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An Historical Survey of the Doctrine of the Holy Spirit in the Old and New Testaments and Intertestamental Periods

Ralph Frederick Juengel

Concordia Seminary, St. Louis, ir_juengelr@csl.edu

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AN HISTORICAL SURVEY OF THE DOCTRINE OF
THE HOLY SPIRIT IN THE OLD AND NEW
TESTAMENTS AND INTERTESTAMENTAL PERIODS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Ralph Frederick Juengel

June 1956

Approved by: Alfred von Rohr Jansen
Advisor

Alfred Stuebeling
Reader

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. DOCTRINE OF THE HOLY SPIRIT IN THE OLD TESTAMENT	4
III. DOCTRINE OF THE HOLY SPIRIT IN THE NEW TESTAMENT	18
IV. DOCTRINE OF THE HOLY SPIRIT IN THE INTERTESTAMENTAL PERIOD	26
V. DOCTRINE OF THE HOLY SPIRIT IN JEWISH LITERATURE AT THE TIME OF CHRIST	45
VI. CONCLUSION	49
BIBLIOGRAPHY	50

CHAPTER I

INTRODUCTION

In the Old Testament there are seven terms which are used by the writers to designate the Spirit of God, or the Holy Spirit. The terms generally used are "Spirit of God" or "Spirit of Jahweh." Though many times the work of the Spirit is referred to in the Old Testament, the Old Testament is not as definite as one would like as to what the nature and the personality of the Spirit really are. In the New Testament the term generally used to refer to the Third Person of the Trinity is "The Holy Spirit." When John the Baptist appears on the scene, he refers to the Holy Spirit. Since the Holy Spirit is only referred to explicitly three times in the Old Testament, the reader is amazed that such a jump can be made by John, or Christ for that matter, when speaking about the Holy Spirit, without having to explain just whom they mean. The Jews never take issue with the term in the New Testament. Apparently there must have been some doctrine or teaching prevalent in Christ's day, upon which the fuller revelation is based. The problem of this thesis is to try and find a bridge for the gap between the periods. This demands a search of the intertestamental writings, especially the Pseudepigrapha and the Apocrypha for a solution. There may be evidence in these books that during the intertestamental period the

doctrine of the Holy Spirit became somewhat solidified, and reached greater depths than appears in the Old Testament. Also, Jesus may have related some of His teachings to this intertestamental viewpoint.

The study is important, for it shows how much the Jews at the time of Christ were influenced by the writings of the intertestamental period. It shows that there is a familiarity with these writings in the New Testament, that, while many germinal concepts are found in the Old Testament, their transition through the intertestamental period shows an influence by this period, and it was not necessarily an evil influence. The study also shows that the New Testament period was a period of greater enlightenment and fuller revelation.

The writer desires to limit the scope of the paper to the doctrine of the Holy Spirit in the Old Testament and in the intertestamental periods together with a brief overview of the New Testament, in an attempt to show the unfolding of the concept and its becoming clarified in the intertestamental period. The author does not intend to deal with the New Testament in detail, because the doctrine of the Holy Spirit in that period is so involved, that it would in itself call for a thesis or a number of theses. Though the Mishnah may be referred to in this paper, the author realizes the great danger in laying too much stress on this work, because of its late date, almost two hundred years after the period with which the author is dealing.

CHAPTER II

DOCTRINE OF THE HOLY SPIRIT IN THE OLD TESTAMENT

In the Old Testament the term **רוּחַ** has several meanings and interpretations depending upon the context and framework in which it is found. It may be translated as breath or wind of the mouth; breath or motion of air, or merely a wind; it may deal with the breath of life, --the vital principle of life; it may mean a rational mind or spirit dealing with a mode of thinking; it may be applied to mean will, counsel, or may be applied to mean the intellect; finally, it may be used to distinguish the third person of the Trinity, the Holy Spirit.¹ The plan and purpose of this paper confines the writer to the last use of the noun **רוּחַ**, namely, those passages which deal solely with the person and work of the Holy Spirit of God.

There are seven terms which are used to designate the Spirit of God, these are: **רוּחַ יְהוָה**, **רוּחַ אֱלֹהִים**, **רוּחַ שְׁפָי**, **רוּחַ יְהוָה**, **רוּחַ סוּב**, **רוּחַ**, **רוּחַ קָדְשׁ**. These all refer to the Spirit of God, save the sixth, which may be interpreted in the numerous ways stated above. Each of these terms has aspects which are worthy of consideration, for they give the scholar of the Old Testament the doctrine of

¹W. Gesenius, Hebrew and Chaldee Lexicon, translated and edited by S. P. Tregelles (Grand Rapids; Wm. B. Eerdmans Co., 1950), pp. 760-61.

the Holy Spirit which the Jews of Christ's time could have had without the interpretation of the New Testament, as it was delivered to the writers of the Old Testament under the inspiration of the Holy Spirit (II Pet. 1:21).

In order to derive the doctrine of the Holy Spirit from the Old Testament, each term which deals with this person must be considered separately as a concept, and then it must be shown that each instance deals with the same person; when these agree, a conclusion may be drawn which will be the concept of the Holy Spirit in the Old Testament.

The first term to be considered is רוּחַ יְהוָה רוּחַ .

The Spirit of Jahweh is often pictured as coming upon a person, and its presence gives that person higher powers. It may give him either physical prowess or military advantage over his and his people's enemies. This Spirit came upon Othniel (Jud. 3:10), and by its power he defeated the king of Mesopotamia, Cushanrishathaim. Gideon defeated the Ammonites and Amalekites (Jud. 6:34) by the Spirit of the Lord. Jephthah defeated the Ammonites with a small band under the influence of the same Spirit. It is recorded five times that Samson accomplished great feats by this power: he tore a lion apart easily when he was young (Jud. 13:25; 14:6); he slew thirty men and took the spoils (Jud. 14:19); he broke the cords with which he was bound by the Philistines (Jud. 15:14). Isaiah comforts God's people by telling them that even though the enemy may come "like a mighty

flood," they will not be able to conquer His elect because, "The Spirit of the Lord shall lift us a standard against him" (i.e. the enemy) (Is. 59:19). Thus one phase of the work of the Spirit of Jahweh is portrayed as protecting and guarding God's elect from great dangers.

The Spirit of Jahweh also gave a man wisdom and judgment in earthly matters in order that he might decide between what was right and wrong and might pronounce correct judgment. Othniel (Jud. 3:11) judged the people of Israel in matters of earthly concern so that peace might exist. Micah told his hearers that it was this spirit which gave him the power to judge and declare "sin unto Jacob and Israel" (Mic. 3:8). This judgment may be either moral or ethical, a judgment which discerns between ethical right and wrong, or a judgment according to God's Law. It is the same power which granted to Zerubbabel the wisdom to rebuild the temple to God's glory and also the power to follow through with his plans (Zech. 4:6). This phase of the Spirit's work then is granting to man special powers of wisdom, judgment and fortitude.

