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Honors Thesis
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THE IDENTITY AND ROLE OF THE GIFT-GIVING SPIRIT IN NUMBERS 11

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March 30, 2015

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ABSTRACT

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Title: THE IDENTITY AND ROLE OF THE GIFT-GIVING SPIRIT IN NUMBERS 11

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Current scholarship analyzes spiritual gifts predominantly from Acts 2, Romans 12, 1 Corinthians 12, and Ephesians 4. With the assumption that the actions of the Spirit are constant and persistent throughout Scripture, this study develops an Old Testament perspective on the Spirit's identity and role as gift-giver. This exegetical research investigates Numbers 11:16-29 as the key passage, where the Holy Spirit bestows His gifts upon Israel's leaders. In addition, the valid connections between Numbers 11 and 2 Kings 2 provide a broader and more consistent contextual interpretation of the identity and role of the Holy Spirit within the Old Testament.

THE IDENTITY AND ROLE OF THE GIFT-GIVING SPIRIT IN NUMBERS 11

Introduction

Study of the gift-giving of the Holy Spirit has been primarily examined from the confines of the New Testament. Three chapters from Paul's epistles (1 Corinthians 12, Romans 12, and Ephesians 4) discuss spiritual gifts, and Acts 2 recounts the outpouring of the Holy Spirit upon 120 Christ-followers on the Day of Pentecost. Most scholars today study the Spirit (pneumatology) from a Pentecostal/charismatic background.¹ The primary focus when studying the Spirit is to discuss the nature of speaking in tongues. In the New Testament, these scholars consider Acts 2 in order to see how the people who receive the Holy Spirit speak. Yet, in the Old Testament, there are not many clear passages that depict the Holy Spirit or speaking in tongues. The two predominant passages that scholars examine are 1 Samuel 10 and Numbers 11.² While King Saul chased David, he met a group of prophets and began to prophesy when the Spirit of God came upon him (1 Sam. 10:10). Pentecostal scholars often interpret the passage as Saul having charismatic speech. They then use this passage to dictate the type of prophecy that the 70 elders in Numbers 11 speak.³ Ultimately, the main corpus of research focuses on the spiritual gift of prophetic speech.⁴

¹ For example, see Gregory J. Leeper, "The Nature of the Pentecostal Gift with Special Reference to Numbers 11 and Acts 2," *Asian Journal of Pentecostal Studies* 6, no. 1 (January 1, 2003): 23-38. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 10, 2014); Roger D. Cotton, "The Pentecostal Significance of Numbers 11," *Journal of Pentecostal Theology* 10, no. 1 (October 2001): 3. Academic Search Complete, EBSCOhost (accessed September 9, 2014); John Rea, *The Holy Spirit in the Bible: All the Major Passages about the Spirit: A Commentary* (Lake Mary, Fla: Creation House, 1990).

² John R. Levison, "Prophecy in Ancient Israel: The Case of the Ecstatic Elders," *Catholic Biblical Quarterly* 65, no. 4 (October 1, 2003): 503-521. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 10, 2014), 504.

³ Levison, 504, 505, 507; Elliot Gertel, "Moses, Elisha and Transferred Spirit: The Height of Biblical Prophecy? Part 2," *Jewish Bible Quarterly* 30, no. 3 (2002): 171-177. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 3, 2015), 171.

⁴ While this paper does not aim to address the issue of the type of prophecy uttered by the 70 elders in Numbers 11, John R. Levison makes a strong case that they do not have charismatic speech; Levison, 506-511.

However, the Old Testament has many more references to the Spirit than the New Testament, even in relation to prophecy and similar gifts. Since the word *ru'ach* is the same word for *spirit* or *wind* in the Old Testament, the role of the gift-giving Spirit is often nuanced or hidden in the Old Testament. Usually, when people think about God's Spirit in this portion of the Bible they mention the creation account of Genesis 1:1-3, where He hovers over the face of the waters of the dark and void earth.

In addition, most commentators view the word *ru'ach* in Numbers 11 in a variety of ways. A pastoral scholar, William Gipe, identifies the *spirit* as the Holy Spirit.⁵ To the contrary, Gene Rice asserts that the *spirit* does not belong to YHWH, but is a "vital energy" of the person.⁶ Elliot Gertel also does not believe that the *spirit* is divine, but rather is a temperament.⁷ *The Anchor Bible Dictionary* interprets the *spirit* as the "prophetic spirit."⁸ Philip Budd also sees the *spirit* as a quantitative endowment in the passage.⁹ John Rea interprets the *spirit* as "charismatic empowerment."¹⁰ These authors show the wide spectrum of interpretation for the *spirit*.

While respected scholars see connections between the *spirit* in many of those passages, they have inconsistent interpretations. For instance, Walter Brueggemann sees the *spirit* of Elijah in 2 Kings 2 as "vitality, energy and authority," yet in the very same paragraph he refers to the

⁵ William Gipe, "Numbers 11:24-30," *Interpretation* 56, no. 2 (April 1, 2002): 196-198. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 10, 2014), 196.

⁶ Gene Rice, "Elijah's Requirement for Prophetic Leadership (2 Kings 2:1-18)," *Journal of Religious Thought* 59, (January 1, 2007): 1-12. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 3, 2015), 5. Although Rice discusses 2 Kings 2, the same *spirit* is analyzed by this study in both that passage and in Numbers 11.

⁷ Elliot Gertel, "Moses, Elisha and Transferred Spirit: The Height of Biblical Prophecy? Part 1," *Jewish Bible Quarterly* 30, no. 2 (April 1, 2002): 73-79. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 3, 2015), 76;

See Gertel's argument of a negative interpretation of the *spirit* in Numbers 11 in "Moses, Elisha and Transferred Spirit: The Height of Biblical Prophecy? Part 2," 174.

