers*, pp. 256-61; Wenham, *Numbers*, pp. 18-21; and Gray, *Numbers*, pp. 309-13. One issue that scholars point out and that weakens the argument for a possible unity of the Balaam story is the observation that in 22.20, Yahweh – on the one hand – allows Balaam to journey with Balak's people but – on the other hand – rebukes Balaam for going with them in 22.22. On this issue, Plaut, *The Torah*, p. 217, writes, 'This lack of unity suggests that the tale was inspired by the four oracle-poems, which are of older origin'. Cf. Sturdy, *Numbers*, p. 165. Those who highlight the unity of Numbers 22–24 include, for example, Ashley, *Numbers*, p. 885, who points to the final form of the text, stating that 'nonetheless the story reads as a unified whole; and it stands alone on its own merit'. Cf. Clinton J. Moyer, 'Who Is the Prophet, and Who the Ass? Role-Reversing Interludes and the Unity of the Balaam Narrative (Numbers 22–24)', *JSOT* 37.2 (2012), pp. 167-83. This thesis treats the Balaam story in Numbers 22–24 in its final form and as a unit.

³⁷⁴ The Balaam story (Numbers 22–24) can be viewed differently in terms of themes or subjects. Olson, *The Death of the Old and the Birth of the New*, p. 119, for example, identifies the topics of rebellion and hope. He demonstrates that chs. 22–24 belong within the larger literary context of Num. 11.1–25.18 – a section he then titles 'The Cycle of Rebellion, Death and Deliverance of the Holy People of Israel with Elements of Hope but Ultimate Failure and Death'. Further, he labels the section Num. 21.1–25.18 'The end of the first generation: signs of hope coupled with ultimate failure'. For Olson, the Balaam story itself (Num. 22.1–24.25) reflects '[a] crescendo of hope' that speaks about 'the blessing of Israel' (p. 120). From another vantage point, Sakenfeld, *Journeying with God*, p. 123, speaks of 'the theme of the power of Israel's God and the intention of that God to protect and bless the Israelites'.

loyalty of יהוה toward Israel is portrayed, as is Balaam's integrity and loyalty to יהוה. While the integrity and loyalty of יהוה toward Israel are unimpeachable from the outset and stand out throughout the narrative, Balaam's integrity and loyalty to יהוה are portrayed as developing gradually. That is, by means of יהוה, Balaam's loyalty and integrity are established in regard to his (1) listening, (2) seeing and speaking, and (3) acting. Balaam's loyalty and integrity then culminate in Num. 24.2, when the רוּחַ אֱלֹהִים comes upon him.

The narrative context reveals that the Israelites are on the move toward the Promised Land (Num. 21.10-13). Due to Israel's constant rebellion, only the second generation of the Israelites was allowed to enter the Promised Land (Num. 14.21-38). The first generation of Israelites, those who had experienced the exodus and had seen all the miracles, would soon be dead (Numbers 25; 26.63-65).³⁷⁵ For now, however, both generations are still together.

Also, due to the support of יהוה (Num. 21.34), Israel has been exceedingly victorious in her recent battles against other tribes along the way (Num. 21.24, 32, 35).³⁷⁶ When arriving at Num. 22.1, the hearer is informed that on their journey toward the Promised Land, the people of Israel are camping in the plains of Moab across the Jordan and are 'within easy reach of their objective, with only the defenses of Jericho to impede their occupation of Canaan'.³⁷⁷

Integrity and Loyalty: Balaam's Listening (Numbers 22.1-13)

As the Israelites are encamped and not physically involved in a battle, a different storm is brewing. The king of the Moabites, Balak, has heard about Israel's victory over the Amorites (Num. 22.2) and is exceedingly afraid of them (וייגר ... בַּאֲדָר; Num. 22.3),³⁷⁸ as they are many and have threatened his existence by their strength (Num. 22.4).³⁷⁹ In his misery and hopelessness, Balak calls for a well-known non-Israelite seer, Balaam,³⁸⁰ since he believes that Balaam's words

³⁷⁵ See Olson, *Numbers*, p. 152, who labels ch. 25 as 'The Final Rebellion: The Death of the Remainder of the Old Wilderness Generation' and notes, 'This last episode in the first half of Numbers brings the story of the generation of the exodus and Sinai to a tragic conclusion.'

³⁷⁶ Allen, 'Numbers', p. 885, observes that 'chapter 21 of Numbers presents a remarkable shift in the fortunes of the people. They are still rebellious (and will continue to rebel – see ch. 25); but they are now on a victory march, not fearful of battle against the people of the land.'

³⁷⁷ Harrison, *Numbers*, p. 291.

³⁷⁸ Brown, Driver, and Briggs, *BDB*, p. 158, indicates that the verb יָגַר can be translated as 'dread'. The adverb בַּאֲדָר 'express[es] the idea of *exceedingly, greatly, very*' (p. 547). Allen, 'Numbers', p. 886, remarks that Balak 'feared the worst'. Sturdy, *Numbers*, p. 160, points out that the repetition of the same thought, as done in v. 3, is a Hebrew literary device that here serves to emphasize the aspect of fear in the Moabites.

³⁷⁹ The threat against Balak is also related to the image of an ox. Allen, 'Numbers', p. 886, notes that '[t]he image of Israel as an ox is an emphatic symbol of her strength and power'. In addition, as a non-Israelite ruler who knew about Israel's exodus (Num. 22.5), Balak's existential anxiety might again be expressed in Num. 22.5 as the text reveals the same Hebrew formulation for 'cover[ing] the surface of the land' as used in Exod. 10.5 in relation to the plague of locusts. Balak appears to be informed about the results of this and all the other plagues.

³⁸⁰ Balaam's profession in the context of Numbers 22–24 is a point of disagreement among biblical scholars. On the basis of the biblical text, Harrison, *Numbers*, p. 294, claims 'that even though Balaam prophesied, the MT describes him not as a prophet but as "the soothsayer"'. See also Keil and Delitzsch, *The Pentateuch*, pp. 159-60, who mention that 'he is never called נְבִיא, a prophet ... but ... the soothsayer ... a title which is never used in connection with the true prophets'. Cf. Plaut, *The Torah*, p. 217, who calls Balaam '[a] pagan soothsayer'. Sturdy, *Numbers*, p. 157, considers Balaam to be 'a (non-Israelite) prophet of great reputation'. For him, Balaam is 'a seer from the Euphrates

have supernatural powers.³⁸¹ Balak instructs Balaam to curse (אָרַר) Israel, that is, ‘to hem them in (a “Bannkreis”), immobilize them’,³⁸² hoping that by such a curse the Israelites could be defeated and driven out of Balak’s land (Num. 22.6). For such an assignment, Balaam is given the prospect of ‘a gift or honorarium’³⁸³ (Num. 22.7). At this point, Balaam does not know the right thing to do, whether to curse or to bless, and seeks the advice of Yahweh (Num. 22.8).³⁸⁴

At first, by approaching God as יהוה (Num. 22.8), Balaam seems to view יהוה more in terms of a human consultant,³⁸⁵ assuming that יהוה will just subscribe to what Balak expects him to do. Balaam, however, learns by means of a dream that it is אֱלֹהִים – the transcendent God³⁸⁶ – who is actually at work and in charge here (Num. 22.9). In being asked, ‘Who are these men with you?’³⁸⁷ (Num. 22.9), Balaam is challenged with a question of accountability that he might not have expected. In responding to and speaking of אֱלֹהִים, Balaam submits and gives account of what Balak said (Num. 22.10-11). Balaam now listens to אֱלֹהִים concerning what he must do, namely not to depart with Balak’s officials (שָׂרֵי) and not to bind Israel since Israel is

valley’ (p. 160). See also Coffman, *Commentary on Leviticus and Numbers*, p. 469, who underlines that ‘Balaam’s roots were pagan’. Cf. William Foxwell Albright, ‘The Oracles of Balaam’, *JBL* 63.3 (1944), p. 233.

³⁸¹ Huey, *Numbers*, p. 81, points out that ‘people in the ancient world believed that the gods could be made to do their bidding and that events could be controlled by incantations, curses, and other means’. According to Huey, ‘[C]ursing an enemy before battle was common in the ancient world’ (p. 82). Besides the belief in the practice of cursing and blessing, Allen, ‘Numbers’, p. 887, highlights the supernatural aspect of such practices, noting that ‘some men were agents of the gods who could utter curses or blessings that would bind the will of the gods to these declarations. Since Israel seemed to Moab to be too formidable a force to attack on the battlefield, the decision – prompted by Balak’s Midianite advisors – was to attack them on a spiritual level.’ See also Keil and Delitzsch, *The Pentateuch*, pp. 165-66; Philip, *Numbers*, p. 243.

³⁸² Herbert Chanan Brichto, *The Problem of ‘Curse’ in the Hebrew Bible* (JBLMS 8; Philadelphia: Society of Biblical Literature, 1963), p. 100. Brichto mentions how carefully the Hebrew term אָרַר needs to be treated and that its translation depends on its context. Cf. Theodor Klauser, *RAC* (Stuttgart: Anton Hiersemann, 1969), vol. 7, p. 1228, who points out that ‘the stem אָרַר denotes the curse which effects the ban’ (translation mine). In addition, Brichto, *The Problem of ‘Curse’ in the Hebrew Bible*, p. 100, mentions that, depending on the translation, the antonym needs to be translated accordingly. For Brichto, in connection with Num. 22.6, the antonym of אָרַר is בָּרַךְ (*barak*; to bless), and he translates the term accordingly as being ‘immune to a spell/unhampered by obstacles’. See also Victor P. Hamilton, ‘אָרַר’, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 75. Josef Scharbert, ‘Fluchen und Segnen im Alten Testament’, *Bib* 39.1 (1958), p. 5, points to the etymological relationship of אָרַר to the Akkadian *araru*, which is usually translated as ‘to bind (through a spell)’ (translation mine).

³⁸³ Davies, *Numbers*, p. 247. According to Harrison, *Numbers*, p. 295, the gift ‘could have consisted of gold or silver, ornaments, animals from flock or herd, or a combination of these’. Ashley, *Numbers*, p. 447, notes, ‘Although the OT clearly condemns divination itself (Deut. 18.10; 1 Sam. 15.23; 2 Kgs 17.17), collecting a fee for similar work seems to have been accepted by those who practiced it’. See also Gray, *Numbers*, p. 329.

³⁸⁴ Harrison, *Numbers*, p. 295, states that ‘Balaam had some acquaintance with the mighty God of Israel, as was only appropriate for a man of his professional standing, whose success depended to a considerable extent upon his being familiar with the deities of all the surrounding nations’. It is also possible, however, to understand the text to the effect that Balaam is just stalling as a negotiating tactic.

³⁸⁵ LaSor *et al.*, *Old Testament Survey*, p. 10, notes that the term ‘Yahweh’ expresses the nearness of God, ‘often in anthropomorphic language, where God is described in human terms’. Balaam uses this term exclusively in his dialogue with Balak’s messengers (Num. 22.8, 13, 18-19), possibly communicating to the messengers that Balaam has a direct line to God, at least up to Num. 22.8.

³⁸⁶ LaSor *et al.*, *Old Testament Survey*, p. 10.

³⁸⁷ Milgrom, *Numbers*, p. 187 comments that ‘God uses this rhetorical question (of course He knows) to open a conversation’.

permanently³⁸⁸ immune to such an immobilization because of the divine blessing³⁸⁹ (Num. 22.12). As he informs Balak accordingly (Num. 22.13), it is established that Balaam listens to יהוה.

Integrity and Loyalty: Balaam's Sight and Speech (Numbers 22.14-38)

The narrative gathers pace, during which Balaam's sight and speech in relation to יהוה are established. Since Balak is not content with Balaam's answer, he sends a new contingent of officials (שָׂרִים), greater in number (רַבִּים) and more honored (כְּבֹדִים) than the previous group (Num. 22.15). This time, Balak promises to honor Balaam increasingly (literally, more 'heavily'; כָּבֵד אֶכְבֹּדךָ מְאֹד)³⁹⁰ (Num. 22.17). Balak insists that Balaam is to curse (קָבַע), that is, to degrade,³⁹¹ Israel (Num. 22.17). Since Balaam has learned to listen to יהוה, he categorically refuses Balak's offer (Num. 22.18).³⁹² At the same time, Balaam proceeds as before and asks Balak's officials to stay with him overnight. Balaam hopes to receive 'further instructions from God';³⁹³ he urgently needs such divine counsel (Num. 22.19).³⁹⁴

Again, אֱלֹהִים appears to Balaam. This time, Balaam is permitted to go with these officials but with the divine obligation to do (עֲשֵׂה) only what אֱלֹהִים tells him (Num. 22.20).³⁹⁵ As Balaam has learned to listen, he travels with these officials (Num. 22.21). However, as Balaam goes (הֵלֵךְ),

³⁸⁸ The *permanent* blessing (or, in this case, immunity) in Num. 22.12 is expressed by בָּרַךְ, i.e. the *qal* passive participle masculine singular. For the function of the participle in terms of ongoing action, see Martin, *Introduction to Biblical Hebrew*, pp. 47-48.

³⁸⁹ Scharbert, 'Fluchen und Segnen im Alten Testament', p. 21, highlights that when בָּרַךְ ('is blessed'; *qal* passive participle) is used (as in Num. 22.12), it is 'God who is ... considered to be the actual source' (translation mine).

³⁹⁰ Gray, *Numbers*, p. 331, notes that 'Balak saw in Balaam's refusal [in Num. 22.13] an indication that he had not been offered a sufficiently high reward'. From a literary point of view, vv. 15 and 17 correlate with one another and underline the progress in the narrative in terms of the use of רַב (v. 15), כָּבֵד (vv. 15, 17), and מְאֹד (v. 17). With the presence of a new contingent of officials, greater in number and more honored (and possibly more influential) than the previous group of Balak's representatives, Balaam is literally forced to accept Balak's offer.

³⁹¹ Leonard J. Coppes, 'קָבַע', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 783, explains that the Hebrew term קָבַע 'connotes the act of uttering a formula designated to undo its object'. In addition, Coppes points out that the term קָלַל is a synonym of קָבַע. Leonard J. Coppes, 'קָלַל', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 800, writes that 'this root [קָלַל] is used (especially in the intensive stems) of intending a lowered position, technically, to curse'. Scharbert, 'Fluchen und Segnen im Alten Testament', p. 8, mentions that the root קָלַל can be found 'in almost all Semitic languages' and carries the meaning of "'to be light, small, insignificant, minor, scornful'" (translation mine). Scharbert finds it difficult to determine the exact meaning of קָבַע, due to the fact that it appears rather infrequently. The term קָבַע is found fourteen times in the OT. Ten of those are in Numbers 22-24; others are in Job 3.8; 5.3; and Prov. 11.26; 24.24. However, Scharbert sees קָבַע as being linked to the Tigre language in which *qb* is translated as 'to taunt, to degrade' (p. 14).

³⁹² Heb. 'I could not transgress the word of Yahweh'. Milgrom, *Numbers*, p. 188, points out that in Hebrew, Balaam's statement 'I could not do anything' (v. 18) expresses 'a moral impossibility'.

³⁹³ Harrison, *Numbers*, p. 297. According to Brown, Driver, and Briggs, *BDB*, p. 414, the Hebrew verb יָסַף means 'to add'. Moreover, this verb is in the *hiphil* imperfect third masculine singular and in the *jussive*, indicating that Balaam wants to know what יהוה would add, that is, speak *additionally* to him. For the meaning of the *jussive*, see Martin, *Introduction to Biblical Hebrew*, pp. 67-68.

³⁹⁴ See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 568, who write, 'When an inferior [here: Balaam] uses the jussive with reference to a superior [here: Yahweh], it may denote an urgent request'.

³⁹⁵ This is the first time that עֲשֵׂה ('to do') is mentioned in this narrative. For Balaam to *do* what אֱלֹהִים says in v. 20 is an anticipatory aspect of Balaam's further character development. Besides *listening* and *speaking*, *doing* will be the third crucial aspect in leading up to Num. 24.2.

אלהים becomes angry with him (Num. 22.22a) since he is not honest;³⁹⁶ he is not loyal in his words because, in his heart, Balaam is ‘longing for wages and honor’.³⁹⁷

This is the moment in which יהוה intervenes (Num. 22.22b-37) and through which Balaam learns to see and speak correctly (Num. 22.38). As Balaam is on his way to Balak and rides on his donkey, יהוה manifests himself through the angel³⁹⁸ and steps into Balaam’s path. This occurs three times, and every time Balaam punishes his donkey with increasing intensity for evading יהוה (Num. 22.25).³⁹⁹ Balaam’s tantrum lies in the fact that while the donkey sees (ראה) every single time, Balaam does not see יהוה at all,⁴⁰⁰ even though he should by all assumption be able to see יהוה.⁴⁰¹ Now יהוה opens the mouth of the donkey, ‘who is divinely endowed with the power

³⁹⁶ Scholars here point to Balaam’s insincerity, detecting it already in v. 19 when Balaam asks Balak’s officials to stay overnight. Keil and Delitzsch, *The Pentateuch*, p. 167, note that Balaam ‘hoped to be able to turn Jehovah round to oppose Israel, and favor the wishes of his own and Balak’s heart. He therefore told the messengers to wait again, that he might ask Jehovah a second time.’ According to Keil and Delitzsch, Balaam followed God’s command in Num. 22.12 ‘with inward repugnance’ (p. 168). Philip, *Numbers*, p. 244, explains, ‘It is all the more perplexing ... that [Balaam] should have asked Balak’s delegates to stay with him overnight in order to see whether the Lord would have more to say to him (v. 19)’. For Philip, God’s instruction given to Balaam in v. 12 was clear; he writes, ‘The suspicion inevitably arises that Balaam had at least some hopes that the situation might change. It is here that questions about his moral character begin to arise for us’ (p. 244). Milgrom, *Numbers*, p. 189, points out that Balaam hopes that Yahweh ‘will change his mind ... Balaam assumes that God is fickle, and he attempts to exploit that by divination.’

³⁹⁷ Keil and Delitzsch, *The Pentateuch*, p. 169. Keil and Delitzsch hold that this longing ‘had induced the soothsayer to undertake the journey, [so] the nearer he came to his destination ... the more was his mind occupied with the honor and riches in prospect; and so completely did they take possession of his heart’ (p. 169). The motive for the divine anger in v. 22 about Balaam, after having given Balaam permission to go with the messengers in v. 20, has caused much discussion among scholars. One possible explanation is provided by Noth, *Das vierte Buch Mose: Numeri*, p. 157, who claims that the story of the donkey is an older work that J did not edit but just added. Keil and Delitzsch find a grammatical solution to this issue by focusing on the significance of the *qal* participle masculine singular of הֹלֵךְ in v. 22. According to them, this participle is not linked to Balaam being prohibited from *going*, but points to a warning regarding Balaam’s *behavior* (pp. 168-69). Another grammatical explanation for the divine anger is provided by Ashley, *Numbers*, p. 454, by observing the particle כִּי that is linked to the participle הֹלֵךְ. Ashley holds that כִּי – usually understood to mean ‘because’ or ‘since’ – here allows for the translation “‘when’ or even “‘as’”. This temporal rather than causal emphasis would then be translated “‘as he was going’”, which leads Ashley to conclude that Balaam was ‘somewhere on the journey for an unspecified reason’. Ashley asserts that Balaam expresses a degree of aimlessness on his journey, and writes, ‘This view admittedly sidesteps the issue of the motive for God’s wrath, but, if the translation proposed is correct, so does the text itself’ (pp. 454-55). It would seem that the divine anger is indeed caused by Balaam’s (mis)behavior. Cf. Gray, *Numbers*, pp. 332-33.

³⁹⁸ Scholars generally speak of the angel of יהוה as the presence or manifestation of יהוה himself. See, for example, Gray, *Numbers*, p. 333, who speaks of ‘a temporary appearance of Yahweh in human form’. See also Huey, *Numbers*, p. 83; Bellinger, *Leviticus and Numbers*, p. 267; Norman H. Snaith, *Leviticus and Numbers* (TCBC; London: Nelson, 1967), p. 288; and Keil and Delitzsch, *The Pentateuch*, p. 169.

³⁹⁹ According to Paul R. Gilchrist, ‘יִסֶּה’, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 385, the Hebrew term יִסֶּה indicates an increase, that is, an increase of Balaam smiting the donkey. In Balaam’s final stage of punishing the donkey, Num. 22.27 states that Balaam even uses his stick. Regarding Balaam’s conduct and treatment of the donkey in Num. 22.27 in particular, Milgrom, *Numbers*, p. 191, translates ‘and Balaam was *furiosus* and beat the ass with his stick’ (italics mine).

⁴⁰⁰ Alter, *The Art of Biblical Narrative*, p. 133, points out that ‘the ass in this episode plays the role of Balaam’. Balaam generally does not come off well in the views of biblical scholars. Harrison, *Numbers*, p. 302, for example, detects an irony in this brief story. While Balaam was a well-trained diviner and able to examine ‘bodily organs of slaughtered animals for omens predicting the future ... he was blind to the significance of his donkey’s behavior, unable initially to see what his animal had already seen three times’. Philip, *Numbers*, p. 248, observes that for Balaam, this episode is a humiliating lesson.

⁴⁰¹ From a literary perspective, this brief episode is well stocked with the Hebrew term ראה (‘to see’). It is found five times in this narrative (22.23, 25, 27, 31, 33) and can be seen as its key word. Alter, *The Art of Biblical Narrative*, p. 132, goes so far as to perceive this term as the ‘*Leitwort*’ of the entire Balaam story and writes, ‘The very first word in the Hebrew of the Balaam story is the verb “to see” (Num. 22.2), which appropriately becomes, with some synonyms, the main *Leitwort* in this tale about the nature of the prophecy or vision’.

of speech’,⁴⁰² demanding Balaam’s accountability (Num. 22.28).⁴⁰³ Balaam does not comprehend the situation but wants to kill the animal right away (Num. 22.29). The donkey, having *seen* rightly before, now also *speaks* rightly and gives account to Balaam of its good conduct over the years. This time, Balaam attests to the donkey’s general good behavior (Num. 22.30). In so doing, Balaam provides the first indication of speaking rightly.

As יהוה has opened the donkey’s mouth, so יהוה now opens Balaam’s eyes, which enables him to see יהוה, standing in the path and carrying a sword (Num. 22.31).⁴⁰⁴ As a result, Balaam humbles himself.⁴⁰⁵ יהוה now explains the simple matter at hand: Balaam’s way is precipitate (ירט),⁴⁰⁶ or a slippery slope,⁴⁰⁷ in the eyes of יהוה.⁴⁰⁸ And if the donkey had not protected Balaam, יהוה would have killed him (Num. 22.32-33).⁴⁰⁹ Balaam is now in a position to assess the entire situation ‘correctly and admits his fault (Num. 22.34).’⁴¹⁰ Another sign of Balaam’s change in motivation is his willingness to go home. However, יהוה encourages him to go on, commanding him to speak (דבר) only what he hears יהוה saying (Num. 22.35).⁴¹¹ By means of this event, ‘Balaam is now ready to *see* Israel ... from God’s perspective’.⁴¹² Besides Balaam gaining spiritual sight, his loyalty is also expressed in speaking rightly, directly before his first encounter with Balak (Num. 22.36-38).

⁴⁰² Moyer, ‘Who Is the Prophet, and Who the Ass?’, p. 168.

⁴⁰³ The aspect of Balaam’s accountability is likewise present here, as it is in the first lesson about ‘listening’ in Num. 22.9.

⁴⁰⁴ Sakenfeld, *Journeying with God*, p. 127, explains that ‘here in Numbers the angel is precisely presenting God as adversary of Balaam’.

⁴⁰⁵ The Hebrew verb קרד (‘to bow down’; Brown, Driver, and Briggs, *BDB*, p. 869) includes the meaning of prostrating oneself before somebody, with one’s face touching the ground; see Buhl, *GHAHLAT*, pp. 699-700. The second verb, חוה (which follows קרד), means to give reverence to somebody (Buhl, *GHAHLAT*, pp. 817-18). Ashley, *Numbers*, p. 458, underlines the aspect of humility on grammatical grounds. He observes, ‘The two verbs are used together in Gen. 24.26, 48 ... always of someone lesser before someone greater, ten times of a person before Yahweh’.

⁴⁰⁶ Balaam’s journey toward Balak was foolhardy. Brown, Driver, and Briggs, *BDB* p. 437, point out that, regarding Num. 22.32 and the verb ירט, ‘the way is precipitate’. Accordingly, Balaam here obviously ‘rushed recklessly in front of [Yahweh]’ (p. 437). From the outset, Balaam’s attitude and motivation for this trip was altogether wrong in the eyes of יהוה. This is the reason why the angel in Num. 22.22 can also be viewed as שׂטן, that is, an ‘adversary’ (Brown, Driver, and Briggs, *BDB*, p. 966).

⁴⁰⁷ Ludwig Köhler and Walter Baumgartner, ‘ירט’, *HALOT* (5 vols.; Leiden, The Netherlands: E.J. Brill, 1994), vol. 2, p. 438.

⁴⁰⁸ In this brief episode, the term עין (‘eye’) appears twice (Num. 22.31, 32) and complements the key word ראה (‘to see’). The hearer is informed that while Yahweh is able to see a person’s motivation, Balaam is not even able to see his own donkey’s motivation for its apparent misbehavior. This could be taken as another reason to describe Balaam, a professional seer, as a fool here.

⁴⁰⁹ Boyce, *Leviticus and Numbers*, p. 215, comments that ‘[t]he very violence [Balaam] contemplates toward his ass [in v. 29] is the violence from which he has been saved’.

⁴¹⁰ Baruch A. Levine, *Numbers 21–36: A Translation with Introduction and Commentary* (AYBC; New York: Doubleday, 2000), p. 159, translates Balaam’s statement in v. 34 as ‘“I have offended!”’.

⁴¹¹ Moyer, ‘Who Is the Prophet, and Who the Ass?’, p. 175, holds that ‘at the conclusion of the passage [Balaam] contritely acknowledges his failure and expresses a willingness to rectify it’. Sakenfeld, *Journeying with God*, p. 127, notes that ‘once Balaam is underway, for whatever reason, God wants him to be clear, and absolutely clear, that he will speak God’s word and nothing else’.

⁴¹² Boyce, *Leviticus and Numbers*, p. 216 (italics mine). Allen, ‘Numbers’, p. 894, highlights that ‘Balaam had to learn from a donkey before he could learn from God’.

Integrity and Loyalty: Balaam's Actions (Numbers 22.39–23.26)

When finally coming face-to-face with Balak, Balaam still needs to learn to act rightly. Balak appears to be a strategist and tries everything in his power to reach the goal of having Balaam curse Israel. By means of divine intervention, however, Balaam will do what יהוה asks of him, rather than what Balak asks.⁴¹³

Balak starts strong. First, he offers sacrifices (Num. 22.39-40) – a way to include Balaam in ‘the sacred community of Moab ... and to be linked with the god (or the gods) of Moab’.⁴¹⁴ Second, on the next morning,⁴¹⁵ Balak takes Balaam onto a mountain, positions him, and lets him see a portion of Israel (Num. 22.41).⁴¹⁶ Balaam then instructs Balak to build seven altars before making their offering (Num. 23.1-2) – Balaam’s first act, revealing that he is torn: On the one hand, Balaam gives Balak reason to hope for an imminent cursing of Israel.⁴¹⁷ On the other hand, he refers to יהוה, hoping to encounter (קרא) יהוה⁴¹⁸ for the purpose of guidance (Num. 23.3).⁴¹⁹ Balaam’s sense of being torn also seems to be apparent in Num. 23.4: When יהוה meets Balaam, ‘presumably face to face’,⁴²⁰ Balaam oddly points to his recent act of sacrificing offerings (Num. 23.4b), perhaps justifying his recent course of action in Num. 23.1-2.⁴²¹

⁴¹³ This seems to reflect another paradox in this story: Rather than Balak being the one commanding Balaam, Balaam actually receives from יהוה direct commands and clear instructions he needs to follow.

⁴¹⁴ Noth, *Das vierte Buch Mose: Numeri*, p. 159. He notes that ‘[t]his was possibly Balak’s intention’ (translation mine).

⁴¹⁵ Concerning the early time of day, Milgrom, *Numbers*, p. 193, notes, ‘Sacrificial ritual implies entering into a state of sanctification, a preliminary requirement for a divine encounter’.

⁴¹⁶ Milgrom, *Numbers*, pp. 193-94 points out, ‘The object must be within sight for a curse against it to be effective ... Balak, however, fears that the sight of too many Israelites may nullify and even reverse the curse ... hence, he allows Balaam to see only a portion of the Israelites.’ See also Gray, *Numbers*, pp. 341-42, 349; and Budd, *Numbers*, p. 266.

⁴¹⁷ Harrison, *Numbers*, p. 306, explains that ‘Balak followed Balaam’s instructions meticulously, since the success of the whole prophetic enterprise depended upon securing the approval of deity through correct ritual performance, as was also the case in the Hebrew sacrificial system’. Keil and Delitzsch, *The Pentateuch*, p. 176, hold, ‘The nations of antiquity generally accompanied all their more important undertakings with sacrifices, to make sure of the protection and help of the gods; but this was especially the case with their ceremonies of adjuration ... Accordingly, Balaam also did everything that appeared necessary, according to his own religious notions, to ensure the success of Balak’s undertaking, and bring about the desired result.’

⁴¹⁸ Budd, *Numbers*, p. 266, contends that ‘Balaam’s withdrawal is based on the hope that God will meet him’. The Hebrew verb קרא (‘to encounter’) speaks of a meeting ‘without pre-arrangement’; see Brown, Driver, and Briggs, *BDB*, p. 899. The aspect of hope is even more expressed by the adverb אולי (‘perhaps’), which precedes the verb קרא; see Brown, Driver, and Briggs, *BDB* p. 19. Balaam did not have a guarantee that יהוה would show up.

⁴¹⁹ Bellinger, *Leviticus and Numbers*, p. 268, observes that ‘Balaam is caught between God’s intention to bless and Balak’s desire for a curse’. Regarding the sacrifices and their purposes, Bellinger states, ‘They could be an attempt to induce God to give the curse Balak desires, or the sacrificial animals could provide livers or other organs for the purpose of divining the future’ (p. 268). Balaam’s character here obviously reflects an ambiguity in terms of his actions.

⁴²⁰ Sturdy, *Numbers*, p. 169. Such an encounter between יהוה and Balaam might be reminiscent to the hearer of Balaam’s first face-to-face encounter with Balak in 22.27.

⁴²¹ At this point in the narrative, Balaam’s conduct might be described as strange and not straightforward. Allen, ‘Numbers’, p. 896, finds Balaam’s actions offensive and calls him an ‘ungodly man’, adding that it is ‘utterly remarkable’ that God still appears to Balaam. Balaam’s act of sacrificing animals could also be understood as a way of paving the way for יהוה to provide guidance. In this regard, Brueggemann, ‘Numbers’, p. 360, mentions that ‘Balaam could have understood the sacrifices as incubation for a revelatory dream’. Ashley, *Numbers*, pp. 466-67, assesses Num. 23.4 in the following way: ‘When God does meet with Balaam, the first thing the seer does is to point to the seven altars with their offering. Balaam may have thought that these sacrifices guaranteed a good word from God, although he is adamant with Balak that Yahweh will utter what he will, with no conditions.’ See also Dozeman, ‘Numbers’, p. 185.

In contrast to Balaam's actions, יהוה is unambiguous. The Divine appears first, as before, as the transcendent אלהים (Num. 23.4), thereby indicating steadfastness.⁴²² Furthermore, this time יהוה puts a word (דבר) in Balaam's mouth, a prophetic oracle (נִשְׁל) ⁴²³ (Num. 23.8) that he delivers to Balak. The hearer now learns that Balak's initial intention to curse Israel (Num. 22.6) fails, while the initial word of יהוה about Israel's blessing (Num. 22.12) is confirmed (Num. 23.8): Israel cannot be cursed.⁴²⁴ Moreover, Balaam's first oracle is crowned with a brief description of Israel's authenticity (Num. 23.9-10): Standing at the top of the mountain, Balaam is awake and sees (ראה)⁴²⁵ that Israel lives isolated (בָּרֵד) ⁴²⁶ from other nations⁴²⁷ and lives safe and secure.⁴²⁸ 'The Dust of Jacob' expresses Israel's 'numerical strength, which is a fulfillment of the promise of Gen. 13.16'.⁴²⁹ As a result of this brief revelation of Israel's true being, Balaam starts to behave

⁴²² Balaam's response to the appearance of אלהים might have created discomfort in Balaam, which then led him to a certain level of insecurity and self-doubt concerning his recent act of offering sacrifices.

⁴²³ According to Brown, Driver, and Briggs, *BDB*, p. 605, the noun נִשְׁל reflects 'prophetic figurative discourse' that applies to all seven of Balaam's speeches (Num. 23.7, 18; 24.3, 15, 20, 21, 23). In addition, the term indicates 'sentences constructed in *parallelism*'. See also Cole, *Numbers*, pp. 416-17; and Coffman, *Commentary on Leviticus and Numbers*, p. 469. Davies, *Numbers*, p. 255, adds, 'The oracle [in 23.7-10] reveals complete rhythmic uniformity (3:3) and displays the synonymous parallelism which is so characteristic of Hebrew poetry'. On this, see also Snaith, *Leviticus and Numbers*, p. 293. Allen, 'Numbers', p. 895, notes that these oracles are '[c]haracteristic to Semitic style ... [and] also show a sense of progression and development. There is a repetitive nature to the structure but not static repetition. There is a development, a growing intensity – indeed, a crescendo.' In light of OT prophecy, biblical scholars also observe that the term נִשְׁל reveals a literary ambiguity. Dozeman, 'Numbers', p. 186, for example, points out that the term 'is unusual in the present context, because it is not used to describe the sayings of OT prophets'. He adds, 'It appears that the biblical writers have introduced an element of ambiguity regarding the genre of Balaam's speeches. Read in isolation from their narrative context, Balaam's speeches resemble prophetic oracles. But when the narrative context is emphasized, the oracles provide commentary on surrounding events, in which case they are more like parables or wisdom sayings about Israel's journey with God' (p. 186). See also Milgrom, *Numbers*, p. 196. Due to the nature of this thesis and its focus on the implications of the Spirit, the general nature of oracles in Numbers 23–24, such as their poetry, structure, and syntax, are not discussed at length.

⁴²⁴ According to Keil and Delitzsch, *The Pentateuch*, p. 179, one reason for the impossibility of cursing Israel was 'because they were a people richly blessed and highly favoured by God'. Allen, 'Numbers', p. 898, holds that the 'impossibility of cursing Israel is marked by the interrogative pronoun מִה'. See also Noth, *Das vierte Buch Moses: Numeri*, p. 161, who ascertains that 'Balaam's inability to act contrary to the divine will' can be seen in the grammatical structure of vv. 7b-8 (translation mine).