It was the Spirit of Jahweh which sent forth a man as a prophet to God's people to bring them His will, judgment, mercy, and grace. Jahaziel, by the Spirit, foretold the defeat of the Ammonites, Moabites, and those of Mt. Sion; he foretold how they would fight among themselves instead of going against Judah (II Chron. 20:14). The Messiah, the person whom God will send, will have God's Spirit in Him,

which is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Is. 11:2). This servant by the Spirit of Jahweh will bring "judgment to the Gentiles" (Is. 41:2), that is **דְּמִיּוֹ**, the gift of justice to man. Isaiah further laid claim to having God's Spirit upon him when he prophesied doom and grace to the Children of Jacob (Is. 48:16). The same Spirit placed the words into Isaiah's mouth in Isaiah 59:21, in which passage it should be noted that God's Word and Spirit are closely united; God's Word came by His Spirit to the prophets, so the prophet states. The Servant whom God will send, according to the prophet, will have His Spirit and He will "preach good tidings unto the meek . . . bind up the broken hearted . . . proclaim liberty to the captives and the opening of the prison to them that are bound." Thus another phase of the Spirit's work is prompting men to preach His Word, both Law and Gospel.

The Holy Spirit is the source of prophetic revelation of God's will to man, for God speaks through His Spirit to man. The Spirit may fall upon one person or many persons. After Jahweh had spoken to Moses in a cloud, the Spirit upon Him was given to seventy elders and "when the spirit rested upon them they prophesied, and did not cease" (Num. 11:25,26). Ezekiel stated in 11:5 that the Spirit came upon him and told him to speak and tell Israel that God knew all their thinking. Even in early times the Spirit was recognized as

the source of prophetic powers, for Micaiah was asked by Zedekiah how the Spirit of the Lord went from him to Micaiah (I Kings 22:24; II Chron. 18:27). Saul was given the power to prophesy when Samuel had anointed him to be king over Israel. David stated that God's Spirit spoke by him, and His Word was in his tongue (II Sam. 23:2). Finally, the prophet Joel prophesied that in the Messianic Era, the Spirit of Jahweh would be upon all flesh and the sons and daughters of Israel would prophesy (Joel 2:28). Thus, in the Old Testament, the gift of prophesy is definitely attributed to the Holy Spirit.

It is recorded that Jahweh's Spirit dwelt among His elect and gave them aid and comfort. Moses was told by God that certain men would be given the Spirit to help him "bear the burden of the people" (Num. 11:17). The Spirit of Jahweh also gathers and protects those that are God's (Is. 34:16). In Ezekiel the Spirit is portrayed as giving to the elect of God hearts of flesh as opposed to hearts of stone (Ez. 11:19), and by the same prophet it is foretold that God's Spirit will come upon the whole house of Israel. Haggai comforts the Children of Israel with the promise of God's protection by telling them that God's Spirit will be with them as an angel, so they need not fear anything (Hag. 2:5).

Some persons in the Old Testament era were convinced that God could move men from place to place through His Holy Spirit. Obadiah believed that the Spirit of Jahweh was cap-

able of transferring Elijah from one place to another (I Kings 18:12) to avoid the wrath of Ahab. Ezekiel spoke of God's Spirit taking him in a vision and setting him down in the valley of bones.

There is a differentiation made between God's Spirit and the spirit of man. When God's Spirit comes to man it is an additional power from God. Man's spirit is considered as a part of his entity, while God's Spirit upon him is a power directly from God. Those who are unrighteous, who rebel against God, who do not take His counsel and go their own way, do not have God's Spirit upon them even though they may have had it at one time. The wickedness of the person drives out the Holy Spirit, He is taken from him, as He was taken from Saul (I Sam. 16:13,14).

To summarize, the concept of $\text{אֱלֹהִים} \quad \text{רוּחַ}$ entails many phases of divine action according to the writers of the Old Testament. The Spirit comes upon men who love and trust in God and do His will. It gives them additional special powers to perform mighty acts. The receiver may be given unusual powers of wisdom and understanding; he may have the peculiar power of prophesy. The unrighteous man has no part with this Spirit. The Spirit dwells among God's elect and affords them protection against adverse powers. It makes a man a prophet and judge of God's ways. Finally, it is a power which only comes from God as a gift.

The next concept to consider is that of $\text{רוּחַ} \quad \text{חַי} \quad \text{קָדוֹשׁ}$

רוּחַ , the "Spirit of God." This is not in contrast to the רוּחַ יְהוָה רוּחַ , but is the same power which finds its source solely in God. The book of Job states that God's Spirit is the Spirit which has both made him and given him life. It is this Spirit which dwells in Him (Job 33:4; 27:3). Thus God's Spirit gives life to all mankind upon earth, it imbues man with life. In addition it is pictured as giving life to all living primal matter by hovering over it at the time of Creation (Gen. 1:2).

The רוּחַ חָכְמָה רוּחַ is identified with the רוּחַ יְהוָה רוּחַ in that it gives to man wisdom, understanding, knowledge, and craftsmanship (Ex. 31:3; 35:31).

The רוּחַ נְבוּאָה רוּחַ is further identified with the רוּחַ יְהוָה רוּחַ in that it gives man the power to prophesy. This Spirit gave Joseph the power to speak God's will and interpret the dream of Pharaoh (Gen. 41:38). Balaam by this same spirit prophesied of Israel's future happiness (Num. 24:2). By the same Spirit Saul prophesied (I Sam. 10:10; 19:23), and also his messengers (I Sam. 19:20).

When God's Spirit comes upon a man, the man must of necessity carry out the plans and purposes of the Spirit. Zechariah, the son of Jehoiada, who was a priest, had to tell Israel that because they had transgressed God's commands, He had forsaken them (II Chron 24:20). The Spirit of God also causes men to bring good tidings to God's people, as did Azariah when he told Asa that God was with him and his

people (II Chron. 15:1).

Finally, the **אֱלֹהֵינוּ אֱלֹהִים** is closely connected and identified with God in Isaiah 31:3. God is called a spirit, and the Holy Spirit is a spirit. This may well serve to identify the Holy Spirit with God Himself, making the Spirit equal with God and a definite part of His essence.

Another term used for God's Spirit is **רוּחַ חָכְמָה**. Here again, the Spirit of Wisdom is identified with the aforementioned in that God gives man this Spirit of Wisdom to do great things, as in Exodus 28:3 when the Spirit gave the men the power to make Aaron's garments and to consecrate him. It is also recorded of Joshua that he was given this Spirit to lead the Children of Israel (Deut. 34:9). Since this Spirit gives men special powers, it is readily identified with the other terms and is one and the same being, for the source is always from God.

The **רוּחַ אֱלֹהִים** is identified with the aforementioned in that it gives to man the power of wisdom and understanding (Job 32:8) and constrains man to act (Job 32:18).

The **רוּחַ טוֹב** is the term which Nehemiah applies to the Holy Spirit in 9:20. This is God's Good Spirit which was given to the Children of Israel by God during the Exodus from Egypt. Nehemiah attributes the work of instructing the people to God's Spirit. Since the Spirit of God is said to have been given to God's people during the Exodus,

this passage identifies the \aleph π ·17 with the other terms.

The simple noun π ·17 is also oftentimes used of God's Spirit in the Old Testament. Though this noun may have many interpretations when used in the context of being strictly associated with God, the Spirit of God, as an agent of God, is generally meant. This Spirit or Breath is spoken of as coming directly from God "which is poured from on high" and comes upon His people. It is this Spirit which will be given to His people in the great coming Kingdom of God (Is. 32:15; Zech. 12:10). It is recognized as a gift promised from God in these passages, and in addition is called the Spirit of "grace and supplications."