⁸ David Noel Freedman, ed. *The Anchor Bible Dictionary*, Vol. 3. (New York: Doubleday, 1992), 431, 465.

⁹ Philip J. Budd, *Numbers*. Word Biblical Commentary 5 (Waco, TX: Word Books, 1984), 128.

¹⁰ Rea, 46.

“gift of the spirit” as something separate from Elijah.¹¹ T. R. Hobbs, while asserting that the *spirit* of Elijah is “an instrument of power,” also states that the “prophet’s activity [is] under the guidance of the spirit of God.”¹² Not only do scholars have different opinions about the *spirit*, they also exhibit nuanced identification of the *spirit* itself.

Due to the inconsistencies and variance of opinion over the interpretation of the *spirit* (*ru’ach*), I believe that this study of the clearest narrative passage provides clarity for identifying the *spirit* as the gift-giving Spirit.¹³ In addition, the connections between 2 Kings 2 and Numbers 11 establish that the *spirit* belongs to YHWH and is responsible for endowing leaders appointed by God with spiritual gifts.

Methodology

Hebrew exegesis is the process of understanding what the Old Testament scriptures say in their appropriate context. The steps I took in analyzing the text are loosely based on Douglas Stuart’s *Old Testament Exegesis*.¹⁴ First, I established the passage’s limits of Numbers 11 through annotating its structure and providing my own translation of the text.¹⁵ Second, I collected grammatical and lexical data by researching difficult word and phrase structures (morphology); specifically the term *spirit* (*ru’ach*) and *rest* (*nu’ach*). Third, I determined the historical-narrative genre and form of the passage, outlining it to discover the structure and patterns. Fourth, I researched the historical and literary context by looking at the important locations and events surrounding the passage geographically and within the book of Numbers. Fifth, I established the biblical connections of the passage in regards to pneumatology. Sixth, I

¹¹ Walter Brueggemann, *1 & 2 Kings* (Macon, GA: Smyth & Helwys, 2000), 295, 297, 298.

¹² T. R. Hobbs, *2 Kings*, Word Biblical Commentary 13 (Waco, TX: Word Books, 1985), 22.

¹³ If He is found to give spiritual gifts, as is described in the New Testament, then the spirit found in Numbers 11 is the Holy Spirit of the LORD. Further implications will be discussed at the end of this paper.

¹⁴ Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors* (Louisville, KY: Westminster John Knox Press, 2009).

¹⁵ See Appendix A for the author’s translation of Numbers 11:16-17, 24-29.

identified the theology of the passage by examining specific themes and topics. Lastly, I determined the application of Numbers 11 by showing the passage's issues, audience, timeliness, and limits of application. These steps give credence to the research and show how Numbers 11 develops a better understanding of the Holy Spirit and spiritual gifts.

Throughout this paper the passage will be discussed in two sections. The first section will give a textual overview of the story in Numbers 11, and I will analyze the *spirit* in the passage. In second section will compare the findings of Numbers 11 with 2 Kings 2. After these two sections the paper will discuss conclusions and theological implications from the findings.

The Primary Text

In Numbers 11 the children of Israel complained to Moses that they wanted food, and they desired quail for meat. Moses, as the leader responsible for the Israelites, felt the pressure from the people's complaints. He then turned to God and voiced his frustration and need for help to take care of the people. YHWH commanded Moses to gather 70 elders that would help him in governing Israel (Num. 11:16). These 70 men were then to stand with Moses before the Tabernacle and await God's presence. God had promised Moses that He would 'set aside' some of the Spirit upon Moses and 'rest it' upon the men, and when the men were gathered together before YHWH the Spirit 'rested upon them' (Num. 11:17). After they received the Spirit the 70 elders prophesied. This story of Numbers 11 consists of three parts: (1) a need for civil leadership, (2) God's Spirit resting upon the appointed leaders, and (3) manifestation of spiritual gifts in response to receiving the Spirit.

First, Moses asked God for help in order to govern the Israelites. A character is then introduced in the passage to respond to the need for leadership in verse 17:

קְרוּחַ | the spirit

Again in verse 17 YHWH described what He would do with the *spirit* to appoint Israel's civil leaders:

וְאָצַלְתִּי | and I will set apart

The root of the verb is *atsal* (אצל), which means to 'set apart/reserve.' God stated that He would lay the *spirit*, that he had 'set apart from upon' Moses, and would lay it upon the 70 elders. In this way the men were to help Moses so that he did not have to bear the burden to lead the people alone. This is significant because some scholars argue that the *spirit* was not divine, but was the persona or character of Moses.¹⁶ From this verse it can be concluded that since the *spirit* was taken from Moses the entity is separate and independent of Moses.

In the second part of Numbers 11, God rested the *spirit* upon the chosen leaders. Again in verse 25 the noun-verb combination shows that the *spirit* was 'set apart.' While in verse 17 the Lord spoke a promise, in verse 25 the narrative uses the same two words to describe the fulfillment of that promise. This first parallel looks like:

יז וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ		17. and I will set apart from the Spirit which is upon you
כה וַיָּאצֵּל מִן־הָרוּחַ אֲשֶׁר עָלָיו		25. and [YHWH] set apart from the Spirit that was upon him

Once YHWH had 'set apart' the *spirit*, the character then acted on its own volition to fulfill the promise made by God to Moses. The key verb in verse 25 associated with the Spirit is:

כָּנַח הָרוּחַ | as the Spirit rested

¹⁶ Gertel, "Moses, Elisha, and Transferred Spirit: Part 1," 76; Brueggemann, 295, 297.

The *spirit* rested upon the 70 elders and they prophesied before the Tabernacle of YHWH.