⁴²⁵ Verse 9a reveals a parallelism in which the Hebrew verbs ראה ('to see') and שׂוּר ('to behold') are used. This highlights Balaam's act of seeing. His act of seeing is further marked by a moment of alertness. In this regard, Albright, 'The Oracles of Balaam', p. 212 n. 23, explains that נ – which is attached to ראה ('to see') and שׂוּר ('to behold') – 'is the *n* [nun] of the energetic, without the addition of the pronominal suffix. In Ugaritic the energetic *nnu* is exceedingly common and cannot be distinguished from the energetic form with pronominal suffixes (*-nnu* for *-nbu*) except in the light of the context.' See also Wilhelm Gesenius, Emil Kautzsch and Arthur Ernest Cowley, *GKC2*, pp. 157-58. Albright applies this pattern to other verb forms in the Balaam story accordingly: two times in 23.9, namely ראה ('to see') and שׂוּר ('to behold') (p. 212 nn. 23, 24); קוּם ('to build') in 23.19 (p. 214 n. 35); שׁוּב ('to reverse') in 23.20 (p. 214 n. 39); and ראה ('to see') and שׂוּר ('to behold') in 24.17 (p. 219 nn. 79, 81). While Albright omits the pronominal suffix (see also Ashley, *Numbers*, p. 468 n. 6), other scholars consider it and translate it accordingly as 'him', including Ashley, *Numbers*, p. 500 (at least regarding Num. 24.17); and Milgrom, *Numbers*, p. 196, regarding ראה and שׂוּר in Num. 23.9, and also regarding ראה but not in the case of שׂוּר in Num. 24.17 (p. 207). In my interpretation, the word ראה ('to see') in Num. 23.9 and Num. 24.17 has both a pronominal suffix and an energetic *nnu*.

⁴²⁶ Brown, Driver, and Briggs, *BDB*, p. 94, point out that the term בָּרֵד means 'isolation, separation'.

⁴²⁷ Sakenfeld, *Journeying with God*, pp. 131-32, comments that 'Israel's peoplehood is contrasted with the nation-state status of those around about, suggesting both Israel's premonarchical condition and possibly its special relationship with God'.

⁴²⁸ Ashley, *Numbers*, p. 471, translates בָּרֵד as 'alone' and claims that it 'can indicate security and safety', referring to the understanding of that term, for example, in Deut. 33.28. Levine, *Numbers 21–36*, p. 175, views v. 9 in 'a political and military' context and contends that it refers to 'Israel's self-sufficiency as a fighting force. Israel has the power to achieve victory independently, without the support of allies. Hence the translation: "and makes no alliances with other nations".'

⁴²⁹ Ashley, *Numbers*, p. 471. There is a generally recognized connection between Num. 23.10 and Gen. 13.16. See, for example, Coffman, *Commentary on Leviticus and Numbers*, p. 472; Harrison, *Numbers*, p. 310; Wenham, *Numbers*,

differently and acts accordingly by openly expressing his desire to be counted among the people of Israel (Num. 23.10).⁴³⁰ This change is further confirmed when Balaam declares to Balak that his loyalty is to יהוה, and that he will speak as יהוה instructs him (Num. 23.12).⁴³¹

Balaam's integrity to יהוה advances. Balak makes another attempt to have Balaam curse Israel and leads him to a different location, onto another mountain (Num. 23.13). As before, altars are built and sacrifices are offered. But this time, Balak alone offers the sacrifices (Num. 23.14) while Balaam leaves the scene⁴³² and wants to meet יהוה (Num. 23.15).⁴³³ יהוה⁴³⁴ grants Balaam an encounter and provides him with another prophetic word. Balak, now for the first time, acknowledges יהוה (Num. 23.17).

Balaam's second prophetic word starts by commanding Balak to pay attention (קיים)⁴³⁵ and 'to listen to God's word'⁴³⁶ (Num. 23.18). Balaam delivers a message that underlines the integrity and loyalty of אלהים, 'the one only and true God of Israel',⁴³⁷ indicating that there is no corruption or disloyalty linked to אלהים in terms of speech; אלהים is alert and will do⁴³⁸ (קיים; 'build') what אלהים says (Num. 23.19). Regarding Balak's initial command for Balaam to curse (that is, to immobilize) Israel, Balaam explicitly mentions that he is commanded to *bless* Israel since אלהים has blessed Israel. And Balaam is again alert:⁴³⁹ he cannot reverse (שׁוּב)⁴⁴⁰ this blessing (Num. 23.20). What follows is another description of Israel's being, which this time is explicitly linked to אלהים (Num. 22.21-24):

p. 174; Brown, Driver, and Briggs, *BDB*, p. 780; and Buhl, *GHAHALAT*, p. 608. Albright, 'The Oracles of Balaam', p. 213 n. 28, holds that the term 'The Dust of Jacob' reflects 'nomadic times' of the past.

⁴³⁰ Ashley, *Numbers*, p. 472, assesses Balaam's statement in Num. 23.10b as 'a personal reflection by Balaam'. In this light, Bellingier, *Leviticus and Numbers*, p. 269, explains, 'Balaam concludes this first oracle with the hope that the latter years of his life might be like Israel's, blessed by God'. Wenham, *Numbers*, p. 174, links v. 10 to Gen. 12.3 and writes, 'Balaam, a non-Israelite, prays to be as blessed as the children of Abraham'.

⁴³¹ Balaam's change here is remarkable in contrast to the brief episode with the donkey. Whereas Balaam's incompetency as a seer is exposed earlier, Balaam is here carefully presented as a person who is loyal in terms of his words and being.

⁴³² The demonstrative adverb כֹּה ('here'; Brown, Driver, and Briggs, *BDB*, p. 462) is found twice in v. 15; on the one hand, it seems to introduce a certain distance between Balak and Balaam, while – on the other hand – it seems to express a certain closeness between Balaam and יהוה. As Balaam commands Balak to stay with his sacrifices *here*, Balaam is going to meet יהוה *there*. Balaam might be initiating this distancing of himself from Balak and, respectively, drawing closer to יהוה.

⁴³³ It is instructive that – in contrast to the first experience of encountering יהוה in Num. 23.3 – Balaam counts on meeting יהוה, as here the adverb אִי־יָדָע ('perhaps') is missing.

⁴³⁴ Here, the term יהוה is used rather than אלהים. This change of the divine name might go along with the demonstrative adverb כֹּה in Num. 23.15. יהוה indicates a closer relationship between יהוה and Balaam, compared to a more distant relationship between them as inferred in the previous passages (Num. 22.9, 20, 38; 23.4). For the difference between יהוה and אלהים in relational terms, see LaSor *et al.*, *Old Testament Survey*, p. 10.

⁴³⁵ Milgrom, *Numbers*, p. 199. Ashley, *Numbers*, pp. 476-77, notes that 'the imperative [of קיים] is simply a call to attention'. Ashley adds that 'it may be a call for Balak to allow his thoughts to be elevated to a higher spiritual reality in order to hear the word of Almighty Yahweh. Literarily, the word *qum*, "to rise, stand," frames vv. 18b-19' (p. 477).

⁴³⁶ Brown, Driver, and Briggs, *BDB*, pp. 877-78.

⁴³⁷ Brown, Driver, and Briggs, *BDB*, p. 42. This term also stands as 'a divine name ... [which] is probable also in the ancient poems, Num. 23.8, 19, 22, 23; 24.4, 8, 16, 23'. See also Holladay, *CHALOT*, p. 15, who points out that this term is a 'very old Semitic term for deity' that is unevenly distributed in the OT.

⁴³⁸ See Albright, 'The Oracles of Balaam', p. 214 n. 35.

⁴³⁹ Cf. the comment on Num. 23.9 earlier in this thesis.

⁴⁴⁰ See Albright, 'The Oracles of Balaam', p. 214 n. 39.

(1) There is no destruction seen (רָאָה)⁴⁴¹ in Israel – since אֵל is with her (v. 21); (2) אֵל is Israel's strength,⁴⁴² as demonstrated by the still ongoing exodus (v. 22);⁴⁴³ (3) there is no divination against Israel,⁴⁴⁴ since the actions of אֵל are decisive and normative (v. 23); (4) Israel will actually arise (קָם) like a lion⁴⁴⁵ and '[t]hrough the power of its God ... [will] crush all its foes'⁴⁴⁶ (v. 24). When arriving at Num. 23.25, the hearer realizes that יהוה is in charge and that Balak is faltering, asking Balaam neither to curse nor to bless Israel. Balaam, however, reaffirms his loyalty to יהוה in terms of his conduct (Num. 23.26).⁴⁴⁷ Besides his loyalty to יהוה in listening, seeing, and speaking, Balaam's integrity and loyalty are now also established in regard to his actions.

The Spirit in Numbers 24.2

In light of Balaam's loyalty and integrity to יהוה, Balak's final attempt to make Balaam curse Israel (Num. 23.27-30) fails. Balaam now sees (רָאָה) – that is, apprehends spiritually – the reality that it is (as it always has been) the intention of יהוה⁴⁴⁸ to bless Israel (Num. 22.12; 23.8, 20). Balaam leaves behind his custom of looking out for signs (בְּחִשָּׁיִם)⁴⁴⁹ and turns toward the desert (Num. 24.1).⁴⁵⁰ As Balaam now sees (רָאָה) all the tribes of Israel,⁴⁵¹ he is explicitly overcome by the

⁴⁴¹ See Albright, 'The Oracles of Balaam', p. 214 n. 42, who points to the passive character of the verb רָאָה. This aspect seems to underline the authenticity of Israel's description, which is not a self-portrayal but the testimony of an external witness.

⁴⁴² According to Brown, Driver, and Briggs, *BDB*, p. 419, Israel's strength is symbolized by הַרְעֵפִית רָאָה ('the horn of a wild ox'). On this term, Plaut, *The Torah*, p. 231, remarks, 'The animal uses [the horns] both for protection and attack, and God's power is pictured in like terms. The same imagery is used in Deut. 33.17.' See also Budd, *Numbers*, p. 255 n. 22b, who notes that 'Israel rather than God is being likened to the wild ox'.

⁴⁴³ Several biblical scholars highlight the participle function of the verb יָצָא (*biphil*, 'to bring out') in v. 22, that is, the exodus as a still-ongoing event. According to Keil and Delitzsch, *The Pentateuch*, p. 184, for example, the exodus is 'still going on, and lasting till the introduction into Canaan'. See also Gray, *Numbers*, p. 354; and Allen, 'Numbers', p. 902. Ashley, *Numbers*, p. 479, speaks here of a 'hymnic participle ... [which] describes action as ever in progress – God is always bringing his people out of Egypt; it is always a present reality'.

⁴⁴⁴ The Hebrew indicates a parallelism of Num. 23.21a ('no sorcery against Jacob') and v. 21b ('no divination against Israel'), which might emphasize the concept that there is no threat toward Israel. Albright, 'The Oracles of Balaam', p. 215 n. 49, points out that the preposition בְּ ('in') can also be translated as 'against'. Harrison, *Numbers*, p. 313, underlines that no magic or magical elements are found among the Israelites, 'whether intrinsic or extrinsic' in nature.

⁴⁴⁵ Sturdy, *Numbers*, p. 173, points out that the rising up of a lioness can be seen as 'a simile ... of Israel' which emphasizes '[t]he terrifying strength of Israel'.

⁴⁴⁶ Keil and Delitzsch, *The Pentateuch*, pp. 184-85.

⁴⁴⁷ Cf. Num. 23.12. The increase of Balaam's loyalty in terms of his deeds can also be seen in that he does not take advantage of the situation when he sees that Balak falters. Balaam is determined more than ever to do what יהוה asks him to do.

⁴⁴⁸ Milgrom, *Numbers*, p. 201, notices the name change from אֱלֹהִים to יהוה in Num. 24.1 and explains, 'Perhaps the change reflects a subtle indication by the author that henceforth Balaam will receive direct revelation from Israel's personal God, the Lord'. In my view, it seems that יהוה is getting closer to Balaam in anticipation of the Spirit coming over him in v. 2.

⁴⁴⁹ Balaam, the well-known diviner and sorcerer, finally surrenders the practice of divination. According to Robert L. Alden, 'נִחֵשׁ', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), p. 572, the term speaks of '[d]ivination, enchantment, omen'. See also Brown, Driver, and Briggs, *BDB*, p. 638.

⁴⁵⁰ Brown, Driver, and Briggs, *BDB*, p. 1011, highlight that שִׁיחַ in Num. 24.1 means '[to] set, direct [a] face'. Having surrendered his practices of divination, Balaam turns his face toward the desert, which might also indicate that he is anticipating יהוה to speak to him because there is nothing else left that Balaam could or wants to rely on.

⁴⁵¹ Several scholars comment that Balaam is now being able to view the entire people of God from this position on top of the mountain of Peor, e.g. Gray, *Numbers*, p. 359; and Wenham, *Numbers*, p. 176. Milgrom, *Numbers*, p. 202, notes, 'Once Balaam is convinced that God intends only blessing for Israel (23.20), he no longer needs to follow

רוח אלהים (Num. 24.2)⁴⁵² and instantly utters another prophetic word – which for the hearer appears as a novelty in the Torah and which might recall the Spirit resting on the seventy elders (Num. 11.25, 26).⁴⁵³

This prophetic word is introduced by Balaam's description of himself (Num. 24.3-4), revealing his integrity and loyalty to יהוה. The construct 'the oracle of Balaam' (נאם בלעם; v. 3a) suggests that the prophetic word is bestowed upon Balaam and that he is a recipient of the Spirit.⁴⁵⁴ Further, the construct 'the oracle of the man whose eye is clear' (ונאם הנבר שתם העיך); v. 3b) indicates that Balaam was given an open eye through the Spirit.⁴⁵⁵ Moreover, Balaam hears the words of אל (נאם שמע אמרי-אל) and is privileged to see (חזיה) שדי⁴⁵⁶ ('the vision of Shaddai'; v. 4a), the Almighty,⁴⁵⁷ and the One who knows everything.⁴⁵⁸ Under the Spirit's influence,

Balak's precaution that he see only a portion of Israel ... He can now view the entire Israelite encampment with impunity.' See also Brueggemann, 'Numbers', p. 365.

⁴⁵² Keil and Delitzsch, *The Pentateuch*, p. 186, hold the view that for Balaam the sight of Israel is preparatory 'for the reception of the Spirit of God to inspire him'.

⁴⁵³ The hearer might recall that in Num. 11.25, 26, the resting of the Spirit on the seventy elders resulted in ecstasy but without providing any content about their prophetic activity. In fact, as mentioned earlier in this thesis, and according to Brown, Driver, and Briggs, *BDB*, p. 605, מושל reflects 'prophetic figurative discourse' and applies to Balaam's seven speeches (Num. 23.7, 18; 24.3, 15, 20, 21, 23). Thus, the entire Balaam story highlights this novelty.

⁴⁵⁴ Balaam is the recipient of the Spirit's message and not its source. The source is the Spirit. In regard to the noun נאם ('oracle'), Buhl, *GHAHAT*, p. 477, mentions the rare case of a 'genitive of the prophet, to whom the oracle is bestowed' (translation mine). Regarding Num. 24.3 in particular, he speaks of an 'oracle that Balaam received' (translation mine). Giovanni Rinaldi, 'Alcuni Termini Ebraici Relativi Alla Letteratura', *Bib* 40.2 (1959), p. 272, points out that the term נאם itself 'belongs to God; exceptionally to the inspired person (Balaam, Num. 24.3 ...)'. Rinaldi further mentions that נאם expresses 'what God communicates, but with a special emphasis on the divine origin rather than the content: the formulation of this message on the part of the inspired person [then] is דבר' (translation mine). Cf. Friedrich Baumgärtel, 'Die Formel *um jahwe*', *ZAW* 73.3 (1961), p. 283, who observes that 'the last words of David [נאם יהוה in 2 Sam. 23.1] ... strongly echo the pericope of Balaam' (translation mine). Although Baumgärtel predominantly focuses on stylistic similarities between David and Balaam – assuming a 'stylistic replica' (p. 284) seen in David's last words in light of Numbers 24 – Baumgärtel nevertheless points out that in 2 Sam. 23.2 the Spirit speaks through David. Baumgärtel asserts that נאם, as long as it has not suffered a loss regarding its content, [is] signum of prophetic speech from the Spirit of God' (p. 283; translation mine).

⁴⁵⁵ Several observations can be made. First, as in Num. 24.3a – where Balaam is given a prophetic word through the Spirit – נאם here, by relating to the opening of Balaam's eyes, suggests that it happened likewise through the Spirit. Second, because of Num. 22.31, the hearer is already familiar with the concept of יהוה opening Balaam's eyes. Here, as in Num. 24.15, שתם ('open'; adjective) refers to Balaam's '[mental] eye' that is opened (Brown, Driver, and Briggs, *BDB*, p. 1060). Third, the participle of the *qal* verb שתם indicates that Balaam's eye remains open permanently, as Num. 24.15 indicates. Fourth, Balaam's eyes were also 'uncovered' in Num. 24.4 (Brown, Driver, and Briggs, *BDB*, p. 162).

⁴⁵⁶ Cf. Davies, *Numbers*, p. 268, who, in regard to חזיה ('to see'; *qal* imperfect), notes, 'The tense of the verb in Heb. may imply that this was a privilege which Balaam was accustomed to enjoy'.

⁴⁵⁷ According to Brown, Driver, and Briggs, *BDB*, p. 995, the term שדי is used in the context of a poem in Num. 24.4, 16. Sakenfeld, *Journeying with God*, p. 132, comments that "'Almighty" ... is an ancient name for the God of Israel'. Norman Walker, 'New Interpretation of the Divine Name Shaddai', *ZAW* 72.1 (1960), p. 65, understands the term *shaddai* as speaking of Yahweh as the One who knows everything.

⁴⁵⁸ Balaam's total dependency is also indicated in literary terms, as noticed by Cole, *Numbers*, p. 419, who writes, 'The terms for God, *el* and *sadday*, are juxtaposed at the center of the chiasmus, emphasizing that it was not the great divination prophet Balaam who was the revealer of mysteries but the great and mighty *el sadday* who enabled the prophet to become such a spokesman'.

Balaam falls to his knees;⁴⁵⁹ ‘his eyes ... are opened to perceive what was hidden from normal sight’⁴⁶⁰ (v. 4b).

This prophetic word further consists of (1) a third beautiful description of Israel, this time about her wellness (vv. 5-7a); (2) a powerful description of אֱל (‘God’; vv. 7b-9a); and (3) the divine assurance that those who bless Israel are blessed and those who curse Israel are cursed – the culmination of this prophetic word (v. 9b). At the outset of v. 5, Balaam expresses his appreciation for Israel, as indicated by נִידָה.⁴⁶¹ Israel’s dwelling place (מִשְׁכָּן) is a delight (טִיב).⁴⁶² By means of a fourfold comparison,⁴⁶³ v. 6 builds on v. 5 and highlights metaphorically⁴⁶⁴ Israel’s ‘luxuriance’,⁴⁶⁵ in which water appears to be the key word, symbolizing ‘the abundance of life’.⁴⁶⁶ The image of a bucket overflowing with water (v. 7a) further underlines Israel’s prosperity;⁴⁶⁷ her seed has overabundant water, so Israel ‘will multiply yet further’.⁴⁶⁸ Israel’s kingdom (מַלְכוּת)⁴⁶⁹ will be greater than Agag⁴⁷⁰ and will be exalted (v. 7b).⁴⁷¹ Verse 8 reminds the hearer that אֱל is Israel’s

⁴⁵⁹ Brown, Driver, and Briggs, *BDB*, p. 657, translate the verb נָפַל as ‘to sink down’ under ‘supernatural influence’. Among scholars, the term נָפַל has been perceived in various ways. According to Budd, *Numbers*, p. 269, נָפַל means ‘to fall asleep ... into a prophetic trance in which the prophetic eye is “uncovered”’. Snaitch, *Leviticus and Numbers*, p. 297, views the term as ‘the deep, supernatural, hypnotic sleep during which the god appears’. Davies, *Numbers*, p. 268, speaks of an ‘ecstatic trance’ in which Balaam falls down. See also Wenham, *Numbers*, pp. 176-77.

⁴⁶⁰ Davies, *Numbers*, p. 268.

⁴⁶¹ Gesenius, Kautzsch and Cowley, *GKC2*, p. 471, point out that נִידָה is ‘expressing admiration (or astonishment)’. According to Brown, Driver, and Briggs, *BDB*, p. 553, נִידָה can also indicate an exclamation. Similarly, Williams, *Hebrew Syntax*, p. 25, in regard to v. 5, writes, “‘How awesome this place is!’”; see also Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 316.

⁴⁶² Milgrom, *Numbers*, p. 203, translates טִיב as ‘pleasing’. In a poetic context like here in v. 5, the term can also be translated as ‘be pleasant, delightful’ (Brown, Driver, and Briggs, *BDB*, p. 373). Milgrom, *Numbers*, p. 203, points out that מִשְׁכָּן (‘dwellings’) ‘designates a temporary structure, as indicated by its parallel, “tents”’.

⁴⁶³ Cole, *Numbers*, p. 419, writes, ‘Four phrases or clauses, each introduced by the comparative *k-* [כִּ] (‘like’), qualify the introductory declaration that Israel was an entity of divine handiwork, a historical work of art that was about to flower in its full glory in the Promised Land’.

⁴⁶⁴ Ashley, *Numbers*, p. 489, explains that Num. 24.6 ‘consists of a fourfold agricultural metaphor, which must be understood as poetry, not botany’.

⁴⁶⁵ Ashley, *Numbers*, p. 490. Ashley further highlights that the term ‘luxuriance’ applies to both ‘a verdant wadi’ and ‘a well-watered garden’. For him, the two expressions are compared with one another and serve ‘as analogies to the great growth of Israel in its dwelling place Canaan’. In this sense, v. 6a seems to point to Israel’s future *permanent* dwelling place compared to v. 5. In reference to the aloes and cedars in v. 6b, Harrison, *Numbers*, p. 318, views the aloes as ‘eaglewood’ and treats these trees in a ‘figurative rather than literal’ sense. In addition, ‘[t]he point seems to be that the future homeland of the Israelites would be like the garden of a rich man, who can afford costly trees and exotic shrubs’.

⁴⁶⁶ Ashley, *Numbers*, p. 491.

⁴⁶⁷ Gray, *Numbers*, p. 365. Wenham, *Numbers*, p. 177, writes that in v. 7a, ‘the image is of a man with two pails hanging from his shoulders and overflowing with water. Again water is being used as symbolic of great fruitfulness.’

⁴⁶⁸ Wenham, *Numbers*, p. 177. According to Budd, *Numbers*, p. 269, ‘This fruitfulness will encompass [Israel’s] crops, her flocks and herds, and her population’.

⁴⁶⁹ Albright, ‘The Oracles of Balaam’, p. 218 n. 70, translates the term מַלְכוּת generally as ‘kingdom, royalty’. More specifically, Keil and Delitzsch, *The Pentateuch*, p. 190, hold that the term מַלְכוּת used in v. 7b does not speak of ‘one particular king of Israel, but quite generally the king whom the Israelites would afterwards receive ... the kingdom of Israel that was established by David and was exalted in the Messiah into an everlasting kingdom’.

⁴⁷⁰ According to Wenham, *Numbers*, p. 178, Agag is ‘Israel’s oldest enemy (cf. Exod. 17.14-16)’. Keil and Delitzsch, *The Pentateuch*, p. 189, treat this term as a collective noun for all the kings of the Amalekites. Cf. Cole, *Numbers*, pp. 420-21, who offers four views on the term ‘Agag’ and ways it can be understood.

⁴⁷¹ Both v. 7a and 7b appear to express the *jussive*, at least in their meaning. Martin, *Introduction to Biblical Hebrew*, p. 67, notes that ‘the jussive expresses the speaker’s desire for an action to occur, but the action proceeds from another person’. Accordingly, the *jussive* emphasizes יהוה as the agent. Thus, it is יהוה who will make Israel prosper and let Israel’s kingdom become exalted over other kingdoms.

strength.⁴⁷² This time, however, the strength of אֱלֹהִים will be unleashed on Israel's enemies, who will be destroyed. Like a lion, Israel 'can pounce upon prey'⁴⁷³ and will be victorious.⁴⁷⁴ The climax of this prophecy is the divine assurance that those who bless Israel⁴⁷⁵ are blessed by יהוה,⁴⁷⁶ and that those who curse Israel are cursed by יהוה (v. 9). This is a general divine warning for all nations⁴⁷⁷ but a specific one for Balak with regard to his intention to curse Israel (Num. 22.6, 17; 23.11, 13, 27).

Balak's conduct and response in vv. 10-11 reveal that his plan of cursing Israel has ultimately failed.⁴⁷⁸ In fact, Balaam blessed Israel several times and did not curse her once. Balaam's loyalty and integrity to יהוה is now highlighted one last time (vv. 12-13), before Balaam then utters another prophetic word (v. 14), which targets Balak and his kingdom as well as other nations. The assurance of יהוה in Num. 24.9 about blessing and cursing seems to apply.⁴⁷⁹

As before in Num. 24.3b, Balaam's 'eye is clear' (שָׁתַם)⁴⁸⁰ (v. 15) and he listens to divine speech. He now has 'insight'⁴⁸¹ into divine knowledge (דַּעַת)⁴⁸² and sees what יהוה sees; he sinks down and his eyes are uncovered (נִלְיָה)⁴⁸³ (vv. 15-16).⁴⁸⁴ Balaam again is alert, actively seeing⁴⁸⁵

⁴⁷² Cf. Num. 23.22. Ashley, *Numbers*, p. 493, explains, 'The present power of Israel grows out of the power of the God who brought it up from Egypt in the immediate past. God's power ... extends to the future (the tense of the three verbs in this verse is imperfect – incomplete, ongoing action).'

⁴⁷³ Bellinger, *Leviticus and Numbers*, p. 271.

⁴⁷⁴ Allen, 'Numbers', p. 907. See also Gray, *Numbers*, p. 357.

⁴⁷⁵ Some scholars link this blessing to the blessing of יהוה in Gen. 12.3, e.g. Ashley, *Numbers*, p. 495; Davies, *Numbers*, p. 271; and Boyce, *Leviticus and Numbers*, p. 222.

⁴⁷⁶ Scharbert, 'Fluchen und Segnen im Alten Testament', p. 21, points out that when בָּרַךְ is used (like here in Num. 24.9) – which is the passive participle of בָּרַךְ – it indicates that יהוה is the actual giver of that blessing.

⁴⁷⁷ Ashley, *Numbers*, p. 495, explains that 'the way in which a foreign nation deals with Israel is the ground of that nation's own weal or woe in the world'.

⁴⁷⁸ Balak's despair is indicated by the act of striking his hands together. Snaith, *Leviticus and Numbers*, p. 299, describes this act as 'a sign of derision'. See also Bellinger, *Leviticus and Numbers*, p. 271. Sturdy, *Numbers*, p. 178, interprets Balak's clapping of his hands as 'a sign of contempt'. See also Huey, *Numbers*, p. 87. Coffman, *Commentary on Leviticus and Numbers*, p. 479, explains that the hand-clapping indicates that 'Balak's patience was exhausted, and his anger kindled against Balaam'. For Ashley, *Numbers*, p. 495, Balaam had failed in the eyes of Balak, as he did not do his job of 'bend[ing] the divine will to human will'.

⁴⁷⁹ Milgrom, *Numbers*, p. 205, conjectures, 'Perhaps there is a hint that Balak's very intention to curse Israel will now boomerang on his own kingdom (see v. 17).'

⁴⁸⁰ Cf. Num. 24.3. Due to the participle function of the *qal* verb שָׁתַם, Balaam's mental eye is still open, or clear.

⁴⁸¹ Buhl, *GHAHAT*, p. 166, mentions that this is 'insight ... of a ... prophet' (translation mine).

⁴⁸² דַּעַת in Num. 24.16 speaks of God's knowledge; see Holladay, *CHALOT*, p. 73; and Köhler and Baumgartner, *דַּעַת*, *HALOT*, vol. 1, p. 229. Keil and Delitzsch, *The Pentateuch*, p. 192, point out that 'Balaam possessed the knowledge of the Most High'.

⁴⁸³ Brown, Driver, and Briggs, *BDB*, p. 162, note that the verb נִלְיָה here means 'having the eyes open'.

⁴⁸⁴ Milgrom, *Numbers*, p. 192, aptly notes that Balaam's divine knowledge in Num. 24.16 stands in contrast to his statement in Num. 22.34, where he confessed to the angel of יהוה, 'I did not know that you were standing in the road to oppose me'. Here, Balaam clearly sees the supernatural sphere.

⁴⁸⁵ Verse 17a reveals – like in Num. 23.9 – a parallelism in which the Hebrew verbs רָאָה ('to see') and שָׁרָה ('to behold') are used. This again highlights Balaam's act of *actively* seeing. Albright, 'The Oracles of Balaam', p. 219 nn. 79, 81, again highlights the *active* aspect of Balaam's seeing. Cf. also footnote 425 in this chapter.

what will occur in the near future: Within Israel, a ruler⁴⁸⁶ will march forth (דָּרַךְ)⁴⁸⁷ who will destroy the Moabites⁴⁸⁸ and all the Shethites⁴⁸⁹ (v. 17). Israel will also be victorious against the Edomites and Seir, who will be ousted⁴⁹⁰ (vv. 18-19). Moreover, in the three brief prophetic statements that follow, Balaam continues to speak about the destruction of other nations (vv. 20-22),⁴⁹¹ namely the Amalekites⁴⁹² (v. 20), the Kenites⁴⁹³ (v. 21), as well as Asshur and Eber (v. 22).⁴⁹⁴ After these devastating prophecies have been given, Balaam and Balak leave the scene and depart from one another silently.⁴⁹⁵

Implications of the Spirit

The Balaam story provides some meaningful descriptions of the Spirit's nature and work. First, in the context of Balaam being overcome by the Spirit (Num. 24.2), Balaam is temporarily gifted

⁴⁸⁶ In v. 17a, the star (כֹּכַב) and the scepter (שֵׁבֶט) are synonyms and speak metaphorically 'of [a] future ruler' (Brown, Driver, and Briggs, *BDB*, p. 456). Similarly, Buhl, *GHLAHAT*, p. 336, notes that כֹּכַב (v. 17a) represents 'a picture of a ruler'. See also Huey, *Numbers*, p. 87. Cf. Alice Reynolds Flower, 'Sunday School Lesson, January 7, 1917 on John 1.1-18', *WE* 170 (December 23, 1916), p. 11, who, in regard to Jn 1.6-18, writes, 'This is the Light whose coming Balaam foretold'.

⁴⁸⁷ Huey, *Numbers*, p. 87, notes that here the verb דָּרַךְ ('to tread', 'to march') reveals a 'prophetic perfect or perfect of certainty in the Hebrew grammar; it is used to describe a future event as though it had already happened'. See also Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 490.

⁴⁸⁸ According to Ashley, *Numbers*, p. 501, the formulation 'to pierce the temples of Moab' refers to 'the whole head', i.e. the leaders of the Moabites.

⁴⁸⁹ The meaning of the term שֵׁטִי remains unclear. Based on conjecture, it could refer to the Palestinian tribe of the Sutu who were nomads. Some scholars relate the term to the pride of the Moabites. For a discussion on this issue, see, for example, Ashley, *Numbers*, p. 501; and Davies, *Numbers*, pp. 274-75.

⁴⁹⁰ Davies, *Numbers*, p. 275; Albright, 'The Oracles of Balaam', p. 221 nn. 92-94.

⁴⁹¹ Biblical scholarship points to the difficulty of interpreting these last three oracles. Davies, *Numbers*, p. 276, explains that '[t]hese verses contain three brief, cryptic oracles dealing with the fate of the Amalekites ... the Kenites ... Asshur and Eber'. Davies adds that 'their interpretation has proved very problematic; this difficulty is compounded by the brevity and vagueness of the utterances themselves, and by the uncertainty regarding their probable date and origin'. See also Milgrom, *Numbers*, p. 209; and Gray, *Numbers*, pp. 373-79. What seems to be certain, however, is the theme of a universal destruction, as pointed out by Coffman, *Commentary on Leviticus and Numbers*, p. 487.

⁴⁹² Keil and Delitzsch, *The Pentateuch*, p. 195, point out that 'Amalek is called the beginning of the nations ... the first heathen nation which opened the conflict of the heathen nations against Israel as the people of God (see at Exod. 17.8 ...)'. See also Ashley, *Numbers*, p. 507. Davies, *Numbers*, p. 277, highlights, 'The Amalekites were, in fact, almost annihilated during the period of the early monarchy (1 Sam. 15; 30), and, according to 1 Chron. 4.42 f., they were finally destroyed in the time of Hezekiah'. See also Wenham, *Numbers*, p. 181.

⁴⁹³ Cole, *Numbers*, p. 430, states, 'The Kenites put their faith in the security afforded them by their geographical positioning, nestled in the rocky highlands of southern Canaan or the north-eastern quadrant of the Sinai region. Though they felt as though their settlements were impregnable, Balaam boldly described their homes as "nests" ... a prophetic pun based on the name of the people group. Such nests of straw and twigs could easily be destroyed by fire, so their faith was in vain.' Dozeman, 'Numbers', p. 192, views 'the Kenites [v. 21] as descendants of Cain [v. 22] who is the eponymous ancestor of all "smiths" and, indeed, of all forms of civilization ... The negative evaluation of Cain in the Pentateuch is partially a judgment against civilization in general. The judgment of the biblical writers is that, in spite of all of its splendor, civilization is built on blood and violence.'

⁴⁹⁴ Asshur and Eber are difficult to identify. According to Milgrom, *Numbers*, p. 210, one possibility is that the text speaks of 'the subjection of the tribe of Asher and the neighboring (non-Israelite) clan of Heber to the invading sea peoples'. Olson, *Numbers*, p. 150, states, 'What is certain is that these empires and nations "also shall perish forever"'. Keil and Delitzsch, *The Pentateuch*, p. 199, note that the destruction of these empires and nations seems to have come from the west via the Mediterranean Sea.

⁴⁹⁵ Sturdy, *Numbers*, pp. 181-82, holds that 'the abrupt end, without further details, underlines that it is the oracles, with their vision of the might of Israel, and of the defeat of her enemies as being the LORD's purpose, that are the central point of this whole section of the book, not the personal history of Balaam or Balak'.

by the Spirit⁴⁹⁶ and occupied by the Spirit.⁴⁹⁷ This state results in Balaam's ability (1) to discern and (2) to see spiritual realities as well as (3) to hear the divine voice. By means of the Spirit, Balaam is 'able to discern all the peculiarities and the true nature of Israel'⁴⁹⁸ which he had not previously been able to discern. On the contrary, at the outset of the story, Balaam was tempted to fulfill Balak's wish to curse Israel. He demonstrated that he was first unable to assess spiritually the donkey's strange behavior and was blind to invisible realities. Through the Spirit, however, 'his eyes were opened to perceive what was hidden from normal sight'⁴⁹⁹ and were enabled 'to see the revelation of the Lord'.⁵⁰⁰ Also, Balaam was enabled to hear divine revelation (Num. 24.4). 'Although he had been previously the "man with closed eyes" ... he now heard the very words of God through the Spirit'.⁵⁰¹ To summarize, the Spirit conveys to Balaam the gift of spiritual discernment, spiritual insight/sight, and divine hearing. These descriptions of the Spirit's work suggest that the Spirit is also involved in the process of establishing Balaam's hearing, seeing/speaking, and actions in relation to Yahweh in Num. 22.1–23.26, albeit more implicitly.