The π ·17 of God is spoken of as being omnipresent; there is no place where man can flee to escape God's Spirit, it is present everywhere (Ps. 139:7). It is this same spirit which is a creative spirit. By His Spirit God formed the heavens and formed the rivers (the crooked serpent), and other things on the earth and renewed the face of the earth (Job 26:13; Ps. 104:30).

This omnipresent, creative spirit dwells in man and affords great powers to individuals. Moses had this Spirit by which he led the Children of Israel and was told to lay his hands on Joshua to give him this same spirit to guide the people (Num. 27:18). It came upon Amasai, the chief of the captains, and caused him to pledge assistance to David

(I Chron. 12:18). This spirit was promised to Ezekiel and by this same spirit he is promised life; therefore, it is also a life-giving Spirit, a transcendental life, which comes from God. It is by this Spirit that Ezekiel will know that God has spoken to him (Ez. 37:14).

Ezekiel speaks of this Spirit in a number of interesting ways. He makes the Spirit a personal being, which enters him and speaks directly to him; it moves him to stand upon his feet (Ez. 2:2; 3:24), and orders him to shut himself in his house. This same spirit takes hold of him and carries him away to another place and reveals itself in the manner of a rushing, mighty wind which is audible to Ezekiel (Ez. 3:12). This spirit reveals visions to the great prophet and he sees the people of Israel in captivity in Chaldea (Ez. 11:24). It is by this Spirit that Ezekiel is led around from place to place to see many different visions (Ez. 3:12,14; 11:1,24; 43:5).

The work of the Spirit is to reveal to man God's plans and ideas which He desires to be done, as He revealed the plans of the temple to David by the Spirit (I Chron. 28:12). It teaches to man God's will and leads man into righteous paths (Ps. 143:10; Prov. 1:23; Neh. 9:20). It changes man from a sinner to a spiritual man of God and causes him to walk in God's ways (Ez. 36:26-27). It grants to individuals the power to prophesy and makes men prophets of God to bring judgment upon His erring children (Neh. 9:30).

The work and person of this Spirit associates and identifies it with the same spirit as stated above. The work is no different and acts upon man in the same manner. So the noun

רוח can be identified with God's Spirit.

Finally, the great term for God's Spirit is רוח קדש

רוח, God's Holy Spirit, the spirit of God's holiness.

Isaiah speaks of God's Spirit as holy, personal being, a being which can be vexed by man's rebellion against God.

When God's Spirit is vexed, God takes action against man and fights against him as a dangerous foe (Is. 63:10). Isaiah states that Moses had this Holy Spirit dwelling in him

(רוח קדש) which made it possible for him to lead the

Israelites (Is. 63:11). The term רוח קדש רוח may thus be used interchangeably with the other terms for God's Spirit.

The Psalmist in Psalm 51:11-12 speaks of God's Spirit as God's Holy Spirit. It is this Spirit which creates in man a clean and acceptable heart to God, and renews man's spirit so that he is righteous in God's presence. David feels that if the Spirit is taken away from him, he will fall back into the ways of sin. Thus, the Holy Spirit is also one who sanctifies God's people and leads them toward perfection in this life.

The concept of the Holy Spirit in the Old Testament appears then to be the following. It is a Holy Spirit which comes from God. It is the divine power which animates the

whole universe and fills it with life. All living creatures, both man and beast, have this power, and by this power they have their existence. It is a power which cannot be perceived by mankind. Thus, in general, the Spirit of God is a life-giving power upon which the whole existence of the universe depends.

It is the peculiar work of the Holy Spirit that it may come upon a definite individual and give him powers for unusual acts and renders him capable of doing great things. This peculiar endowment may give a man superb powers of mind to be an artificer, a prophet, an interpreter of dreams, or may give him physical prowess, and may make him a great military leader.

The Holy Spirit is described as coming to earth and entering human experience, heightening and broadening individual capacities and insights. It makes a man a special instrument of enlightenment and revelation, and those to whom it is given are a class which understand God's ways and are able to declare His demands. However, God's giving His Spirit to man never erases the spirit of the man to whom it is given, but only increases his natural powers so that his individuality is never lost; the person always is able to remain contemporaneous with the world in which he lives.

Some authorities say that it is questionable whether God's Spirit is presented as a definite person in the Old Testament. Heinisch feels that early writers did not think

of the Spirit as a person.² He states, "In Israel the Spirit of God tended to be considered as a self-subsistent being very slowly and never attained that status in any satisfactory manner."³ He would also make a definite distinction between God and His Spirit.⁴ Rylaarsdam says, "In the Old Testament, the divine ruah is always described as a possession of deity and subordinate to it."⁵

There are, however, passages which do personify the Spirit of God. Isaiah 63:10 speaks of the Spirit as possessing intelligence and discrimination. Nehemiah 9:19-20 enumerates what God did for Israel, which synthesis may occasion the thought of a definite self-existent spirit.⁶

While Davidson admits there is not too much proof in the Old Testament to make it say that God's Spirit is a person, he argues that there are passages which make the Holy Spirit a distinct person, and lists as proof Haggai 2:5, Zechariah 4:6, Isaiah 63:10,11.⁷ He further states that the

²Paul Heinisch, Theology of the Old Testament, translated by William Heidt (Collegeville, Minn.: The Liturgical Press, c.1950), p. 120.

³Ibid., p. 122.

⁴Ibid., p. 120.

⁵Coert J. Rylaarsdam, Revelation in Jewish Wisdom Literature (Chicago: The University of Chicago Press, c.1946), p. 102.

⁶Paul Heinisch, op. cit., p. 121.

⁷A. B. Davidson, The Theology of the Old Testament, edited by S. D. F. Salmond (New York: Charles Scribner's Sons, c.1914), p. 128.

Old Testament does not deal in the sphere of ontology, it asks little and answers little of God's essence.⁸ Just as the Spirit of man is not something distinct from man, but "is" man, so the fulness of life in God, active, effectual on that which is without is His Holy Spirit. "A man's spirit manifests itself in his breath, so God's Spirit is the breath of His nostrils."⁹

Another question which must be answered is this: Does the Old Testament have any passages which may be used to support the doctrine of the Holy Trinity? There are two passages which may be used in support of an affirmative answer. In Isaiah 42:1, all three persons are mentioned, "Behold my servant, whom I uphold . . . I have put my spirit upon him. Again in II Samuel 23:2 the three persons are spoken of by David, "The Spirit of the Lord spake to me . . . the God of Israel has spoken . . . the Rock of Israel has said to me." In this last passage one might say that only one person is spoken of in three ways, but since St. Paul speaks of the Rock as Christ, it is permissible to use this passage.

It may be said then that the Old Testament does definitely have a doctrine of the Holy Spirit, and that this Spirit is a person, and the Third Person of the Trinity.

⁸Ibid., p. 115.

⁹Ibid., p. 117.

CHAPTER III

DOCTRINE OF THE HOLY SPIRIT IN THE NEW TESTAMENT

The term $\piνευμα$ in the New Testament, like $\Pi.75$ in the Old Testament, has several meanings and interpretations. Its meaning and interpretation depends largely upon the context in which it is found. It can be translated as a movement of air, a gentle blast; it may be the vital principle of life by which the body is animated; it may be a simple essence devoid of matter, and possessed of the power of knowing, desiring, deciding, and acting; finally, it is used to designate the Spirit of God.¹ The purpose of this paper limits the writer to the last use of the word, namely, those passages where $\piνευμα$ refers to the Holy Spirit.