Moreover, the *spirit* rested upon two more individuals that were in the general congregation in verse 26. A pattern emerges from the two verses:

כֹּה קָנוּחַ עֲלֵיהֶם רוּחַ	25. as the Spirit rested upon [the 70 elders]
כֹּו וַתָּנַח עֲלֵיהֶם רוּחַ	26. and the Spirit rested upon [Eldad and Medad]

The *spirit* that was ‘set apart’ in verses 17 and 25 was the same *spirit* that ‘rested’ upon the 70 elders and the two men in verses 25 and 26. Eldad and Medad formed an independent group that did not stand before YHWH’s House, yet the Spirit still ‘rested’ upon them.

Lastly, the third part of the story in Numbers 11 depicts a spiritual gift of prophecy that accompanied the men chosen by YHWH to lead Israel with Moses. Just like the men appointed to civil leadership, Eldad and Medad also prophesied in the camp after the *spirit* came upon them. Once more there is a pattern in verses 25 and 26:

כֹּה וַיִּתְּנָבְאוּ	25. and [the 70 elders] prophesied
כֹּו וַיִּתְּנָבְאוּ	26. and [the 2 men] prophesied

The three-part pattern of the story is illustrated through the repetition of the phrases about the *spirit*: (1) the *spirit* is ‘set apart’ by YHWH to appoint the leaders, (2) the *spirit* ‘rested upon’ the leaders, and (3) the men exercised the spiritual gift of prophecy. This pattern gives evidence that the *spirit*’s actions result in a gift of the Spirit.

The actions of the *spirit* are well documented in Numbers 11, and the identity of the *spirit* is attributed to divinity rather than humanity. After news reached Moses that two men prophesied in the camp, he shared with Joshua that he would like for all of God’s people to be prophets.

In verse 29 Moses revealed that the *spirit* belongs to YHWH:

יִתֵּן יְהוָה אֶת-
רוּחוֹ עֲלֵיהֶם | YHWH will set His Spirit upon them

The noun *spirit* (*ru'ach*) has the third-masculine-singular (3ms) personal pronoun *he* (*ō*) attached to end of the word. The word-form makes the personal pronoun possessive, which is why the phrase translates as ‘his Spirit.’ It is evident from verse 29 that YHWH’s *spirit*—the Holy Spirit—is given to the people in the story. Although some scholars have argued that the *spirit* belong to Moses, Jacob Milgrom agrees with my research that the Holy Spirit is actually present in Numbers 11 due to the spirit-in-construct form found in verse 29.¹⁷ The identity of the *spirit* in the passage belongs to God rather than man.

In order to develop an overall schema concerning the translation of the Hebrew word *ru'ach*, I performed an exhaustive word study on every occurrence of the term in the Old Testament. A chart is provided in Appendix C outlining the appearance of *ru'ach* in construct form. Since the Hebrew word can be translated as *spirit*, *wind*, or *breath*, the word study clarifies the possessive relationship between YHWH and the *spirit*. In all 65 verses where *ru'ach* occurs in construct with YHWH, the word is best translated as *spirit*.¹⁸ In these instances the term *ru'ach* has strong textual evidence throughout the Old Testament to be the ‘spirit of YHWH.’ This word study then implies that the use of YHWH’s *spirit* in Numbers 11:29 identifies the *ru'ach* of Moses as the person of the Holy Spirit.¹⁹

Another key term within Numbers 11 points to the *spirit* as being “other” than the persona of Moses. In verse 25 the word *nu'ach* (נִוַּח) is the verb associated with the Spirit.

¹⁷ Jacob Milgrom, *Numbers = [Ba-midbar]: The Traditional Hebrew Text with the New JPS Translation* (New York: The Jewish Publication Society, 1990), 89, 90.

¹⁸ See Appendix C where *ru'ach* is usually translated *breath* when it is in construct with YHWH’s nostrils, and is translated *wind* when descriptive features are used without a construct chain.

¹⁹ See Milgrom, 89, 90.

YHWH told Moses in verse 17 that He would ‘set apart from the Spirit which is upon’ Moses, and this *spirit* would lay upon the 70 elders. The phrase ‘being upon’ and ‘lay upon’ are consistently applied to the *spirit* of YHWH throughout the Old Testament, as the *spirit* came down upon the judges, kings, and prophets of Israel.²⁰ The specific verb *rest* (*nu’ach*) was used in verse 25 to show how the *spirit* came upon the 70 leaders of Israel. This verb ‘to rest’ is only associated with the Spirit twice in the Old Testament. The first instance is in Numbers 11:29, and the second place is found in 2 Kings 2:16. With this connection the story of Elisha and Elijah provides a confirmation that the gift-giving *spirit* in Numbers 11 actually refers to divinity rather than humanity.

Connections

Before addressing 2 Kings 2, it is important to review the major features of Numbers 11. The passage has two major parallels. The first is that YHWH ‘set apart’ the *spirit* from Moses. This phrase appears twice: the first is embedded in dialogue, while the second is in the narrative of the story (Num. 11:17, 25). The second parallel is that the *spirit* ‘rested’ upon two different groups: the 70 elders and the two men inside the camp. These two parallels are united in verse 29 when the Spirit is described as belonging to YHWH. The major features of the passage can be summarized as the *spirit* was taken from a person, the *spirit* was given to another individual, and the *spirit* belonged to YHWH.

The presence of the Holy Spirit in 2 Kings 2 has implications for confirming the identity and role of the gift-giving *spirit* in Numbers 11.²¹ Since ‘rest’ (*nu’ach*) is a key verb in the passage, a word study was conducted in order to see how the verb appears throughout the Old

²⁰ See Appendix C, 21.

²¹ Scholarship is divided as to the divine Spirit appears within the Mosaic story, and many scholars deny the presence of the Holy Spirit in 2 Kings 2. However, major commentators such as Brueggemann and Hobbs seem to be indecisive or contradictory on identifying the *ru’ach* in the story of Elijah and Elisha.