Second, Num. 24.16 indicates that Balaam also possesses divine knowledge and understanding. He 'knows the knowledge of the Most High' (ידע דעת עליון) – which appears to be communicated to Balaam by listening to and by means of the Spirit.⁵⁰² It enables Balaam to receive knowledge from God and understanding about God. Here, the Spirit appears to serve in a dual manner: (1) The Spirit functions as the actual carrier of divine knowledge, conveying it from God to Balaam. (2) The Spirit functions as the communicative key for Balaam to comprehend divine knowledge about God. To summarize, the Spirit is both the deliverer of divine knowledge and the 'decoder' of such knowledge.

These functions apply to the context of prophecy in particular, for example in Num. 24.3-9. The *passive* character of the Hebrew term נאם ('utterance') in Num. 24.3-4 indicates that what Balaam speaks is received⁵⁰³ and is divine in origin.⁵⁰⁴ Balaam here actually speaks the words of

⁴⁹⁶ Harrison, *Numbers*, p. 317, explains that, compared to the anointing of the Spirit in Isaiah 61.1 and the experience of the Spirit in Acts 2.1-4, 'Balaam's spiritual experience should ... be compared with *periodic* gifts of the Spirit that enabled individuals to perform a variety of services to God' (italics mine). This temporary aspect of Balaam's giftedness in Num. 24.2 is also underlined by Milgrom, *Numbers*, p. 202, who writes, 'The assumption here is that instead of seeking God in a dream (22.9, 20) or having God's word "put into his mouth" (23.5, 16), Balaam is *now* invested with the divine spirit and falls into an ecstatic state (vv. 3-4)' (italics mine).

⁴⁹⁷ Harrison, *Numbers*, p. 317, calls Balaam's condition in Num. 24.2 a 'form of ecstatic possession'.

⁴⁹⁸ Keil and Delitzsch, *The Pentateuch*, p. 179.

⁴⁹⁹ Davies, *Numbers*, p. 268.

⁵⁰⁰ Harrison, *Numbers*, p. 317.

⁵⁰¹ Harrison, *Numbers*, p. 317.

⁵⁰² Cole, *Numbers*, p. 425, aptly notes, 'Not only does [Balaam] hear the words of El and see the vision of Shaddai, but he also knows the knowledge of Elyon. Now the two senses of seeing and hearing are supplemented by an intimate knowledge ... of the Most High that can only come as the result of divine inspiration and human receptiveness.'

⁵⁰³ Buhl, *GHAHAT*, p. 477, speaks of 'the genitive of the prophet', that is, 'an oracle which Balaam received [in] Num. 24.3f.' (translation mine).

⁵⁰⁴ Leonard J. Coppes, 'נאם', in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publishers, 1980), pp. 541-42; Rinaldi, 'Alcuni Termini Ebraici Relativi Alla Letteratura', p. 272.

לֵא (v. 4)⁵⁰⁵ rather than his own words.⁵⁰⁶ Considering that the Spirit is upon Balaam in this moment, it is the Spirit who is the actual communicator of these prophetic words (which are divine knowledge). Balaam's passivity expresses that he merely serves as the medium for the Spirit who now speaks through him divine knowledge and understanding. Therefore, the uttered words in Num. 24.5-9 are, in essence, not Balaam's words and do not reflect his knowledge or understanding. But now he does have this divine knowledge and understanding through the Spirit. The uttered words are the Spirit's, communicated to the outside world through Balaam.

Third, Balaam's prophecies (e.g. about Israel's wellness in Num. 24.5-9) require poetic knowledge and poetic creativity, particularly in regard to their style. Such skills can hardly stem from a diviner – someone used to working with 'livers or other organs'⁵⁰⁷ of animals to predict the future. Rather, these qualities are usually ascribed to Yahweh's prophets⁵⁰⁸ who are enabled by the Spirit. In Balaam's case, the genuine use of metaphors for Israel, the beauty and freshness of descriptions of Israel, and the literary constructions of synonyms and parallelisms that the prophecies contain reveal the Spirit's work all the more. The Spirit 'enables [Balaam] to frame parables and songs'.⁵⁰⁹ Yehezkel Kaufmann fittingly writes,

The spirit is the source of activity and creativity; it animates the ecstatic, the judge, the mighty man; it rests on the poet. It rouses the prophet to act, to speak, and endows him with the ability to harangue and poetize.⁵¹⁰

In summary, the Spirit is the master of poetry and rhetoric. Balaam's genuine descriptions of Israel are the Spirit's work; the Spirit is the poetic and literary genius behind them.

Fourth, the Spirit can be described as the Spirit of loyalty and integrity. The Balaam story unquestionably demonstrates that Yahweh is loyal to Israel and will not undo what Yahweh once promised to Abraham; the Spirit likewise will not undo what was promised.⁵¹¹ Even if Balaam's sacrificial offerings in Num. 23.1-2 could have been regarded as 'an attempt to induce God to give the curse Balak desires'⁵¹² or as a means to 'push' Yahweh,⁵¹³ Yahweh does not fall into this

⁵⁰⁵ This divine name speaks of Yahweh, as indicated in the parallelism of Num. 23.8. See also Ashley, *Numbers*, p. 470, who, in regard to Num. 23.8, writes, 'Here the ancient Semitic generic term for God (*El*) is identified with Yahweh'.

⁵⁰⁶ Ashley, *Numbers*, p. 487.

⁵⁰⁷ Bellinger, *Leviticus and Numbers*, p. 268. See also Harrison, *Numbers*, p. 304.

⁵⁰⁸ See Moore, *The Spirit of the Old Testament*, p. 61, who observes, 'The ancient Near Eastern messenger appears typically to have spoken in the precise and pragmatic prose of politics, but the Hebrew prophet's characteristic idiom was the emotive and highly symbolic language of poetry, the language of the heart'.

⁵⁰⁹ Yehezkel Kaufmann, *The Religion of Israel: From Its Beginnings to the Babylonian Exile* (Chicago, IL: University of Chicago Press, 1960), p. 98, in relation to Num. 24.2.

⁵¹⁰ Kaufmann, *The Religion of Israel*, p. 99.

⁵¹¹ The hearer might here recall the ethical link and cooperation between Yahweh and the Spirit described earlier in Gen. 6.3.

⁵¹² Bellinger, *Leviticus and Numbers*, p. 268.

⁵¹³ Regarding the aspect of offerings in Num. 23.1-2, Wenham, *Numbers*, p. 172, notes, 'By selecting fourteen of the most valuable animals and offering them in this way [that is, as burnt offerings, all for God], Balaam and Balak were evidently doing their utmost to secure a favourable response from God'.

trap. With the expression ‘the dust of Jacob’ (עַפְרַיִם יַעֲקֹב) in Num. 23.10, Yahweh points to the divine promise given in Gen. 13.16,⁵¹⁴ which Yahweh will not surrender at any price. This aspect of divine loyalty and integrity is similarly expressed by the Spirit in Num. 24.2-9: Under the Spirit’s influence, Balaam’s prophecy highlights the elements of Israel’s wellness, prosperity, and protection. Thus, the Spirit demonstrates loyalty and integrity toward Israel; the Spirit is *for* Israel.

Fifth, the Spirit can be described as the Spirit of love toward Israel. The different ways of describing Israel’s state and beauty, either through structural parallelisms or unique and creative content (e.g. Num. 24.5-8b), can be interpreted as the Spirit’s declaration of love for Israel. It appears that the Spirit is in love with Israel and speaks the language of love. The Spirit’s words for Israel, which flow through Balaam, are sweet and tender: ‘How pleasant, delightful’ (טִיב)⁵¹⁵ it is to see Israel! (Num. 24.5) Apparently the Spirit’s love for Israel is unconditional and expressed accordingly, culminating in the gentle kiss of blessing (Num. 24.9).

Sixth, the Spirit speaks judgment against Israel’s potential enemies (Num. 24.14-24). As strong and descriptive as the divine love toward Israel is seen to be in the overall context of the Balaam story, so strong is the element of divine judgment expressed toward nations that are hostile to Israel (e.g. Num. 24.14-24). The Spirit who is upon and who speaks through Balaam can be portrayed as the Spirit who defends Israel by speaking radical judgment over other nations. Israel is the beloved, but her enemies who try to harm her will be exterminated. To be more precise regarding the Spirit’s language of judgment, Moab’s leaders will be ‘shattered’ (בִּזְדִּי)⁵¹⁶ (Num. 24.17); the Amalekites will experience ‘destruction forever’ (עַד אֲבָד)⁵¹⁷ (Num. 24.20); and Cain is destined for ‘burning’ (בְּעֵר)⁵¹⁸ (Num. 24.22). The Spirit speaks unrestrained and ultimate words of judgment on these nations.

Seventh, in light of the power plays that occur in the Balaam story, the climax of the narrative (Num. 24.15-24) reveals that the Spirit (as well as Yahweh) cannot be immobilized, defeated, or controlled. The Spirit still speaks and is still at work when Balak ends his speech with a degree of passivity (Num. 24.11). Balak’s initial desire to gain control over Israel seems to have been a subtle attempt to gain control over Yahweh and the Spirit. But this never happens. The Spirit has the final say. As demonstrated by the last four prophecies (Num. 24.15-24), the Spirit executes divine mobility and strength in word and deed. The Spirit cannot be immobilized

⁵¹⁴ Brown, Driver, and Briggs, *BDB*, p. 780, point out the link of עַפְרַיִם יַעֲקֹב in Gen. 13.16 and Num. 23.10.

⁵¹⁵ Brown, Driver, and Briggs, *BDB*, p. 373.

⁵¹⁶ Brown, Driver, and Briggs, *BDB*, p. 563.

⁵¹⁷ The term אֲבָד speaks of destruction or extermination; see Köhler and Baumgartner, ‘אֲבָד’, *HALOT*, vol. 1, p. 3; and Holladay, *CHALOT*, p. 1. Regarding Num. 24.20, 24, Holladay also highlights the durative aspect of this term, translating ‘duration ... forever’ (p. 1). Here, the durative aspect of the Spirit’s judgment toward the Amalekites would seem to underline the bluntness and thoroughness of the Spirit’s words.

⁵¹⁸ Holladay, *CHALOT*, p. 44.

(אִרְרָה).⁵¹⁹ Neither can the Spirit be stopped. Balak's efforts and statements against Israel came to nothing, while the Spirit's statements transform into mighty and terrible judgments. The Spirit is sovereign and in control of every single move against Israel. The Spirit is on guard at all times, especially in this episode where Israel is oblivious to any evil and camps peacefully in a war zone within reach of Balak, her potential annihilator.

Eighth, in light of Balaam's character, the Spirit can be described as independent. Though Balaam might embody a strange personality and/or even be a 'disciple' of Yahweh,⁵²⁰ the narrative unveils – on the one hand – that he is surely torn between Balak's promise of compensation and Yahweh's instructions. On the other hand, Balaam can also be described as a man who develops traits such as loyalty and integrity. In any case, the Balaam story reveals that the Spirit's works override character issues – whether the human character is loyal and of integrity or weak and corrupt. It appears that the Spirit is able to work with and speak through anyone the Spirit designates.⁵²¹ In other words, the Spirit does not depend on human 'perfection' in order to execute divine tasks but is free to choose whom the Spirit wants. The Torah highlights that the ultimate goal of bringing Israel into the Promised Land is not linked to a person's character, strength(s) or weakness(es), perfection or imperfection, but to the Spirit, who alone performs powerfully and perfectly and is at liberty to appoint anyone for the Spirit's service.

Nevertheless, in light of Balaam's positive character development, the Spirit can be described as the divine impact that helps to build a person's character. Throughout Numbers 22–23, as demonstrated, Yahweh cultivates in Balaam character traits such as hearing, seeing/speaking, and acting.⁵²² It seems that as long as Balaam says what Yahweh commands him to say, Balaam develops into a 'prophet of Yahweh'.⁵²³ And as long as Balaam is exposed to

⁵¹⁹ Brichto, *The Problem of 'Curse' in the Hebrew Bible*, p. 100.

⁵²⁰ There is a rich and diverse discussion on Balaam's character. Olson, *Numbers*, p. 140, aptly notes, 'Some commentators view Balaam as a true and faithful prophet of God. Others have labeled him an evil and false prophet.' For example, Keil and Delitzsch, *The Pentateuch*, p. 161, describe Balaam's character as being double-sided and ambiguous. See also Davies, *Numbers*, pp. 240-42; Wenham, *Numbers*, pp. 166-67; and Brueggemann, 'Numbers', pp. 355-56. Some scholars provide a favorable description of Balaam, e.g. Dozeman, 'Numbers', p. 178, who believes that 'throughout the oracles Balaam is presented in a positive light as a diviner who speaks only what Yahweh reveals to him'. See also Boyce, *Leviticus and Numbers*, p. 210; Noth, *Das vierte Buch Mose: Numeri*, p. 153; Olson, *The Death of the Old and the Birth of the New*, p. 161; George W. Coats, 'Balaam: Sinner or Saint?', *BR* 18 (1973), p. 22, and throughout his article; and Milgrom, *Numbers*, p. 469. Balaam's character, however, is also assessed in more negative ways, e.g. as 'self-seeking and greedy' (Harrison, *Numbers*, p. 331). Wenham, *Numbers*, p. 164, views Balaam as a 'numb-skulled, money-grubbing, heathen seer'. Plaut, *The Torah*, pp. 237-38, views Balaam as 'a great and proud man [who] was incapable of seeing what a dumb beast could behold'. Keil and Delitzsch, *The Pentateuch*, p. 166, are convinced that 'Balaam loved wages of unrighteousness' and that his heart was corrupt.

⁵²¹ Cf. Alice E. Luce, 'Samson the Nazarite', *PE* 512 (September 1, 1923), p. 6, who comments on this link in regard to God's Spirit and Balaam.

⁵²² Relating to Num. 24.1 and Balaam's development, Hamilton, *Handbook on the Pentateuch*, p. 358, comments that 'Balaam ... shows some spiritual metamorphosis as he gradually sloughs off the old pagan techniques of which he is master'.

⁵²³ See Levine, *Numbers 21–36*, p. 191, who explains that the sentence '*the spirit of God was upon [Balaam]* ... clearly reflects a changing perception of Balaam's role. No longer a pagan diviner, he has become a prophet.' Scholars

Yahweh and his Spirit, Balaam seems to excel.⁵²⁴ Here, the ongoing presence of the Spirit appears to be the critical point in Balaam's positive character development in terms of loyalty and integrity. This view is reinforced by the fact that when Balaam leaves the scene (Num. 24.25), he leaves the Spirit's presence and reverts to following Balak's words (Num. 24.11). As a result, his life ends in tragedy (Num. 31.8); his character seems to have experienced a relapse (Num. 31.16).⁵²⁵

Finally, as the prophecies in Num. 24.15-24 reveal, the Spirit can be described as the Spirit of the future and the Spirit of Israel's assurance. Under the Spirit's influence, Balaam formulates what the Spirit knows and envisions: a bright future for Israel and a disastrous future for the nations addressed (Num. 24.17-24). In a way, the Spirit already lives in the future and is master of it. From the Spirit's viewpoint, Israel *will* leave the camp, *will* move on, and *will* enter into the divine promise given to Abraham. The Spirit of the future is thus also the Spirit of assurance who is not intimidated by present issues or threats but who keeps the overall perspective in mind. To summarize, there is a future for Israel and there is assurance that Israel will experience this future, since the Spirit is the Spirit of the future and the Spirit of assurance, owning both.

Numbers 27.12-23

This passage on the transition of leadership to Joshua by means of Moses laying hands upon him is of special interest in terms of the Spirit. At this point, the hearer might recall the transference

frequently comment on Balaam's statement 'my God' in Num. 22.18, which addresses the question of whether Balaam indeed has or already had a personal relationship to Yahweh. Keil and Delitzsch, *The Pentateuch*, p. 160, for example, believe that 'Balaam was not without a certain measure of the true knowledge of God and not without susceptibility for such revelations of the true God'. See also Sturdy, *Numbers*, p. 161. Gray, *Numbers*, p. 317, claims that Balaam's statement indicates that he had a regular exchange with Israel's God. Cf. Harrison, *Numbers*, p. 295. Levine, *Numbers 21-36*, p. 234, adds, 'This statement virtually makes of Balaam a devotee of YHWH. The non-Israelite seer was not merely under YHWH's control, awaiting instructions from him, but actually acknowledged YHWH as his own deity.' Allen, 'Numbers', p. 887, suggests 'tak[ing] Balaam's words as examples of braggadocio'. According to Milgrom, *Numbers*, p. 188, 'This affirmation ["The Lord my God"] perhaps underscores the reason Moab sought Balaam even though he lived so far away ... Since he professed allegiance to and intimacy with Israel's God he would have had a better chance of convincing Him to curse His people Israel.' Cf. Huey, *Numbers*, p. 82. In light of Balaam's further positive development throughout the story, as proposed in this thesis, it would seem proper to describe Balaam's allegiance and commitment to Yahweh at the outset of the story as being rather superficial.

⁵²⁴ Balaam's positive character might also be perceived in his convergence and identification with Israel in Num. 23.10. Brueggemann, 'Numbers', p. 361, highlights that Balaam's statement in Num. 23.10 is 'an ancient Near Eastern idiom that perhaps also expressed a desire for inclusion in the blessing promised to Abraham'. Keil and Delitzsch, *The Pentateuch*, p. 160, comment on Balaam and his development this way: '[Y]et not only does the angel of *Jehovah* meet [Balaam] by the way ... but *Jehovah* also puts words into his mouth, which he announces to the king of the Moabites (chap. xxiii. 5, 12, 16), so that all his prophecies are actually uttered from a mind moved and governed by the Spirit of God, but in such a manner that he enters into them with all his heart and soul, and heartily desires to die the death of these righteous, i.e. of the people of Israel (chap. xxiii. 10)'. Scharbert, 'Fluchen und Segnen im Alten Testament', p. 22, explains that 'people bless all the more effectively the closer they are to God. Thus, a person who is commissioned by God himself blesses, even though that person was actually ordered by people to curse' (translation mine).

⁵²⁵ Keil and Delitzsch, *The Pentateuch*, pp. 162-63, comment that Balaam's 'thirst for honour and wealth was not so overcome by the revelations of the true God, that he could bring himself to give up his soothsaying, and serve the living God with an undivided heart ... his heart was never thoroughly changed ... he was overcome immediately afterwards by the might of his own unbroken heart, fell back into the old heathen spirit, and advised the Midianites to entice the Israelites to join in the licentious worship of Baal Peor'.

of Moses' leadership to the seventy elders in Num. 11.16-30. This passage informed the hearer about the Spirit in several ways: First, the Spirit is on Moses (Num. 11.17) and is the Spirit of יהוה (Num. 11.29). Second, the Spirit is essential and necessary for leadership, as seen in the case of Moses. Third, by means of transference, the seventy elders are given a portion of the Spirit (Num. 11.25). Fourth, the Spirit equips and qualifies the seventy elders for communal administrative leadership, as confirmed by their temporary prophesying (Num. 11.25, 26). With that said, Num. 27.12-23 provides some further significant pneumatological insights in the context of Joshua's investiture.

In literary terms, Num. 27.12-23 is preceded by the census of Israel (Numbers 26) and the inheritance of Zelophehad's daughters (Num. 27.1-11), which gradually lead the hearer to Joshua's transition and leadership in vv. 12-23.⁵²⁶ In light of these brilliant literary constructs, the hearer has now definitely been prepared for impending changes, that is, significant moves and departures toward the end of Numbers.⁵²⁷

Narratively, the passage starts out with יהוה, who initiates a dialogue with Moses (v. 12). In the course of this dialogue, יהוה reminds Moses of his imminent death as the consequence of his disobedience at the rock at Kadesh (Num. 20.12). Moses promptly, yet distantly⁵²⁸ and humbly,⁵²⁹ responds to יהוה, expressing his concern about Israel's future (vv. 15-17). Moreover, Moses indicates his desire 'to find a successor to carry on his work'⁵³⁰ so that any other leadership crisis similar to that recently experienced (Num. 16.22) can be avoided.⁵³¹ Moses is determined. His focus is on the divine promise for Israel to enter into the Promised Land, which lies straight ahead of her.

⁵²⁶ Biblical scholarship generally acknowledges the topics of inheritance, transition, and leadership in Numbers 27, though in different ways. See, for example, Bellinger, *Leviticus and Numbers*, pp. 283-84. Regarding vv. 12-23, Cole, *Numbers*, p. 467, observes that '[t]he pericope adheres to an orderly progression, outlining the transition of leadership'. Ashley, *Numbers*, p. 548, explains, 'An important, albeit somewhat painful, issue is still to be resolved: a leader to replace Moses'. Milgrom, *Numbers*, p. 233, perceives vv. 12-23 in light of the topic of succession.

⁵²⁷ In Numbers, the themes of change, movement, and departure can be observed in terms of steps that Israel undertakes toward the Promised Land. For example, the Israelites are summoned (Numbers 26), engage in their first successful combat operation (Numbers 31), and experience the distribution of the East Jordan area (Numbers 32). Davies, *Numbers: Freedom*, p. 34, relates that '[t]he final chapters of Numbers (chaps. 26-36) look forward to the imminent occupation of the Promised Land'.

⁵²⁸ Milgrom, *Numbers*, p. 234, compares Moses' response in Num. 27.16 with his and Aaron's response in Num. 16.22 – a verse in which the expression 'the God of the spirits of all flesh' also appears. Milgrom observes that in Num. 27.16, Moses addresses God more distantly, that is, in 3rd person singular. According to Milgrom, v. 16 indicates that Moses 'feels that he is no longer the intimate of God'.

⁵²⁹ Cole, *Numbers*, p. 468, explains, 'The response of the elder statesman of Israel reflected the true character of a spiritual leader, prayerful submission to the will of God, and concern for the future welfare of the people whom God called him to guide'.

⁵³⁰ William Scott, 'The Laying on of Hands in Old Testament and New Testament Thought' (Hochschulschrift, University of Newcastle upon Tyne, 1968), p. 131.

⁵³¹ Some scholars point out that the context of Num. 27.16-17 suggests that Moses' use of the expression 'the God of the spirits of all flesh' (v. 16) in light of Num. 16.22 [the rebellion of the Korahites] hints at a potential new leadership crisis. Ashley, *Numbers*, p. 551, for example, explains that 'once again in a crisis of leadership that could end disastrously (as the Korahite rebellion had), Moses prays that God will be gracious and show himself committed to this people by appointing a leader to succeed him'. Thus, in order to prevent Israel from such a crisis, Moses appeals to God for a capable leader and successor.

Verse 17 informs the hearer about Moses' required profile for Israel's next leader.⁵³² Having dealt with the people of Israel for forty years and knowing what lies ahead of Israel, Moses mentions to God some basic and practical requirements for his successor: On the one hand, this new leader needs to be one *אשר יצא לפניהם ואשר יבא לפניהם* ('who shall go out before them and come in before them'; v. 17). Here, Moses addresses the issue of rulership in terms of judging Israel,⁵³³ the need to preside over Israel in light of general leadership. On the other hand, Moses' successor needs to be one *אשר יוציאם ואשר יביאם* ('who leads them out and brings them in'), functioning as a military leader.⁵³⁴ Moses indicates that – in practical terms – this person needs to be a leader 'who not only leads his troops into the battle but who plans its strategy, that is, who initiates military policy'.⁵³⁵ To summarize, Moses believes the leader should mirror much of Moses' own leadership potential and possess specific military qualities in view of the approaching capture of the Promised Land.

יהוה promptly replies to Moses' concerns about Israel's future leadership and instructs him accordingly (vv. 18-21). The hearer, however, realizes that the choosing of Israel's next leader is consequently the task of יהוה, whose choice falls immediately on Joshua (v. 18). While Joshua's impeccable loyalty (Numbers 13 and 14) and combat experience (Exod. 17.8-16) might come to the hearer's mind and signify important leadership qualifications,⁵³⁶ the hearer learns that the divine choice for Joshua is first and foremost based on Joshua being 'possessed of the

⁵³² By alluding to the crisis experience in Num. 16.22, Milgrom, *Numbers*, p. 234, holds that the future leader of Israel must be 'one who is worthy from "all flesh"'.
⁵³³ According to Brown, Driver, and Briggs, *BDB*, p. 97, the combination of *בוא* ('to come in') and *יצא* ('to go out'; the opposite of 'to come in') followed by *לפני העם* ('before the people') indicates to 'act as ruler (judge) of'.

⁵³⁴ Here, the terms *יצא* and *בוא* are in the verbal stem of the *hiphil*, imperfect 1st person singular, i.e. a leader who *causes* Israel to do something. On the meaning of the *hiphil*, and particularly the translation of *יצא* and *בוא*, see Martin, *Introduction to Biblical Hebrew*, p. 94. For the meaning of 'to bring out' and 'to bring in' in the military context, see Brown, Driver, and Briggs, *BDB*, p. 424, where *יצא* is linked to military aspects (2 Sam. 10.16; Isa. 43.17; 2 Sam. 5.2; Num. 27.17). See also Marjorie Warkentin, *Ordination: A Biblical-Historical Review* (Grand Rapids, MI: Eerdmans, 1982), p. 11. Sakenfeld, *Journeying with God*, pp. 151-52, explains that the terms 'to "go out and come in" before the people and to "lead them out and bring them in"' are 'used elsewhere to indicate the full range of leadership responsibilities (e.g., 1 Kgs 3.7). Sometimes these phrases are specifically associated with military leadership, for which Joshua as Moses' successor will later become famous ... Here in Numbers the phrases probably refer to a whole range of leadership skills, but with particular focus on military leadership.' Cf. Davies, *Numbers*, p. 303.

⁵³⁵ Milgrom, *Numbers*, p. 235.

⁵³⁶ Cole, *Numbers*, p. 468, holds, 'The selection of a new leader to succeed an individual of the spiritual and charismatic character of Moses should come from among those of proven character and integrity'.

spirit⁵³⁷ (v. 18); that is, the Spirit is present in him.⁵³⁸ This also ‘indicates that YHWH knows who Joshua is’,⁵³⁹ which reflects a relational link existing between God and Joshua.

God specifies what will be included in Joshua’s inauguration, namely (1) the laying on of Moses’ hands upon Joshua (v. 18); (2) Joshua being presented to the priest Eleazar and the people of Israel (v. 19); (3) Joshua being commanded before the Israelites (v. 19); and (4) having part⁵⁴⁰ of Moses’ הוֹד (‘authority’)⁵⁴¹ placed on Joshua (v. 20a). The purpose of placing a part of Moses’ הוֹד on Joshua is so that Israel will obey Joshua (לְמַעַן; ‘in order that’; v. 20b). The public presentation of Joshua in having him stand before Eleazar and Israel (v. 22) establishes Joshua’s

⁵³⁷ Harrison, *Numbers*, p. 358. Cf. Ashley, *Numbers*, p. 553. The scholarly discussion on Joshua, אִישׁ אֲשֶׁר־רוּחַ בּוֹ (‘a man in whom the Spirit is’), reveals a broad definition of the term רוּחַ. Clayton David Robinson, ‘The Laying on of Hands, with Special Reference to the Reception of the Holy Spirit in the New Testament’ (PhD Dissertation, Fuller Theological Seminary, School of Theology, Pasadena, 2008), pp. 42-43, highlights that one underlying issue is the fact that רוּחַ does not have an article, which ‘creates some exegetical confusion’ (p. 42) and leads to two possible interpretations of רוּחַ, with רוּחַ referring either to the Spirit of God or to the spirit of Joshua (e.g. as seen in Joshua’s passion and wise character). Thomas Brisco, ‘Old Testament Antecedents to Ordination’, *PRSt* 29.2 (2002), p. 161, provides a brief overview of scholarly notions on the term ‘spirit’ in Num. 27.18. Several biblical scholars identify רוּחַ here as the Spirit of God, e.g. Wood, *The Holy Spirit in the Old Testament*, pp. 49-50; Thompson, ‘Numbers’, p. 194; Hildebrandt, *An Old Testament Theology of the Spirit of God*, pp. 108-109; Ashley, *Numbers*, pp. 552-53; Milgrom, *Numbers*, p. 235; and Keith Edward Mattingly, ‘The Significance of Joshua’s Reception of the Laying on of Hands in Numbers 27.12-23’, *AUSS* 39.2 (2001), p. 196. Acknowledging the terminology issue related to רוּחַ, Cole, *Numbers*, p. 469, suggests a helpful contextual reading which points to the Spirit of God in v. 18: ‘Whether the term spirit connotes a reference to the Holy Spirit, the Spirit of God, or a spirit of leadership is indefinite by terminology only, but the life of Joshua evidenced that the [Holy] Spirit of God controlled his life. At Joshua’s command the people would “go out, and . . . come in,” terminology that bespeaks full obedient response and also echoes (inclusio) the words of Moses’ request.’ Other scholars who speak of רוּחַ as the Spirit of God link the term to Deut. 34.9, e.g. Neve, *The Spirit of God in the Old Testament*, p. 82; and Bellingier, *Leviticus and Numbers*, p. 285.

⁵³⁸ When this filling of Joshua with the Spirit of God actually occurred is not clearly established among scholars, as Harrison, *Numbers*, p. 359, points out: ‘The same spirit that actuated the prophesying [in Num. 11.27-29] had also come upon him (27.18), but there is no record of how or when this occurred’. Ashley, *Numbers*, p. 553, simply assumes that the Spirit ‘already existed in Joshua’ in v. 18. By contrast, John Fleter Tipei, *The Laying on of Hands in the New Testament: Its Significance, Techniques, and Effects* (Lanham, MD: University Press of America, 2009), p. 35, establishes a link between Num. 27.18 and Num. 11.28, identifying Joshua as ‘one of the elders upon whom YHWH places “some of Moses’ spirit,” i.e. YHWH’s own Spirit’. See also Warkentin, *Ordination: A Biblical-Historical Review*, p. 11. Dozeman, ‘Numbers’, pp. 219-20, seems to be more cautious about this link and notes that the term ‘spirit’ in v. 18 ‘most likely ties this story to Numbers 11, where a portion of the spirit of Moses was placed on the seventy elders. Joshua is not specifically mentioned as being one of the seventy elders, but he is identified in 11.28 as “the assistant of Moses and one of his chosen men.”’ See also Brisco, ‘Old Testament Antecedents to Ordination’, p. 160. See Milgrom, *Numbers*, p. 235, who does not support a link between Num. 27.18 and Numbers 11.

⁵³⁹ Mattingly, ‘The Significance of Joshua’s Reception’, p. 196. Mattingly, however, also explains that by means of the expression ‘a man in whom is the spirit’ and the relational connection between God and Joshua, God ‘can guarantee Moses that Joshua possesses the requisite spiritual qualifications and skills for leadership’.

⁵⁴⁰ Biblical scholarship points to the preposition מִן (‘from’), which is a partitive preposition, indicating that only a part or a portion of Moses’ הוֹד is transferred. See, for example, Ashley, *Numbers*, p. 547; Keil and Delitzsch, *The Pentateuch*, p. 215; Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 70; and Tipei, *The Laying on of Hands in the New Testament*, p. 35.

⁵⁴¹ Brown, Driver, and Briggs, *BDB*, p. 217. In the Torah, the term הוֹד is found only here, in Num. 27.20. The following references in the OT, however, provide a general understanding of its meaning in terms of ‘authority’, ‘splendor’, ‘glory’, or ‘majesty’. First, when הוֹד is linked to God, it underlines God’s authoritative voice (Isa. 30.30); God’s actions reflect הוֹד and are described accordingly (e.g. Ps. 111.3); God’s nature possesses הוֹד (Ps. 8.2); God owns הוֹד (Ps. 145.5) and is dressed in הוֹד (Ps. 104.1). Second, הוֹד in reference to humankind expresses vigor (Prov. 5.9); when linked to animals it speaks of a ‘majestic snorting’ (p. 217) (Job 39.20; KJV). Third, God can distribute הוֹד, as in the case of Solomon (1 Chron. 29.25) or as seen in Zech. 6.13. Moreover, Dan. 11.21 speaks of הוֹד מַלְכוּת (‘the honor of the kingdom’), which was not intended for a contemptible person. For a broader overview of the meaning of הוֹד, see, for example David J.A. Clines, ‘הוֹד’, in David J.A. Clines (ed.), *DCH* (Sheffield: Sheffield Academic Press, 1995), vol. 2, pp. 500-501; and Victor P. Hamilton, ‘הוֹד’, in R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (eds.), *TWOT* (Chicago: Moody Publisher, 1980), p. 209.

legal qualification to be Israel's next leader.⁵⁴² Being given charge (צִוֶּה; v. 23) over Israel then underlines Joshua's installment/appointment.⁵⁴³ The likewise public rite of Moses' hands⁵⁴⁴ being laid on Joshua (v. 23) and the transfer of a part of Moses' הָוֶה to Joshua, however, implies various significant elements, also relating to the Spirit.⁵⁴⁵

By laying or pressing⁵⁴⁶ (סָנַךְ) his hands upon Joshua, Moses' authority and charisma⁵⁴⁷ are transferred⁵⁴⁸ to Joshua. In a sense, Moses' prestige is poured into Joshua and makes Joshua Moses' substitute.⁵⁴⁹ Through the act of pressing, Moses actually 'create[s] a successor to himself'.⁵⁵⁰ The laying on of a part⁵⁵¹ of Moses' הָוֶה, or authority, on Joshua then also conveys to Joshua specific characteristics of this authority. First, Joshua is bestowed with the 'splendor',⁵⁵² 'eminence',⁵⁵³ 'majesty [and] dignity'⁵⁵⁴ that Moses held among the Israelites, that is,

⁵⁴² See Mattingly, 'The Significance of Joshua's Reception', pp. 198-99, who notes that 'Joshua's formal presentation had the dual purpose of giving him to the congregation and doing so in a judicial setting which established that Joshua was legally Israel's next leader'.

⁵⁴³ Brown, Driver, and Briggs, *BDB*, p. 845, point out that besides the general meaning of this verb in the *piel*, that is, to 'give charge over, appoint', this verb in Num. 27.19 in particular reflects the element of Joshua's installation: 'and thou shalt install him in their sight'. Mattingly, 'The Significance of Joshua's Reception', pp. 199-200, notes, 'The verb is a *piel* perfect, second masculine singular of צִוֶּה, meaning either "to command" or "to give a charge." Numbers 27.19-22 uses both meanings, first in Moses' commissioning of Joshua (vv. 19, 23), and second in Moses' obedience of YHWH's command (v. 22). Why would both meanings be used in so few verses? YHWH's control and input comprise one of the more important messages of this pericope. Moses' commissioning (צִוֶּה) of Joshua directly results from YHWH's command (צִוֶּה) to Moses. Moses may be the voice of the commission, but Joshua's commission originates with YHWH.'

⁵⁴⁴ Warkentin, *Ordination: A Biblical-Historical Review*, p. 11, notes, 'By the imposition of hands, Moses gave public testimony to the divine appointment of Joshua as Israel's leader, that the people might obey him (Num. 27.20)'.