Since it is not the purpose of this paper to present a complete and exhaustive explanation of the Holy Spirit, His work and personage, this paper is limited to a short survey of definite passages in the New Testament which treat of the Holy Spirit to show to the reader that the same Spirit is referred to in both Old and New Testaments, and that the doctrine of the New Testament is one of greater and deeper explanation when compared with that of the Old Testament.

The Holy Spirit in the New Testament is the same as the

¹Joseph H. Thayer, A Greek--English Lexicon of the New Testament (New York: American Book Co., c.1889), p. 521.

Spirit of God found in the Old Testament. It was prophesied in the Old Testament by Isaiah that the Servant whom God would send would have His Spirit (Is. 42:1; 59:21; 61:1). In the New Testament this prophecy is fulfilled to its fullest extent in Christ. It is stated that at His baptism by John, the Spirit descended upon Jesus (Mt. 3:16; Mk. 1:10; Lk. 3:22). Jesus was perpetually filled with the Spirit (Mt. 12:28; Jn. 1:32; Acts 10:38). To the Spirit's prompting and aid, the acts and words of Christ are traced (Mt. 4:1; 12:28; Mk. 1:12; Lk. 4:1,14). It is to the prophecy of the Servant in Isaiah that Jesus referred in the beginning of His ministry when He stated that He had the Holy Spirit with Him and upon Him (Mt. 12:18; Lk. 4:18).

In the New Testament the Holy Spirit is regarded as the author of the Old Testament. It was this Spirit which moved the men of the Old Testament to write even though at times they may not have understood fully what they wrote. Just as the gift of prophecy was attributed to the work of the Spirit in the Old Testament, so also in the New Testament it is stated that this power of prophecy came by the Spirit (Mt. 22:43; Mk. 12:36; Acts 1:16; Heb. 9:8; I Pet. 1:11). This same Spirit also prophesies in the New Testament when Paul's internment in Jerusalem is foretold by Agabus (Acts 21:10-11), using the phrase τὰ δὲ λόγια τοῦ πνεύματος ἔγουν. It is also this same Agabus who prophesied earlier of the drought in Jerusalem (Acts 11:28). St. Paul records that

the Spirit has forewarned that false doctrines and teachers will come in the last times (I Tim. 4:1). Thus prophecy is an action of the Spirit in both Testaments, and both Spirits are one and the same Spirit according to the writers of the New Testament.

Just as in the Old Testament when the Spirit came upon a person, it afforded him special powers which normally men do not have, so also in the New Testament supernatural gifts are given to certain men. Men upon whom the Spirit has come are able to speak in tongues and prophecy (Acts 19:6). The men can also work signs and wonders among men (Rom. 15:19; Gal. 3:5; Heb. 2:4).

Furthermore, as in the Old Testament so also in the New Testament, the Spirit is spoken of as falling upon a man, covering him as it were, and giving him special strength and power to carry out God's commands. The person upon whom the Spirit has fallen is spoken of as being full of the Holy Spirit (Acts 1:8; 11:15; 11:24; 13:9; I Pet. 4:14).

As the Spirit led men like Isaiah and Jeremiah to bring God's Will and Gospel to the peoples of the world, so in the New Testament the Spirit sent forth men to preach the Gospel of Jesus Christ (Acts 11:12; 13:2; 13:4; 16:7). He told men like St. Paul where not to go and where not to preach (Acts 16:6). Just as Ezekiel was carried from place to place by the Spirit, so also was Philip led by the Spirit to the eunuch and taken away from the place where the eunuch was

baptized (Acts 8:29,39). A deeper thought is found in the New Testament in that all who are led by the Spirit, that is all Christians, are sons of God (Rom. 8:16).

As the Spirit was a source of aid and comfort with His presence in the Old Testament, so that the people were urged not to fear the enemies which might confront them, so also in the New Testament, those persons who might find themselves in trouble with the powers that be, because they are Christians, are told not to worry because the Spirit will give them the words to say in the time when they are questioned. Because of this promise they are told not to fear, no matter what happens to them (Mk. 13:11; Lk. 12:12).

While in the Old Testament the Spirit is spoken of as being among the people and guarding the nation, the New Testament reaches further depths in this idea of the Spirit's coming and dwelling with God's people.

The Spirit in the New Testament is spoken of as being given universally to all individuals who believe on Christ as their Savior. The Old Testament does not have this thought that it is universally given to every individual believer. It was given to the disciples on Pentecost who were in the upper room praying, and these in turn by preaching, gave it to others (Acts 2:4,38). The rushing mighty wind which was heard at this time (Acts 2:2) is also a sign of the Spirit's presence in the Old Testament (Ez. 3:12). The Spirit is recorded as given to all who obey God (Acts 5:32). St. Paul

tells the Galatians that God had sent forth His Spirit into their hearts, because they were His sons (Gal. 4:6). Further, while in the Old Testament (Joel 2:28) the Spirit is only prophesied as coming upon the Gentiles in the Messianic era, making the prophecy universal, in the New Testament this prophecy is manifest (Acts 10:45).

In addition, in the Old Testament the Spirit is spoken of as coming only on certain individuals and dwelling in them for awhile (Job 33:4; Ez. 11:5; Is. 63:11); all Christians in the New Testament have the Spirit of God dwelling in them at all times (Rom. 8:11; Eph. 3:16; II Tim. 1:14). The bodies of Christians are called the temples of the Holy Spirit (I Cor. 3:16; 6:19). The Christian prays in the Spirit, and it is the Spirit who is praying in him (Jude 20; Rom. 8:26-27). The Spirit within a man wars against his flesh, that part of man which does not want to follow the commands of God (Gal. 5:17). What is true of the Spirit in the Old Testament is also true of the Spirit in the New Testament, that God's Spirit in a man does not erase the spirit of man, but only adds to the man's natural powers (Rom. 8:16).

Another thought which is not too prominent in the Old Testament (Ps. 51:11; Neh. 9:20) about the Holy Spirit, but which in the New Testament prevails as a clearer expression of the work of the Spirit, is the work of regeneration and sanctification in those who are the elect of God. It is the Spirit which renews man (Titus 3:5), purifies the soul

(I Pet. 1:22), and justifies Him before God through Jesus Christ (I Cor. 6:11). When the Spirit enters, He begins the work of sanctification, that is, making men holy before God, and creates good works in them (Rom. 15:16; Gal. 5:22; Eph. 5:9; II Cor. 6:6; II Thes. 2:13). Further, the presence of the Spirit in men causes great joy and peace (Acts 13:52; Rom. 14:17; 15:13; I Thes. 1:5). He is the author of comfort for all believers (Jn. 14:26; Acts 9:31).

While in the Old Testament the Spirit of God is sometimes pictured as an agent of God and not necessarily God, in the New Testament the Spirit is equal with God and God Himself, the third person of the Trinity. The baptismal formula of Matthew 28:19 shows this because the name is one, but the persons are three. Also, II Corinthians 13:13 brings in the three persons of the Trinity in St. Paul's benediction which is a way of expressing the Trinity.

Again, while there is some question of the Old Testament (Is. 42:1) expressing a personage for the Holy Spirit, the New Testament speaks definitely of the Spirit as being a definite person distinct from the Father and the Son (Mt. 28:19; Jn. 14:16-26; 15:26; 25:26; 16:13-15).