Testament. The verb for ‘rest’ appears frequently in reference to animals, people, and objects. As noted above the word *rest* is only used in association with *spirit* twice in the narrative portions of the Old Testament: Numbers 11:25 and 26 and 2 Kings 2:15.²² The story parallels in these two passages to show that the gift-giving *spirit* in 2 Kings 2 corroborates the conclusion in Numbers 11 that YHWH’s *spirit* is the divine Spirit of the Godhead.

The Secondary Passage

Before addressing the key terms in 2 Kings 2, it is important to have a brief overview of the story. Elijah and Elisha travelled throughout the region of Israel until they reached the Jordan River. Elijah split the river with his mantle and the two walked over on dry land. Elijah gave his prophetic successor one wish, and Elisha requested that a ‘double portion’ of the *spirit* be given to him (2 Kings 2:9). In order to receive this promise Elisha was told that he must see his master be taken by YHWH. After he saw this event Elisha took the mantle that was dropped by Elijah and returned to the Jordan River. Here he split the waters, crossed over, and had a discussion with the prophets of Jericho about the whereabouts of Elijah.

Once Elisha crossed over the river, the prophets of Jericho made a keen observation about him. In verse 15 the men declared: “the Spirit of Elijah rested upon Elisha.” Here the key noun-verb combination of the *sprit* (*ru’ach*) and rest (*nu’ach*) is present, as is also found in Numbers 11. The *spirit* rested upon a person who was to be established in a leadership position. Some scholars do not see the Holy Spirit as what rested upon Elisha, just like some argue in Numbers 11, but that it was Elijah’s persona or character that rested upon Elisha.

However, the context of the passage gives clear evidence that the Spirit belongs to YHWH. In verse 16 the prophets that recognized Elijah’s *spirit* upon Elisha, wanted to look for

²² The other occurrence of the *spirit* – *rest* combination is found in the Messianic prophecy of Isaiah 11:2.

Elijah ‘lest the Spirit of YHWH has lifted him up.’ Here the *spirit* belongs to YHWH as the two nouns come right after each other and form a construct chain:

רוּחַ יְהוָה | YHWH’s Spirit

This means that the first noun belongs to the second noun in the series. Since YHWH is the second noun, He has possession of the *spirit*. Therefore the same prophets that saw the *spirit* attributed it to God rather than to Elijah. This spirit-in-construct pattern is found throughout the entire Old Testament, and in those 65 verses where the *spirit* belongs to YHWH.²³ Like the other spirit-in-construct phrases in the Hebrew Scriptures, the *spirit* acts as an independent entity from humans.²⁴ In the discourse analysis of the passage, a strong case can be made that the Holy Spirit is present in the story of 2 Kings 2.

Additionally the *spirit* of God, not the *spirit* of Elijah, was given to Elisha per his request. At the beginning of the chapter Elijah and Elisha arrived at the bank of the Jordan River. Elisha had followed the prophet throughout the region ever since Elijah threw his mantle upon him (1 Kings 19:19). Also, the prophets of Jericho sensed that Elijah would be taken from God soon. Elijah parted the river and the two men crossed over to the eastern bank (2 Kings 2:8). Elisha was then given the opportunity to request something from his master. He asked for the *spirit*:

וַיֹּהִי נָא פִּי־שְׁנַיִם
בְּרוּחֶךָ | and please let there be a second portion
in/with your spirit

The verbal phrase ‘let there be’ is in the passive voice.²⁵ Elisha was not asking Elijah to ‘give me a double portion of your spirit.’ Instead, the term *divine passive* can be used to understand that

²³ See Appendix C. The phrase ‘lifted up’ (נָסָה) is found extensively in Ezekiel and other books in reference to the actions of the *spirit* being independent of the prophet.

²⁴ See Appendix C.

²⁵ See Appendix B, 17.

Elisha was asking for something to be done outside of himself and Elijah.²⁶ Elijah responded to this request and admitted that Elisha had asked a difficult question (2 Kings 2:10). The prophet then promised Elisha that if he would see him be taken into heaven, the request would be fulfilled. In contrast to Numbers 11, this promise of the *spirit* was made by the leader rather than God; however, in both stories the promise was fulfilled by YHWH.

Once Elijah was carried into heaven, Elisha picked up the mantle that had fallen from the prophet's body. Then Elisha returned to Jordan River in order to cross over. In verse 14 an intriguing phrase is repeated: "and he struck the water."²⁷ In between these two phrases Elisha asked a question:

אַיִה יְהוָה אֱלֹהֵי
אֶלְיָהוּ | Where is YHWH, the God of Elijah?

At first glance it would appear that Elisha struck the water, asked God a question, and then struck the water again. This implies that the Jordan may not have parted the first time that Elisha struck the water. Joseph Robinson notes that the Septuagint (LXX), the Greek translation of the Old Testament, adds the phrase, "and it did not part," after Elisha struck the water the first time.²⁸ This verse illustrates that Elisha looked for God to fulfill Elijah's promise. This possible interpretation becomes more plausible when we observe a two-word Hebrew phrase that is often left out of English translations:

אֶף-הוּא | also *where is it?*

²⁶ The book of Esther has many passives throughout the story. Even though the word YHWH never appears in the book the passives point to divine actions that influence the events of the story.

²⁷ Brueggemann, 297. He agrees that Elisha did strike the water twice, rather than the narrative repeating the phrase for emphasis.

²⁸ Rice, 9; see also Joseph Robinson, *The Second Book of Kings: Cambridge Bible Commentary* (New York: Cambridge University Press, 1976), 26-27; Brueggemann, 297.