⁵⁴⁵ The laying on of hands, particularly in the context of the OT, is a prominent topic among biblical scholars and has been extensively discussed. See, for example, M.C. Sansom, 'Laying on of Hands in the Old Testament', *ExpTim* 94.11 (1983), pp. 323-26; Keith Edward Mattingly, 'The Laying on of Hands on Joshua: An Exegetical Study of Numbers 27.12-23 and Deuteronomy 34.9' (PhD Thesis, Andrews University, 1997); Mattingly, 'The Significance of Joshua's Reception', pp. 192-208; Keith Edward Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2, Deuteronomy 34.7 and Conclusion', *AUSS* 40.1 (2002), pp. 89-103; David Daube, *The New Testament and Rabbinic Judaism* (JLCR; London: University of London, The Athlone Press, 1956); Robinson, 'The Laying on of Hands, with Special Reference to the Reception of the Holy Spirit in the New Testament', Chapter 3, pp. 9-81; Scott, 'The Laying on of Hands in Old Testament and New Testament Thought', pp. 1-147; Brisco, 'Old Testament Antecedents to Ordination', pp. 159-75; and Tipei, *The Laying on of Hands in the New Testament*, pp. 38-43. Research reveals that in the OT the rite of laying hands on a person is strongly tied to the aspect of transferring certain attributes from the person who is laying on hands to the person on whom these hands are laid. Due to space limitations and with this thesis' particular focus on the Spirit, my deliberations on this rite are admittedly kept short. However, I will incorporate some attributes of this rite later, which also address some implications concerning the Spirit's nature and function.

⁵⁴⁶ Daube, *The New Testament and Rabbinic Judaism*, p. 225, explains that the verb סָנַךְ ("to lay") 'involves the exercise of some force, and the force is concentrated at the base of the hand, near the joint'. Scott, 'The Laying on of Hands in Old Testament and New Testament Thought', p. 130, remarks that סָנַךְ 'may indicate that the rite was performed with the exertion of significant pressure'. See also Milgrom, *Numbers*, p. 235.

⁵⁴⁷ See F. Stolz, 'סָנַךְ', *THAT*, vol. 2 (1979), pp. 161-62, who holds that by means of Moses laying his hands on Joshua, Moses' 'functions' (p. 161) and Moses' 'charisma' (p. 162) are transferred (translations mine).

⁵⁴⁸ Tipei, *The Laying on of Hands in the New Testament*, p. 43, states, 'In all nonsacrificial contexts where סָנַךְ is used, the underlining idea is that of transference'.

⁵⁴⁹ Daube, *The New Testament and Rabbinic Judaism*, p. 225.

⁵⁵⁰ Scott, 'The Laying on of Hands in Old Testament and New Testament Thought', p. 130.

⁵⁵¹ Some scholars see this partitive transfer of Moses' *hod* onto Joshua as an indication of Joshua's dependency on Eleazar that – in source-critical terms – was desired by the priestly writers (P) in order to revalue the impact of the priests. See, for example, Davies, *Numbers: Freedom*, p. 72; and Budd, *Numbers*, p. 307.

⁵⁵² D. Vetter, 'הָוֶה', *THAT*, vol. 1 (1978), p. 473 (translation mine).

⁵⁵³ Keil and Delitzsch, *The Pentateuch*, p. 215.

⁵⁵⁴ Brown, Driver, and Briggs, *BDB*, p. 217. Warkentin, *Ordination: A Biblical-Historical Review*, p. 11, explains that the הָוֶה, or 'majesty', which Moses possessed, could be 'a reference to the divine authority conferred on Moses at Sinai when God gave him the Law for Israel'.

characteristics reflecting royal features.⁵⁵⁵ Second, the transfer of a part of Moses' authority on Joshua includes the transfer of Moses' office,⁵⁵⁶ most notably his general leadership⁵⁵⁷ and pastoral care.⁵⁵⁸ In addition, by standing 'at the gates' of the Promised Land, which needs to be conquered, Joshua is bestowed with the office of military leadership.⁵⁵⁹

Third, the laying on of hands on Joshua seems to indicate the reception of special divine grace, power, strength, and authority. These characteristics are given to Joshua for his various tasks. Grace had provided Moses with a security when he executed his various responsibilities toward the Israelites and then satisfied their expectations.⁵⁶⁰ The gift of divine power, strength, and authority will help Joshua govern Israel as Moses did, so that Israel will also obey him (Num. 27.20).

All characteristics mentioned above are transferred to Joshua in the process of Moses laying his hands upon Joshua, with the transference of a part of Moses' הוֹד. Here, Moses' הוֹד seems to reflect divine characteristics that were given to him by God. Viewed in this light and in light of Moses' transference of the Spirit in Num. 11.17, 25, 26, as the hearer might recall, the rite of the laying on of hands in general and the transfer of a part of Moses' הוֹד in particular appear to be spiritual acts. Moreover, they indicate the Spirit's involvement, with the Spirit being their basis, source, and conductor.⁵⁶¹ Thus, vv. 18-23 reveal some significant pneumatological implications.

⁵⁵⁵ Sakenfeld, *Journeying with God*, p. 152, highlights that '[t]he term translated "authority" (Hebrew *hod*) is elsewhere more usually translated "splendor" or "majesty," often referring either to God or to a king'. Itamar Kislev, 'The Investiture of Joshua (Numbers 27:12-23) and the Dispute on the Form of Leadership in Yehud', *VT* 59.3 (2009), p. 432, views Moses' הוֹד quite literally as 'a sort of halo of light' and writes, 'It seems that the radiant halo that adorns Moses marks him as a king-like leader and that investing Joshua with some of this radiance is to be understood as a kind of coronation. In other words, Moses carries out the appointment of Joshua by bestowing upon him the halo that manifests his special qualities as a royal figure.' On the royal aspect, see also my comments in the next section (Deut. 34.9) in relation to the effect of Moses laying his hands upon Joshua.

⁵⁵⁶ R. Alan Culpepper, 'The Biblical Basis for Ordination', *RevExp* 78.4 (1981), p. 472. Típei, *The Laying on of Hands in the New Testament*, p. 43, points out that the laying on of hands 'for commissioning primarily signifies transference of office and authority'. Davies, *Numbers*, p. 304, notes that the office of Moses is transferred 'symbolically indicating that the burden of leadership had formally been placed upon him'. The hearer might here recall the transference of office and authority in Numbers 11.

⁵⁵⁷ Budd, *Numbers*, p. 307. In this regard, Scott, 'The Laying on of Hands in Old Testament and New Testament Thought', p. 132, speaks of a 'civil leadership'.

⁵⁵⁸ For the meaning of הוֹד in terms of pastoral care, see Hamilton, *Handbook on the Pentateuch*, p. 365, particularly in regard to Num. 27.16-17; see also Keil and Delitzsch, *The Pentateuch*, p. 215. Research reveals that the pastoral element has been widely neglected in biblical scholarship. But since the laying on of Moses' hands on Joshua includes the aspect of military leadership – as previously noted – the conquering Israelites would surely also need a caretaker and a kind of pastor when they 'come in' from the battlefield.

⁵⁵⁹ Wenham, *Numbers*, p. 192, underlines that 'Moses ... prays that God will be merciful to his people and provide for their future well-being by appointing someone to lead them in battle'. See also Noth, *Das vierte Buch Mose: Numeri*, p. 186; and Ashley, *Numbers*, p. 551.

⁵⁶⁰ Marsh, 'Numbers', p. 273, addresses the necessity for Joshua to also receive grace: 'The laying on of hands here [Num. 27.18-23] represents the transference of power on assumption of office. Spirit of itself was not enough; there must be a particular appointment and a reception of special grace for a special task.'

⁵⁶¹ Milgrom, *Numbers*, p. 236, carefully points to God as the ultimate source of the transfer of Moses' הוֹד in Numbers 27. He writes, 'The exact meaning of *hod* in this context is difficult to determine, since it is Moses who is doing the investing. He is empowered to transfer to Joshua only his authority. But if *hod* refers to Moses' spiritual powers, then only God who has endowed them can transfer them – as he did when He allowed the elders to share Moses' prophetic gifts (11.17, 25).'

First, even before Joshua's induction takes place, the Spirit is clearly present in Joshua (v. 18). Joshua is 'already spirit-imbued',⁵⁶² which, according to God, qualifies him as Moses' successor. Reminiscent of Moses (on whom the Spirit rests) and the seventy elders (to whom the Spirit is given) in Num. 11.17, 25-26, Num. 27.18 demonstrates that the Spirit qualifies for communal leadership. In other words, Joshua is filled with the Spirit of qualification for leading the community of Israel.⁵⁶³

Second, the laying on of Moses' hands on Joshua transfers both general and specific military leadership to Joshua.⁵⁶⁴ Here, the Spirit is the ultimate provider of leadership and, thus, is the Spirit of leadership. On the one hand, the Spirit provides Joshua with leadership that is directed toward God's people. This kind of leadership deals with internal matters of responsibility,⁵⁶⁵ such as pastoral care and the protection and facilitation of the cohesion among the people. On the other hand, the Spirit bestows Joshua with the gift of specific military leadership, by which Joshua is able to preside over Israel's entire army and leads them 'to go out'. Since the Israelites would face resistance through the inhabitants, this gift is necessary when beginning to occupy the Promised Land in the imminent future.⁵⁶⁶

Third, Joshua's leadership was directly dependent on genuine and divine strength, power, and authority bestowed by the Spirit. With the shift to becoming Moses' successor, Joshua becomes a person who will constantly be in the public eye. Like Moses, Joshua will need to find ways to the Israelites' hearts in order to be accepted as their new leader. In fact, Joshua will need to earn the people's favor and respect so that they will be willing to follow and obey him. The key for this lies not in Joshua's power or in certain human techniques but in the Spirit's power and ways. The Spirit conveys to Joshua the necessary authority and strength and also works through Joshua's spiritual leadership, resulting in respect and obedience among God's people (v. 20).⁵⁶⁷ The Israelites will recognize that the Spirit is with Joshua and at work in him (as the Spirit was with Moses). In fact, it is the Spirit who leads the hearts of God's people to Joshua – a task

⁵⁶² Sakenfeld, *Journeying with God*, p. 152. Sakenfeld, however, concedes, "The precise meaning or effect of this "spirit" in Joshua is not further defined".

⁵⁶³ Wood, *The Holy Spirit in the Old Testament*, p. 50, explains, 'If Moses was endowed with the Spirit, one should only expect that his successor would have to be'. See also Ashley, *Numbers*, p. 553; and Keil and Delitzsch, *The Pentateuch*, p. 215. See also Hamilton, *Handbook on the Pentateuch*, p. 365, who aptly highlights, 'Natural qualifications do not commend Joshua for the job. He is supernaturally prepared, for in him is the Spirit (v. 18).' Sakenfeld, *Journeying with God*, p. 152, comments about the 'spirit' in Joshua this way: 'Its presence ... indicates that Joshua already has the quality or qualification for the leadership role he is being given'.

⁵⁶⁴ According to Exod. 17.9-13, Joshua was already a successful military leader, yet under Moses' command. With the transition from Moses to Joshua, Joshua will be the commander-in-chief and Israel's sole military leader.

⁵⁶⁵ Culpepper, 'The Biblical Basis for Ordination', pp. 471-72.

⁵⁶⁶ Further aspects of Joshua's military leadership will be considered in the next section (Deut. 34.9) on the *effect* of Moses laying his hands upon Joshua.

⁵⁶⁷ Besides Joshua having been given *a part* of Moses' הוּדָה, Davies, *Numbers*, p. 304, points out that 'Joshua was to receive *enough* of it to make the people respect and obey him' (italics mine).

that, again, is outside of Joshua's control but under the Spirit's. For these reasons, the Spirit can be called the Spirit of authority and strength as well as the Spirit of respect and favor.⁵⁶⁸

Fourth, viewed in a broader context, Moses' laying on of hands on Joshua and the transfer of a part of Moses' *רוח* in Num. 27.12-23 appears to address two vital tasks of the Spirit relating to the community of Israel. As the succession is necessary for leading a new generation of Israelites into a new land under a new leadership, God provides all the practical steps. God also provides the spiritual support needed for a successful leadership transition by means of the Spirit's involvement. At the same time, God's purposes and plans with Israel go beyond this induction of Joshua and also touch on the continuation of the divine promise once given to Abraham (Genesis 12). In this light, the Spirit is the Spirit of succession in the case of Moses and Joshua and the Spirit of continuation in the case of God's promise of blessing for Israel and the world.⁵⁶⁹ As the Spirit safeguards both and supervises them carefully, the Spirit is portrayed as the guardian and guarantor of God's overall promise.

The Spirit's actions in the process of Joshua's induction can basically be summarized as works of divine blessing, grace, and providence. The Spirit qualifies Joshua to become Moses' successor. In addition, the transference of divine characteristics to Joshua present the Spirit as the source of authority, power, and strength. The Spirit also endows Joshua with general leadership and specific military leadership. Moreover, the Spirit is the Spirit of favor, turning the people's favor toward Joshua. From an overall perspective, the Spirit is the Spirit of succession and of the continuation of the divine promise given to Abraham. The Spirit safeguards and supervises both and is the guarantor of the promise.

Deuteronomy 34.9

This final explicit passage on the Spirit reads,

ויהושע בנינון מלא רוח חכמה כיוסמך משה אתידיו עליו

And Joshua, the son of Nun, was filled with the Spirit of wisdom because Moses had laid his hands on him;

וישמעו אליו בניישראל ויעשו כאשר צוה יהוה אתמשה:

and the people of Israel obeyed him and they did according to that which Yahweh had commanded Moses.

This verse reveals some further insight into the Spirit's nature and work relating to Joshua, particularly the Spirit's *effects* when Joshua was being filled with the Spirit of wisdom.

⁵⁶⁸ This pneumatological implication would also remind the hearer of the Spirit's work of leading the hearts of people, for example, in the relationship between Joseph and Potiphar (Gen. 39.3) and between Joseph and the prison keeper (Gen. 39.21).

⁵⁶⁹ As Gen. 12.1-3 indicates, the divine promise of blessing to Abraham goes beyond Israel and includes all nations.

Literary and Narrative Setting

From a literary point of view, Deuteronomy is generally seen as a repetition of the law.⁵⁷⁰ In terms of the Torah's narrative context, Deuteronomy reflects an intermediary state of time. Israel is in the wilderness beyond the Jordan (Deut. 1.1), but the Promised Land is within reach. Moses presents the commandments of יהוה to the Israelites (Deut. 1.3), the second generation of Israelites who are about to enter the Promised Land and who will be witnesses to the fulfillment of the divine promise initially given to Abram (Gen. 12.7) and then to Moses (Exod. 3.8). Moses' exhortations that resound through the chapters of Deuteronomy mirror an unmistakable theological message:⁵⁷¹ the call to remember the commandments of יהוה once given to the first generation of Israelites by *listening* to the divine directives and *applying* them faithfully. These instructions constitute the book of Deuteronomy⁵⁷² and represent key elements for Israel to enter the Promised Land. Deuteronomy expresses 'a call for a new commitment to God and a fresh understanding of the nature of the community of God's people'.⁵⁷³ The verifiability of this commitment will be evident in Israel's response in the form of undivided love toward יהוה (Deut. 6.5), which will eventually be measured in terms of her obedience toward יהוה.⁵⁷⁴

⁵⁷⁰ Moshe Weinfeld, *Deuteronomy 1–11: A New Translation with Introduction and Commentary* (AYBC; New York: Doubleday, 1991), p. 1. Weinfeld speaks of the book of Deuteronomy also as the 'second law' and points out 'that Deuteronomy is a (revised) repetition of a large part of the law and history of the Tetrateuch (the first four books)'. Biblical scholars – on closer inspection – perceive the book of Deuteronomy differently. See, for example, Georg Braulik, *Deuteronomium 1–16.17* (NEchtBÄT; Würzburg: Echter-Verlag, 1986), pp. 5–8. Braulik detects four sections in the book: chs. 1–4 reflect a speech; chs. 5–28 are considered to be Torah; chs. 29–32 are 'texts and notes' that refer to chs. 5–28 and the Law; and ch. 33 reflects 'Moses' blessing' (p. 6; translation mine). Ian Cairns, *Word and Presence: A Commentary on the Book of Deuteronomy* (ITC; Grand Rapids, MI: Eerdmans, 1992), p. 4, perceives the book of Deuteronomy as 'Moses' Farewell Speech', as 'a code, or collection, of laws and regulations', and also as 'a Covenant Document'. Cairns, in general, structures the book of Deuteronomy around the topic of Moses' speeches (see pp. 2–4). Duane L. Christensen, *Deuteronomy 1.1–21.9* (WBC 6a; Nashville, TN: Thomas Nelson, 2001), p. lvii, states that the book of Deuteronomy is 'a legal document [which is] essentially a national "constitution"'. Cf. Gerhard von Rad, *Das fünfte Buch Mose: Deuteronomium* (ATD; Göttingen: Vandenhoeck & Ruprecht, 4th unrev. edn, 1983), p. 7; and Dennis T. Olson, *Deuteronomy and the Death of Moses: A Theological Reading* (Eugene, OR: Wipf & Stock, 2005), pp. 3, 6–7, 14–17. Of course, the Greek word δευτερόνομος means 'second law'.

⁵⁷¹ According to Brueggemann, *The Creative Word*, p. 37, 'Deuteronomy is a pivotal piece at the end of the Torah. It is also intentionally a teaching literature and is likely the theological center of the Old Testament.' Olson, *Deuteronomy and the Death of Moses*, p. 7, claims that the proposal of seeing Deuteronomy as 'covenant, sermon, law code, and constitution ... reflects some but not all of the truth about Deuteronomy in its present form'. For Olson, Deuteronomy is better understood as '*torah*' (p. 10) and 'is best understood as a program of *catechesis*' (pp. 10–11), i.e. the 'catechetical dimension of teaching and guidance' (p. 11). For Olson's concise view on the form and genre of Deuteronomy, see pp. 7–14. See also Randall Heskett, 'The Bible as a Human Witness to Divine Revelation: Hearing the Word of God through Historically Dissimilar Traditions', in Claudia V. Camp and Andrew Mein (eds.), *T & T Clark Library of Biblical Studies* (New York: T & T Clark International, 2010), pp. 33–34. Heskett presents popular critical approaches of biblical scholars toward the book of Deuteronomy, such as source criticism (von Rad), form criticism (Mendenhall), and redaction criticism (Noth).

⁵⁷² The terms for listening/hearing/obeying (שמע) and keeping/guarding/observing (שמר) pervade the entire book of Deuteronomy and – besides their individual meanings – also often appear together in the same verse. The term שמע is found in 1.16, 17; 3.26; 4.1; 5.1, 23, 24, 25, 26, 27 (twice); 6.4; 7.12; 9.1; 11.13, 28; 12.28; 13.19; 17.12; 20.3; 21.18 (twice); 20; 27.9, 10; 28.1, 2; and 34.9. The word שמר is found in 5.1, 32; 6.17, 25; 7.12 (twice); 8.1, 6; 11.22, 32; 12.28, 30; 13.1, 19; 26.16; 28.1; and 30.16. These two verbs appear to establish the divine call to a commitment.

⁵⁷³ Peter C. Craigie, *The Book of Deuteronomy* (NICOT; Grand Rapids, MI: Eerdmans, 1976), p. 7.

⁵⁷⁴ J.A. Thompson, *Deuteronomy: An Introduction and Commentary* (TOTC; London: InterVarsity, 1974), p. 11, highlights, 'In the book of Deuteronomy the demands of Yahweh their God are recorded in many passages, but everywhere it is evident that Israel was challenged to a total unshared allegiance to Yahweh who had wrought mighty

The hearer's attention in the book of Deuteronomy is gradually turned toward the person of Joshua. First mentioned in Deut. 1.38 and then in 3.21, 28, Joshua finally comes to the fore in Deut. 31.3 and is here identified as Israel's next leader (Deut. 31.7, 14, 23).⁵⁷⁵ However, at the same time, Deut. 31.3 points out that 'the theological reality of Joshua's leadership'⁵⁷⁶ is, from the outset, the leadership of יהוה. It is יהוה who will go before the people of Israel; and Joshua's leadership is based on his following of יהוה. Leadership, therefore, is centered on יהוה.

In Deut. 31.23, the hearer is informed that the relationship between יהוה and Joshua is deepening. יהוה himself turns to Joshua and speaks to him for the first time,⁵⁷⁷ addressing him as Israel's new leader and encouraging him not to be afraid of anything.⁵⁷⁸ Moses' experiences with Israel's disobedience as well as his predictions mentioned in Deut. 31.27 give Joshua a foretaste of the task of leading Israel.

The transition in leadership now really begins: First, the book of the law (ספר התורה) is upheld as a witness against Israel (Deut. 31.26) and as a divine reminder for Israel of her future commitment to יהוה.⁵⁷⁹ Second, Moses' song serves as a warning and means to stay with יהוה (Deuteronomy 32).⁵⁸⁰ Third, the blessing in ch. 33 expresses Moses' 'last will and testament to Israel before his death',⁵⁸¹ marking his 'final word[s]'⁵⁸² and last act in public.⁵⁸³ At the end of ch. 33, the change in Israel's leadership, announced in Deut. 31.1-3, is imminent and within the hearer's reach.

acts of deliverance on her behalf ... The primary demand for Israel ... was *You shall love the Lord your God with all your heart, and with all your soul, and with all your might* (6.5).'

⁵⁷⁵ There is a literary link between Num. 27.17 and Deut. 31.2 made by the verbs 'to come in' (בוא) and 'to go out' (צא) found in both verses. The commissioning of Joshua that was described in Num. 27.12-23 is now resumed from Deuteronomy 31 on.

⁵⁷⁶ Cairns, *Word and Presence*, pp. 271-72. Cairns adds, 'Indeed, every leader that emerges among the covenant people is to be an expression of Yahweh's leadership' (p. 272).

⁵⁷⁷ Throughout Exodus and Numbers and until Deut. 31.23, Joshua has not yet been approached by Yahweh directly, although he has been with Moses from early on and is mentioned on several occasions (Exod. 17.9, 10, 13, 14; 24.13; 32.17; 33.11; Num. 11.28; 14.6, 30, 38; 26.65; 27.18, 22; 32.12, 28; 34.17).

⁵⁷⁸ It is striking that Joshua seems verbally passive when Yahweh speaks to him in Deut. 31.23. Joshua here never responds verbally to Yahweh. Considering how Israel's leaders usually responded when Yahweh approached them for the first time (e.g. Moses' calling and response in Exod. 3.4), it appears that Joshua sets a good example here for listening and obeying in view of the corresponding theological claims in the book of Deuteronomy. I would like to give credit to Hamilton, *Handbook on the Pentateuch*, p. 468, who discusses the aspect of speaking/listening in light of how difficult Joshua's mission will be.

⁵⁷⁹ Stephen L. Cook, *Reading Deuteronomy: A Literary and Theological Commentary* (Macon, GA: Smyth & Helwys Publishing, 2015), p. 228, comments, 'As a covenantal witness, Deuteronomy will remind Israel of its binding, immutable commitment, especially at times when the people stray (v. 29)'. Earlier, Cook notes that 'Moses must die and other witnesses to God's character and word succeed him. God provides Israel three successors to Moses: (1) Joshua, next in the line of covenant mediators; (2) a normative written torah; and (3) a new catechetical song or poem' (p. 225).

⁵⁸⁰ Craigie, *The Book of Deuteronomy*, p. 373, expresses that Moses' song 'functions as a part of the witness to the renewal of the covenant; when the Israelites sang it, they would bear witness to their understanding and agreement to the full terms and implications of the covenant'.

⁵⁸¹ Olson, *Deuteronomy and the Death of Moses*, p. 164.

⁵⁸² Patrick D. Miller, *Deuteronomy* (IBC; Louisville, KY: John Knox Press, 1990), p. 237.

⁵⁸³ The OT concept of speaking blessings to a younger or the next generation also indicates that 'a change of personnel' is imminent. On this, see also Olson, *Deuteronomy and the Death of Moses*, p. 161, who remarks that '[t]he tribal blessings of [Deut.] 33.6-25 echo other biblical scenes where a dying parent pronounces final blessings upon his children (Genesis 27; 48-49)'.

Moses' blessings in ch. 33 also convey hope and optimism for Israel's future.⁵⁸⁴ יהוה himself 'knows what each tribe will need and will indeed supply it'.⁵⁸⁵ So, before entering into ch. 34, the hearer is assured that יהוה is in control over any imminent change that concerns Israel and her future.⁵⁸⁶ The hearer can therefore expect that in the last chapter of Deuteronomy, יהוה will turn events in keeping with the divine will, impressing the seal of יהוה both on the last episode of Israel's departing leader and on Israel's new leader.

The last episode of Moses' life commences as he climbs up Mount Nebo,⁵⁸⁷ where יהוה shows him the Promised Land (Deut. 34.1).⁵⁸⁸ The overall faithfulness of יהוה is now apparent, as יהוה mentions to Moses the promise that soon will be fulfilled (Deut. 34.4).⁵⁸⁹ Moses, the servant of יהוה,⁵⁹⁰ however, is not allowed to move on with the Israelites into the Promised Land. Moses dies there (Deut. 34.5) and is buried by יהוה himself (Deut. 34.6) – a divine act that underlines the special faithfulness, care, and intimacy of יהוה to Moses even in death.⁵⁹¹ After the Israelites have

⁵⁸⁴ This hope and optimism is not only recognizable through Deut. 33.1-5, 26-29, i.e. the introduction and ending of Moses' blessings; the blessings themselves contain a positive outlook for Israel and, as Cairns, *Word and Presence*, p. 294, observes, are marked by a 'tone ... of prosperity' that points to a promising future for Israel. Walter Brueggemann, *Deuteronomy* (AOTC; Nashville, TN: Abingdon Press, 2001), p. 286, highlights, 'Israel's future – and the future of the world – is fully and beyond challenge in YHWH's hands'.

⁵⁸⁵ Brueggemann, *Deuteronomy*, p. 286.

⁵⁸⁶ This is also reminiscent of Yahweh's instructions to Moses about Joshua as his successor in Num. 27.12-23.

⁵⁸⁷ Cook, *Reading Deuteronomy*, p. 249, considers the mountain aspect of Nebo as a climactic event and explains, 'In a sense, the book of Deuteronomy has been building up to the present set of events from its beginning. Moses' fate to be buried outside the promised land was announced as early as 1.37; 3.26-27; and 4.21.' On that note, this 'last episode of Moses' life' might even be put into the larger context of his life and hint at his calling at Mount Sinai, which is located in the South. Moses is called *at the foot of Mount Sinai* (Exod. 3.1), with the task of leading the people of Israel out of Egypt and into/toward the Promised Land. Now, having led Israel before the Promised Land, and being *on top of Mount Nebo* at the North, Moses' mission and life is fulfilled.

⁵⁸⁸ The procedure of Yahweh showing Moses the Promised Land is commonly recognized as a divine gesture and a lawful means of letting Moses 'enter' and claim it. See, for example, David Daube, *Studies in Biblical Law* (Cambridge: The University Press, 1947), pp. 24-39; Mark E. Biddle, *Deuteronomy* (SHBC; Macon, GA: Smyth & Helwys Publishing, 2003), pp. 506, 509; Georg Braulik, *Deuteronomium II: 16.18–34.12* (NEchtBAT; Würzburg: Echter-Verlag, 1992), p. 245; Duane L. Christensen, *Deuteronomy 21.10–34.12* (WBC 6b; Nashville, TN: Thomas Nelson, 2002), pp. 866-67; Christopher J.H. Wright, *Deuteronomy* (NIBCOT; Peabody, MA: Hendrickson, 1996), p. 312; Jeffrey H. Tigay, *Deuteronomy: The Traditional Hebrew Text with the New JPS Translation* (JPSTC; Philadelphia, PA: The Jewish Publication Society, 1996), p. 336; James Burton Coffman, *Commentary on Deuteronomy* (JBCOTC; Abilene, TX: ACU Press, 1988), p. 388; Brueggemann, *Deuteronomy*, p. 288; and J.G. McConville, *Deuteronomy* (Apollos; Leicester, England: Apollos: InterVarsity, 2002), p. 478.

⁵⁸⁹ Cairns, *Word and Presence*, pp. 303-304, explains, 'Several commentators have remarked on the parallelism between 34.1-4 and Gen. 13.14-17. According to some of the ancient legal codes, the transfer of land was ratified by the two parties together officially sighting the land, with its features and boundaries. In these two texts Abraham (Genesis 13) and Moses (Deuteronomy 34) are invited by Yahweh to stand and sight the land, *with Yahweh's faithful intention* to hand the heritage over to the covenant people' (italics mine).

⁵⁹⁰ Biblical scholars comment on the phrase 'the servant of the Lord' in various ways. Tigay, *Deuteronomy*, p. 337, for example, translates the phrase as 'the Lord's minister', which for him represents 'a title of high government officials in the Bible and in inscriptions. It connotes high status and implies that its bearer is loyal, trusted, and intimate with his master.' See also Edward J. Woods, *Deuteronomy: An Introduction and Commentary* (TOTC; Downers Grove, IL: InterVarsity Academic, 2011), pp. 330-31; and Gerald Eddie Gerbrandt, *Deuteronomy* (BCBC; Harrisonburg, VA: Herald Press, 2015), p. 523. Karin Finsterbusch, *Deuteronomium: Eine Einführung* (Göttingen: Vandenhoeck & Ruprecht, 2012), p. 194, explains that Deut. 34.5 'relativizes the guilt of Moses mentioned in Deut. 32.51: Moses is (on the whole) the "servant of God" ... and as such he dies obediently "according to the word of the Lord"' (translation mine).

⁵⁹¹ The concept of intimacy between Yahweh and Moses and the scene of Yahweh burying Moses is expressed differently by biblical scholars. George W. Coats, 'Legendary Motifs in the Moses Death Reports', *CBQ* 39.1 (1977), p. 40, for example, writes, 'Yet, despite the tragic element in Moses' death, there is also a comforting vision of this hero facing the fate of every man. God's oracle to Jacob promises that at the point of death "Joseph's hand shall close your eyes" (Gen. 46.4). For Moses no man was present to close his eyes. Yet God was present.' Serge Frolov,

mourned the loss of Moses (Deut. 34.8), the hearer's attention is immediately redirected to the Spirit and to Israel's new leader, Joshua (Deut. 34.9).

The mention of Joshua's infilling with the Spirit in Deut. 34.9 confirms the divine presence promised to Joshua in Deut. 31.23:

חֹזֵק וְאַמּוּן כִּי אַתָּה תְּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאֲנִי אֶהְיֶה עִמָּךְ:
Be strong and encouraged because you will bring the children of Israel into the land of which I swore to them, and I will be with you.

Moreover, the hearer is prepared for this change as Deut. 34.9 builds on Num. 27.12-23. In particular, the hearer has been informed that (1) the Spirit is in Joshua and qualifies him as Moses' successor and as Israel's leader (Num. 27.18), and that (2) Joshua was filled with the Spirit when Moses laid his hands on him (Num. 27.18, 23).⁵⁹²

Spirit-Related Effects and Implications

In Deut. 34.9, as an outcome of this filling, some Spirit-related *effects* are now put into motion in the context of Joshua's leadership, allowing for the identification of some pneumatological insights. As Joshua 'tactfully'⁵⁹³ commences his leadership, the Spirit establishes Joshua's leadership, being the divine momentum in it.⁵⁹⁴ The רוּחַ of יהוה conveys wisdom (רוּחַ חִכְמָה)⁵⁹⁵ to Joshua – that is, the wisdom of יהוה,⁵⁹⁶ which includes a divine endowment for Joshua with the

'The Death of Moses and the Fate of Source Criticism', *JBL* 133.3 (2014), p. 653, points out, 'Burial logically follows Moses' death. By taking care of it ... YHWH – the only suitable antecedent of the sentence's masculine singular predicate – acts as Moses' loving relative (Genesis 23; 2 Sam. 21.1-14) or loyal ally (1 Sam. 31.8-13).' Cf. Keil and Delitzsch, *The Pentateuch*, pp. 514-15.

⁵⁹² In textual as well as grammatical terms, the infilling of Joshua with the Spirit of Yahweh in Deut. 34.9 relates back to Moses' laying his hand on Joshua in Num. 27.18, 23, grammatically indicated by the conjunction כִּי, which is used in a causal sense. Cf. Williams, *Hebrew Syntax*, pp. 72, 89; Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2', p. 92; and Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, pp. 640-41. Thus, in Deut. 34.9, Joshua was already filled with the Spirit. Moreover, Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, p. 366, identify the verb 'filling' as a stative verb, which 'describes a circumstance or state', i.e. a characteristic or quality attribute (p. 364). McConville, *Deuteronomy*, p. 475, translates the verb 'to fill' in v. 9 as 'was filled' and notes that 'the clause is circumstantial, with "Joshua" in the initial position and a participle following, indicating a situation that already exists'. McConville literarily links v. 9 to the events occurring in Num. 27.18-23 (p. 477). See also Tipei, *The Laying on of Hands in the New Testament*, p. 38, who highlights that 'Joshua already possesses the spirit of YHWH (Num. 27.18)'; in Deut. 34.9, he receives 'a spiritual gift'. See also Gesenius, Kautzsch and Cowley, *GKC1*, p. 357. The filling of Joshua itself, however, is ascribed to Yahweh as the source. Cf. Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2', p. 94.

⁵⁹³ Frolov, 'The Death of Moses and the Fate of Source Criticism', p. 656. Frolov observes, 'Joshua tactfully picks up the reins of leadership (v. 9a) only when the mourning period is over (v. 8b). The hiatus is indicated also by the use of *qatal* מָלַא in v. 9a despite the nondigressive character of the clause.'

⁵⁹⁴ While the hearer has been informed that Yahweh is going before Israel (Deut. 31.3), the story of Yahweh with his people continues in Deut. 34.9 and would seem to pick up afresh by means of the divine impetus of the Spirit.

⁵⁹⁵ Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2', p. 94, explains that Yahweh's 'spirit is seen to be the means by which his people are filled with wisdom; hence the expression "spirit of wisdom".'

⁵⁹⁶ Holladay, *CHALOT*, p. 104, identifies רוּחַ חִכְמָה in Deut. 34.9 with the wisdom of God.

effect of a ‘professional ability’⁵⁹⁷ in the overall context of leadership and governing.⁵⁹⁸ Joshua’s giftedness in particular implies various facets in the area of leadership responsibilities, all reflecting back to the Spirit’s nature and works.

First, the Spirit endues with military leadership skills, that is, strategies. יהוה promises to go before the people of Israel when they enter the Promised Land (Deut. 31.3, 8); success is assured (Deut. 31.4). At the same time, it is Joshua who complies with Moses’ earlier request for a leader that will go out (יֵצֵא) and come in (בֹּיֵא) before Israel (Num. 27.17), indicating the practice of military leadership and military policy.⁵⁹⁹ Israel will face intensive battles against the Canaanites, which requires a leader with the necessary equipment.⁶⁰⁰ Such an ‘accoutrement’ is bestowed upon Joshua by the Spirit. In other words, through the Spirit, Joshua will be able to develop keen and concrete military plans and strategies that will lead to success.⁶⁰¹

A second effect of Joshua’s endowment with the רִיחַ הַכֹּמֶה is evident in several facets. Joshua is given special intellectual capacities that allow Joshua ‘to govern justly’,⁶⁰² elevating him to the royal level of a king.⁶⁰³ Through the Spirit, Joshua is also prepared to reign over Israel properly and to govern her rightly. This endowment with wisdom also concerns Joshua’s ability in the area of judgment. Joshua is now in a position ‘to righteously judge all Israelites and aliens without partiality and fear’.⁶⁰⁴ This leadership gift forms the people of Israel, reflecting the Spirit’s seeking and promoting communal oneness among them. Along with this gift, Joshua is

⁵⁹⁷ M. Saebo, ‘הַכֹּמֶה’, *THAT*, vol. 1 (1978), p. 562 (translation mine). Although Saebo does not explicitly ascribe to Joshua in Deut. 34.9 a special ability related to הַכֹּמֶה, the biblical passages mentioned (e.g. Exodus 28–36; 2 Sam. 14.20; 20.22) suggest that Joshua is given ‘the special giftedness’ for governing (p. 563; translation mine).