Since the Holy Spirit is only mentioned explicitly three times in the Old Testament as a definite term for the Spirit of God, it is indeed worth noting that the term appears some sixty-seven times in the New Testament, in fifteen of the twenty-seven books, while such a term as the

Spirit of God is only used fourteen times in eight books. The question why such a change should take place is in order.

It must also be pointed out that the Holy Spirit is never explained in the New Testament. It is taken for granted that the people know to whom the speaker or writer is referring when he speaks. Thus, when John speaks of the Greater who is coming as baptizing with the Holy Spirit, he is not recorded as explaining just who this Spirit is. The people seem to know just who this Spirit is (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 11:16). Zechariah is told that his son, John, will be filled with the Spirit from his mother's womb (Lk. 1:15). When Mary marvels how she is going to have a child when she does not know a man, the angel reveals to her that the Holy Spirit will come upon her and will accomplish these things (Lk. 1:35).

As one enters the New Testament period, the Spirit of the Old Testament is referred to as the Holy Spirit, and no explanation is rendered to the hearers as to just what or who this Spirit is. Also, apparently since Nicodemus does not ask questions about the term "Holy Spirit" in John 3, this causes one to wonder about the fact that the writers of the New Testament never really explain who the Spirit is. There must have been some teaching upon which a great deal of this is based. The depth and personification of the teaching of the Spirit in the New Testament far outshadows and outreaches that of the Old Testament, so much so, that

one wonders why this doctrine was never called into question by the Jews. There is no record that they ever really challenged some of the statements of Jesus or John or St. Paul about the Holy Spirit.

The next chapter of the thesis will concern itself with a possible answer to this problem. There seems to have been somewhat or something of an unwritten teaching upon which Jesus and the apostles built. This doctrine may or may not have been complete, or it may have had enough truth to it, that, barring certain falsities, this doctrine could be used as a basis upon which the New Testament doctrine is built and expanded. The question might well be placed in this way: What was present as a doctrine of the Holy Spirit, which made it possible for the New Testament writers and speakers to have such a far deeper comprehension of the Holy Spirit without ever really being called into question about it, or if they were, why it wasn't recorded?

CHAPTER IV

DOCTRINE OF THE HOLY SPIRIT IN THE INTERTESTAMENTAL PERIOD

In order to answer the question, if there was a doctrine of the Holy Spirit, or a teaching of the Holy Spirit, at the time of Jesus, one must turn to the writings of the era which bridge the area between the Testaments. Some of the writings of this period have come down to us, and they have been reasonably dated by authorities of the field; therefore, one might be fairly accurate in determining some sort of teaching of the Intertestamental Period. The writings with which this chapter will concern itself are the Pseudepigrapha and the Apocrypha. Though the Jews and most Christians do not consider the Apocrypha as canonical, these writings do give the reader an idea of the thoughts which were current at the time of Christ. By selecting pertinent passages in these writings, one might arrive at a concept of the Spirit, and see if it is deeper and more penetrating than the concept of the Old Testament; whether more was said by the writers of this era about the Holy Spirit than was said by writers of the Old Testament. By deriving a doctrine from these passages it may be possible to show that Christ and other speakers in the New Testament were basing their message on a more greatly emphasized doctrine than the one presented in the Old Testament. It must be remembered that these books are not interested in presenting a concept or teaching of the Holy Spirit.

All that can be shown for a doctrine must come from passages in which the Holy Spirit or Spirit of God is implied or mentioned.

The fact that it is believed by Strack, Billerbeck, and others that these writings have an importance for an understanding of New Testament times and theology; that it has been shown by these men that certain concepts were expanded in this period, and that they were used in the New Testament by Jesus and others, does not mean that what these books have to say is authoritative in the field of Christian teaching, but it points up the fact that Christ used teachings prevalent and extant in His day in order to interpret the Gospel.¹ The New Testament is a fuller revelation of the Old Testament, but it spoke to a contemporaneous society and made use of the teachings present in those times to present a true doctrine on certain things.

One of the early writings in the Intertestamental Period is that which is called Fragments of a Zadokite Work. There are only certain parts of this work extant, thus it is given the name "Fragments." Charles believes that the Zadokites were related in origin to the Sadducees, not Sadducees in the ordinary sense, but a reformed sect of the Sadducees. He suggests they were more closely related to

¹Herman L. Strack and Paul Billerbeck, Kommentar Zum Neuen Testament Aus Talmud Und Midrash (München, Germany: D. H. Beck'sche Verlagsbuchhandlung, c.1922), I, v.

the Pharisees, that sect whose chief characteristic was separation from anything that was heathen or could be considered evil, but contends the Zadokites were not Pharisees.² The recent discovery of the Dead Sea Scrolls has caused this opinion to be challenged by Rowley. He contends this sect is closely akin to the Essenes in an early stage of their development, not like the Essenes found at the time of Philo or Josephus.³ Some scholars date this work of the Zadokite from 106 B.C. to 70 A.D. In general, it is accepted to fall into the area of 106 B.C. to 6 B.C.⁴ This dating would place the writing before the time of John and Christ. It definitely shows that some teaching of the Holy Spirit was extant in that day.

In 2:10 of this work the statement appears, "And through His Messiah [מִשְׁחָא] He shall make them know His holy Spirit." This passage shows that the writer thought the Messiah would bring the era of the Holy Spirit to the Jews, and it would be one phase of the Messiah's work to reveal this Spirit to the Jews. They would be more thoroughly acquainted with the Holy Spirit when He comes, and they would know more about Him. Charles contends in this instance the

²R. H. Charles, The Apocrypha and Pseudepigrapha of The Old Testament (Oxford: The Clarendon Press, 1913), II, 790.

³H. H. Rowley, The Zadokite Fragments and The Dead Sea Scrolls (New York: The Macmillan Co., c.1952), p. 82.

⁴Charles, op. cit., II, 787.

Messiah is Zadok; therefore, "his holy spirit" refers only to a man's spirit.⁵ However, it should be noted that whoever the Messiah is, he will have a Holy Spirit.

Secondly, the term used for the Spirit is "Holy Spirit," which would show that this term had become more prominent in that time. From Old Testament writings, one would expect that the term used to express the Spirit would be "Spirit of God," or possibly the "Spirit of Jahweh." This statement, however, shows that there was a transition from these terms to the "Holy Spirit."

Thirdly, the Spirit is definitely associated with the Messiah. While in the Old Testament (Is. 42:1; 61:1; Joel 2:28) the coming of the Spirit is associated with the coming of the Messianic era, and it is stated that the act of prophesying would become more prominent, it is not stated that it will be the "Holy Spirit" of the Messiah. It is foretold that it will be God's Spirit that the Messiah will bring, but in this passage the Spirit is also made the Spirit of the Messiah. Such a passage would make it possible for Paul and Christ to speak of the "Spirit of Christ" and the Jews who believed that Jesus was the Messiah, would not take issue with the statement.

Another passage from this work which deals with the Holy Spirit is found in 7:12-13, where this statement is recorded,

⁵Ibid., p. 804.

"They also polluted their holy spirit and with a tongue of blasphemies they opened the mouth against the statutes of the covenant of God." The phrase used for expressing "holy spirit" is קדוּשׁוֹ הַרוּחַ . It may not directly refer to what we today call the Holy Spirit, but to the spirit of men which is made holy by keeping God's covenant.⁶ Still the possibility remains that God's Holy Spirit in them can be polluted, that is, driven out, by all manner of wicked acts against the covenant of God. The writer may have understood at that time that God's Spirit dwelt in a person and made him holy by His presence as in Psalm 51:11. This would be close to the sanctification passages of the New Testament where the Spirit is said to bring forth all manner of good works, and a new and holy life within that man who keeps God's covenant and believes in Christ.