In a strict translation, Elisha's question would be: 'where is YHWH, the God of Elijah; also he/it?'²⁹ Since it would be redundant to translate the personal pronoun (*hu*) as 'he,' the masculine-singular pronoun seems to refer back to the masculine-singular noun 'portion' (*pe*) in verse 9. With this interpretation Elisha, when the water did not part the first time, called out to God and wanted assurance that he had indeed received the double portion of the *spirit*. After the waters parted, it can be asserted that Elisha had received the *spirit*.

This miracle was seen by the prophets of Jericho, and in verse 16 they made the declaration that the "spirit of Elijah rested upon Elisha." As discussed, the *spirit* that *rested* (*nu'ach*) upon Elisha was the same *spirit* the prophets believed may have lifted Elijah up (2 Kings 2:16). Just as in Numbers 11, the passage in 2 Kings 2 ends with the *spirit* of YHWH being responsible for the actions in the story.

In further confirmation of the connections between these two passages, in both Numbers 11 and 2 Kings 2 the noun *ru'ach* appears as *wind* after the conclusion of the main story.³⁰ The *wind's* nature-like actions here further confirm that the *ru'ach* earlier in the passages should be translated as the *spirit* of YHWH. With these intertextual connections it can be concluded the *spirit* of YHWH in 2 Kings 2 and Numbers 11 is the divine Holy Spirit.

The Spirit appears in both Numbers 11 and 2 Kings 2 and also has the same gift-giving role in both passages. Just like the 70 elders were to be civil leaders of Israel, Elisha was to be the religious leader of the nation.³¹ Both groups then experienced the Spirit when He rested upon them. Lastly, both the 70 men and Elisha exhibited a spiritual gift after they received the Spirit. The former group prophesied, while the latter produced a miracle when he split the Jordan

²⁹ Hobbs, 14. While major English translations do not include the two-word phrase, Hobbs agrees with my translation by including 'also he' at the end of Elisha's question.

³⁰ Numbers 11:31; 2 Kings 3:17.

³¹ See 1 Kings 19:16 where YHWH told Elijah to install Elisha as the next prophet.

River.³² Elisha also went on to perform a miracle within Jericho.³³ By comparing the two stories the three-fold characteristics of the gift-giving Spirit appear: (1) a person fulfills a leadership position, (2) the Spirit rests upon that person, and (3) a spiritual gift is manifested by that person. By using the characteristics of the Spirit found in both passages, this paper concludes that 2 Kings 2 confirms that the Holy Spirit appears in Numbers 11 and fulfills His role as gift-Giver.

Conclusion

My discourse analysis of Numbers 11 points to lexical and thematic parallels with 2 Kings 2. For instance, while the verb *rest* (*nu'ach*) appears frequently throughout the Old Testament, it is only attributed to the *spirit* in Numbers 11 and 2 Kings 2. In Numbers 11:29 it is clear that YHWH's Spirit was given to the people, not Moses's spirit. Moses requested help and God responded by calling 70 elders to "share the burden" of leadership, and God imparted the Spirit in order for them to fulfill this calling.

Although some scholars seem to not recognize Elijah's spirit in 2 Kings 2 as the Holy Spirit, my exegesis shows that both historical narratives describe the Holy Spirit giving a gift during an installment of leadership. In Numbers 11 the gift of civil-leadership is accompanied with prophesying, and in 2 Kings 2, the gift of prophetic-leadership is accompanied with a miracle.

This study recognizes that it has not examined the role of the *spirit* in the entirety of the book of Numbers. However, the connections found with 2 Kings 2 provides a basis for expanding the study of the Spirit throughout the rest of these historical narrative books.

³² Both prophecy and miracles are included in the list of spiritual gifts in 1 Corinthians 12.

³³ 2 Kings 2:19-22. On this see Nachman Levine "Twice as Much of Your Spirit: Pattern, Parallel and Paronomasia in the Miracles of Elijah and Elisha." *Journal for the Study of the Old Testament* no. 85 (September 1, 1999): 25-46. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 3, 2015).—Levine argues from the Midrash that Elisha performed 16 miracles, twice as many as Elijah, which results from his 'double portion' of the *spirit*.

Theological Implications and Further Research

Further implications of this study are two-fold. First, research can be done within other Old Testament narratives that do not use the exact same noun-verb combination as Numbers 11 and 2 Kings 2: the *spirit* rested (*ru'ach – nu'ach*). As can be seen in Appendix C, there are many verses that describe the *spirit* coming upon a judge, king, or prophet. If similar characteristics are found between these passages (i.e. the spirit-in construct, or the spiritual gift accompanies a leadership appointment), perhaps a similar attribution can be made to a divine *spirit*.

YHWH's Spirit in Numbers 11 is both divine and a gift-Giver. Within the story God helps His people by appointing leaders, sharing the Spirit with them, and allowing them to exercise a spiritual gift.

Lastly, research could also analyze the possible connections between the action of the gift-Giver in Numbers 11 and 2 Kings 2 and the *spirit* in Acts 2 and the Pauline Epistles. If strong connections could be made between the Mosaic narrative and the Pauline letters, a continuity between the Old and New Testaments concerning the third member of the Godhead could be established. Theologically, this would support the doctrine of the Holy Spirit as both an ever-present divinity and the gift-Giver in the Scriptures. If further pneumatological research reveals the presence of YHWH's Spirit consistently throughout the Old Testament, there is also further credence to the presence of more than one divine person within in the Hebrew Scriptures.³⁴ With the assumption that the actions of the Spirit are constant and persistent throughout Scripture, this study has developed an Old Testament perspective on the Spirit's identity and role as gift-giver in Numbers 11.

³⁴ If the doctrine of the Trinity is able to be established through pneumatology, this trend will possibly allow for Christological (study of Christ) research to have more weight in the Old Testament.