⁵⁹⁸ Thompson, *Deuteronomy*, p. 320, understands the term ‘spirit of wisdom’ this way: ‘It was the divine gift of wisdom required by every one of Israel’s great leaders, wisdom to be able to govern and lead a whole nation’. Likewise, Keil and Delitzsch, *The Pentateuch*, p. 516, perceive the term as ‘practical wisdom, manifesting itself in action’. Coffman, *Commentary on Deuteronomy*, p. 391, points to the aspect of inspiration and claims that ‘Joshua was indeed an inspired man’.

⁵⁹⁹ Cf. my previous comments on Num. 27.17. Regarding the meaning of בֹּיֵא and יֵצֵא, see Milgrom, *Numbers*, pp. 234–35.

⁶⁰⁰ See Ronald E. Clements, *Deuteronomy* (Sheffield, England: Sheffield Academic Press, 1989), pp. 46, 96, who seems to perceive Joshua’s leadership role predominantly in the context of military leadership.

⁶⁰¹ As mentioned earlier, Joshua’s battle against the Amalekites (Exod. 17.8–10) already proves his military giftedness. However, Joshua so far has only received advice and strategies from Moses rather than having to develop and depend on his own. The shift is now obvious in Deut. 34.9: Moses is gone, but specific military strategies are more necessary than ever for entering into Canaan. Not only would the people of Israel expect Joshua as their leader to provide such plans; Joshua himself would need to provide well-conceived plans in the first place.

⁶⁰² Christensen, *Deuteronomy 21.10–34.12*, p. 872. Cf. Tigay, *Deuteronomy*, p. 339, who speaks of the infilling with the Spirit of wisdom in Deut. 34.9 in relation to Solomon and to Israel’s future king mentioned in the book of Isaiah (pp. 338–39). See also Thompson, *Deuteronomy*, p. 320.

⁶⁰³ See Richard D. Nelson, *Deuteronomy: A Commentary* (OTL; Louisville, KY: Westminster John Knox Press, 2002), p. 397, who points out that ‘Joshua possesses the royal characteristic of “a spirit of wisdom” in order to govern (Isa. 11.1–5; cf. Solomon)’. Similarly, Gerbrandt, *Deuteronomy*, p. 523, explains, ‘The “spirit of wisdom” that fills Joshua may very well have royal connotations, with Joshua taking on a role not greatly unlike that of a king’. See also Goldingay, *Israel’s Gospel*, p. 546. Cf. also my previous comments on Num. 27.17 on the aspect of *hod* and royalty.

⁶⁰⁴ Mattingly, ‘Joshua’s Reception of the Laying on of Hands. Part 2’, pp. 95–96. See also Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Winona Lake, IN: Eisenbrauns, 1992), p. 181 n. 4, who – in commenting on Noth’s view of a deuteronomistic redaction – believes in a judicial understanding and meaning of the term ‘the spirit of wisdom’ in Deuteronomy, compared to a ‘technical wisdom (=skill)’ in Exod. 28.3.

given spiritual discernment ‘to choose wisely where to lead YHWH’s people ... [and] to make good judgments, to understand the essence and purpose of things, and to find the right means for achieving the YHWH-given goals’.⁶⁰⁵ Finally, the gift of spiritual discernment also affects Joshua’s empowerment ‘to understand, interpret, and apply the law in the life of YHWH’s people’.⁶⁰⁶ To summarize, the *רוח חכמה* is the Spirit of just and right governing; of proper reigning and right judging; of seeking and promoting communal oneness; of providing discernment as to where and how to lead Israel in light of Yahweh’s goals; and of discerning the law.

Third, the aforementioned facets of the *רוח חכמה* shed light on the area of administration. Through this endowment, Joshua is particularly gifted ‘in administration’⁶⁰⁷ and knows how to serve a large group of people – in practical terms – with all its needs and challenges.⁶⁰⁸ Joshua is given insight into administrative affairs, which are carefully and purposefully handled while constantly keeping in mind the goal of reaching the Promised Land.⁶⁰⁹ In this regard, the Spirit can be described as the Spirit of administration and management, working through Joshua, carefully assessing the people’s basic needs along their path of entering into the divine promise, and instructing them accordingly.⁶¹⁰

Besides these more direct descriptions concerning the *רוח חכמה* relating to Joshua’s infilling and its effects, there are additional, less direct statements that can be made concerning the Spirit in light of the overall narrative of Deuteronomy. First, the Spirit appears to be the Spirit of dedication, faithfulness, and witness. In spite of Joshua’s inexperience and *Verschiedenheit* (‘distinctness’) compared to Moses,⁶¹¹ the Spirit is dedicated to helping Joshua and supplies him with the equipment required for being the leader that Israel needs in her specific new situation in this historical transition.⁶¹² Nevertheless, the Spirit also provides scope for development, so that Joshua, for example, can develop his own leadership style. Further, in a way, the Spirit proves

⁶⁰⁵ Mattingly, ‘Joshua’s Reception of the Laying on of Hands. Part 2’, p. 96.

⁶⁰⁶ Mattingly, ‘Joshua’s Reception of the Laying on of Hands. Part 2’, p. 96.

⁶⁰⁷ Brown, Driver, and Briggs, *BDB*, p. 315.

⁶⁰⁸ Scott, ‘The Laying on of Hands in Old Testament and New Testament Thought’, p. 135, highlights that ‘[t]he expression “spirit of wisdom” in this context [i.e. Deut. 34.9] refers to practical, administrative ability’.

⁶⁰⁹ Regarding Deut. 34.9, G. Ernest Wright, ‘Deuteronomy’, *IntB*, vol. 2, p. 536, understands Joshua’s infilling with ‘the spirit of wisdom’ to be a ‘God-given ability to understand and to carry out the divine will’ and adds that ‘[w]isdom here is not the accumulation of knowledge but the insight and administrative ability needed by the charismatic leader’.

⁶¹⁰ This gift is noticeable, for example, in Josh. 1.10-11.

⁶¹¹ Deuteronomy 34.10-12 reflects this *Verschiedenheit* between Joshua and Moses in striking ways.

⁶¹² See David G. Firth, *The Message of Joshua: Promise and People* (BST; Downers Grove, IL: InterVarsity, 2015), p. 33, who comments, ‘Moses’ leadership is clearly distinct from that of Joshua, so that even though Joshua becomes the principal leader after Moses’ death he never takes on all the roles that Moses had fulfilled. Although finding appropriate leaders is important, we must also recognize that different phases in the life of God’s people require different leadership structures. Moses would not be completely replaced because of his unique role, though neither would Joshua. God continues to raise up and empower leaders, but their giftings and roles are related to the particular needs that God’s people then face.’

divine faithfulness by compensating for Joshua's possible shortcomings in the area of leadership.⁶¹³ And the Spirit witnesses to Joshua's leadership and conveys to him favor in a way that Israel notices. The Spirit stands by Joshua and attests to his leadership.⁶¹⁴

The Spirit can also be portrayed as the Spirit of continuity and of generations. The continuity of human leadership from Moses to Joshua reflects a continuity of the Spirit in terms of continuing divine leadership. As the Spirit empowered Moses to lead Israel, so the Spirit now empowers Joshua to lead Israel. Joshua's leadership in Deut. 34.9 illustrates the Spirit's continuing leadership.⁶¹⁵ In this light, the Spirit expresses a working that can be described as cross-generational: As the Spirit worked in Moses and Moses' leadership, so does the Spirit work in and through Joshua as a younger leader. The Spirit's works thus bypass human questions of age and experience.

The Spirit's effects in Joshua and their beginning in Deut. 34.9 also shed light on the Spirit's work in terms of perfect timing and transition of leadership. The leadership gifts of the Spirit were not effected in Joshua before Moses' death but right after it.⁶¹⁶ Joshua would become the new leader of Israel only after the old leader had finally left the leadership stage.⁶¹⁷ It appears that Joshua's leadership depended completely on the Spirit, who 'came' at the perfect time. Moreover, the transition between Moses and Joshua can be described as seamless; it is an event that relies heavily on the Spirit and can be attributed to the Spirit. Israel's next move toward the

⁶¹³ Regarding Deut. 34.1-12, Biddle, *Deuteronomy*, p. 509, finds, 'Now, a new generation of Israel under new, less competent leadership stands poised to take possession of the promised land'. However, while Israel is indeed under new leadership, it seems unreasonable to label Joshua's leadership as being less competent. It would appear that it is the Spirit who is the actual provider of Joshua's leadership and who provides Joshua's leadership with competence.

⁶¹⁴ Nowhere does Deuteronomy indicate that Yahweh is looking out for a new leader that corresponds to Moses' leadership profile. On the contrary, Yahweh chooses Joshua (Num. 27.18) and confirms this choice by means of filling Joshua with 'the Spirit of wisdom' (Deut. 34.9). It appears that the critical factor in Moses' and Joshua's leadership is the Spirit. In this regard, Eugene H. Merrill, *Deuteronomy* (NAC; Nashville, TN: Broadman & Holman, 1994), p. 455, notes, 'The principal gift of the Spirit here was wisdom, a necessary endowment if Joshua was to be able to take Moses' place and successfully complete the conquest and occupation of Canaan ... However that ministry of the Spirit might manifest itself in general, it was clear to Israel that Joshua was now properly certified and equipped to stand in Moses' place as leader of the community (v. 9b; cf. Josh. 1.17).'

⁶¹⁵ The continuation of divine (and human) leadership carries weight particularly in the transition of Israel's extensive time of mourning (Deut. 34.8) and in the immediate establishment of Joshua's leadership and the Spirit's effects in Deut. 34.9. Biddle, *Deuteronomy*, p. 508, observes that Israel undergoes 'a lengthy period of mourning. Instead of the customary seven days, Israel mourned Moses' passing for an entire month in keeping with the stature as their leader, the covenant mediator ... The loss of Moses must surely have been felt as a crisis moment.' This crisis, to stick with Biddle's assessment, is overcome by the Spirit – which might be reminiscent to the hearer of Moses' crisis in Num. 11.1-30 and the divine intervention through the Spirit as the means to solve the crisis.

⁶¹⁶ Craigie, *The Book of Deuteronomy*, p. 405, notices, 'With Moses dead, Joshua *now* assumed the leadership' (italics mine).

⁶¹⁷ Ashley, *Numbers*, p. 555, aptly notes, 'It is clear, however, that, even though the leadership has been passed ritually to Joshua, Moses continues to exercise the leadership as long as he is alive. Moses and Joshua may be partners in leadership from now [when Moses laid his hands on Joshua in Num. 27.18-21] until the end of Deuteronomy, but Moses is clearly the senior partner; Joshua himself will not come into leadership until "Moses my servant is dead" (Josh. 1.2).'

Promised Land and her future depends on Joshua's leadership, and this leadership is seamlessly initiated and set forth by the Spirit for the benefit of Israel's future and purpose.⁶¹⁸

Moses' last exhortation to Israel (Deut. 32.44-47) indicates that Israel is to refocus on the divine instructions, which, according to Deut. 34.9, Israel then does.⁶¹⁹ While Joshua's role after Moses' passing is to lead, the Torah's role is to instruct.⁶²⁰ In this light, the Spirit is also the Spirit in and of the Torah. Here, Joshua might be seen as a 'prototype' of a Spirit-filled person. The Spirit helps Joshua discern and apply the divine words in his own life, which is observed by the Israelites who then likewise obey, by applying the divine instructions in their own lives (Deut. 34.9b).⁶²¹ The Spirit, in this regard, is revealed to be the Spirit of discernment and the Word, and the Spirit of the book of Deuteronomy. The Spirit facilitates Joshua's application of the Word, or the book of Deuteronomy, so it becomes the means for an encounter with Yahweh that leads to obedience.⁶²²

On a related note, the Spirit reveals himself as the Spirit who teaches Joshua how to apply the divine instructions given by Moses. The challenge on Joshua's part is 'to do exactly what Moses taught, and therefore to make a habit of reflecting on that teaching (Josh. 1.7-8)'.⁶²³ Rather than leading 'as Moses did according to his own personal interpretation or meditation of God's word ... Joshua leads according to the Mosaic interpretation of God's commands and words now recorded in the book of the *torah*'.⁶²⁴ This requires an instructor, helper, motivator, and teacher – that is, the Spirit – for Joshua to understand and apply Moses' instructions

⁶¹⁸ Woods, *Deuteronomy*, p. 331, highlights the significance of Moses' death for Israel's future: 'Moses must die before the next stage of salvation history can progress with Joshua'.

⁶¹⁹ Woods, *Deuteronomy*, p. 332, states, 'Finally, while Israel now listened to Joshua, signifying their acknowledgment of his leadership, their obedience was to all that Moses had given them from the Lord (v. 9b; cf. Josh. 1.7-8; 23.6)'. Cook, *Reading Deuteronomy*, p. 251, takes a somewhat peculiar position when mentioning that one reason for Moses dying is 'to orient Israel definitely on Scripture'. Cook adds, 'From now on, when Israel assembles at God's shrine there will be only the divine word that Moses has achieved and expounded (31.9-13, 24-26). This word, not Moses, will interconnect the people with God.'

⁶²⁰ Biddle, *Deuteronomy*, p. 454, speaks of two 'successors' of Moses, namely Joshua and the Torah. See also Gerbrandt, *Deuteronomy*, p. 488, who emphasizes that 'the text [Deut. 31.1-34.12] deals with Moses' role as the one whom God has used to convey the torah to Israel. This role of Moses is not transferred to Joshua.'

⁶²¹ In contrast, Levison, *Filled with the Spirit*, p. 73, explains that 'the laying on of hands, even if it causes the influx of spirit, does not generate dramatic abilities in Joshua. Nowhere else in the entirety of the Bible does anything occur automatically for Joshua because he has a spirit of wisdom he received from the laying on of hands. He tears apart no lions, participates in no prophesying, slays no giants. From here on out, the fullness of spirit of wisdom in Joshua offers no miraculous solutions, no charismatic insight to determine Israel's future. From this point on, Joshua's wisdom is the product of dogged effort.' Levison's observation would seem to omit the Spirit's involvement in Joshua's life when dealing with divine instructions.

⁶²² The link between the law and obedience is aptly reflected by Horst Dietrich Preuss, *Deuteronomium* (EdF; Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), p. 195, who explains, 'In Deuteronomy as law and in the law as Deuteronomy, Israel encounters the will of Yahweh, i.e. his statutes and commandments' (translation mine). For a more extensive discussion of Preuss's view on the relationship between the law and obedience, see pp. 194-201. See McConville, *Deuteronomy*, pp. 36-38, who – in his deliberations about Noth's polarizing notion on 'history' and 'law' – upholds that '[n]othing is more characteristic of Deuteronomy than the marriage of "history" and "law" into an urgent existential encounter' (p. 37).

⁶²³ Goldingay, *Israel's Gospel*, p. 546.

⁶²⁴ Olson, *Deuteronomy and the Death of Moses*, p. 168.

correctly.⁶²⁵ At the same time, as Joshua plays the key role before the people of Israel, and by observing Joshua, Israel will obey him and apply Moses' teachings. Thus, as the Spirit instructs Joshua in how to apply the law in his own life correctly, the Spirit simultaneously motivates and facilitates obedience in the people of Israel.⁶²⁶ To summarize, the Spirit appears to be Joshua's teacher of the divine Word and Israel's motivator and facilitator for discipleship according to Joshua's example.

The Spirit can also be described as the Spirit of remembrance and calling. The general function of the book of Deuteronomy is to remind Israel of the divine 'old' instructions and to call for the people's obedience. The Spirit carries out both of these functions: The Spirit takes the divine statutes of the past and presents them to Israel 'loud and clear'. Then the Spirit calls Israel to put these statutes into practice. The Spirit spurs the people's 'hearing' and 'doing' according to the Spirit in Deuteronomy. The Spirit's approach here ranges between exhortation and invitation, urging Israel to hear the divine words, and encouraging her to respond to the divine words,⁶²⁷ which, according to Deut. 4.6, are defined as *הכמתכם* ('your wisdom').⁶²⁸

Along with the aspect of the Spirit entreating and supporting Israel, and with the Promised Land in sight, it might not be going too far to suggest that the Spirit in Deuteronomy is portrayed as the loving Spirit. The 'call for a new commitment',⁶²⁹ which Deuteronomy stands for, is the loving call of *יהוה* to Israel, expressed by the Spirit. On the one hand, the Spirit in Deuteronomy constantly courts Israel and unceasingly 'hovers over' her with divine and eternal love. At this point, Israel is standing at the threshold of the Promised Land and is acknowledged as people *אֱלֹהֵיךָ* ('belonging to Yahweh, your God'; Deut. 27.9). This state is attributable to the Spirit's works for Israel. On the other hand, the call for a new commitment goes beyond the status quo and pertains to Israel's general future, that is, the divine promise of land, which lies right ahead of Israel and which is her actual destination. From this perspective, the Spirit's work of courting Israel now turns into a gentle 'drawing over' into this new future. The Spirit who

⁶²⁵ See also Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2', p. 96, who links Joshua's ability 'to make good judgments, to understand the essence and purpose of things, and to find the right means for achieving the YHWH-given goals' to the reception of 'special wisdom'.

⁶²⁶ Mattingly, 'Joshua's Reception of the Laying on of Hands. Part 2', pp. 100-101, goes so far as to posit that as the result of Moses laying his hands on Joshua in Num. 27.18, 23, '[a]t least three types of transfer took place', one of them being that the people of Israel were obedient and loyal.

⁶²⁷ Thomas Wingate Mann, *Deuteronomy* (WestBC; Louisville, KY: Westminster John Knox Press, 1995), p. 2, posits that 'Deuteronomy has "four Rs": retelling, ratification, reinterpretation, and *response*' (italics mine). The result of Israel's response would then be seen in Israel's obedience in Deut. 34.9b, which is the fulfillment of Num. 27.20.

⁶²⁸ Cf. also Preuss, *Deuteronomium*, pp. 86-90, who – in reference to Deut. 4.6-8 – points to the relationship between Israel's wisdom and Israel's law, their identification with one another and the link to wisdom literature. Preuss further points out that in Deuteronomy, Israel's obedience 'is to the law ... which here is also Israel's true wisdom (Deut. 4.6)' (p. 88; translation mine). See also Saebø, 'הכֵּם', *THAT*, vol. 1 (1978), p. 566, who points out two religious-ethical areas to which wisdom is linked and explains that wisdom 'is ... *gradually* linked to the commandments and the Law of Yahweh (cf. already Deut. 4.6 ...)' (italics and translation mine).

⁶²⁹ Craigie, *The Book of Deuteronomy*, p. 7.

lovingly guided Israel and forged her history up to this point is ready to lead Israel into her new context of the Promised Land and to shape her there again in new and creative ways.⁶³⁰ To summarize, the Spirit can be described as the ever-loving and ever-shaping Spirit of Israel's past, present, and future.

Brief Assessment of Chapter 4 and Further Development

This chapter provides a richness of descriptions on the Spirit's nature and functions within the Torah from a particular Pentecostal viewpoint and based on the Pentecostal reading method discussed in Chapter 2. This reading of Spirit-related texts in the Torah is also informed by *Wirkungsgeschichte* as demonstrated in Chapter 3 and proposes a contemporary interpretation of relevant biblical texts.

While some interpretive approaches to *ruach* presented in Chapter 1 focused more on historical-critical issues or on the origin of the term, this reading is significant since it focuses predominantly on the Spirit's nature and works. In particular, this reading highlights the relational element of *ruach* between God and Israel and underlines the Spirit's role in the course of Israel's history. It considers the literary and narrative settings of each Spirit-related text discussed.

In the next chapter, the various unique descriptions on the Spirit's nature and works presented here will first be categorized in various contextual categories/groups before some of the Spirit's functions are brought into conversation with contemporary scholarship to help work toward a more fully developed *Pentecostal* pneumatology.

⁶³⁰ Mann, *Deuteronomy*, pp. 166-67, takes a different approach at the end of Deuteronomy 34, leaving the conclusion of the story more to the hearers (rather than to the Spirit). For Mann, 'the polity of Israel is complete, but the plot of the grand central story is not. Israel has not "arrived." Israel has not "made it." Israel is poised for departure. The result of this strange ending is that the outcome of the story depends ultimately on the hearers, both ancient and modern' (p. 167). For a more optimistic outlook that would allow more space for the Spirit's involvement concerning Israel's future, see Gerbrandt, *Deuteronomy*, p. 524, who explains, 'The death of Moses marks the end of one part of the story, but the accession of Joshua to leadership is the start of another, one filled not only with danger and threat but also of promise'.

CHAPTER 5: TOWARD A PENTECOSTAL PNEUMATOLOGY OF THE TORAH

Introduction

This chapter provides a constructive pneumatology within the boundaries of the Torah. It is composed of two parts. The first part outlines the various descriptions of the nature and functions of the Spirit revealed in the previous chapter. Chapter 4 has offered a literary-theological reading of explicit texts concerning the Spirit in the Torah, out of which flow distinctive features of the nature and functions of the Spirit. These various characteristics will now be described in thematic groups, or categories. Each category reflects a specific context in the Torah to which the Spirit relates and contains specific portrayals of the Spirit. These statements on the Spirit's nature and work fall into seven categories, which suggests something of the rich and diverse contours of a pneumatology of the Torah.¹

The second part of the construction brings the contours of such a pneumatology into conversation with Pentecostal theology. A key point here is to formulate what contribution this construction can make to a broader Pentecostal pneumatology. This pneumatology is established by placing the results of the literary-theological reading into conversation with a number of dialogue partners within the Pentecostal tradition as well as relevant partners outside the tradition. The overall goal of this chapter then is to formulate a more nuanced theology of the Spirit in the Torah and to identify its place in a broader Pentecostal pneumatology.

Various Descriptions of the Nature and Functions of the Spirit in the Torah

The Spirit and Yahweh/God

From the outset, the Torah directs the hearer's attention to God and the Spirit. When God creates heaven and earth (Gen. 1.1), the Spirit is immediately present (Gen. 1.2). Thus, the Torah underlines that the Spirit and God relate to one another and points to a strong bond between them. As discussed in the previous chapter, the Spirit is the initial, ultimate, and unanticipated way for God to reveal himself to creation and to engage with creation (Gen. 1.2). Even more, the

¹ The process of organizing the various characteristics of the Spirit and allocating them to different categories was a challenging task. In a theological sense, this seems to reflect Geiko Müller-Fahrenholz's experience when he notes that "pneumatology" represents a constant dilemma for theologians. It seems easier to talk about God or about Jesus as the Christ than to try to describe in doctrinal form a reality that encompasses us when we encounter it and evaporates as soon as we try to pin it down.' Geiko Müller-Fahrenholz, *God's Spirit: Transforming a World in Crisis* (New York/Geneva: Continuum/WCC Publications, 1995), p. 5. As a result of this organizational challenge, and due to the Spirit's diverse nature and functions, some characteristics of the Spirit might appear in more than one category in the first part of this chapter.

Spirit is God's preferred means to reveal himself in creation and serves as God's agent on earth and as the representative of God's intentions for creation.

These divine intentions for creation are actualized in the process of creating the world (Gen. 1.3-27) through the Spirit. Here, the Spirit is perceived as God's 'personalized will'; the Spirit expresses God's will toward creation and also executes the words of God with care and accuracy. By implementing the words of God, the Spirit reflects the life-giving power that is in God and in the word of God. God's words of creation are brought into being through the Spirit – an event that reinforces the close and immediate relationship between the Spirit and God.

The Torah provides some further descriptions of the relationship between the Spirit and God, specifically in the process of creating humankind in Gen. 2.7 and in the way God manages the issues described in Gen. 6.3. God's breath of life that is blown into אֵרָא (Gen. 2.7) is the Spirit. Since this breath results in life in אֵרָא, life is in God and in the Spirit. The Spirit is the Spirit of life. The Spirit transfers God's breath into אֵרָא and generates life in humankind.

When God later determines that humanity has corrupted the life that was given by the Spirit (Gen. 6.1-4), the Torah depicts God and the Spirit working closely together and, on the basis of their relationship to one another, highlights some further characteristics of the Spirit. First, the Spirit takes God's spoken word and executes God's decisions concerning humankind unrestrictedly (Gen. 6.3). The Spirit exhibits an unbroken faithfulness to God. Here, the Torah also suggests that there is a mutual confirmation and a mutual affirmation between the Spirit and God. The relationship between the Spirit and God reveals a steadfast correlation and unrestricted communication between them. The Spirit and God are like-minded and intervene in the crisis that existed on earth at that time. They exhibit interdependency and are loyal to one another, proving to be a functional working unit when dealing with issues of humankind on earth. In Gen. 6.1-4, the Spirit works closely with God to call a necessary halt to the problems humankind was facing.

Also, the relationship between God and his Spirit demonstrates 'ethical unity', since neither comply with evil but instead resist it (Gen. 6.1-4). God and his Spirit are not corrupt, nor do they compromise when it comes to evil. Further, God and the Spirit act in unity in regard to the limitation on the human lifetime. In limiting human life through God's word (Gen. 6.3), God demonstrates divine power and authority over life through the power and authority of the Spirit. The Spirit serves as God's means of limiting humankind's life span.

God and the Spirit further act in concert when it comes to the elements of judgment and grace (Gen. 6.1-4). On the one hand, God's limitation of the human life span demonstrates divine judgment – judgment that is carried out through the Spirit. On the other hand, God and

his Spirit also act in unison in terms of grace and mercy: human life is not destroyed but, instead, is given new boundaries. This is the decree of God, and the Spirit abides by it and does not violate God's decree.

Finally, the Spirit's relationship to God is well described through the example of Bezalel (Exod. 31.3) and reveals another characteristic of the Spirit. God's desire to draw closer to the people of Israel and to live among them through the tabernacle (Exod. 25.8) is fulfilled by means of the Spirit: God fills Bezalel with the Spirit and thereby takes residence in him. In this way, the Torah highlights the establishment of a relational intimacy between God and his people that is unparalleled and fulfilled through the Spirit in Bezalel. The Spirit brings both partners closer to one another and serves as the means to connect them.

The Spirit and Creation

The Torah also speaks of the Spirit in relation to creation. Here, the Torah addresses specific characteristics of the Spirit's nature and highlights the Spirit's various vocations.

Characteristics of the Spirit

As this study reveals, the Torah makes some significant declarations concerning the Spirit's nature. As the Torah points to the transcendent nature and majesty of God in Gen. 1.1, it suggests that the nature of the Spirit is likewise transcendent and majestic. Furthermore, the *hovering over the face of the waters* – the first action of the Spirit presented in the Torah – introduces a mysterious feature of the Spirit. This mystery is described in the Spirit's brooding over creation and entails the developing of creation. Thus, in salvific terms, the mysterious feature of the Spirit can also depict the Spirit's power to create.

Another feature of the Spirit mentioned in the Torah (Gen. 1.2) is that of the Spirit's timelessness and eternity. The Spirit is intrinsically not part of creation or of history itself. The Spirit in Gen. 1.2 is described as just existing. Thus, the Spirit is not bound to time but is timeless and eternal. Moreover, the text touches on the Spirit's divinity. Grammar emphasizes that the Spirit of God (רוח אלהים; Gen. 1.2) belongs to God (אלהים; Gen. 1.1). Both God and the Spirit are referenced at the outset of the Torah, before the act of creation. Both timelessness and eternity speak for the Spirit's divine nature.

In hovering over the uninhabited earth, the Spirit expresses the divine attribute of affection toward creation. The Spirit pours out God's divine affection into the non-created, lifeless, and dark conditions on earth before creation (Gen. 1.2). The Spirit's nature can be described as resistant and unsusceptible. The Spirit appears to be unaffected by these conditions

and to have control over them. Indeed, the Spirit embodies divine affection for creation in the face of the hopeless darkness and absence of productivity that exist on earth prior to Gen. 1.3.

Within the scope of the Spirit's expression of affection to creation by *מרחפת על-פני המים*, the Torah stresses the Spirit's keen interest in creation, an interest guided by the Spirit's passion and diligence. The Spirit embodies a creational intentionality – that is, a purposeful working that is directed toward creation. Moreover, in Gen. 1.2 the Torah indicates that the Spirit is the Spirit of hope. The dreary static conditions found in Gen. 1.2 denote *hope-lessness*. By contrast, the Spirit's constant movement conveys hope that these dreary conditions will change. The Spirit is motivated and – from Gen. 1.3 on – is productive. The Spirit brings change and is able to work out change.

The Torah highlights further characteristics of the Spirit in Gen. 6.1-4. The text indicates that God has a clear sense of right and wrong and does not comply with evil but in fact resists it and judges it. This judgment is right and just since humankind has stopped living rightly before God. The divine judgment is enacted through the Spirit. This collaboration shows that the Spirit is cooperative in the process and execution of moral judgment. The Spirit is the one acting out God's ordinances that reflect righteousness and justice. In executing God's decrees, the Torah hints at the Spirit's character that is likewise righteous and just.

The account of Genesis 37 and 39–41 shows that the Spirit is present in Joseph's story – that is, that God was 'with' Joseph by way of God's Spirit. Thus, the Spirit is present in history and in creation and is guiding history.

The Spirit's Various Vocations

The creation account (Gen. 1.2) contains certain revelations about the Spirit's vocations, these being the Spirit's functions, roles, and activities. First, by *מרחפת על-פני המים* (Gen. 1.2), the Spirit exhibits a closeness to earth, which can be characterized as divine intimacy in (and to) history. It also implies the Spirit's function to protect and care for creation. Thus, the Spirit embodies relationship and the divine means for being close to earth and for protecting and caring for it.

Also, the Spirit's *מרחפת על-פני המים* is a continuous act, as indicated by the Hebrew participle *מרחפת*. This demonstrates that the Spirit's role within this intimate relationship to creation is one of being constantly close to the earth. This also reflects that the Spirit lives out *habitual* intimacy toward creation.

Further, the Spirit's *מרחפת על-פני המים* is carried out in anticipation of what is about to take place in Gen. 1.3-27. As mentioned earlier, the Spirit is the Spirit of motivation and productivity and is also determined to change the environment in Gen. 1.2 for habitation. The

Spirit's role can be described as being the 'initial spark', the driving force and creative power in carrying out God's creative words that begin in Gen. 1.3.

The Spirit and Humankind

The Torah provides two meaningful references concerning the Spirit in relation to humankind, which are helpful in the depiction of the Spirit. The first reference pertains to the Spirit in relation to the creation of humankind in Gen. 2.7. The second reference is linked to the Spirit's engagement with humankind in Genesis 6.1-4.

The Creation of Humankind (Genesis 2.7)

First, the relationship between the Spirit and the creation of humankind in Gen. 2.7 demonstrates that human life without the Spirit is impossible because life begins with the Spirit. Indeed, the first breath of humankind is made possible through the breath of the Spirit. Second, the Torah presents human life in Gen. 2.7 as being completely dependent on the Spirit. Human life is exhibited as frail, precarious, and vulnerable. Thus, at the creation of humankind, the Spirit's appearance and presence is instructive. Human life needs both the Spirit's breath to come into existence in the first place and the Spirit's continuing breath to sustain it. The Torah thus suggests that all resources for making human life possible and for sustaining it are found in the Spirit.

Third, the Spirit's breath into אדם, and that continuing breath in אדם, demonstrates that God and the Spirit of life alone own and possess human life. This life of the Spirit is given to humankind freely and out of divine grace; it is a divine gift. But rather than focusing on the question of who owns human life (which is undoubtedly the Spirit), the Spirit's gift of life to humankind goes beyond that question. It actually addresses the divine *will and desire* of giving life freely to humankind through the Spirit. Human life, therefore, becomes the embodiment of the Spirit – the Spirit of grace and the Spirit who gives freely. Moreover, human life reflects and embodies the divine will and generosity – an issue that the Torah here uses to suggest that the Spirit is the Spirit of generosity.

Fourth, the Spirit's breath into אדם expresses the divine, *intentional* desire for fellowship with humankind. The Spirit's work of breathing life into humankind and of sustaining it is done purposefully, with the goal of creating an environment for fellowship with humankind. The divine desire for fellowship with humankind is established through the Spirit's work. Therefore, the Spirit is depicted as the means and the guarantor of this fellowship, and even could be called the Spirit of fellowship.

Fifth, the Spirit as the link between God and humankind serves as the means for a deeper commitment to that fellowship with humankind. This divine commitment becomes a divine covenant with humankind marked by intimacy – again, created and made possible through the Spirit. This covenant relationship depicts the Spirit as the divine expression and embodiment of divine intimacy toward humankind. The Spirit is the divine love poured out toward humankind.

Sixth, in breathing life into אָדָם, אָדָם becomes a living person (נִפְשׁ; Gen. 2.7). The Spirit gives אָדָם personhood and identity. This is possible because God himself is a personal being. Here, the Spirit reveals the ability to create and provide personhood and identity. Thus, the Torah attests to the Spirit being the ultimate source of all matters related to the personhood of an individual human being; the Spirit is the ultimate source of any identity.

Also, the Spirit's breath giving life to אָדָם indicates that the Spirit imparts dignity to אָדָם. This dignity is particularly apparent in Gen. 2.7 and expressed through (1) human life given as a gift, freely given by God's choice; (2) the call for humankind into divine fellowship; (3) the conveyance of intimacy and love; and (4) the bestowal of identity to אָדָם.

Limitations on Humankind (Genesis 6.1-4)

The Spirit's relationship to humankind, as presented in Gen. 6.1-4, reveals further insightful depictions of the Spirit. This passage testifies to the human tendency to corrupt life. The dependency of life in relation to the Spirit as seen in Gen. 2.7 is overridden here by life's dependency on the heavenly beings. Human life has become a matter of being self-made rather than being transferred, created, and sustained by the Spirit. With that said, the Torah puts the spotlight back on the Spirit. The Spirit is now portrayed as the entity who – rather than 'only' bestowing and maintaining human life – now also impacts human life. The Spirit is the means of executing divine sovereignty. The Spirit governs human life and limits it. Thus, the Spirit of life is the Spirit of guidance who supervises human life at any stage and time.

With its reference to human life being limited to a span of 120 years, the Torah expresses the Spirit's power over human life all the more. Genesis 6.1-4 underlines that a withdrawal of the Spirit results in human death. Human life, abandoned to itself, *will* perish. Human life needs the Spirit. Thus, the Spirit becomes the impetus for human life and – again – is the reason for natural life altogether. By implication, when it comes to created human life, the Spirit's presence provides protection. Consequently, when the Spirit withdraws, divine protection withdraws. Seen in a more general light through the lens of the flood in Genesis 7, human life becomes vulnerable, and chaos finds its way into created human life.