Again the phrase קדוּשׁוֹ הַרוּחַ "their Holy Spirit" is used, which would show that the phrase was common before Jesus' day, and that the Jews knew that Christ, Paul, Peter, and others were referring to the Spirit of God.

Thus a teaching of the Spirit can be drawn from these two passages in the Fragments of A Zadokite Work. The Spirit may be referred to as "The Holy Spirit." The work of the Spirit is to make men holy. A fuller revelation of the Spirit will come in the Messianic Era; the Spirit is closely assoc-

⁶Ibid., p. 811.

lated with the work of the Messiah, in this, that the Messiah will make Him known. There has been a transition from the Old Testament in this that it is spoken of as coming in the Messianic era, but the idea of "making known" the Spirit and being called the "Spirit of the Messiah" is new.

A writing which is claimed by Charles to be a little later is Susanna. Charles states that the original probably was written about 95-80 B.C. in Hebrew by a Pharisee.⁷ Today this Hebrew copy is not extant, but it is found in the Septuagint, and in Theodotion's revision of the Septuagint (c.180 A.D.). In Susanna 45 there is found the following passage:

And as she was being led away to be destroyed, behold! there came an angel of the Lord, and as it had been commanded him, the angel bestowed a spirit of discernment upon a young man, this being Daniel.

Theodotion's revision reads:

Therefore when she was led away to be put to death, God raised up the holy spirit of a young man, whose name was Daniel.

Theodotion shows that he regarded the "spirit of discernment" as a "Holy Spirit." It is Daniel's Holy Spirit then which gives him wisdom to judge whether Susanna is guilty of adultery as charged by the two men who lusted after her. This may have been regarded as the Holy Spirit in the sense of the Old Testament (Ps. 51:11), or it may only have referred to

⁷Ibid., p. 644.

Daniel's own spirit. In any case, Daniel does have a Holy Spirit in him which is in agreement with Daniel 4:8; 5:11.

A writing which is conjectured to be a little later than this writing is the Book of Jubilees. Torrey in his book places the time of writing in the second half of the last century B.C., which makes the date around 50 B.C.⁸ Charles, however, would date this work much earlier. He states that the work comes from about 135-105 B.C.⁹ In round figures, this work appeared about 100 B.C.

Charles believes that it was written by a Hebrew, a Pharisee, and that this work is a pre-christian representative of the midrashic tendency. It is a re-editing of the events of history from creation to the giving of the Law on Mount Sinai, from a Pharisaic standpoint. The work incorporates traditional lore, and is an enlarged Targum on the books of Genesis and Exodus.¹⁰

In this work of Jubilees there are two passages which are closely related. In 1:20-21 a prayer is placed into the mouth of Moses who asks God to create in men a Holy Spirit to replace the spirit of Beliar:

Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit

⁸Charles C. Torrey, The Apocryphal Literature (New Haven: Yale University Press, c.1945), p. 128.

⁹Charles, op. cit., II, 1.

¹⁰Ibid., p. 1.

of Beliar rule over them to accuse them before Thee
 . . . create in them a clean heart and a holy spirit,
 and let them not be ensnared in their sins from hence-
 forth until eternity.

In 5:8, God states that His Spirit "shall not always abide on man, for they also are flesh and their days shall be one hundred and twenty years." This statement is said against those persons who were condemned by God to die in the flood because of their sins.

There are two main ideas stated in these passages. First, God can place in men His Holy Spirit, and secondly, that it can be taken away by sin and violence against the commands of God. The first passage definitely states that there is such a being as God's Holy Spirit. Again, here one would expect to have the term Spirit of God or Jahweh, but "Holy Spirit" is used, which may show a common usage of the word. This spirit replaces any evil spirit which may come from Belial or the Devil. The first passage is closely related to the second which explicitly mentions God's Spirit. This Spirit of God can be given and taken away by God. This Spirit rested upon mankind at the time of the flood.

Another work which also comes in this period from 150-50 B.C. is The Testament of the Twelve Patriarchs. Charles gives this work the date of somewhere around 109-06 B.C. He also believes that this work was written by a Pharisee, who was loyal to the best traditions of the Jews

at that time.¹¹ In this work, there are again two passages which refer to the Spirit of God.

In the Testament of Benjamin this following passage appears: "He that hath a pure mind in love, looketh not after a woman with a view of fornication; for he hath no defilement in his heart, because the Spirit of God resteth upon him" (8:2). In this work the term "Holy Spirit" is not used at all for the Spirit which God sends upon men, but it uses the Old Testament terminology, "Spirit of God." The idea that God's Spirit makes a man holy, however, is inferred. The man will have no vile or filthy thoughts toward a woman if God's Spirit is with him. The Spirit changes his mind from evil thoughts to good thoughts. Also, the Spirit is spoken of as resting upon the man. This thought is not new, it is the Old Testament (Ps. 51:11) manner of speaking of the Spirit of God coming upon a person and sanctifying him.

The second passage comes in the Testimony of Simeon, in 4:4, "Now Joseph was a good man and had the Spirit of God within him; being compassionate and pitiful, he had no malice against me; but loved me ever as the rest of his brethren," and there follows this passage in verse 5:

Beware therefore, my children, of all jealousy and envy, and walk in singleness of heart [other MSS read -- soul and with a good heart] keeping in mind Joseph your father's brother, that God may give you also grace and glory, and blessing upon your heads, ever as you saw in Joseph's case.

¹¹Ibid., p. 282.

A new thought comes in this passage, namely, that the Spirit dwells within a man. With some exceptions the Old Testament speaks of the Spirit as coming upon a man, or falling upon a man, as a cloud might enwrap a person; but here the Spirit of God dwells within Joseph. The Old Testament only states that Joseph interpreted the dream by the Spirit of God, this passage would warrant the idea that the other gifts which Joseph had, such as being compassionate, and singleness of heart, were due to the presence of the Spirit of God. The Spirit's presence gave Joseph God's grace and glory; God's grace and glory are supplied by the Spirit's indwelling. In any case, the Spirit gave Joseph special gifts, and blessing rested upon his head, and Simeon reminds his sons to follow in the footsteps of Joseph, so that they might also have the Spirit of God.

There is also in this period a work which is termed Sybylline Oracles. This work is dated by Charles at about 168-96 B.C.¹² His main conclusion is that it is written either in or before the first century before Christ. In 1:5-6 the passage appears, "The Creator who has planted his sweet Spirit in all." This is a reference to Genesis 1:2 and following passages which deal with the work of the Spirit in creation. The concept that God's Spirit was active in creation is not new, for this has been shown already to have

¹²Ibid., p. 371.

appeared in the Old Testament. The term "sweet" however, is new, but only adds the idea of a kind, gentle Spirit.

The next period in the development of the idea can be somewhat stipulated as from 50 B.C. to 1 A.D. It is during this period that the real essence of the doctrine reaches its zenith.

One of the works of this period is The Psalms of Solomon which is given the conjectured date of about 50 B.C. by Charles.¹³ The original language of the psalms is now generally understood to have been Hebrew.¹⁴ These psalms bring nothing new and are not impressive. In this work in 17:42 it is stated that God makes a man mighty by means of (His) Holy Spirit. This lends nothing new to the concept of the Spirit, for this has already been shown to have happened in the Old Testament.