APPENDIX A

Author's Translation: Numbers 11:16-17, 24-29
Hebrew from JPS 1917

טז וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה	16. And YHWH said ^{Q.Impf.3ms} unto Moses
אֲסַפָּה-לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל	“Gather ^{Q.Impv.2mp} for Me seventy men from the elders of Israel
אֲשֶׁר יֹדְעָתָּ	whom you know ^{Q.Pf.2ms}
כִּי-הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו	that they are elders of the people and their officials
וְלָקַחְתָּ אִתָּם אֶל-אֹהֶל מוֹעֵד	and take ^{Q.Pf.2ms(Impv)} them unto the tabernacle of meeting
וְהָתִיצְבוּ שָׁם עִמָּךָ	and let them stand ^{Hit.Pf.3cp(Impv)} with you
יז וְיָרַדְתִּי	17. And I will come down ^{Q.Pf.1cs(Impf)}
וְדִבַּרְתִּי עִמָּךָ שָׁם	and I will speak ^{Pi.Pf.1cs} with you there
וְאַצְלֹתִי מִן-הָרוּחַ אֲשֶׁר עָלֶיךָ	and I will set apart ^{Q.Pf.1cs} (reserved) from the Spirit which is upon you
וְשָׁמַתִּי עֲלֵיהֶם	and I will lay ^{Q.Pf.1cs} it upon them
וְנָשְׂאוּ אִתָּךְ בְּמִשָּׁא הָעָם	and they will bear ^{Q.Pf.3cp} with you the burden of the people
וְלֹא-תִשָּׂא אַתָּה לְבַדְּךָ	and you will not bear ^{Q.Impf.2ms} it alone (by yourself)”
כד וַיֵּצֵא מֹשֶׁה	24. And Moses came out ^{Q.Impf.3ms}
וַיְדַבֵּר אֶל-הָעָם	and spoke ^{Pi.Impf.3ms} unto the people
אֵת דְּבָרֵי יְהוָה	the words of YHWH
וַיֹּאסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם	and he gathered ^{Q.Impf.3ms} seventy men from the elders of the people
וַיַּעֲמֵד אֹתָם	and caused them to stand ^{Hi.Impf.3ms}
סָבִיבַת הָאֹהֶל	round about the tabernacle
כה וַיֵּרַד יְהוָה בְּעָנָן	25. And YHWH came down ^{Q.Impf.3ms} in a cloud
וַיְדַבֵּר אֵלָיו	and spoke ^{Pi.Impf.3ms} unto him
וַיֹּאצֵּל מִן-הָרוּחַ אֲשֶׁר עָלָיו	and set apart ^{Q.Impf.3ms} (reserved) from the Spirit that was upon him
וַיִּתֵּן עַל-שִׁבְעִים אִישׁ הַזִּקְנִים	and He set ^{Q.Impf.3ms} upon the seventy men of the elders
וַיְהִי	and it happened (and it came to pass)
כְּנוּחַ עֲלֵיהֶם הָרוּחַ	as the Spirit rested ^{Q.Inf-Cntr} upon them
וַיִּתְּנָבוּאוּ	and they prophesied ^{Hit.Impf.3ms}

וְלֹא יוֹסִפוּ	and they added ^{Q.Impf.3mp} no more (they did not again)
כֹּה וַיִּשְׁאַרוּ שְׁנֵי-אֲנָשִׁים בַּמַּחֲנֶה	26. And two of the men remained ^{Ni.Impf.3ms} in the camp.
שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵדָד	The name of the one was Eldad and the name of the second was Medad
וַתָּנוּחַ עֲלֵהֶם הָרוּחַ	and the Spirit rested ^{Q.Impf.3fs} upon them
וְהָמָּה בְּכִתְבֵּי	and they were with the ones written ^{Q.Pass.-Ptc.mp} of
וְלֹא יָצְאוּ	but did not come out ^{Q.Pf.3cp} to
הָאֹהֶל	the tabernacle ^(locative ה)
וַיִּתְנַבְּאוּ	and they prophesied ^{Hit.Impf.3ms}
בַּמַּחֲנֶה	in the camp
כֹּה וַיָּרֶץ הַנָּעַר	27. And the young man (servant) ran ^{Q.Impf.3ms}
וַיֹּגֵד לְמֹשֶׁה וַיֹּאמֶר	and told ^{Hi.Impf.3ms} it to Moses and said ^{Q.Pf.3ms}
אֶלְדָּד וּמֵדָד	“Eldad and Medad
מְתַנַּבְּאִים בַּמַּחֲנֶה	are prophesying ^{Hit.Prtc.mp} in the camp”
כֹּחַ וַיַּעַן יְהוֹשֻׁעַ בֶּן-נּוֹן	28. And Joshua the son of Nun answered ^{Q.Impf.3ms}
מִשְׁרַת מֹשֶׁה מִבְּחָרָיו	the one serving ^{Pi.Ptc.fs} Moses from his youth
וַיֹּאמֶר	and said ^{Q.Impf.3ms}
אֲדֹנָי מֹשֶׁה	“My lord Moses
כָּלְאַם	forbid ^{Q.Impv.2ms} them (shut them up)”
כֹּט וַיֹּאמֶר לוֹ מֹשֶׁה	29. And Moses said ^{Q.Impf.3ms} to him
הֲמִקְנָא אֶתְּהָ לִּי	“Are you jealous ^{Pi.Ptc.ms} for me (for my sake)?
וּמִי יִתֵּן כָּל-עַם יְהוָה	Oh would ^(rhetorical desire) that all the people of YHWH
נְבִיאִים	would be prophets
כִּי-יִתֵּן יְהוָה אֶת-רוּחוֹ עֲלֵיהֶם	when YHWH will set ^{Q.Impf.3ms} His Spirit upon them”