The relationship between the Spirit and humankind in Gen. 6.1-4 also demonstrates divine justice and divine judgment through the Spirit of justice and judgment. *The boast of humankind* so expressively portrayed here is responded to in like manner by *the boast of God* through divine judgment. The Spirit emerges suddenly and catches humankind off-guard, demonstrating the power to make irreversible changes in human life. The Spirit interrupts the busyness of human life and breaks up human structures of convenient, self-determined living. This divine judgment comes unexpectedly but forever alters the history of humankind. As a result, human life is not allowed to go on forever, but has forever become temporary.

On that note, the Spirit can also be ascribed the characteristic of grace. In Gen. 6.1-4, God limits the life span of humankind to 120 years rather than destroying it altogether. This reflects divine grace. The Spirit thus represents divine mercy and grace toward humankind. It is the Spirit of grace.

The Spirit and the Community

The Torah also highlights the relationship of the Spirit to specific communal settings. Such social contexts provide vital depictions of the Spirit's nature and work: (1) the Spirit in relation to Joseph, his family, and Pharaoh (Genesis 37, 39–41); (2) Bezalel, the other craftsmen, and the tabernacle (Exod. 31.2-3); (3) Moses and the seventy elders (Num. 11.1-30); (4) Balaam and Israel (Numbers 22–24); and (5) Joshua and Israel (Num. 27.12-23; Deut. 34.9).

Joseph, His Family, and Pharaoh (Genesis 37, 39–41)

Through Pharaoh's concluding statement that the Spirit is in Joseph (Gen. 41.38), the Torah suggests that the story of Joseph can be understood as the Spirit's story. That is, in retrospect, the Spirit can be described as the force behind the course of events in the life of Joseph and his family. The Spirit impacts the entire narrative. The Spirit directs and guides the story by means of dreams and gifts and – carefully, constantly, dynamically, and intentionally – pushes forward the divine promise once given to Abraham (Gen. 12.1-3) to its ultimate completion. Throughout the narrative of Joseph, the Torah depicts the Spirit as the divine patron of this once divinely issued promise. In other words, the Spirit is the key strategist of the entire story of Joseph and his family and is portrayed as the Spirit of God's covenant once given and forever guaranteed to Abraham and his seed.

The Spirit's impact also extends beyond Joseph's own culture and family. In the course of the story, the Spirit pushes events into a different cultural and communal setting – that of Egyptian culture. In this new context, the Torah attests to the Spirit being the Spirit of providence, benevolence, blessing, and future – both for Joseph's family and for the entire

nation of Egypt as a leading nation of that time: (1) Pharaoh, as the Egyptian leader, is informed about an upcoming famine by means of two dreams. Through the Spirit's intervention, Joseph is given the interpretation for the nation of Egypt. (2) The Spirit enables Joseph to lay out a precise strategic plan for Egypt. Egypt's crops are collected in the prosperous years, so that Egypt can supply other nations with basic foods. These nations are thus preserved, secured, and given a future. In short, the Spirit is the Spirit of providence, benevolence, and blessing for nations, and the Spirit operates accordingly. The Spirit's work and blessings extend far beyond the nation of Israel, to other nations, likewise giving them a future.

However, the divine aspects of benevolence, blessing, and future for Egypt and for other nations are primarily linked to Israel, with Joseph being the key (human) person involved. God cares, and divine care is poured out on Joseph (and consequently on Israel and Egypt) through the Spirit. Key elements, such as the favor and kindness that Joseph experiences throughout the story, are operations of the Spirit. The Torah points to these actions of the Spirit. Therefore, the Spirit is the Spirit of divine favor – resulting in human favor being shown to Joseph – and of divine kindness to Joseph, which translates into divine kindness for his family and for Egypt.

Bezalel, the Other Craftsmen, and the Tabernacle (Exodus 31.2-3)

The Torah references the Spirit's relationship to Bezalel right at the beginning of Exodus 31. Bezalel is filled with the Spirit. This makes Bezalel the key (human) person of the building project. The Spirit, however, is the ultimate executor of the communal enterprise of building the tabernacle. In addition, this reference to the Spirit right at the outset of the building project makes it clear that the Spirit is the ultimate agent and dynamic force for this project. Further, this portrays the Spirit as the guarantor of the entire undertaking. The Spirit has knowledge over every item of the tabernacle and the engineering skills needed to build them (by means of Bezalel and the other craftsmen). Moreover, the Spirit is the project's mastermind, which also entails the Spirit's propensity for details and perfection. The details of the various items mentioned in Exodus 31 and how they all need to be crafted and worked out reflect the Spirit's unique creativity and what the Spirit is capable of doing and producing. All of the different types of artistry in the tabernacle, its creativity, and its realization are bundled in the Spirit. The Spirit is the ultimate source of art and creativity.

Next, the Spirit can also be called the Spirit of facilitation and construction, particularly in the context of this divine dwelling place desired by God (Exod. 25.8; 29.45-46). The Torah demonstrates this aspect in different ways: (1) The Spirit facilitates God's ownership of the tabernacle. Its materials and craftsmen are God's. As the material is claimed for God, so are the craftsmen. (2) The Spirit facilitates worship. Bezalel and the other craftsmen belong to God.

Their artistic actions are directed to God. Their results belong to God, so they in fact worship God. The source of this worship is the Spirit. (3) The Spirit facilitates God's fellowship and intimacy with the people of Israel. The tabernacle reflects God's desire to have closer, intimate fellowship with Israel. The means to connect God and Israel with one another is the Spirit, who continually works toward this dwelling place through God's selected artisans. The Spirit is thereby the connecting link, bringing God and the people of Israel into an unparalleled dimension of relational intimacy.

Further, through being filled by the Spirit, Bezalel himself can be seen as the prototype of a closer, intimate relationship with God long before the actual tabernacle is built. Indeed, Bezalel himself is the dwelling place of God and serves as a paradigm and prototype for the closeness and intimacy of God with God's people. Bezalel, by means of the Spirit, becomes a 'tabernacle' – a divine dwelling place, constructed by the Spirit, reflecting closeness, intimacy, and fellowship. Such closeness and intimate fellowship is unmatched within the Torah.

The Torah also demonstrates that the Spirit serves the artisan community. Bezalel's and Oholiab's gift of teaching others (Exod. 35.34) is a gift of the Spirit that serves other craftsmen. The Spirit multiplies artistic gifts through the gift of supervision. The Spirit is the Spirit of the community and desires teamwork. Bezalel and Oholiab are called to pass on their practical insights, since the mission of building the tabernacle – the Spirit's enterprise – is (intentionally) laid out and structured in a way that only a community of trained craftsmen is able to manage and complete – namely through teamwork. The Spirit works through Bezalel and Oholiab and is the divine coordinator and source of multiplication in this communal context, so that the project of the tabernacle can be successfully completed.

Bezalel's calling and giftedness highlight the diversity of the Spirit's nature and work. Here, the Torah underlines that the Spirit's involvement in communal matters is not limited to the office of a prophet or a priest. In this context, being filled or called by the Spirit also relates to (spiritual) giftedness when it comes to practical work. Constructing a place like the tabernacle primarily required craftsmen. Moses was not suddenly called to become a craftsman and to build the tabernacle. He was called to deliver the plan and information of how the tabernacle should look; and others were filled with the Spirit and called to carry out the actual building of the tabernacle. Thus, the Torah demonstrates that there is spiritual and diverse giftedness within the communal setting. The Spirit is the Spirit of diversity, who provides various gifts for building God's house. The Spirit's gifts exceed the prophet's and the priest's office and include practical gifts of creative art. These gifts are even cultivated and multiplied through the gifts of teaching and supervision. All of these spiritual gifts serve to build God's house and God's community.

Moses and the Seventy Elders (Numbers 11.1-30)

In Num. 11.1-30, the Torah presents another communal setting depicting the Spirit's nature and work. The conveyance of the Spirit from Moses to the elders in front of the tabernacle expresses a closer – if not even more exclusive – relationship between them and God. On the one hand, the Spirit serves as the seal to express exclusivity. The elders experience a closer relationship to God. On the other hand, the endowment with the Spirit is a seal relating to inclusivity. Through this, the elders are enabled to serve as examples of closer fellowship with God, mirroring Moses' lifestyle. This lifestyle is marked by the desire to bring the people of Israel closer to God – for example, through intercessory prayer.

Also, from an overall communal perspective, the Torah attests to the Spirit impacting Moses' previous leadership structure by adding new Spirit-filled leaders. The Spirit's intervention creates a stronger spiritual leadership structure for the overall community of Israel and serves this community better than the previous leadership structure, which had proven insufficient for the needs of the people, had caused discontentment in Moses, and had led to disorder among the people. Moses' office of prophet and that of the new leaders is established by the Spirit – that is, it is owned, created, and sustained by the Spirit for the community.

Balaam and Israel (Numbers 22–24)

The Balaam story (Numbers 22–24) is another narrative that demonstrates the link between the Spirit and the community and that contains further descriptions on the Spirit's nature and work.

First, throughout the Balaam story, the Spirit (as well as Yahweh) is portrayed as being upright and loyal to the community of Israel. The Torah witnesses to this divine loyalty and integrity particularly in light of Balak's persistence to immobilize and destroy Israel by (mis)using Balaam. However, the Spirit is persistent, too, particularly in terms of upholding divine loyalty and integrity. The Spirit highlights the divine promise (Num. 23.10) and underlines Israel's wellness, prosperity, and protection (Num. 24.6-9). Israel cannot be stopped or destroyed; she is protected, will flourish, and will have a future. The Spirit (as well as Yahweh) demonstrates loyalty and integrity toward Israel and is *for* Israel.

Second, the Spirit mirrors God's affection for Israel. According to Num. 24.1, it pleases Yahweh to bless Israel. This divine pleasure and affection for Israel is basically expressed through the Spirit as the communicator of Yahweh's affection. It is testified to through the various prophecies, either through structural parallelism or through unique and creative content – for example in Num. 24.5-8b. The Spirit's creative ways of expressing affection – that is, the Spirit's love language – divulge the Spirit's unconditional affection for Israel. Based on this affection, the Spirit defends the community of Israel against every threat, be it Balaam, Balak, or

hostile nations (Num. 24.14-24). In fact, the passionate language that expresses the Spirit's affectionate relationship toward Israel becomes the radical language of judgment against Israel's enemies. The Torah speaks of both the Spirit's affection for Israel and the Spirit's fierce and unrestrained judgment toward Israel's offenders and enemies.

Finally, the Balaam story demonstrates that the Spirit is in control over Balak and Balaam and over any threat or move made against Israel. Whereas Israel is not aware of any potential danger around her, the Spirit is Israel's permanent guide and is constantly attentive to all events going on around her. As is evident in the Torah, the Spirit is wholly unaffected by threats made against Israel or by any attempt to stop or annihilate Israel. The Spirit exercises sovereign guidance over the community of Israel. Moreover, the Spirit is the hinge in the story and holds fast to the divine promise and future of Israel. Thus, there is a present and a future for Israel. Both are under the Spirit's sovereign wings, since for Israel the Spirit of the present is also the Spirit of the future and the Spirit of assurance for Israel to reach the Promised Land.

Joshua and Israel (Numbers 27.12-23; Deuteronomy 34.9)

Some further interesting depictions of the Spirit can particularly be seen in Joshua's induction through the laying on of Moses' hands (Num. 27.12-23) and when Joshua's leadership takes effect (Deut. 34.9).

The succession of leadership from Moses to Joshua in Num. 27.12-23 marks a (narrative) turning point for two leaders of two different generations. It indicates a transition in human leadership, which – instead of being perceived as a weak moment – remains strong because of the Spirit's involvement. The Spirit ensures a solid succession of leadership and, thus, is the Spirit of succession of leadership within the community of Israel. In addition, the Spirit's involvement touches on the continuation of the divine promise (Gen. 12.1). The Spirit is the safeguard and supervisor of both. The Spirit is the guardian and guarantor of God's promise.

Also, these passages demonstrate that the continuation of human leadership from Moses to Joshua is first and foremost a continuation of divine leadership, with the Spirit being the key. Just as Moses' leadership of Israel is empowered by the Spirit, so is Joshua's. The Spirit operates cross-generationally, and questions that might be asked by the community concerning qualified leadership (for example, questions of age) become less important. Qualified leadership is first and foremost leadership aligned with, and approved by, the Spirit. As seen in Deut. 34.9, the Torah underlines that the Spirit who affirmed Moses' leadership of Israel now affirms Joshua's leadership of Israel by effecting the gifts received by Moses' earlier laying on of hands upon Joshua (Num. 27.11-23).

Finally, Deut. 34.9 points out the elements of perfect timing and seamless transition of leadership. Joshua's gifts were actualized by the Spirit *after* Moses died, not before. The Spirit effects the gifts in Joshua at the perfect time, which, for example, helps to avoid any potential competition or clash between Moses and Joshua pertaining to differences in personal leadership style. The Torah underlines the Spirit's impact regarding the perfect timing and seamless transition in leadership matters.

On a more general note, the Spirit's function and role of מְרַחֵם עַל-פְּנֵי הַמָּוִת (Gen. 1.2) extend to all history in the Torah. The Spirit can be seen as guiding the community of Israel through history. In the Joseph story (Genesis 37, 39–41), the Balaam story (Numbers 22–24), right up to Joshua's ordination (Num. 27.12-23) and the beginning of Joshua's leadership (Deut. 34.9), the Torah attests to the Spirit's involvement and visualizes the Spirit's function of gently pushing the community of Israel forward throughout history in light of the promise given to Abraham in Gen. 12.1-3. The Spirit's function, thus, is to be the overall guide and supervisor of Israel's history and community.

The Spirit and Charismatic Gifts

Stories in which the Spirit is associated with charismatic gifts serve as fruitful examples for developing a pneumatology of the Torah. These stories include (1) Joseph (Genesis 37, 39–41); (2) Bezalel, Oholiab, and the artisans (Exod. 31.2-6; 35.34; 36.2); (3) Moses and the seventy elders (Num. 11.1-30); (4) Balaam (Numbers 22–24); and (5) Joshua (Num. 27.12-23; Deut. 34.9).

Joseph (Genesis 37, 39–41)

As mentioned before, the story of Joseph is an outstanding narrative that underlines the Spirit's overall impact as the director of the entire story. Several episodes of the story suggest the Spirit and the Spirit's impact. One particular means of pushing forward this narrative is the Spirit's impact in terms of dream interpretation. This is seen, for example, in Joseph's family home with his brothers and his father providing dream interpretation (Gen. 37.5-10), in Joseph's interpretation of the dreams of the cupbearer and the baker (Gen. 40.5-13, 16-22), and Joseph's interpretation of Pharaoh's two dreams (Gen. 41.1-7, 15-32). Dreams and their interpretation are essential for the dynamics and the unfolding of this story; and Pharaoh's statement suggests that the Spirit is the means of this interpretation (Gen. 41.38). The Spirit is ultimately identified as the agent of Joseph's gift of dream interpretation. The Torah suggests that dream interpretation, and perhaps even dreams themselves, are the vehicle by which the Spirit directs the events of the story.

Second, particularly through dream interpretation and its clear link to the Spirit explicitly expressed in Gen. 41.38, the Torah attests to the Spirit having ultimate control and power over any story, history, and biography in the world. This control and power applies equally to individual world events and to individual courses of life. Moreover, the Spirit is unequivocally depicted as the Spirit who possesses ultimate knowledge on specific current and future events or circumstances that might impact civilization, including powerful nations. With Egypt displayed as a powerful nation, all of its power, wisdom, and knowledge are reduced to absurdity since neither Pharaoh (Egypt's god!) nor Egypt's wise men can interpret Pharaoh's dreams. The key to the solution is knowledge provided by Joseph through the Spirit. So, the Torah demonstrates that it is the Spirit's knowledge that is vital and that forms the centerpiece of knowledge – as opposed to Egypt's knowledge.

Third, the link between the Spirit and charismatic gifts also reveals the gift of administration and counsel. Joseph's career and promotion in Potiphar's house relates to successful stewardship (Gen. 39.3-4). The Torah presents Joseph's ascent as being directly linked to God's presence within him (Gen. 39.3) – that is, to the Spirit who gave Joseph the gift of administration and successful stewardship. The Spirit also bestowed upon Joseph the gift of counsel. Joseph's advice to Pharaoh (Gen. 41.33-36) right after the interpretation of Pharaoh's dreams falls in line with the Spirit's gift of dream interpretation. Naturally, Joseph would not have had the time or ability to conceive such counsel on his own. The Torah indicates that it is the Spirit's counsel that worked through Joseph in that moment.

Fourth, with Pharaoh's testimony that the Spirit is 'in' Joseph (Gen. 41.38), the Torah presents something new regarding the Spirit's nature and charismatic gifts – as later seen in the cases of Bezalel (Exod. 31.2-3) and Joshua (Num. 27.18): the Spirit resides in individuals.

Bezalel, Oholiab, and the Artisans (Exodus 31.2-6; 35.34; 36.2)

Bezalel, Oholiab, and the artisans of the tabernacle add some further descriptions to form a pneumatology of the Torah, specifically in terms of their giftedness. First, the Torah ascribes gifted craftsmanship to the Spirit, with the Spirit being its ultimate source and provider (Exod. 31.2-6). The wisdom for gifted craftsmanship is poured out into the artisans' hearts (Exod. 31.6; 35.34; 36.2), the place of decision-making where the Spirit promotes and kindles the artisan's desire and mind – that is, their commitment – for the work ahead of them. The Spirit is also the Spirit of wisdom, providing wisdom for the artisans in the process of building the tabernacle. This kind of art, therefore, is an outflow of charismatic giftedness based on the Spirit's endowment with the gift of wisdom – a wisdom that is very tangible and specific. Based on the way the individual items of the tabernacle are constructed, this divinely endowed wisdom – as

mentioned earlier – reveals a propensity for artistic details and beauty and also expresses artistic perfection. It also entails the gift of making wise decisions in the process of making these items (Exod. 35.35–36.1).

Second, the Spirit endows Bezalel – the designated supervisor of the overall project (Exod. 31.3-5) – with the charismatic gift of wisdom and discernment. This gift is essential for resolving unforeseen issues that might come up in the building project. The gift also entails the skill to ‘see’ what is needed for the actual building process and for the purpose of coordinating and improving certain operating cycles. In general, this gift of discernment is critical for the overall observance of specific steps and for the successful completion of the project.

Third, Bezalel and Oholiab are endowed with the spiritual gift of teaching practical skills (Exod. 35.34). This charismatic gift, bestowed by the Spirit, is the means by which artistic gifts are multiplied among the community and are fueled in others. Beyond that, the gift of teaching promotes the solidarity of the people of Israel by ‘producing’ a community of gifted people – people who encourage and build up one another while simultaneously building God’s dwelling place.

Fourth, as the supervisor who carries the overall responsibility of the building process, Bezalel – as his name indicates – is under the Spirit’s protection and safety. With the gift of supervision, Bezalel is protected through the Spirit, both physically and mentally. In other words, the charismatic gift of supervision serves as a protective shield for Bezalel. He is the one who lives in God’s shadow and is under the special care of the Spirit, that is, the Spirit’s shadow, and is given divine protection and care in the course of constructing the tabernacle.

On a more general concluding note, the portrayal of Bezalel, Oholiab, and the artisans underlines that the Spirit is the giver and provider of many practical and technical gifts. On the one hand, this building project reflects the diversity of practical gifts distributed by the Spirit. On the other hand, these gifts of the Spirit are found on different levels (Bezalel as the main supervisor; Bezalel and Oholiab as teachers; and the artisans as the ‘main’ performers). With that said, the construction of the ‘House of God’ reveals a balance of charismatic gifts: the gifts are distributed by the Spirit as the Spirit sees fit for constructing the tabernacle. Although there are different levels of responsibilities, there is no comparison of spiritual gifts among the people – that is, no competition or jealousy. Rather, the spiritual gifts complement each other for the purpose of the overall project.

Moses and the Seventy Elders (Numbers 11.1-30)

First, the account of Moses and the seventy elders asserts that the Spirit is the Spirit of prophecy and of prophetic utterance. The Torah reveals that prophetic activity refers to the Spirit and that

prophecy is a sign of the Spirit. Here, the Spirit is the divine origin and the divine carrier of the charisma of prophecy. The Spirit endows the seventy elders with the charisma of prophecy and causes them to prophesy.

Second, when transferred to the seventy elders, the Spirit is dispersed but not lessened on Moses. The Spirit is immeasurable in quantitative terms. A closer look at Numbers 11 shows the Spirit exhibiting further divine characteristics. When the Spirit is transferred to the elders *and* to Eldad and Medad (who stayed in the camp) and all of them prophesy at the same time, it is evident that the Spirit is capable of being, and sovereignly working, at two different places at the same time. And the Spirit also knows who Eldad and Medad are and where to find them in the huge camp.

Third, the Torah demonstrates that the charisma of prophecy qualifies the seventy elders for their new leadership positions and equips them to speak with authority. To speak in more structural terms, the Spirit generates and installs a new office for the seventy elders. Through this new (structural) office, the seventy elders are also welcomed into the circle of prophethood and operate on a different level of responsibility. At the same time, the charismatic gift of prophecy expresses a new level of intimacy – that is, a certain exclusivity – that these leaders enjoy with God. This closer relationship to God is vital in the context of leading the people of Israel responsibly, as seen in Moses' case. The Spirit, in a sense, serves as the divine seal for this close relationship and also provides awareness for the elders to meet their new leadership responsibilities. The gift of leadership also involves the element of inclusivity. By means of this charismatic gift endowed by the Spirit, these new leaders now serve with the desire to bring Israel closer to God – for example, through interceding for the people. The Spirit, therefore, is the source and the means for both the exclusive and inclusive aspects of faithful and responsible leadership.

Fourth, the context of the Spirit, Moses, and the seventy elders picks up on the Spirit's cooperation with and confirmation of Moses. Moses is given the freedom and the privilege to choose seventy elders/officers (Num. 11.16). It is these very elders who then receive the gift of prophecy, through which the Spirit confirms Moses' choice. Here, the Torah portrays the Spirit as being subject to Moses' suggestion. The Spirit submits to Moses' choice on the leadership level. Thus, the Spirit is the Spirit of prophetic cooperation and prophetic confirmation, because the Spirit affirms Moses' 'human' decision regarding his new assistants and Moses' belief that the seventy chosen leaders can do the job.

Fifth, Moses' statement to Joshua in Num. 11.29 – the desire 'that God would give that all the people were prophets and that the Lord would give his Spirit to them' – is anticipatory

and speaks of a later time in which the Spirit will be poured out on all flesh. Moses' statement can be ascribed to the Spirit – that is, as having been evoked by the Spirit in Moses, expressing Yahweh's desire.²

Balaam (Numbers 22–24)

The Balaam story reveals some further important features about the Spirit's nature and actions in relation to charismatic gifts. First, the narrative demonstrates that Balaam is temporarily gifted with and occupied by the Spirit. Also, this temporary endowment through the Spirit is all the more remarkable as the Torah does not mention that Balaam is a prophet of Yahweh. In charismatic matters, the Spirit is clearly capable of using Balaam at the Spirit's leisure. And here – in contrast to Moses' choice of the seventy elders – it is the Spirit who determines the carrier of a charismatic gift.

Second, in Numbers 24 Balaam is presented as being capable of discerning and seeing spiritual realities as well as hearing the divine voice. This enablement suggests that the Spirit is also at work in the process of establishing Balaam's hearing, seeing/speaking, and doing in Num. 22.1–23.26. Further, the Torah reveals that the Spirit endows Balaam with the hearing of the divine revelations – that is, divine knowledge delivered by the Spirit. At the same time, the Spirit is the communicative key and 'decoder' between God and Balaam so that Balaam is able to gain insight into divine knowledge and to comprehend it. Furthermore, Balaam speaks these divine words through the Spirit and merely serves as the medium for the Spirit who speaks divine knowledge and understanding through him (for example, in Num. 24.5-9).

Third, Balaam's prophecies unveil an unmatched poetic beauty, demonstrating the Spirit's poetic nature. Balaam's prophecies are the Spirit's work, well-orchestrated through parallelisms and reflecting relevance. They also contain poetic creativity, metaphors, and a striking freshness that could hardly come from a diviner who is specialized in reading animal livers. The prophecies are poetic masterpieces with the Spirit as their actual source. The literary constructions of the prophecies, therefore, depict the Spirit as being poetically and literarily gifted, a master of refreshing and relevant poetry and rhetoric.

Fourth, in light of the Spirit's poetic nature, the Torah also highlights the climax of the Spirit's declaration of intimacy (Num. 24.9) – the gentle kiss of blessing. Balaam's last prophecy over Israel possibly reflects the language of love, expressing the Spirit's love for Israel. It is

² In going beyond the text of the Torah, Moses' desire implies that the charismatic gift of prophecy will someday be extended to *all* people of Israel and beyond. Thus, regarding the charismatic gift of prophecy, the Torah here anticipates the prophethood of all believers, which will later be fulfilled.

evident that the Spirit knows how to speak creatively, poetically, and intimately. Thus, the Torah portrays the Spirit as the specialist on how to express unconditional, genuine, and true love.

Joshua (Numbers 27.12-23; Deuteronomy 34.9)

Joshua's induction and leadership provide some other descriptions of the Spirit in relation to charismatic gifts. First, Num. 27.18 indicates that the Spirit is in Joshua. This state makes Joshua Moses' successor and qualifies him for taking over Moses' leadership. Here, the Torah points out that the charismatic gift of being filled with the Spirit is the condition for receiving this leadership position. The Spirit qualifies Joshua for this leadership position through the charismatic gift of the Spirit already present in Joshua.

Second, through the Spirit, Joshua is given the gift of pastoral and military leadership. Joshua's leadership, on the one hand, requires pastoral care – a spiritual gift that is directed internally toward the people of Israel. This gift protects and facilitates the cohesion among the people. Along with Joshua's inauguration through the laying on of hands by Moses, Joshua is given the gift of genuine and divine strength, power, and authority. Joshua will be a public figure and a person on the front lines, like Moses. Right after Moses' death, in Deuteronomy 34, Joshua's leadership position becomes 'official'. Joshua is constantly in the public eye, carrying a huge responsibility in leading the people, and will also need to find ways into the people's hearts. With the charismatic gift of genuine and divine strength, power, and authority, Joshua is able to stand his ground. The Spirit establishes Joshua's leadership. The Spirit's gift of authentic and divine power and authority results in Israel's acceptance of Joshua and in showing him favor, respect, and obedience (Deut. 34.9).

On the other hand, Joshua is Israel's commander-in-chief, who needs to make sure that Israel is fighting with one mind in conquering the Promised Land. So, Joshua's spiritual gift of military leadership is directed outwardly toward Israel and the Promised Land, as he needs to preside over Israel and lead the people into the new land. Moreover, this spiritual gift received at his inauguration also implies the gift of developing keen and specific strategies and military policy. God promised to go before the people of Israel when they enter Canaan (Deut. 31.3, 8). In light of the victory resulting from God's acts (Deut. 31.4), Joshua would also go out and in before Israel and thus exercise military leadership. Thus, this charismatic gift includes the Spirit's support of Joshua in developing the concrete military plans and strategies – that is, the content and the means – necessary to conquer Canaan in a targeted way. This gift will make the difference for Joshua when fighting the Canaanites and will lead to success.

Third, Joshua's endowment with the Spirit of wisdom in Deut. 34.9 endues him with various special skills in the area of governing Israel. The Spirit provides Joshua with special

intellectual capacities that allow him to govern the people *justly*, like a royal king. Joshua is also equipped to govern the people *rightly*. This charismatic gift allows Joshua to judge the people righteously and to remain unbiased; it forms the people of Israel and reflects the Spirit's seeking and promoting communal oneness among them. Moreover, the Spirit endows Joshua with discernment for the task of where and how to lead Israel on their way to the Promised Land. The Spirit also equips Joshua with discernment to utilize such means that achieve Yahweh's purposes and goals.

Another governing skill effected through the wisdom bestowed upon Joshua pertains to the area of giftedness in administration and management. Through this gift, Joshua is equipped to serve the people in practical ways and to assess their essential needs along their way into Canaan as well as to instruct them properly.

The Spirit and the Individual

The construction of a pneumatology of the Torah is enriched also through contexts in which the Spirit deals with issues in the life and ministry of individual figures. In particular, the Spirit's actions here relate to (1) Joseph and his afflictions, (2) the life of Pharaoh and the Egyptian nation, (3) Moses and his identity crisis, (4) Balaam and his character, and (5) Joshua and his leadership. All of these contexts with individuals provide insightful and constructive descriptions on the Spirit's nature and work.

Joseph (Genesis 37, 39–41)

The Torah indicates that the Spirit is present in Joseph's various afflictions: when patronized by his brothers (Gen. 37.8) and scolded by his father (Gen. 37.10) at home; when being held captive in a pit (Gen. 37.24); when being sold by his brothers to the Midianites and deported to Egypt (Gen. 37.28); when staying in Potiphar's house, where he was tempted by Potiphar's unfaithful, deceitful wife (Gen. 39.7, 12, 14); and when convicted and given a lengthy prison sentence, despite his innocence (Gen. 39.20). While highlighting that the Spirit is the director of Joseph's story and the main character in the story, the Torah illustrates that the Spirit stands over Joseph's personal issues and tribulations, utilizing them and making them subject to the divine overall purpose of moving and directing Israel toward the Promised Land.

Also, Joseph's individual stages of tribulation until his elevation in Gen. 41.40 are marked by the Spirit's influence. The Spirit is Joseph's strength and protection for making it through each stage successfully and unscathed. The episode between Potiphar's wife and Joseph in particular demonstrates Joseph's refusal to sin against God. Joseph is highly motivated and determined to live out a holy life – one of morality and purity – before God. Joseph is able to

implement all these spiritual virtues and finally flees the scene of sexual temptation. Thus, the Torah portrays the Spirit as the Spirit of strength, holiness, motivation for holiness, and determination for the practical implementation of holiness. The Spirit is Joseph's momentum in this critical moment.

Furthermore, in light of the promise given to Abraham, the Spirit's divine operations in Joseph's life express God's care for Israel in general and for Joseph in Egypt in particular. Joseph paves the way for Israel's next stage in Egypt. In facing challenging trials and living through seemingly endless episodes in Egypt, sometimes bringing Joseph to despair (Gen. 40.14-15), the divine and constant care, love, and kindness he experiences are all the more obvious. They are expressions and actions of the Spirit: (1) The Spirit gives Joseph favor, overthrows social barriers, and turns the hearts of Joseph's superiors toward him (Potiphar in Gen. 39.4; the prison guard in Gen. 39.21; and Pharaoh in Gen. 41.37). (2) The Spirit promotes, restores, and transforms Joseph's life in an incomparable manner; uprooted from his home and ending up in a pit, Joseph slowly arises and is gradually freed from all of his miseries. (3) Genesis 41.40 witnesses that Joseph – after having interpreted Pharaoh's dreams – is not just set free from slavery and given the status of a 'normal citizen' but is promoted by Pharaoh himself to be the second in command. The Torah relates that – on a political level – Joseph becomes the father of Egypt (Gen. 41.43) and – in the personal context – is given a new name (Gen. 41.45) and a wife (Gen. 41.45). In fact, Joseph is given two sons and has his own family (Gen. 41.50) – sons whose names summarize the Spirit's operation in Joseph's life so far. The name of the first son, מְנַשֶּׁה ('Manasseh'), reflects Joseph's pain and distress, which is now forgotten and past (Gen. 41.51); healing has occurred. The name of the second son, אֶפְרַיִם ('Ephraim'), highlights the Spirit's work of fruitfulness in Joseph in terms of personal growth and maturity (Gen. 41.52). And finally, Joseph's new name, צְפַנְתַּי פַּעֲנָח (Gen. 41.45), reflects Joseph's transformation. He has been given a new, matured identity through the 'speaking' of the Spirit. All of these positive changes can be ascribed to the Spirit.

In Genesis 50, Joseph takes stock and assesses the Spirit's work in his life, recognizing and acknowledging the divine good work (Gen. 50.20). The Torah thus demonstrates that the Spirit works through and beyond Joseph's afflictions, resulting in positive changes. The Spirit promotes, restores, and transforms Joseph and the course of his life forever.

Pharaoh and the Egyptian Nation (Genesis 41)

The Spirit is also active and supportive in Pharaoh's life, especially in regard to the imminent famine and Pharaoh's governmental responsibilities and leadership. The Torah shows that the Spirit is benevolent and blesses Pharaoh with dreams that Joseph interprets for him. Moreover,

Pharaoh is blessed through Joseph's practical advice on how to prepare for the seven years of famine to come. This gives Pharaoh and his nation hope and a future. This work of the Spirit is remarkable, since – in terms of culture and nationality – it takes place outside Israel's context. Through Joseph's dream interpretation, the Spirit impacts Pharaoh's government affairs directly and helps Pharaoh remain in office. Pharaoh will not be cut off from the rest of the world and will not lose his power. Egypt will live. Thus, the Torah underlines that the Spirit is interested in keeping even non-Israelite rulers in power; the Spirit preserves nations beyond Israel and gives them a future.

The Torah's focus on the approaching famine also highlights the Spirit's mission and witness toward non-Israelite nations (here: Egypt), thereby pointing to God as the Almighty. The Spirit does not isolate or cut off the Egyptian nation, as a natural famine most certainly would have. Joseph interprets Pharaoh's dreams and articulates a concrete plan for how to prepare for the famine. The Spirit helps preserve Egypt even through the famine, using it as an opportunity to witness to Egypt, particularly to its king as the key decision maker. Seen in this light, core issues in the life of a non-Israelite nation are core areas that the Spirit uses to reach out, through Joseph, and to show that *God* is actually in control. Thus, the Torah bears witness to the Spirit being the Spirit of God's mission even beyond the scope of Israel. In working through Joseph, the Spirit creates awareness in Pharaoh (Gen. 41.38). This then leads to Pharaoh's realization that the Almighty is the actual key for solving the issue being faced (Gen. 41.39) – one that would have caused the certain economic and political demise of the Egyptian dynasty and nation. Ultimately, governmental issues are shown to be the Spirit's affairs.

Moses (Numbers 11.1-30)

With this account of Moses' leadership and identity crisis, the Torah highlights the Spirit's cooperation with Moses as well as the Spirit's restorative/constructive, consolatory, and compassionate nature. Moses' (human) selection of seventy elders and their subsequent prophesying reveal that the Spirit submitted to Moses' choice of these elders and that the Spirit works together with Moses. Further, through the Spirit, a broader and more solid leadership structure of now seventy elders is established. The 'sound' of prophesying authenticates the 'soundness' of the expanded leadership role of the elders. This new leadership structure mirrors the Spirit's restorative and constructive nature and serves to relieve Moses of a variety of administrative pressures. Leadership responsibilities and burdens are now spread across more than one set of shoulders. Here, the Spirit provides spiritual restoration by setting up a new leadership structure.

Furthermore, when Moses expresses his personal desire that all of the people of Israel should be prophets (Num. 11.29-30), the Torah presents a situation in which Moses experiences personal and emotional relief. The Spirit sets up a workable leadership structure *for* Moses. This structure now also results in Moses' restoration, easing the burden on him. The Torah presents Moses as a restored leader who rejoices over the new structure (Num. 11.29), who can now breathe freely, and who is able and willing to go back to serving the people again (Num. 11.30). The Spirit's restorative nature is evident in the context of Moses' personal and psychological crisis.