Another book of this period brings in a thought which is not too common in the Old Testament, that is, the idea that the Spirit is equated with the Word of God. This happens to appear in the book of Judith. This book is generally reckoned to have been edited in the first half of the last century or right around 50 B.C.¹⁵ The passage reads, "Let all creatures serve: for thou spakest, and they were made,

¹³Ibid., p. 625.

¹⁴Ibid.

¹⁵Torrey, op. cit., p. 93.

thou didst send forth the Spirit, and it created them, and there is none that can resist thy voice" (Judith 16:14). One is told in Genesis that God created the heaven and the earth, but in this passage the work of creation is attributed directly to the work of the Spirit. God's Spirit is God's voice, no force is able to resist it in creation. However, this Spirit is made a power, force, or person in that it actually does the creating. God's Spirit is definitely made a part of God which goes forth at His command and does His wish. The very essence of God is found in His Spirit because none can resist it in this area. In the Old Testament the Spirit could be driven away, as in the case of Saul, but here the writer makes it so much a part of God that it could not be resisted in creation. The actual idea that the Spirit is God is not found here, but it is more than just a messenger or power from Him. This passage does not deal with conversion where man can successfully oppose God when He works through means.

The greatest work of this period which deals with the Spirit of God is the Wisdom of Solomon. It is dated by most scholars from 145-50 B.D. Torrey conjectures the last quarter of the second century.¹⁶ Charles lists a number of men who date the actual writing from 145-100 B.C.¹⁷

¹⁶Ibid., p. 103.

¹⁷Charles, op. cit., I, 520.

There are a number of passages which deal exclusively with the Holy Spirit, or the Spirit of God, in this work.

One reference is found in 1:5-7 which reads:

For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

For wisdom is a loving spirit;¹⁸ and will not acquit a blasphemer of his words; for God is a witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

For the Spirit of the Lord filleth the world; and that which containeth all things hath knowledge of the voice.

In this passage it is the Holy Spirit which sanctifies an individual. It cleanses a man's heart of all guile and deceit. It will not remain in a person who is unregenerate. It also fills the whole world, that is, the Spirit of God is omnipresent, there is no place where God's Spirit does not dwell. Heinisch summarizes this section by saying God's Spirit possesses omniscience (1:7), holiness (1:5), and guides men morally (1:5). In 1:3 the Spirit casts off the fool, he will have nothing to do with such a man.¹⁹

In 9:17 we read, "And thy counsel who hath known except thou give wisdom, and send thy Holy Spirit from above." Solomon here prays for wisdom and acknowledges that only wis-

¹⁸May be translated, "The Spirit of Wisdom is friendly to man."

¹⁹Paul Heinisch, Theology Of The Old Testament, translated by William Heidt (Collegeville, Minn.: The Liturgical Press, c.1950), p. 121.

dom, true wisdom, comes from God. No one has ever gained God's counsel, except that He gave wisdom, and sent His Holy Spirit from on high. The Good Spirit of God in Nehemiah 9:20 instructs God's people; here, it is the Holy Spirit and Wisdom who give men God's counsel.

In these passages, namely, 1:5 and 9:17, it should be noted that the term Holy Spirit is used to speak of the Spirit of God.

The last passage in the Wisdom of Solomon which deals expressly with God's Spirit is 12:1, "For thine incorruptible Spirit is in all things." While the term "Holy Spirit" is not used in this instance, it may be said that it is implied in the word "incorruptible." The Greek word used in this instance for "incorruptible" is ἀφθαρτος, which may mean "immortal" as in Romans 1:23, that is, not subject to the corruption which has entered the world because of sin.

Before any doctrine of the Holy Spirit can be thoroughly drawn from this work, it must be said that there is some question as to whom the writer of the work is referring when he employs the term "Wisdom." It is the contention of this writer that the Wisdom spoken of and personified in the Wisdom of Solomon is the Holy Spirit of God.

There are definite passages which speak of Wisdom as being equivalent to The Holy Spirit. In chapter 1:5-7 both are equated:

For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

For the Spirit of the Lord filleth the world; and that which containeth all things hath knowledge of the voice. (Italics my own).

In these passages it can readily be seen that the spirits mentioned are not three spirits, but one Spirit, for all deal with the work of making a man pure. The Holy Spirit searches the deep thoughts of a man and will not remain in an unclean heart, thus it is said also of Wisdom.

Again, in 9:17 the passage reads:

And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? (Italics my own).

In this passage both the Holy Spirit and Wisdom deliver to man God's innermost counsel.

It must also be said that while Heinisch says, "What the writer has to say concerning the spirit is predicated likewise of wisdom," he is reluctant to say that the two are the same being.²⁰ He states that they are "almost identified," but that is as far as he will go.²¹ Other writers, however, hold the position that the two spirits are identified. Charles points up in a footnote that the writer of the book presents

²⁰Ibid.

²¹Ibid.

the Holy Spirit as equivalent to Wisdom.²² Rylaarsdam says, "In the Wisdom of Solomon, Spirit and Wisdom are explicitly and consciously identified."²³ Oesterley also agrees with this opinion.²⁴

Another argument in favor of the position of an equivalence between the Holy Spirit and Wisdom, is that many of the actions accorded to the Holy Spirit in the Old Testament are also works of Wisdom. Joseph is stated as having the Holy Spirit in Genesis 41:38; in Wisdom of Solomon 10:13, it is "wisdom that brought him the sceptre of the kingdom, and power against those that oppressed him." Moses (Is. 63:11) was given the Holy Spirit to lead the Children of Israel, in 10:15-17 of this work it is Wisdom which entered into the soul of Moses so that he might withstand the Pharaoh and lead them in a marvelous way. Just as the Spirit gave prowess in battle to men in the Old Testament (Jud. 6:34; 11:29; 13:25), so Wisdom is given this work in 11:3.

With this evidence, it would be valid to conclude that Wisdom and Spirit are one and the same being in this writing. What is said of Wisdom may also be said of the Spirit of God,

²²Charles, op. cit., I, 550.

²³J. Coert Rylaarsdam, Revelation In Jewish Wisdom Literature (Chicago: The University of Chicago Press, c.1946), p. 103.

²⁴W. O. E. Oesterley, An Introduction To The Books of The Apocrypha (New York: The Macmillan Co., 1935), p. 218.

that is, the Holy Spirit.²⁵

The passages which deal with personified Wisdom contain definite teachings about the Holy Spirit. Charles points out that while God is pictured as Creator (1:14; 7:7; 9:1; 9:9), Wisdom is present with God at creation and exercises prerogatives of choice (8:4; 9:9); finally, Wisdom is called Creator (7:22; 8:5-6).²⁶ Wisdom is further given the attributes of God: omnipresence (7:27), omniscience (8:8; 9:11), and administers all well (8:1). Wisdom is spoken of as an understanding spirit, holy, one, only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be hired or leased, ready to do good, more moving than any motion, passes and goes through all things by reason of her pureness, is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, and no defiled thing can fall into her (7:22, 24, 25). Wisdom reaches from one end to another, and orders all things (8:1); she is conversant with God (8:3); she is privy to the mysteries of the knowledge of God and a lover of His works (8:5). Finally, Wisdom is immortality (8:17).