APPENDIX B

Author's Translation: 2 Kings 2:8-16
Hebrew from JPS 1917

ח וַיִּקַּח אֵלִיָּהוּ אֶת-אַדָּרְתּוֹ	8. And Elijah took ^{Q.Impf.3ms} his mantle
וַיִּגְלֹם וַיִּכֶּה אֶת-הַמַּיִם	and rolled <i>it</i> up ^{Q.Impf.3ms} and struck ^{Hi.Impf.3ms} the water
וַיִּחְצוּ הֵנָּה וְהֵנָּה	and they were parted ^{Ni.Impf.3mp} here and there
וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרָבָה	and the two of them passed over ^{Q.Impf.3mp} on dry ground
ט וַיְהִי כְעֶבְרָם	9. And it happened ^{Q.Impf.3ms} when they passed over ^{Q.Inf-Cnstr}
וַאֲלֵיָּהוּ אָמַר אֶל-אֵלִישָׁע	and Elijah said ^{Q.Perf.3ms} unto Elisha
שְׂאֵל מָה אֶעֱשֶׂה-לָּךְ	“Ask ^{Q.Impv.2ms} what I will do ^{Q.Impf.1cs} for you,
בְּטָרִם אֶלְקָח מֵעַמָּךְ	before I will be taken ^{N.Impf.1cs} from before you
וַיֹּאמֶר אֵלִישָׁע	and Elisha said ^{Q.Impf.3ms}
וַיְהִי נָא פִי-שְׁנַיִם בְּרוּחֲךָ אֵלַי	and please let there be ^{Q.Impf.3ms (divine passive)} a second mouth (portion) in your spirit <i>be</i> unto me.
י וַיֹּאמֶר	10. And he said ^{Q.Impf.3ms} ,
הַקָּשִׁיתָ לְשֹׂאוֹל	“You make (ask) a difficult ^{Hi.Pf.2ms} question ^{Q.Inf-Cnstr} .
אִם-תִּרְאֶה אֶתִּי לָקַח מֵאַתָּךְ	If you see ^{Q.Impf.2ms} me taken ^{Pu.Pf.3ms} from you,
יְהִי-לָּךְ כֵּן	it will be ^{W.Impf.3ms} to you thus,
וְאִם-אֵין	but if not,
לֹא יִהְיֶה	it will not happen ^{Q.Impf.3ms} .”
יא וַיְהִי	11. And it happened ^{Q.Impf.3ms} ,
הֵמָּה הֹלְכִים הָלוֹךְ וְדֹבֵר	they continued ^{Q.Inf-Abs.} walking ^{Q.Act-Ptc.} and talking ^{Pi.Inf-Abs.} ,
וַהֲנֶה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ	and behold! a chariot of fire and horses of fire <i>appeared</i>
וַיַּפְרְדּוּ בֵּין שְׁנֵיהֶם	and they made a division ^{Hi.Impf.3mp} between the two of them,
וַיַּעַל אֵלִיָּהוּ בַּסַּעֲרָה הַשָּׁמַיִם	and Elijah went up ^{Q.Impf.3ms} in the whirlwind <i>into</i> the sky/heaven.
יב וַאֲלֵישָׁע רָאָה	12. And Elisha, seeing ^{Q.Act-Ptc.} it,
וְהוּא מֵצַעֵק	and he was crying out ^{Pi.Ptc.} ,

אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו	“My father, my father; the chariots of Israel and His horsemen.
וְלֹא רָאָהוּ עוֹד	And he did not see ^{Q.Perf.3ms} him again.
וַיִּחְזֶק בִּבְגָדָיו וַיִּקְרַעֵם לְשָׁנִים קָרְעִים	And he held firm ^{Hi.Impf.3ms} in/with/by his clothes, and he tore ^{Q.Impf.3ms} them into two pieces.
יג וַיָּרִם אֶת-אַדְרֶת אֱלֹהָיו	13. And he lifted up ^{Hi.Impf.3ms} the mantle of Elijah
אֲשֶׁר נָפְלָה מֵעָלָיו	which fell ^{Q.Pf.3fs} from upon him
וַיָּשֻׁב וַיַּעֲמֵד	and he returned ^{Q.Impf.3ms} and stood ^{Q.Impf.3ms}
עַל-שְׂפַת הַיַּרְדֵּן	upon the bank of the Jordan.
יד וַיִּקַּח אֶת-אַדְרֶת אֱלֹהָיו	14. And he took ^{Q.Impf.3ms} the mantle of Elijah
אֲשֶׁר-נָפְלָה מֵעָלָיו	which fell ^{Q.Pf.3fs} from upon him
וַיִּכֶּה אֶת-הַמַּיִם	and he struck ^{Hi.Impf.3ms} the water
וַיֹּאמֶר	and he said ^{Q.Impf.3ms} ,
אֵינָהּ יְהוָה אֱלֹהֵי אֱלֹהָיו	“Where <i>is</i> YHWH, the God of Elijah
אִף-הוּא	also it?”
וַיִּכֶּה אֶת-הַמַּיִם	And he struck ^{Hi.Impf.3ms} the water
וַיִּחְצוּ הַנָּה וְהַנָּה	and they were parted ^{Ni.Impf.3mp} here and there.
וַיַּעֲבֹר אֱלִישָׁע	And Elisha passed over ^{Q.Impf.3ms} .
טו וַיִּרְאֶהוּ בְנֵי-הַנְּבִיאִים	15. And the sons of prophets saw ^{Q.Impf.3mp}
אֲשֶׁר-בִּירִיחוֹ	who <i>were</i> by Jericho,
מִנֶּגֶד	from the other side [<i>of the Jordan</i>],
וַיֹּאמְרוּ	And they said ^{Q.Impf.3mp}
נָחָה רוּחַ אֱלֹהָיו עַל-אֱלִישָׁע	The Spirit of Elijah rested ^{Q.Perf.3fs} upon Elisha;
וַיָּבֹאוּ לִקְרֹאתוֹ	and they went ^{Q.Impf.3mp} to meet ^{Q.Inf-Cnstr} him
וַיִּשְׁתַּחֲווּ-לוֹ	and bowed ^{Hit.Impf.3mp} themselves to him
אֶרֶצָה	<i>on the</i> ground.
טז וַיֹּאמְרוּ אֵלָיו	16. And they said ^{Q.Impf.3mp} unto him
אֲשֶׁר-בִּירִיחוֹ	who <i>were</i> by Jericho,
הִנֵּה-נָא יֵשׁ-אֶת-עֶבְדֶּיךָ חֲמִשִּׁים אֲנָשִׁים בְּנֵי-חַיִל	“Behold, now there are fifty men of your servants, sons of strength.
יֵלְכוּ נָא וַיִּבְקְשׁוּ אֶת-אֲדֹנֶיךָ	Please <i>let</i> them go ^{Q.Impf.3mp} and search ^{Pi.Impf.3mp} for your master,
פֶּן-נִשָּׂאוּ רוּחַ יְהוָה	lest the Spirit of YHWH has lifted ^{Q.Pf.3ms} him up