Also, throughout Moses' crisis, he experiences the Spirit's consolation and compassion. These characteristics of the Spirit are all the more remarkable as Moses himself reproaches God twice (Num. 11.11-13, 21-22). Moreover, Moses admits that he cannot bear the people any more (Num. 11.14) and that he is practically finished with them and also with his ministry (Num. 11.15). The Torah highlights that, rather than treating Moses in the same way as the rebellious people, God responds to Moses (Num. 11.16-17, 23) in a manner that proves to be divine consolation and compassion, poured out upon Moses by means of the Spirit. Furthermore, here, the Torah underlines once more the Spirit's characteristics of loyalty and integrity, this time toward Moses and his leadership of Israel.

Balaam (Numbers 22–24)

The relationship between the Spirit and Balaam serves as a basis for providing further descriptions of the Spirit's nature and work, in two ways in particular. First, the Balaam story demonstrates that the Spirit acts independently of Balaam's character. If Balaam's character is indeed corrupt or – as this study has shown – Balaam's character progresses to one of loyalty and integrity in terms of hearing, seeing/speaking, and acting, the Torah underlines that the Spirit acts beyond human character issues, be they related to character flaws or to the development of a loyal character. The Spirit is at liberty to appoint anyone for divine service – even Balaam as an individual from outside the tribe of Israel. The Spirit and the Spirit's work stand over all character flaws. Perfect strength and strength of character is ultimately Yahweh's and the Spirit's. The Torah highlights that divine decrees, decisions, and promises given to Israel are neither rebuked nor compromised but, instead, remain unaffected and are confirmed. Neither Yahweh nor the Spirit ever becomes a negotiation partner for anyone. On the contrary, divine character is matchless and trumps human character standards despite good intentions and promises.

Second, the Torah reveals that God is interested in Balaam's character development in terms of the divine virtues of loyalty and integrity. The key for such positive character

development lies in the Spirit and also in Balaam's cooperation with the Spirit. This study demonstrates that, under the Spirit's influence, Balaam cultivates a cooperative character toward God that includes the elements of (1) hearing God, (2) seeing/assessing supernatural events and speaking, and (3) doing/executing the divine will. As long as Balaam is willingly exposed to the Spirit's influence, Balaam gradually develops into an agreeable character. However, when Balaam walks away from the place of experience (Num. 24.25), Balaam's character is again susceptible to corruption and deception (Num. 31.16). Balaam's ending is even fatal (Josh. 13.22). Thus, the Torah underlines that Yahweh is interested in building in Balaam a loyal character that is dedicated to Yahweh and that reflects obedience toward Yahweh. Such an undertaking requires first and foremost the Spirit's involvement and impact. Then it also requires general openness for real changes on the part of Balaam. Within this teamwork, the Spirit works toward divine standards of loyalty and integrity in Balaam.

Joshua (Numbers 27.12-23; Deuteronomy 34.9)

Joshua's inauguration (Num. 27.12-23) and the moment in which his leadership gifts become effective (Deut. 34.9) portray Israel's new leader as being quite young and inexperienced. Moses' relationship to, and his experiences with, God (Deut. 34.10-12) might create a tension and might raise some serious questions concerning Joshua's qualification as a person and the way Joshua will exercise his leadership. The Torah does not address such questions but, instead, upholds that Joshua is chosen and qualified as Moses' successor because Joshua is filled with the Spirit (Num. 27.18). Joshua's communal leadership is essentially a matter of the Spirit. The Spirit alone qualifies Joshua for leadership; therefore, questions concerning age/maturity, experience/practice, education/career, and reputation/status are anchored in the Spirit. Any responses to such questions must take into account the Spirit's involvement. The Torah addresses two relevant issues in this regard.

First, the vital element for successful leadership lies in the skill of gaining the people's trust, respect, and favor. In the relationship between Joshua and the people of Israel, the Torah points out that the people turn their heart toward Joshua and are obedient to him (Deut. 34.9b). Joshua cannot force such responses, since he has not yet had sufficient time to convince the people to follow his own example of obedience. On the contrary, it seems that this task is performed by the Spirit. That is, the Spirit leads the hearts of the Israelites to Joshua, which also includes the people's favor and respect toward Joshua. The Spirit is the source of this respect and favor.

Second, the Torah underlines the Spirit's faithfulness and support in Joshua's individual leadership style and choices. Nowhere does the Torah compare Joshua's leadership style to that

of Moses. Rather, the Torah expresses that Joshua is gifted by the Spirit (rather than by Moses). Joshua exercises the leadership skills given by the Spirit, rather than Moses' skills. Joshua's leadership, issued and approved by the Spirit, gives him the space and freedom to gain his own experiences, develop his own leadership style, and break fresh ground. Breaking fresh ground is all the more important since Joshua is entering into a new context: his task is not to lead the people of Israel around in a circle in the desert but to bring them straight into the Promised Land. The Spirit knows about this new historical context, and, as the Torah indicates, there is no better leader available than Joshua. In short, Joshua's leadership is the Spirit's leadership. And the Spirit provides leadership that allows space for personal development and new experiences in order for Joshua to cultivate his own leadership style. The Spirit also compensates for Joshua's supposed shortcomings, particularly in the face of a different (and heretofore nonexistent) historical context with the task of finally conquering Canaan – a task that was reserved for Joshua and not for Moses.

The Spirit, Transition, and the Law (in the Book of Deuteronomy)

The relationship between the Spirit and the book of Deuteronomy, that is the Word, adds further depictions of the Spirit toward the construction of a pneumatology of the Torah. The Spirit's role in the book of Deuteronomy is vital and occurs at a crucial time. On the one hand, Moses is gone (Deut. 34.5) and Israel is under the new leadership of Joshua (Deut. 34.9). On the other hand, the Promised Land – for decades much anticipated – is within reach but still needs to be conquered. Here, in Deuteronomy, the Torah directs the hearer to the Spirit's key role for Israel's future and highlights the Spirit's specific actions.

First, in Deut. 34.9, the Spirit effects the gift of leadership in Joshua. This gift pertains to the element of spiritual leadership and discernment and bestows upon Joshua a correct understanding, interpretation, and application of the law. In Deut. 32.46 Moses, attended by Joshua, exhorts Israel to refocus on the divine instructions. This task is essential for life (Deut. 32.47). In Deut. 34.9b, the people of Israel respond to Moses' exhortation and obey Joshua. The key to this obedience lies in Joshua's spiritual leadership and discernment. The Spirit enables Joshua to understand, interpret, and apply the law first to his own life. The people of Israel observe this and respond likewise. Thus, the book of Deuteronomy portrays the Spirit as being the Spirit of leadership and discernment. Joshua might be seen as a 'prototype' of a Spirit-filled person in relation to the law. The Spirit helps Joshua in discerning the law and applying it to his own life. Joshua's obedience is then found and multiplied in the lives of others.

Second, the Torah unveils the link between the Spirit and the actual instructions in the book of Deuteronomy. The Spirit endows Joshua with the gift of discernment and facilitates

Joshua's application of the divine instructions of the book of Deuteronomy. The Torah here underlines that the Spirit identifies with the divine words of Deuteronomy and allows them to become the means for Joshua's encounter with God, resulting in Joshua's obedience. The Spirit is therefore the Spirit of the divine words and the Spirit of the book of Deuteronomy. In short, the Spirit is the Spirit in and of the Torah.

Third, the Spirit plays a vital role for Joshua in the process of understanding and applying the law. Joshua's task is to deal with the instructions Moses left behind, to understand them, and to apply them correctly, first for his own life and then for Israel. Such a task requires an instructor, helper, and teacher (for understanding), and also a motivator (for application). These tasks are performed by the Spirit. On the one hand, the Spirit is Joshua's tutor, helping him to understand correctly what Moses' instructions meant back then and what they mean today. On the other hand, the Spirit is Joshua's source of motivation and delight in applying these instructions. Furthermore, the motivation to apply Moses' commands occurs simultaneously in the people of Israel, as evident through their obedience (Deut. 34.9b).

Fourth, the Torah addresses the link between the Spirit and spiritual formation. Joshua's living out of the law relates the process of formation to the Spirit. It is based on personal obedience infused by motivation, which the Spirit provides to Joshua. Thus, the book of Deuteronomy indicates that living out the law is spiritual formation promoted by the Spirit. Motivation to live out the law and a personal delight in doing so confirm the Spirit's task of promoting personal spiritual development.

Fifth, the book of Deuteronomy functions as the Spirit's call for Israel (1) to remember the 'old' instructions provided through Moses and (2) to respond to them responsibly and properly. Remembrance and calling are facilitated through the Spirit and are twofold. First, Israel is reminded of the divine instructions and is called to hear them again (Deut. 32.46). The Spirit exhorts Israel to remember Deuteronomy's divine commandments, which are life (Deut. 32.47). Moreover, the Spirit urges Israel not to forget these commandments but to preserve them in her heart. Second, the Spirit uses the book of Deuteronomy to call Israel to do God's will and to obey the divine commandments. The Spirit is *for* the divine instructions and calls Israel to follow them. The Spirit appeals to Israel not to neglect or compromise the divine words (Deut. 4.2) but to do them, which reflects and defines wisdom (Deut. 4.6).

Finally, throughout Deuteronomy, the Spirit's voice can be perceived as leading Israel toward a new decision and commitment. On the one hand, this voice indicates the Spirit's love as the Spirit has always been hovering over Israel, from her birth until the present. Israel is assured that she is Yahweh's today (לִיהוָה אֱלֹהֶיךָ; Deut. 27.9) and that Yahweh has always courted

her. On the other hand, the Spirit's voice 'draws' Israel over to the Promised Land. The Spirit always pictures Israel in the new land and is ready to lead Israel into her new life and to shape her there again in new and creative ways. Thus, the Torah culminates with the Spirit's voice in the book of Deuteronomy, portraying the Spirit as the ever-loving and ever-shaping Spirit of Israel's past, present, and future.

Toward a *Pentecostal* Pneumatology of the Torah

This part of the thesis seeks to capture some of the descriptions of the Spirit in the Torah that were categorized in the first part of this chapter and to bring them into dialogue with scholarship primarily within, but occasionally also outside, the Pentecostal tradition.³ The intent is to provide some overtures toward a more fully developed *Pentecostal* pneumatology – that is, to ask how the pneumatology of the Torah based on this study contributes to a broader *Pentecostal* theology of the Spirit.⁴ That there is a need for such a contribution and for pneumatological dialogue is undisputed, as pointed out by Pentecostal scholar Frank D. Macchia, who concedes 'that for all of our talk about the Holy Spirit we Pentecostals still lack a fully-orbed pneumatology'.⁵

³ Due to space limitations, it is impractical to address here all of the Spirit's descriptions categorized in the first part of this chapter. However, those pneumatological topics that are brought into conversation with Pentecostal and non-Pentecostal scholarship seek to contribute to a broader dialogue on the Spirit. Also, in light of my Pentecostal heritage and deep-rootedness in the European Pentecostal movement and context of Germany, some of the overtures are addressed to my own European context and are explicitly mentioned as such.

⁴ In this section I do not attempt to write a comprehensive theology on these points but rather to make overtures on the way this can be taken up in Pentecostal theology proper. Also, in this second part of Chapter 5, I employ a language that is more conformed to the classical contemporary Pentecostal tradition.

⁵ Frank D. Macchia, 'The Spirit of Life and the Spirit of Immortality: An Appreciative Review of Levison's *Filled with the Spirit*', *Pneuma* 33.1 (2011), p. 72. In his appraisal of Levison's book, Macchia admits that there is a need for the development of a broader Pentecostal pneumatology. See also Pentecostal scholars P. Althouse and R. Waddell, who recently noted that 'pentecostal scholarship needs not only to focus on denominational distinctives and issues, pentecostal and otherwise, but also to expand into theological discussions such as pneumatology'; Peter Althouse and Robby C. Waddell, 'The Expansion of Pentecostal Scholarship', *Pneuma* 38.3 (2016), p. 245. The lack of a *Pentecostal* theology of the Spirit of God has also become obvious during my research, particularly within the confines of the Torah. When Pentecostal scholars addressed pneumatological topics in the OT, very often and all too quickly transitions were made to the NT rather than 'sticking' with the text of the OT and dealing with the Spirit in this context first. On the one hand, Pentecostal scholar Veli-Matti Kärkkäinen points to a positive change in the area of biblical pneumatology and detects 'an unprecedented pneumatological renaissance in "mainline" theologies and ecumenics' since the 1990s; Veli-Matti Kärkkäinen, 'Towards a Theology and Ecclesiology of the Spirit: Marquette University's 1998 Symposium, "An Advent of the Spirit: Orientations in Pneumatology"', *JPT* 14 (1999), p. 65. On the other hand, Kärkkäinen points to historical reasons for the lack of attention on pneumatology. Using B.J. Hilberath's view, Kärkkäinen lists four developments that led to a so-called 'pneumatological deficit' in church history: first, the de-personalization of the Spirit in light of Augustine and the treatment of the Spirit within the Trinity; second, the Spirit's depiction by the Church Fathers as the third person of the Trinity that is mostly unknown; third, a 'psychological or spiritual' fear relating to the Spirit's self-transcendence and by which a person could lose his/her identity; and fourth, the ecclesial issue that is based on (negative) charismatic and prophetic experiences, resulting in the church overemphasizing 'ministry and ecclesial discipline' (p. 68). For a brief overview of recent pneumatological developments that link the Spirit to aspects of spirituality, practical experience, and theology, see, for example, F. LeRon Shults, 'Spirit and Spirituality: Philosophical Trends in Late Modern Pneumatology', *Pneuma* 30.2 (2008), pp. 271-87. Shults highlights recent pneumatological trends in which the Spirit is perceived in terms of matter, person, and force and provides helpful abstracts on contemporary scholars, such as Eugene F. Rogers, *After the Spirit: A Constructive Pneumatology from Resources Outside the Modern West* (Grand Rapids, MI: Eerdmans, 2005); Amos Yong, 'Ruach, the Primordial Chaos, and the Breath of Life: Emergence Theory and the Creation Narratives in Pneumatological Perspective', in Michael Welker (ed.), *The Work of the Spirit: Pneumatology and Pentecostalism* (Grand Rapids, MI: Eerdmans, 2006), pp. 183-204; Jürgen Moltmann, *The Trinity and the*

The Spirit and Yahweh/God

The Torah mentions the relationship between the Spirit and God at the outset in Gen. 1.1-2. This study underlines that their relationship is close and describes it in various ways. Among other things, the Spirit is perceived as the means for God's revelation toward creation and the means for the actualization of God's intentions. Also, the Spirit expresses God's will toward creation and executes the divine words with care and accuracy (Gen. 1.3-27). In light of these descriptions of the Spirit, the Torah seems to provide a pneumatic basis for a more comprehensive Pentecostal theology of the Spirit that takes into account two issues: the Spirit's creative impact and the Spirit's creative motive in relation to creating and constructing.

Early Pentecostals emphasize the Spirit's creative power by noting that the Spirit 'was in service in the beginning of this world and had a hand in its formation',⁶ as demonstrated in Gen. 1.2. Moreover, they point out that '[t]he Spirit was called, was requisitioned into the work of the construction of a new world'.⁷ These references to the Spirit remind contemporary Pentecostals that any successful constructive work in theology requires 'the hand' of the Spirit, that is, the Spirit's involvement, guidance, and supervision. Any creative theology that claims to be 'Pentecostal' requires the creative input of the רוח אלהים as the indispensable source of constructing and forming theology.

The process of creating and constructing also raises the question of the Spirit's motive for creating. The genitive relationship of רוח אלהים and the construct state of רוח can provide a plausible answer to this. Paul Joüon and T. Muraoka explain that 'two nouns put in a genitival relationship form a compact unit ... The sequence of the two constituents is typical of Hebrew syntax in that the qualified precedes the qualifier'.⁸ Theologically speaking, the Spirit and God form a compact unit in which רוח executes the will of אלהים. The Spirit's motive for creating is therefore not viewed as self-serving but as a serving that is in line with God's will, purposes, and goals. It would therefore be advisable to contemporary Pentecostal theologians to consider their motivation when doing constructive theology. As the Torah proposes, pneumatic construction is in line with God's will and purposes and reflects the actualization of God's goal(s).

The Spirit and Creation

This study depicts some important characteristics and tasks of the Spirit in relation to creation, particularly noticeable when the Spirit is described as מרחפת עלי פני המים (Gen. 1.2). By brooding

Kingdom: The Doctrine of God (Minneapolis, MN: Fortress Press, 1993), pp. 171-87; Welker, *God the Spirit*; and Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004).

⁶ Editorial, 'The Holy Ghost and Fire', *COGE* 11.20 (May 15, 1920), p. 1.

⁷ Editorial, "'We Shall Be Like Him'", *WE* 191 (May 26, 1917), p. 8.

⁸ Joüon and Muraoka, *A Grammar of Biblical Hebrew*, p. 463.

over the uninhabited and undeveloped earth, the Spirit expresses divine affection toward creation, embodying a creational intentionality directed toward the earth, which conveys a sense of hope. These characteristics and functions, encountered at the outset of the Torah, provide a useful basis for a Pentecostal theology that is more interconnected with creation. Macchia observes that Pentecostals

tend to see life outside of (or prior to) Christ as dark, lost, and devoid of the Holy Spirit. Our talk of spiritual gifts tends to highlight the extraordinary powers of the age to come that overtake us suddenly from above rather than the propensities granted from birth that the Spirit causes to flourish in our ongoing dedication to God's will. We tend to regard any celebration of the Spirit of life outside the sacred walls of the church as 'liberal' and denigrating of Christ's uniqueness.⁹

Jürgen Moltmann points out that the Spirit's relationship to creation has generally been ignored in church history.¹⁰ Contemporary theologians indicate a general openness to a more comprehensive pneumatology that includes an intentional 'orientation toward the world',¹¹ thereby overcoming the notion of certain Christians that this world is ungodly.¹²

In light of the depiction of the close relationship between the Spirit and creation as demonstrated in the Torah, the move toward a more balanced pneumatology is particularly vital for contemporary Pentecostals. Pentecostals have always emphasized the eschatological aspect of the Spirit, highlighting the Spirit's omnipotence and the Spirit's power to transform lives 'in ways that are sure to seem strange to the world'.¹³ At the same time, Macchia highlights the necessity to re-focus on the 'Spirit of life'.¹⁴ He cautions Pentecostals that 'this eschatological emphasis alone can cause us to withdraw from the world and simply to wait for God in passive resignation'.¹⁵

Thus, a contemporary Pentecostal theology would need to consider the Spirit's closeness and active work in *all* of creation, that is, both inside *and* outside the church walls. Moreover, the

⁹ Macchia, 'The Spirit of Life and the Spirit of Immortality', pp. 71-72.

¹⁰ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress Press, 1992), p. 8. Moltmann mentions some reasons for this development and writes, 'In both Protestant and Catholic theology and devotion, there is a tendency to view the Holy Spirit solely as *the Spirit of redemption*. [The Spirit's] place is the church, and it gives men and women the assurance of the eternal blessedness of their souls.' For Moltmann, a second reason is found in the formulation of the *filioque* that relates the Spirit to Christ *only*; the relationship of the Father to creation is omitted here, although '*the Spirit of the Father* is also *the Spirit of creation*'. See also Mark I. Wallace, *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation* (New York, NY: Continuum, 1996), pp. 136-37, who notes, 'The understanding of the Spirit as a life-form intrinsically related to nature emphasizes a generally neglected model of the spirit in the history of Western theology. In theory, the Spirit has always been defined as the Spirit of God and the Spirit of creation ... In practice, however, the Spirit has been almost exclusively understood as the Spirit of God; the stress has fallen on its roles as the source of consubstantiality within the Godhead and the divine agent of human salvation ... [while] the *cosmic* role of the Spirit ... has been consistently played down.'

¹¹ D. Lyle Dabney, *Die Kenosis des Geistes: Kontinuität zwischen Schöpfung und Erlösung im Werk des Heiligen Geistes* (NBST; Neukirchen-Vluyn: Neukirchener Verlag, 1997), p. 17 (translation mine).

¹² See Dabney, *Die Kenosis des Geistes*, pp. 17-18.

¹³ Frank D. Macchia, 'The Spirit and Life: A Further Response to Jürgen Moltmann', *JPT* 5 (1994), p. 122.

¹⁴ Macchia, 'The Spirit and Life', p. 122.

¹⁵ Macchia, 'The Spirit and Life', p. 122.

Spirit works in the future, as well as in the ‘here and now’. A Pentecostal theology, therefore, would also need to be sensitive to this tension. Macchia writes, ‘The radically free eschatological presence of the Spirit must guide us in our needed moves toward a world piety’.¹⁶ So, a more fully fledged Pentecostal theology needs to reflect carefully on ways for the Pentecostal community to engage with the world. Through this engagement, the Spirit would hover over hopeless existing conditions, pour out divine affection into them, and transform them for the future.¹⁷ In this regard, Pentecostal theologian Steven Jack Land’s outlook is bold and hopeful for the future:

If Pentecostal theology is a discerning reflection upon living reality in the light of the end, then the shape of the eschatological expectation is crucially important. [An] area of further research would center on the question of how Pentecostals can live within the tensed dynamic of the ‘already–not yet’ while avoiding the fragmentation of a wholistic, integral mission to souls, bodies, and structures on the one hand, and accommodation to the optimistic, seemingly omnicompetent technological society on the other.¹⁸

The Spirit and Humankind

In Gen. 2.7, the Torah describes the relationship between the Spirit and humankind in very specific ways. With the Spirit breathing life into אָדָם, the Spirit expresses divine grace, generosity, and intimacy toward אָדָם. Moreover, the Torah reveals that the Spirit is the ultimate source of the personhood and identity of אָדָם and also imparts dignity to אָדָם.

Besides the Spirit’s bestowal of grace upon אָדָם in Gen. 2.7,¹⁹ the consideration of the Spirit’s conveyance of personhood to אָדָם would likewise, from the outset, help to construct a more biblical pneumatology relating to humankind that directs the attention of contemporary

¹⁶ Macchia, ‘The Spirit and Life’, p. 127.

¹⁷ Pentecostal theologian Simon Chan, ‘Mother Church: Toward a Pentecostal Ecclesiology’, *Pneuma* 22.2 (2000), pp. 195-96, comments, ‘Real union with God by the Spirit cannot be too far removed from solidarity with God’s world. The Spirit who drives us forward to a hope beyond history also drives us back into history, challenging us to take our historical existence with utmost seriousness’.

¹⁸ Land, *Pentecostal Spirituality*, pp. 223-24. Some Pentecostal theologians recently have made constructive endeavors to relate the Spirit to creation. See, for example, Tony Lee Richie, ‘Radical and Responsible: A Wesleyan-Pentecostal Ecotheology’, *JPT* 23.2 (2014), pp. 216-35, who provides ‘a constructive proposal for advancing Pentecostal contributions to ecotheology’ (p. 216), and Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination* (PM; Grand Rapids, MI: Eerdmans, 2011). See also Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005). In Chapter 7 (‘The Heavens Above and the Earth Below: Toward a Pneumatological Theology of Creation’), Yong provides the reader with ‘a few observations ... toward a pneumatological theology of creation that bridges the Genesis narrative with the science-religion dialogue of the late modern world’ (p. 281). Other recent and relevant readings are, for example, Jeffrey S. Lamp, *The Greening of Hebrews? Ecological Readings in the Letter to the Hebrews* (Eugene, OR: Pickwick Publications, 2012), and Robby C. Waddell, ‘A Green Apocalypse: Comparing Secular and Religious Eschatological Visions of Earth’, in A.J. Swoboda (ed.), *Blood Cries Out: Pentecostals, Ecology, and the Groans of Creation* (PPSJ 8; Eugene, OR: Pickwick Press, 2014), pp. 133-51.

¹⁹ On the subject of the Spirit’s grace, see Edwards, *Breath of Life*, pp. 172-73, who remarks, ‘From the beginning the Spirit was present not only as the Creator Spirit but as the Bearer of Grace ... From the beginning of human existence ... the Spirit was already present to human beings not only in the relationship of creation but in grace, as self-offering love that invites a human response. Humans evolve into a gracious world ... The Spirit of God who graciously accompanies and celebrates every emerging form of life waits patiently for the emergence of creatures who can respond to divine self-offering love in a *personal* way. A grace-filled universe awaits their arrival.’

Pentecostals to the question of a person's completeness and holism. On this, Hildebrandt aptly notes that the Spirit's action of breathing life into אדם 'not only begins physical life, but constitutes man "a living being" [*nepes hayyah*]',²⁰ and points out that '[t]he term *nepes* [being] is usually used to designate a person as a complete individual, that is, it refers to a whole person'.²¹

As another vital part of a more comprehensive Pentecostal pneumatology, it would seem advisable to take seriously the aspect of dignity given to a person by the Spirit. In particular, Pentecostals would need to explore the subject of identity and dignity further by constructing a *Pentecostal* anthropology that addresses additional issues – such as disabled persons, for example, as proposed by Steven M. Fettke:

In creation God provides our animation or 'life force' that identifies us as who we are (Gen. 2.7). If our pneumatology can begin with the conception and birth, then those who are not high on the hierarchy of giftedness or significance in the way normally understood can be appreciated for the way God has created them and given them their unique 'life force'. This is also the work of the Spirit and not God's 'mistake' or the product of human sin or demonic activity. This kind of pneumatology refuses to demonize and marginalize those whose existence seems contrary to contemporary understandings of who is part of God's good creation. In fact, this pneumatology would argue instead that all have been created by God's Spirit with their own unique 'life force' that expresses God's true intention for them.²²

When it comes to the aspect of dignity given to humankind by the Spirit, the issue of migration in Europe serves as another relevant example to underline the need for the development of a more fully orbed pneumatology or *Pentecostal* anthropology. Indeed, today's context of migration and the European refugee crisis, which gained momentum in 2015, reveals a 'spiritual challenge' for European Pentecostals (and their churches) with regard to the aspect of human dignity. This raises several questions: In what ways can (and should) Pentecostals afford dignity to those who migrate or flee to Europe? How can Pentecostals make them feel welcome, express appreciation, and help them in the process of integration? What are contemporary 'Pentecostal responses' to the European issue of migration and the present refugee crisis?

²⁰ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 59.

²¹ Hildebrandt, *An Old Testament Theology of the Spirit of God*, p. 59.

²² Steven M. Fettke, 'The Spirit of God Hovered over the Waters: Creation, the Local Church, and the Mentally and Physically Challenged, a Call to Spirit-Led Ministry', *JPT* 17.2 (2008), p. 173. Fettke, whose son is autistic from birth, here points to the work of Pentecostal theologian Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007). See also Amos Yong, 'Disability and the Gifts of the Spirit: Pentecost and the Renewal of the Church', *JPT* 19.1 (2010), pp. 77-78, who, in light of renewal Christianity, comments that within the church context 'the "disabled" are seen first and foremost not as people created in the image of God but as "problems" to be resolved or "burdens" to be borne'. In the preface of this article, Yong writes, 'The thesis I will be suggesting throughout is that people with disabilities are neither incidental to nor merely to be tolerated by renewal Christianity but instead belong at the heart and center – essentially, constitutively, intrinsically, and inherently – of the Spirit-filled Church and the renewal movement' (p. 77). See also Moltmann, *The Source of Life*, p. 67, who notes that 'God's strength is also made perfect in disablements. Those of us who are not handicapped generally stare most at what another person lacks or has lost. But once we forget our own scale of values, we discover the value and dignity of a disabled person and notice its importance for our life together.'

In a recent editorial, European Evangelical theologian Christoph W. Stenschke points out that ‘migration is a vast and complex phenomenon²³ with different layers. Thus, flippant (European) Pentecostal responses to the issue of migration are not the solution.²⁴ Nevertheless, Stenschke’s general appeal for ‘the need for openness and hospitality toward foreigners and their difficult experiences and situation²⁵ provides an initial step toward a *Pentecostal* pneumatology of dignity. The Spirit’s conveyance of personhood, identity, and dignity to *all* humankind suggested in Gen. 2.7 urges European Pentecostals to treat immigrants with dignity when they arrive, which includes an unprejudiced general acceptance. Moreover, this pneumatology calls European Pentecostal believers and churches to embrace immigrants and find specific, suitable ways to integrate them – for example, by mentoring or tutoring them; recognizing them and praying for them in church services on Sunday mornings; establishing discipleship courses for them during the week; baptizing them in water; and giving them responsibilities in the churches.²⁶

The Spirit and Community

As this study has shown, Num. 11.1-30 highlights the Spirit’s relationship to Israel and reveals a specific task of the Spirit that is most helpful. Through the intervention of the Spirit, God intervenes in Moses’ individual leadership crisis and personal discontentment and – through the endowment of the seventy elders – creates a stronger spiritual leadership structure altogether. In regard to Moses’ condition and God’s response by intervening in the matter, Roger D. Cotton remarks that ‘God’s way of relieving the pressure Moses felt was to work through other people. This democratization of God’s work and the ministry of the Spirit has been an important belief of Pentecostals.’²⁷ A pneumatology of the Torah relating to God’s community in general, and to communal issues in particular, proposes recognizing the Spirit as the Spirit of the community – that is, the Spirit who is ready to intervene for the benefit of the community. Communal issues are opportunities for the Spirit to provide divine solutions. The Spirit’s intervention in Num. 11.1-30 reveals that relief for Moses and for the community comes through other leaders whom the Spirit empowers to carry leadership responsibilities. While the Spirit is *pro* Moses, the Spirit is

²³ Christoph W. Stenschke, ‘Editorial: Migration and Theology’, *EJT* 26.2 (2017), p. 91.

²⁴ Stenschke lists several examples of migration in Europe in the past and notes, ‘The influx of people from other parts of the world to Europe is not a new phenomenon. In the aftermath of European colonization, imperialism and decolonization, many people from the former colonies came to Britain, France, Belgium, Portugal and elsewhere in Europe’ (Stenschke, ‘Migration and Theology’, p. 91). Stenschke’s examples and his observation of a repeating history of migration confirm all the more the need for *proper* European *Pentecostal* answers and strategies to the question of migration.

²⁵ Stenschke, ‘Migration and Theology’, p. 91.

²⁶ These examples reflect some initial steps taken at the European Theological Seminary and Crossroads International Church, both in Freudenstadt, Germany. Stenschke, ‘Migration and Theology’, p. 92, writes, ‘Slowly, the disciplines of missiology and practical theology are starting to reflect on church planting and church development among migrant communities or on how migrating Christians can be included in existing churches or what truly intercultural churches might look like’.

²⁷ Roger D. Cotton, ‘The Pentecostal Significance of Numbers 11’, *JPT* 10.1 (2001), p. 5.

also *pro* community and knows what structure will best serve both parties. It would seem wise for Pentecostal theologians to devote some reflection to the ways in which leadership issues can be addressed pneumatologically as was the case in the Torah. Also, focusing upon the way the Spirit promotes a process of democratization could hold much potential for a more fully orbbed understanding of this aspect of the Spirit's work.

Numbers 11.1-30 also expresses something about the liberating nature of the Spirit's intervention. Furthermore, the passage reflects Moses' and the community's openness to change. This should be meaningful especially for Pentecostals and would cohere with the comments of Brueggemann, who attests that 'Pentecostals [are] a community of people who are being led in the Spirit in remarkably liberated ways'.²⁸ He underlines that Pentecostals have a higher degree of receptiveness to the Spirit 'in relation to mainline Lutherans and Calvinists'.²⁹ Consequently, a pneumatology of the Torah would also establish that the Spirit's actions are liberating and serve the entire community of Israel – a community that is open to the Spirit. Thus, the Pentecostal community is reminded of the Spirit's liberating and beneficial moving when finding ways out of difficult situations. As such, the Pentecostal community is also called to bear in mind that the Spirit's ways are very often new, unexpected, and creative, breaking fresh ground in communal and leadership matters.

The Spirit and Charismatic Gifts

The study of Bezalel as the building supervisor of the tabernacle and his team of craftsmen reveals three significant features of the Spirit in the area of art: (1) the Spirit is the ultimate source of all skilled craftsmanship; (2) the practical gifts that the Spirit distributes are diverse in nature; and (3) the various gifts complement each other for the purpose of the overall project. This relationship between the Spirit and artistic giftedness touches on the Pentecostal understanding of charismatic giftedness. In the case of Bezalel and the artisans, the Torah pushes open a door for Pentecostals to recover spiritual giftedness in the area of art and to recognize the diversity of artistic gifts.

John Harvey's depiction of Pentecostal Welsh painter Nicholas Evans (1907–2004) serves to initiate a dialogue on a pneumatology of art that is found in the Torah.³⁰ According to

²⁸ Bob L. Johnson, 'On Pentecostals and Pentecostal Theology: An Interview with Walter Brueggemann', *Pneuma* 38.1-2 (2016), p. 134.

²⁹ Johnson, 'On Pentecostals and Pentecostal Theology', p. 134.

³⁰ John Harvey, 'Images of God: Artistic Inspiration and Pentecostal Theology (A Case Study)', *JPT* 10 (1997), pp. 111-24. Harvey explains that 'Evans stands in a visionary tradition that goes back through the history of Welsh Pentecostalism to the 1904–1905 revival' (p. 114). For another recent reading about art, see Jeff Hittenberger, 'Global Pentecostal Renaissance? Reflections on Pentecostalism, Culture, and Higher Education', in Paul W. Lewis and Martin William Mittelstadt (eds.), *What's So Liberal about the Liberal Arts? Integrated Approaches to Christian Formation* (FIDSFL 1; Eugene, OR: Pickwick Publications, 2016), pp. 43-64, who points to 'the story of Bezalel, in whose case

Harvey, Evans understood painting to be ‘a means of communion with God, a hymn of praise and adoration’.³¹ He saw ‘himself to be a channel for the direct inspiration and enabling of God’.³² Also, he viewed ‘his ability to paint as neither learned nor cultivated by practice, but received fully developed’³³ and perceived it as ‘a continuous enabling’,³⁴ a gift given.³⁵ Harvey views the gift of speaking in tongues as analogous ‘to the concept of the artist as the “stylus of God”, in which the recipient is simply a mouthpiece or channel through which God expresses himself’;³⁶ both painting and speaking in tongues are also ‘analogous in their improvisatory nature’.³⁷

Moreover, artistic giftedness, spontaneity, and diversity are also attested to among early Pentecostals in the area of singing and extemporaneous poetry. H. Vinson Synan quotes Thomas Ball Barratt, saying,

when the inspiration reached its climax, I burst out in a wonderful baritone solo. I never heard the tune before, and did not understand the words, but it was a most beautiful language ... I shall never forget how beautiful and pure the singing sounded ... today the Spirit has been constantly singing through me in a foreign language. I have recited poem after poem, that were given me instantaneously by the Spirit.³⁸

In summary, the Torah promotes spiritual giftedness in the area of art. The Pentecostal community is invited to reflect on this issue. Currently, ‘classical Pentecostals ... do not place nearly the emphasis on the reality of artistic or aesthetic beauty-making. Who are the celebrated Pentecostal painters, sculptors, woodworkers, graphic artists, architects, or literary figures?’³⁹ Developing a pneumatology of art would put Pentecostals in a position, for example, to use beauty as a testament to God’s glory and to employ aesthetic gifts in their places of worship.⁴⁰

artistic expression and teaching are explicitly shown to be a means of living out God’s mandate under the anointing of the Holy Spirit’ (p. 54).