Thus in the Wisdom of Solomon the Wisdom-Spirit is

²⁵Many scholars regard this Wisdom as a picture of the Logos of the New Testament.

²⁶Charles, op. cit., I, 528.

defined in many ways, a Spirit of God, a Holy Spirit, a Creator, a teacher, and a guide. The Wisdom-Spirit dwells near the throne of God, makes men friends of God, sanctifies men, dwells in them, and gives them immortality.²⁷ The Wisdom-Spirit is the medium by which God works in the world.

In the first century A.D. there are three Pseudepigraphical works which speak of the Holy Spirit. In the Martyrdom of Isaiah, written about 100 A.D., Isaiah is pictured as speaking with the Holy Spirit while being sawed in twain, and neither weeping nor crying aloud during the process. In II Baruch, written between 50 and 100 A.D., God is spoken of as having created the heavens by the Spirit. And in IV Ezra, written about 120 A.D., Ezra speaks to the Lord and prays for inspiration to restore the Scriptures. In order to do this, he asks for the gift of the Holy Spirit so that he might write all the things which had happened since the beginning, even the whole Law (16:22). In 14:37-48 Ezra is given the cup of inspiration by God, which, clear as water, is like fire. After drinking it, Ezra is inspired. He is said to have written the whole Old Testament and seventy other apocalypses in forty days with the aid of scribes. These passages, however, cannot give us a clear concept of the doctrine at the time of Christ, because they are dated by scholars as coming from a period in which the New Testament

²⁷Rylaarsdam, op. cit., p. 41.

was known, and this may have definitely influenced these writings.

It appears then, that during the Intertestamental period, there is a trend toward using the term "Holy Spirit" to refer to the Spirit of God. Secondly, the doctrine is expanded and dwelt upon by the writers, especially the writer of the Wisdom of Solomon. Yet it cannot be said that during this transitional period there are concepts and thoughts added to the teaching of the Holy Spirit which are not to be found, even though it be in a germinal state, in the Old Testament.

...the first century A.D., possibly during the earlier half of the second century B.C. It was collected and written down the end of the second century after Christ. However, historical evidence there must have been written earlier than this, so that it could be completed. The evidence for this is authoritative and cannot be denied by the fact that there are certain passages in the Bible which show that this word was already in use as early as the time of the prophets. There are certain passages in the Bible which show that this word was already in use as early as the time of the prophets. There are certain passages in the Bible which show that this word was already in use as early as the time of the prophets.

¹ See the book by the Rev. Dr. J. H. R. ...
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CHAPTER V

DOCTRINE OF THE HOLY SPIRIT IN JEWISH LITERATURE AT THE TIME OF CHRIST

The only reliable source of information which one may turn to in Jewish Literature, which may be said to express the teaching of the time of Jesus, is the Mishnah. This is one of the first attempts to write down anything of tradition.¹ It may be defined as a deposit of four centuries of Jewish religious activity in Palestine, beginning at some uncertain date, possibly during the earlier half of the second century B.C.² It was collected and edited about the end of the second century after Christ. However, Schuerer maintains there must have been written sources before this, so that it could be compiled.³ For Judaism the Mishnah is authoritative yet second in position to the Old Testament.

There are certain difficulties which must be faced when using this work and placing historical value on it. Danby lists a number of difficulties: first, because there is a definite lapse of time between the New Testament and the

¹Herman L. Strack, Introduction to the Talmud and Midrash (Philadelphia: The Jewish Publication Society of America, c.1945), p. 12.

²Herbert Danby, The Mishnah (London: Oxford University Press, 1950), p. xiii.

³Emil Schuerer, A History of the Jewish People In The Time of Jesus Christ (Edinburgh: T. & T. Clark, c.1890), I, 1, 129.

recording of the Mishnah, there is danger of obscure memories, memories which are distorted; secondly, the work expresses standards of the Pharisees; thirdly, it pursues academic discussion for its own sake with little pretense for historical usage.⁴

In the Mishnah there are only two references to the Holy Spirit. These appear in Sotah 9:6 and 15. In 9:6 the Holy Spirit is pictured as being the author of the Old Testament. Instead of quoting the writer of the book, the passage reads, "But the Holy Spirit proclaims to them, 'Whosoever ye do thus the blood shall be forgiven them.'" This passage is found in Deuteronomy 21:8. It must thus be the conviction of the writer of Sotah that the Holy Spirit authored the Old Testament.

In 9:15 the writer states that the greatest virtue of saintliness leads to (the gift of) the Holy Spirit, "and the Holy Spirit leads to the resurrection of the dead." The Holy Spirit then is a gift of God given to those whose lives are virtuous, and this Spirit then leads a man through life to the time of the resurrection.

In the Mishnah, one should note that the term Holy Spirit does appear. This is important because even though the Christians were using this term, the Jewish writer is not averse to employing it. It would be valid then to assume

⁴Danby, op. cit., p. xiv.

that the term was used both by Christians and Jews, and that the gift of the Spirit was found in both theologies.

In Talmudic writings the Holy Spirit is referred to as the "bat kol." The "bat kol" means a resonance, an echo, or an articulate sound which is intelligible from an invisible source, generally from the sky.⁵ It is recorded as having been heard either by individuals or by numbers.⁶ The only instance which can be validly stated as coming from the time of Christ is recorded in Josephus (Antt. XIII 10,3) where John Hyrcanus heard the "bat kol" out of the inner sanctuary announcing that his sons had gained the victory against Antiochus Cyzicenus. Note was made of that time and it proved to be the hour at which the battle was won.

In the Talmud there are numerous instances where this "bat kol" is recorded as being heard, but these instances cannot be used validly as applied to the Biblical period because they are almost four centuries after the Christian era. There is too much of a time lapse for these to be an accurate account of the time of Christ.

It is interesting that the Jews still use the term Holy Spirit in their theologies today. However, this is only a spirit created by God, one of ten, on the first day of creat-

⁵George F. Moore, Judaism In The First Centuries of The Christian Era, The Age of the Tannaim (Cambridge: University Press, c.1927), I, 422.

⁶Ibid.

ion.⁷ Generally the work of writing the whole Old Testament is accorded to this Spirit. It is this spirit which left Israel after Malachi, but came back at certain times as the "bat kol" and inspired certain men. Even in rabbinical literature single passages are often considered inspired.⁸

⁷Ludwig Blau, "Holy Spirit," The Jewish Encyclopedia, edited by Isidore Singer, et al. (New York: Funk and Wagnalls Co., 1907) IV, 488.

⁸Ibid., p. 449.

CHAPTER VI

CONCLUSION

A tentative conclusion may be drawn from the evidence presented and the areas covered in this thesis. First, there is no great transitional jump between the doctrine of the Old Testament and that of the New Testament. The germ of every thought of the Holy Spirit as found in the New Testament may be found in the Old Testament. The New Testament is far greater and deeper in thought when it speaks of the Holy Spirit. The Holy Spirit is more prominent in the New Testament than in the Old Testament.

The Intertestamental Period shows an expansion of the concept of the Holy Spirit, especially in the Wisdom of Solomon. Secondly, the use of the term "Holy Spirit" for the Spirit of God becomes more prominent in this period, but nothing new is added to the work of the Spirit.

It is the contention of this writer that the doctrine of the Holy Spirit is the same in both Testaments, but that as God gave to His Church fuller revelation of His Holy Spirit, the doctrine became more elaborate and more explicit.

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