³¹ Harvey, ‘Images of God’, p. 112.

³² Harvey, ‘Images of God’, p. 112. Also p. 116.

³³ Harvey, ‘Images of God’, p. 119.

³⁴ Harvey, ‘Images of God’, p. 118.

³⁵ Harvey, ‘Images of God’, p. 119. Harvey’s depiction of Evans provides his own interpretation of the giftedness of Bezalel and the artisans and contrasts some aspects of spiritual giftedness with Evans’s view. Harvey believes, for example, that in Bezalel’s case, ‘[t]he effect of being filled with the Spirit was to heighten rather than to supply the skill *in toto*’ (p. 117). Further, according to Harvey, ‘The text suggests that the special dispensation of the Spirit was given to Bezaleel once, for a specific occasion, and not for all time’ (p. 117).

³⁶ Harvey, ‘Images of God’, p. 120.

³⁷ Harvey, ‘Images of God’, p. 123.

³⁸ H. Vinson Synan, *Voices of Pentecost: Testimonies of Lives Touched by the Holy Spirit* (Ann Arbor, MI: Servant Publications, 2003), p. 19.

³⁹ Edmund J. Rybarczyk, ‘Pentecostalism, Human Nature, and Aesthetics: Twenty-First Century Engagement’, *JPT* 21.2 (2012), p. 254.

⁴⁰ See Rybarczyk, ‘Pentecostalism, Human Nature, and Aesthetics’, p. 242, who writes, ‘Classical Pentecostals ... have neither sought out using beauty as a means of testimony to God’s glory nor intentionally employed aesthetic in their churches’ worship spaces’.

The Torah underlines the call for contemporary Pentecostals ‘to make room for artistic inspiration’.⁴¹

The Spirit and the Individual

The Torah contributes to another area of Pentecostal pneumatology with regard to the relationship between the Spirit and the individual. Of special significance here is the issue of Joseph’s sufferings in his home, on his way to Egypt, and during his time later in Egypt. This study has shown that the Spirit is Joseph’s constant guide, standing over Joseph’s tribulations and guiding him sovereignly toward the throne of Egypt as the second in command. But it also highlights the Spirit’s constant and faithful presence in Joseph’s life, especially *in* times of suffering. As opposed to reading this story in a primarily triumphalistic light, focusing on Joseph’s ‘storybook career’ (at least from Gen. 41.38 and onward), the hearer finds here a Joseph who is constantly surrounded by tribulation and affliction, not knowing the future, and who is first and foremost exposed to adverse circumstances in life.

It is this ‘other side’ of Joseph’s life, his times of despair and finding ways to deal with them that are instructive for contemporary Pentecostal theology. As Pentecostal scholar Oliver McMahan argues, early Pentecostals often tended to overemphasize a triumphalist lifestyle, thereby almost denying adverse circumstances in life, such as issues of personal pain and afflictions.⁴² This tendency can still be found among contemporary Pentecostals. However, as

⁴¹ Steven Felix-Jager, ‘Inspiration and Discernment in Pentecostal Aesthetics’, *JPT* 23.1 (2014), p. 104. See also Jennifer A. Miskov, ‘Coloring Outside the Lines: Pentecostal Parallels with Expressionism. The Work of the Spirit in Place, Time, and Secular Society?’, *JPT* 19.1 (2010), pp. 94-117, who ‘examines the historic parallels between the development of American Pentecostalism and the formation of German Expressionism’ (p. 94) and who aims ‘to provoke further Pentecostal dialogue in relation to the arts’ (p. 112).

⁴² Oliver McMahan, ‘Grief Observed: Surprised by the Suffering of the Spirit’, in Steven J. Land, Rick Dale Moore, and John Christopher Thomas (eds.), *Passover, Pentecost, and Parousia: Studies in Celebration of the Life and Ministry of R. Hollis Gause* (JPTSUP 35; Dorset, UK: Deo Publishing, 2010), pp. 296-314. McMahan describes the life of Pentecostal scholar R. Hollis Gause, who suffered personal grief when he lost his wife and his son. McMahan also references C.S. Lewis and the early Pentecostals in his comments on loss and pain. In the section ‘The Public Witness of Pentecostals and Charismatics Observed’, McMahan draws on the first years of the Azusa revival (pp. 300-301). In reviewing ‘the first 13 issues of *The Apostolic Faith*’, McMahan finds that ‘issues that were consistently held in the forefront were blessing, power, revival, prophetic fulfillment of Pentecost, signs, wonders and miracles’ (p. 302). He concludes, ‘In the witness of *The Apostolic Faith* and thereby of Azusa, we find little mention of pain, no effort to weep, no desire to embrace the powerless, but rather only a quest to escape infirmity through healing, rapture and praise’ (p. 306). Cf. Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (JPTSUP 29; Dorset, UK: Deo Publishing, 2006), pp. 195-224, who provides an assessment on healing among early Pentecostals from a slightly different angle. Her provision of theological insights on healing from the Wesleyan-Pentecostal and Finished Work stream (pp. 198-215) is followed by a case study on the influenza epidemic in 1918 (pp. 215-20), which ends in a theological assessment of both streams (pp. 221-24). Facing millions of casualties, both globally and among church members of every age group locally, Alexander raises the question, ‘How did these early Pentecostals, who believed so vehemently in Jesus as Great Physician, cope with such a grim reality?’ (p. 216). Alexander provides answers to this question based on published information found in *The Church of God Evangel*, *The Christian Evangel*, and *The Pentecostal Holiness Advocate*. For the Wesleyan-Pentecostal stream, she concludes, ‘Though there is no real reflection on the atonement or the role of the Holy Spirit in healing, there is much said about faithfulness. Healing, and even protection, could be obtained. Anyone who remained faithful, and came through the illness without dying, was also understood to have been brought through or healed by God. The church was a place where one could find healing and care. If a saint died from the flu, he/she had passed the test and had won the victory’ (pp. 222-23).

Fettke's personal example shows,⁴³ Pentecostal spirituality also needs to embrace pain and afflictions that cannot be 'prayed away'; instead, biblical ways of living with pain and afflictions must be found. According to Fettke,

The Spirit of God can work in believers' lives in myriad and mysterious ways that might bring full healing-deliverance-miracle, or bring affliction, or bring a period of waiting, or bring a community to help, or be a period of testing, or provide answers yet to be discovered, as Joseph learned after a long period of suffering.⁴⁴

Fettke's advice for Pentecostals is to accept both healing *and* suffering.⁴⁵ Similarly, Pentecostal scholar Martin William Mittelstadt finds in Luke and Acts the powerful apostle's witness of the Gospel related to the apostle's suffering and persecution for the Gospel. He emphasizes,

When empowered by the Spirit, the life of a witness becomes continuous with the life and suffering of Jesus (Acts 14.22). A Lukan purpose is undoubtedly to introduce his readers to a responsible Christian life of perseverance in the course of ongoing missionary work ... the triumph of the God who will not allow the gospel to be overcome as well as the rejection of the gospel and the persecution of its apostles, belong to the narrative Luke develops. To eliminate either of them is to miss something essential to the Lukan story.⁴⁶

In similar fashion, Pentecostal biblical scholar Thomas provides other examples of the link between personal infirmity and the way God utilizes it, as for example seen in John 9 and Galatians 4. Thomas points out that 'God is presented ... as one who can use affliction to further the spread of the Gospel',⁴⁷ writing,

Paul's illness described in Galatians 4 results in the preaching of the gospel to the Galatians. This illness, which could have proven to be a stumbling block or obstacle to

⁴³ Steven M. Fettke and Michael L. Dusing, 'A Practical Pentecostal Theodicy? A Proposal', *Pneuma* 38.1-2 (2016), pp. 160-79. This insightful article describes Fettke's personal ways of dealing with his son's autism. Though Fettke earnestly asks God for healing, his son's situation remains unchanged. Fettke also addresses the common Pentecostal conception that 'everyone who is really "spiritual" would be helped' and offers answers for the Pentecostal community in the area of personal suffering, etc. (p. 163). See also Daniel Castelo, 'What If Miracles Don't Happen?: Empowerment for Longsuffering', *JPT* 23.2 (2014), pp. 236-45. Castelo raises the question, '[C]ould Pentecostals and charismatics think of empowerment in other ways besides the power to control and to narrate?' (p. 244).

⁴⁴ Fettke and Dusing, 'A Practical Pentecostal Theodicy?', p. 172. Fettke adds, 'It is important to pray for healing-deliverance-miracle and believe that something wonderful will occur in God's response, but it is arrogant to say that God has to do one thing or another; it is an attempt to domesticate God by making healing-deliverance-miracle the only acceptable response from God'.

⁴⁵ McMahan goes so far as to ask, 'Why do we not hear about those who were never healed, who continued to wander, remained in prison, were destitute and were never delivered in this world?' (McMahan, 'Grief Observed', p. 308).

⁴⁶ Martin William Mittelstadt, *The Spirit and Suffering in Luke-Acts: Implications for a Pentecostal Pneumatology* (JPTSUP 26; London: T & T Clark, 2004), p. 134. In his preface, Mittelstadt 'call[s] attention to the possibilities and responsibilities of the Spirit-filled life. When empowered by the Spirit, the life of a witness becomes continuous with the mission and suffering of Jesus' (p. vii). He further notes, 'While Pentecostal leadership continues the call for the same empowering of the Holy Spirit and commissioning to gospel proclamation, often lacking is Luke's emphasis on the persistent tension between persecuted and Spirit-inspired mission'.

⁴⁷ John Christopher Thomas, *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought* (JPTSUP 13; Sheffield: Sheffield Academic Press, 1998), p. 299.

the Galatians, turns out to be the very occasion for them to hear the message of salvation about Jesus Christ. The implication is that God's hand can be seen even in this illness, for it serves his ultimate purpose.⁴⁸

In this light, a *Pentecostal* pneumatology of the Torah suggests that personal suffering should be embraced, rather than denied or argued away. The key lies in a focus on the Spirit and the Spirit's tasks. It is the Spirit who mysteriously leads the Pentecostal believer in all matters of life. Especially in regard to personal pain and suffering, the Torah suggests that the Spirit is close to all of a believer's sufferings and provides strength and comfort in order for the believer to endure, especially when dealing with sickness or other personal sufferings that God chooses not to take away, even on the long term. From an overall perspective, a pneumatology of the Torah highlights that the Spirit leads the believer through every condition of life – be it through divine blessings and healing, or through suffering and afflictions. Thus, the Pentecostal believer is encouraged to trust in the Spirit's leading when it comes to enduring and embracing personal afflictions. The Spirit suffers with the believer, which ultimately leads to the believer's transformation.⁴⁹

Balaam's character formation and openness to God addresses another area in the relationship between the Spirit and the individual, and would be instructive for a more fully Pentecostal pneumatology. This study highlights God's interest in Balaam's character development. And Balaam, as long as he is under the Spirit's influence, cultivates positive character traits and is prophetically used by God. The outcome of the Balaam story, however, indicates that after Balaam returned home (Num. 24.25), he would go on to deceive Israel (Num. 31.16) and to experience his personal ruin (Josh. 13.22). This story surely addresses the question of Balaam's commitment.

In his response to Moltmann on the question of God's 'otherness', Macchia points out that 'a Pentecostal understanding of God's otherness grants us an intense awareness of the

⁴⁸ Thomas, *The Devil, Disease, and Deliverance*, p. 300.

⁴⁹ See McMahan, 'Grief Observed', p. 313. In Fettke and Dusing, 'A Practical Pentecostal Theodicy?', p. 177, Fettke also touches on the aspect of transformation. In dealing with his son's autism and wrestling with God and with the question of whether God really cared about what Fettke and his family were going through, he writes, 'I had had an existential encounter with God through my colleague's intercession and through his word of knowledge. I wept as though I would never stop; I felt an overwhelming sense of God's true care. God *did* know I hurt.' See also Wesleyan-Pentecostal scholar Kimberly Ervin Alexander, *Pentecostal Healing*, p. 233, who concludes that '[t]he Spirit leads the believer toward the end. As the Spirit is given and responded to, the believer is transformed.' Alexander also stresses the eschatological element in the context of healing and notes, 'Wesleyan-Pentecostal theology emphasizes that the Kingdom is in-breaking, and emphasizes a journey toward God, while acknowledging with gratitude what has already been accomplished. This enables its adherents to hold together the tension between the already and the not yet. Wesleyan-Pentecostals can pray and believe for healing as a sign of the day when all will be healed or as proleptic participation in the resurrection. While healing, like all gifts of grace, is accessible, it is not presumed to be already obtained' (p. 241).

ambiguity of life; that is, life as possibly graced but also as potentially dark and destructive'.⁵⁰

Macchia writes,

For Pentecostals a life can be mightily used by God or can be genuinely lost and ruined, depending on how it responds to the grace of God. A life that is graced by the Spirit is never something that we can take for granted ... Cannot lives or movements become so incarnated by evil that they become thoroughly lost and ruined or thoroughly alienating and ruinous?⁵¹

Contemporary Pentecostals are encouraged to think about ways in which a person's character can be developed, which can only take place effectively in tandem with the Spirit.⁵² The Torah underlines the Spirit's interest and ability in successfully shaping a person's character; it also provides a raw 'entry-level model' of hearing, seeing, and doing. A pneumatologically informed character formation, however, would then also need to focus on the Pentecostal believer and include the vital criteria of the person's openness and commitment to *real* change(s). While the Pentecostal movement has generally recognized the issue of discipleship, James Philemon Bowers indicates that there is still a need in approaching this task 'with sufficient intentionality and theological integrity'.⁵³ In this regard, the Pentecostal church context is indispensable for personal formation, since '*communal* experience of the Spirit is the primary context for development of *personal* life in the Spirit'.⁵⁴ In the words of Jackie David Johns, the church is '[t]he social-spiritual environment ... [that is] foundational to both the method and content of instruction, for it is the life of the Spirit breathing in and through the church which communicates life to individuals'.⁵⁵

Besides the church context necessary for spiritual formation, the Pentecostal believer is called to engage *personally* in the process of formation. On this, Pentecostal scholar Cheryl

⁵⁰ Frank D. Macchia, 'A North American Response', *JPT* 4 (1994), p. 27. Macchia responds to Moltmann's view of the otherness of God, which in certain areas differs from the Pentecostal view. It might be fair to say that Macchia's remarks on God's 'otherness' are not directly linked to the Balaam story. And yet, Macchia's statements on this issue instantly brought to mind the development of Balaam's character described in Chapter 4 of this thesis.

⁵¹ Macchia, 'A North American Response', p. 27.

⁵² This would certainly also include the Pentecostal movement as a whole.

⁵³ James Philemon Bowers, 'A Wesleyan-Pentecostal Approach to Christian Formation', *JPT* 6 (1995), p. 55. Bowers emphasizes the need for '[a] spiritual-theological vision and approach for discipleship which is rooted in Pentecostal spirituality' and proposes 'a Wesleyan-Pentecostal approach to Christian formation' (p. 56; see especially pp. 81-85). For him, the obvious and existing crisis regarding Pentecostal discipleship 'seems reflective of a broader identity crisis within Pentecostalism' (p. 59).

⁵⁴ Bowers, 'A Wesleyan-Pentecostal Approach to Christian Formation', p. 76. Bowers says first that '[t]he call to the Spirit-filled life is also fundamentally a call to a covenant community of the Spirit. Participation in the relationships, experiences and disciplines of the Spirit-filled community – prayer, praise, fellowship, searching the Scriptures, communion, footwashing, witness and so on – is essential to personal spirituality.'

⁵⁵ Jackie David Johns, *The Pedagogy of the Holy Spirit according to Early Christian Tradition* (Leipzig: Center for Pentecostal Ministries, 2012), p. 153.

Bridges Johns proposes a dynamic path toward healthy Pentecostal maturity and identity, namely ‘through growth by integration’.⁵⁶ She writes,

Such growth calls for differentiation, and understanding how much we are like other people and how we are different. It is time consuming and requires self-reflection and inner direction. Rather than being existentially motivated, it is future oriented. Growth by integration requires that we attend to the stories which surround our birth and our family. It requires that we integrate these stories into our own personal story and vice versa.⁵⁷

The Spirit, Transition, and the Law (in the Book of Deuteronomy)

In the book of Deuteronomy, the Spirit takes the word of God, establishes it in Joshua, and allows it to become the means for an encounter with God. This then leads to Joshua’s obedience. Furthermore, the Spirit is needed in order to understand God’s word and serves as Joshua’s instructor and facilitator. On the one hand, the Torah emphasizes the balance between the Spirit and God’s word. The Spirit and the Word are indispensable for personal, effective obedience. On the other hand, the Torah points to the Spirit as the means for effecting God’s word and for motivating Joshua and the people of Israel to apply this word to their context.

The role of the Spirit and of Scripture is also highlighted by Pentecostals. They believe in Scripture’s divine authority⁵⁸ as well as in Scripture’s efficacy by means of the Spirit.⁵⁹ In fact, Pentecostals ‘emphasize the importance of the Holy Spirit as a starting point for a distinctive Pentecostal approach to theology as spirituality’⁶⁰ and thus highlight the Spirit’s essential role in the process of understanding and experiencing God’s word. Terry L. Cross writes,

Pentecostal and charismatic theology can appreciate the work of the Spirit without deprecating the Word. It can utilize a dialectical relation between Word and Spirit, event and truth. Without the Spirit ... there would be little effect from the Word. However, in the past, theology has seemed to give mere lip service to this role of the Spirit.⁶¹

In contrast to such ‘lip service’, the Torah provides a model for a more fully pneumatologically informed Pentecostal theology. It points out the Spirit’s vital role in the

⁵⁶ Johns, ‘The Adolescence of Pentecostalism’, p. 11. For Johns, the opposite of such a healthy process of maturing is a ‘patchwork identity’ where ‘feelings, thoughts, beliefs, and actions which are copied from others’ are simply added (p. 10).

⁵⁷ Johns, ‘The Adolescence of Pentecostalism’, p. 11. Further insightful articles on Pentecostal maturity include, for example, David William Faupel, ‘Whither Pentecostalism?’, *Pneuma* 15.1 (1993), pp. 9-27, and Cecil M. Robeck, Jr., ‘Taking Stock of Pentecostalism: The Personal Reflections of a Retiring Editor’, *Pneuma* 15.1 (1993), pp. 35-60.

⁵⁸ See Johns, ‘Pentecostalism and the Postmodern Worldview’, p. 90, who writes that ‘the Bible is a living book in which the Holy Spirit is always active. It is the Word of God, and therefore to encounter the Scriptures is to encounter God.’ See also Ellington, ‘Pentecostalism and the Authority of Scripture’, p. 36, who notes that ‘Pentecostals ... found their belief in the authority of Scripture not on doctrinal beliefs or theological arguments, but on experiences of personal encounter with God in and through the biblical text’.

⁵⁹ Terry L. Cross, ‘Toward a Theology of the Word and the Spirit: A Review of J. Rodman Williams’s *Renewal Theology*’, *JPT* 3 (1993), p. 133.

⁶⁰ Land, *Pentecostal Spirituality*, p. 28.

⁶¹ Cross, ‘Toward a Theology of the Word and the Spirit’, p. 134.

process of Joshua and the people of Israel understanding and integrating the Word. The Torah notably highlights the Spirit's instructing, teaching, and motivating nature in relation to Scripture and in relation to integrating it. Pentecostal theologians would be well advised to focus on the Spirit's impact in the process of the Pentecostal believer's understanding, appreciation, and integration of God's word in today's context. In particular, Pentecostal theologians would need to reflect on pneumatic ways – motivational and fresh, dynamic and relevant, instructive and enjoyable – to live out biblical discipleship in the twenty-first century.⁶²

The Spirit's ability to read reality, a topic touched on by Francis Martin, would surely serve as a gateway for Pentecostal theologians to begin reflecting on a Spirit-based and scripturally informed 'up-to-date' spirituality:

The Holy Spirit uses the sacred text as an instrument of instruction, which elicits and sustains all the activity of our mental functions. The Spirit, however, is the only one who can confer upon us a revelation so that we are able not only to explain the text but also to understand it, that is, *to come into touch with the realities about which the text is speaking*.⁶³

Summary

This chapter presents a constructive pneumatology within the limits of the Torah. The first part of this chapter organizes the various descriptions on the Spirit's nature and functions that appeared in the literary-theological reading in Chapter 4. These distinctive features and portrayals of the Spirit were assigned to a total of seven categories, or contexts: (1) the Spirit and Yahweh/God; (2) the Spirit and creation; (3) the Spirit and humankind; (4) the Spirit and community; (5) the Spirit and charismatic gifts; (6) the Spirit and the individual; and (7) the Spirit, transition, and the law (in the book of Deuteronomy). All seven categories reflect different contexts to which the Spirit in the Torah relates and through which the Spirit's nature and works are depicted, presenting some rich and diverse contours of a pneumatology of the Torah.

The second part of this constructive chapter brings the contours of such a pneumatology into conversation with Pentecostal theology, thereby providing viable suggestions toward a more fully Pentecostal theology of the Spirit based on the Torah. Such overtures are established by

⁶² Clark H. Pinnock and Barry L. Callen, *The Scripture Principle* (Grand Rapids, MI: Baker Academic, 2nd edn, 2006), p. 181, point out that '[r]evelation has to be received and become meaningful to those whom it addresses. The external letter must become an inner Word through the work of the Spirit'.

⁶³ Francis Martin, 'Spirit and Flesh in the Doing of Theology', *JPT* 9 (2001), p. 6 (italics mine). The importance of the Spirit's role in relation to understanding God's word is also underlined by Pentecostal biblical scholar Moore, *The Spirit of the Old Testament*. Regarding his own experience with the concept of 'a prophecy validating Scripture' (as opposed to Scripture validating *prophecy*), Moore comments, 'Wasn't it supposed to go only the other way? At the very least, this story [2 Kgs 22.11-14] began to point me toward more dynamic ways of seeing the Word of God and the coming together and ongoing lively interplay between God's Scripture and God's Spirit. Thus I began to sense from Scripture itself that a larger place needed to be acknowledged and allowed for the role of the Spirit in approaching and interpreting Scripture and on our stated hermeneutical models and methods for biblical study' (p. 3).

taking one or more of the Spirit's features that were ascribed to one of the seven contexts and bringing these into dialogue with Pentecostal and non-Pentecostal scholarship.

The Spirit's relationship to Yahweh/God – the first context discussed – highlights the Spirit's creative and constructive power as well as the Spirit's motive for constructing at the very outset of the Torah. Reinforced by early Pentecostals, the pneumatic aspects of creative construction should then always concern the work of Pentecostal theologians and remind them to construct theology in light of, and dependent upon, the Spirit's involvement, guidance, and supervision. And the question of the Spirit's motive for creating and constructing should serve as an example to Pentecostals for carrying out constructive theology in line with God's purposes and goal(s).

The second context describes the Spirit in relation to creation and emphasizes the Spirit's closeness and active work in all of creation. This context seems instructive to Pentecostals since it touches on the Spirit's work inside *and* outside the church. Also, the Spirit in relation to creation conveys hope, so Pentecostals should not play off their 'natural' eschatological outlook against the present but should be more oriented toward, and feel at home in, the present world, leaving behind the notion that this world is ungodly. Subsequently, Pentecostals need to find contemporary ways to engage in this world and to convey hope in an environment of hopeless, 'worldly' conditions.

The third context – that of the Spirit's relationship to humankind (Gen. 2.7) – points to the aspects of personhood/holism, identity, and dignity, which are given by the Spirit to every person. In light of this, a more fully orbed pneumatology needs to demonstrate an awareness that each person is complete, and needs to exhibit the deliberate act of embracing all people, including those with disabilities. The issue of dignity can also be viewed in the context of today's European refugee issue. A pneumatology/anthropology based on the Torah calls European Pentecostals, among others, to embrace immigrants and to find appropriate ways to integrate them into society and the church.

The fourth context highlights the Spirit as the Spirit of the community (Num. 11.1-30). By providing seventy new leaders, the Spirit takes the leadership pressure off of Moses. This new leadership structure also reveals that the Spirit works through other leaders. These proceedings should invite Pentecostal theologians to reflect on pneumatic ways leadership issues can be addressed in the community. Moreover, the Torah points to the Spirit's liberating nature in the context of relationship. The Spirit is *pro* community. This should encourage Pentecostals to be open to the Spirit for new and creative ways out of difficult situations in the community.

The fifth context concerns the Spirit in relation to charismatic gifts. The Torah promotes spiritual giftedness in the area of art, as seen in the person of Bezalel and the artisans. It reveals that artistic skills are the Spirit's outflow, which also includes the diversity of artistic gifts. Pentecostals should therefore reflect on art and on ways it can be utilized in their lifestyle and church community for God's glory.

The Spirit's relationship to the individual, the sixth context, touches on the issue of suffering, particularly as it relates to Joseph in his home, on his way to Egypt, and during his time later in Egypt. Here, the Torah highlights the Spirit's presence in times of suffering. This description of the Spirit is instructive for a more fully developed Pentecostal pneumatology, since it adds to the usually one-sided and more triumphalist emphasis of numerous Pentecostals – for example, in terms of powerful healing through prayer. Further, the Torah makes clear that the Spirit is in charge at all times and provides strength in personal sufferings. Also, the Spirit takes part in the believer's suffering, which then leads to the believer's transformation.

On a related note, the Torah also underlines the topic of character formation as seen in the relationship and proceedings between the Spirit and Balaam – a matter that must also be considered in the construction of a more fully developed Pentecostal pneumatology. The Spirit is generally interested in a person's positive development and is able to shape a person's character. However, such a development requires the believer's cooperation with the Spirit and openness for real change. The context for such changes is within the Pentecostal community.

Finally, the seventh context addresses the Spirit's relationship to the law in the book of Deuteronomy and highlights the integration of the Spirit and the Word in the context of Joshua's ministry. It emphasizes the Spirit's role in effecting God's word in Joshua and underlines the Spirit's instructive, teaching, and motivating role – aspects that must be taken into account in a Pentecostal pneumatology. Pentecostals must bear in mind the Spirit's impact in understanding, appreciating, and integrating the biblical text. Moreover, what is needed are pneumatic approaches through which Pentecostals are motivated to live out discipleship in fresh and relevant ways in the context of the twenty-first century.

CHAPTER 6: CONCLUSION

Contributions of this Study

This study contributes to biblical and theological scholarship in various ways. From a general point of view, this study presents a comprehensive investigation of the nature and works of God's Spirit solely within the confines of the Torah. With its deliberate focus on Spirit-related passages within the Torah, this study is unique in that it offers a depiction of the Spirit as yet unexamined in scholarly literature.

First, the review of literature dating from 1878 to the present breaks new ground in its extensive overview of scholarly approaches to the study of the Spirit, in chronological order. This review also demonstrates a broad spectrum of scholarly perceptions on the Spirit, ranging from the history of religion to linguistics, biblical theology, and history of origin, before emphasizing exegetical and theological issues.¹ Finally, this review outlines scholars' more recent shift toward pneumatological concepts with the intent of providing theological, practical, and relevant solutions for churches and for society.²

Second, this study is distinct in its application of a literary-theological method on a total of nine Spirit-related texts in the Torah (Gen. 1.2; Gen. 2.7; Gen. 6.3; Gen. 41.38; Exod. 31.3; Num. 11.25, 26, 29; Num. 24.2; Num. 27.18; Deut. 34.9). The employed reading approach is informed by critical biblical scholarship and gives consideration to historical, grammatical, linguistic, narrative, and theological data. Furthermore, it conforms to Pentecostal hermeneutics, Pentecostal spirituality, and ethos. Accordingly, this strategy is aimed at being faithful to the Spirit, Scripture, and the community.

Third, this thesis offers the first examination of the *Wirkungsgeschichte* of relevant Spirit-related texts found in the Torah in early Pentecostal literature between 1906 and 1923. This investigation takes several selected Pentecostal periodicals and depicts fresh, rich, and diverse images and concepts relating to the Spirit's nature and works. Moreover, by juxtaposing early Pentecostal literature of the Wesleyan-Holiness traditions and the Finished Work streams, this study presents various differences in the way early Pentecostals of specific traditions perceive and describe the Spirit. In addition, this study exposes slight nuances regarding the Spirit, depending on the respective tradition's focus and disposition.

¹ M. Dreytza's study of *ruach* was most helpful in identifying these later transitions.

² This shift toward pneumatological concepts can particularly be seen in my engagement with contemporary Pentecostal theology in Chapter 5.

Fourth, this thesis uniquely portrays the Spirit in the Torah by taking the depictions of the Spirit and allocating them to seven specific categories.³ Moreover, this study associates the Spirit with various contexts, thereby displaying the Spirit's nature, diversity, and manifold activities.

Fifth, this is the first study that takes up some of the Spirit's characteristics found in the Torah and brings them into conversation with contemporary scholarship and theology both inside and outside of Pentecostalism. In formulating specific overtures toward a more fully fledged pneumatology, this study demonstrates how useful the Spirit's nature and influences are for contemporary biblical scholarship in general and for Pentecostal scholarship in particular.

Sixth, this thesis offers relevant suggestions for Pentecostal theology and spirituality on the basis of the Torah. It brings the distinct pneumatic characteristics that have been presented into conversation with contemporary biblical and Pentecostal scholarship and addresses specific contemporary issues within the Pentecostal community. In this way, the study constitutes a specific 'spiritual' invitation for both contemporary Pentecostal believers and Pentecostal scholars. The call of this study then is to rethink the Spirit's relevance in the Torah and to embrace the Spirit and the Spirit's potential for offering biblical answers and contemporary approaches for Pentecostal discipleship.

Seventh, this study contributes to a pneumatological discussion on the Spirit's nature, impact, and manifestations in the Torah and, thus, also tightens the pneumatological connection between the Old and the New Testament. By providing plausible descriptions of the Spirit's nature and works in creation as well as the Spirit's influence and functions toward and in humankind in the Torah, this thesis helps to avoid any supposed 'pneumatological dichotomy' of the Old and the New Testament. In highlighting the Spirit's nature and works in the Torah, this examination constitutes a more balanced view on the Spirit in both testaments and attests to the Spirit's validity in the OT right from its outset.

Areas for Further Research

This study depicts the Spirit's nature and functions based on nine, mainly explicit, Spirit-related passages in the Torah. While these depictions of the Spirit revealed themselves to be varied and extensive, a literary-theological reading of *implicit* references to the Spirit in the Torah would be an area of further research that would surely expand upon and complement the description of the Spirit. An examination of implicit Spirit references would need to include expressions such as 'my power' (Exod. 9.16); 'the finger of God' (Exod. 8.15; 31.18; Deut. 9.10); 'strong hand', 'the

³ For these seven specific categories, see Chapter 5, pp. 266-90.

hand of God', 'my hand', or 'right hand' (Exod. 6.1; 9.3, 15; 14.31; 15.6, 9, 12, 16, 17; 24.11; Deut. 2.15; 11.2; 26.8; 31.8); 'outstretched arm', 'the arm of God', or 'mighty arm' (Deut. 11.2; 26.8); and 'the face of God' or 'his countenance' (Num. 6.25, 26; Deut. 31.18).

Second, the Torah utilizes 'natural' terms for describing the Spirit – for example, 'the blast of his nostrils' or 'the wind of God' (Exod. 15.8, 10); 'the cloud of God' (Exod. 13.21, 22; 19.9, 16; 40.34-38); and 'fire' (Gen. 15.17; Exod. 40.34; Lev. 9.24; 10.2; Num. 11.1; Deut. 4.33; 5.24-26). The study of such expressions would undoubtedly reveal new facets of the nature, works, and impact of the Spirit.

Third, the Torah also touches on the vital topic of visions (Gen. 15.1), dreams (Gen. 20.3; 28.12), and signs and wonders (Exod. 6.22; 11.3; 26.8; 34.11). An investigation of the Spirit's impact on visions, dreams, signs, and wonders would surely provide significant pneumatological insights for the Pentecostal community. These insights then could, for example, flow into the construction of a theology of visions and dreams. Such an undertaking would especially be valuable and relevant for the Pentecostal community, which – on the one hand – takes, by its very nature, visions, dreams, signs, and wonders, seriously, and – on the other hand – sometimes lacks communal reflection and discernment about them.

A fourth area for further research pertains to the element of oil, particularly in connection with the anointing of the tabernacle and its equipment as well as Aaron and his sons (Exod. 40.9-16). Possible questions arising from this passage might include the following: How are the element of oil and the Spirit connected in the context of a priest's induction? What difference does the Spirit's involvement make when a utensil or a person is anointed with oil? Is there a 'basic task' of the Spirit in the Torah that can be detected after the act of anointing? Is there a link between the aspect of holiness (e.g. Exod. 40.9) and the Spirit? If so, would this link facilitate speaking of the Spirit as 'holy Spirit' already in the Torah?

A fifth area relates to the Spirit's role in the laying on of hands, as seen for example in Joshua's case (Num. 27.18-23; Deut. 34.9). In what ways would Joshua's ordination compare to ordination in the New Testament? What would a Pentecostal approach to this ordination look like? What would the Spirit's role be? In what ways could Joshua's ordination in the Torah then serve to inform contemporary Pentecostal scholarship and theology?

Sixth, in light of **רוח אלהים** in Gen. 1.2 and the pneumatological implications between **רוח אלהים** and **אלהים** described in this thesis, it would be helpful to investigate other names of God in which the Spirit is not explicitly mentioned but is perceived as being involved and is described more objectively – for example, regarding the issue of healing in Exod. 15.26. Here, as demonstrated in Chapter 3, early Pentecostals often speak of **יהוה רפא** ('the Lord who heals') in reference to

Jesus. At the same time, however, they also recognize – at least to a certain degree – the Spirit’s involvement in this act of healing. Thus, would it be possible for Pentecostals to develop a theology of healing on the grounds of the Torah? What distinctives would such a theology of healing imply compared to healing in the New Testament?

Seventh, another possible study in the Torah would be to investigate the Spirit’s gender and thus present a broader view of the Spirit’s identity and activity. רוח אלהים מרחפת על־פני המים (Gen. 1.2), for example, indicates the Spirit’s feminine activity and would reflect certain feminine characteristics of the Spirit. A comprehensive study of the gender associated with the Spirit in the Torah could help to establish a more balanced theology on the Spirit’s nature and identity. Such a research project would then help in the development of a pneumatology that deliberately takes feminine attributes into account.

Lastly, a further research project on the Spirit in the Torah would pursue an investigation of early Pentecostal literature of different streams that extends beyond the year 1923. Such an examination could trace possible changes in the believers’ perceptions and descriptions of the Spirit. While this study presents the first 15 years of various streams and demonstrates how diversely early Pentecostals perceived the Spirit in the Torah in light of their specific contexts (e.g. pneumatic experiences, world history and events, eschatological views), the tracing of periodicals of the second and third generation of Pentecostals, right up to the present, would surely reveal further portrayals of the Spirit in light of the believers’ changed contexts.

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