וַיִּשְׁלְכֵהוּ בְּאַחַד הַהָרִים אוֹ בְּאַחַת הַגִּיאֹת (הַגִּיאֹת)	and cast ^{Hi.Impf.3ms} him in one of the mountains or in one of the valleys.”
וַיֹּאמֶר	And he said,
לֹא תֵשֶׁלְּחוּ	“You will not go ^{Q.Impf.2mp} .”

APPENDIX C

Instances of *Spirit* (*Ru'ach*) in Construct

Statistics:

- *Ru'ach* (רוּחַ) appears 378 times in 348 verses of the OT
- *Ru'ach* (רוּחַ) has 3 common English translations:
 - **Spirit** / **spirit** (232x)
 - **Wind** (92x)
 - **Breath** (27x)
 - other translations (27x)

1. Gen. 1:2	Spirit of God moved upon the face of the waters
2. Gen. 3:8	Cool of the day
3. Gen. 6:3	The LORD said, My spirit shall not always strive with man
4. Gen. 6:17	The breath of life
5. Gen. 7:15	The breath of life
6. Gen. 7:22	The breath of life
7. Gen. 41:8	His [Pharaoh's] spirit was troubled
8. Gen. 41:38	Can we find <i>such a one</i> as this <i>is</i> , a man in whom the Spirit of God is?
9. Gen. 45:27	The spirit of Jacob their father revived
10. Exod. 10:13	The LORD brought an east wind [wind of the east] (2x)
11. Exod. 10:19	The LORD turned a mighty strong west wind [wind of the west]
12. Exod. 14:21	The LORD caused the sea to go <i>back</i> by a strong east wind [wind of the east]
13. Exod. 15:8	With the blast of thy [the LORD's] nostrils
14. Exod. 15:10	Thou didst blow with thy [the LORD's] wind
15. Exod. 28:3	I [the LORD] have filled with the spirit of wisdom
16. Exod. 31:3	I [the LORD] have filled him [Bezaleel] with the spirit of God, in wisdom, and in understanding, and in knowledge . . .
17. Exod. 35:21	Every one whom his spirit made willing
18. Exod. 35:31	He [the LORD] hath filled him [Bezaleel] with the spirit of God, in wisdom, in understanding, and in knowledge . . .
19. Num. 5:14	The spirit of jealousy come upon him (2x)
20. Num. 5:30	When the spirit of jealousy cometh upon him
21. Num. 11:29	The LORD would put his spirit upon them [Israel]! ³⁵
22. Num. 16:22	O God, the God of the spirits of all flesh
23. Num. 24:2	And the spirit of God came upon him [Balaam]
24. Num. 27:16	Let the LORD, the God of the spirits of all flesh, set a man over the congregation

³⁵ It is interesting that Num. 11:17, 25, 26 do not have the *spirit* in construct. This passage does not seem to follow the pattern of the *spirit* occurring in construct. Also in Num. 11:3 “there went forth a **wind** from the LORD” which brings quail to the people. By using this verse I can assert that the *spirit* (*ru'ach*) used mainly in the passage refers to the Holy Spirit, since it is not described like the wind later in the narrative.

25. Deut. 2:30	The LORD thy God hardened his [Sihon's] spirit , and made his heart obstinate
26. Deut. 34:9	Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him
27. Judg. 3:10	The Spirit of the LORD came upon him [Othniel], and he judged Israel
28. Judg. 6:34	The Spirit of the LORD came upon Gideon
29. Judg. 8:3	Then their anger [spirit/breath] was abated toward him [Gideon]
30. Judg. 11:29	The Spirit of the LORD came upon Jephthah
31. Judg. 13:25	The Spirit of the LORD began to move him [Samson] at times in the camp of Dan
32. Judg. 14:6	The Spirit of the LORD came mightily upon him [Samson], and he rent him [lion] as he would have rent a kid
33. Judg. 14:19	The Spirit of the LORD came upon him [Samson], and he went down to Ashkelon, and slew thirty men of them
34. Judg. 15:14	The Spirit of the LORD came mightily upon him [Samson]
35. Judg. 15:19	When he [Samson] had drunk, his spirit came again, and he revived
36. 1 Sam. 10:6	The Spirit of the LORD will come upon thee [Saul], and thou shalt prophesy with them
37. 1 Sam. 10:10	The Spirit of God came upon him [Saul], and he prophesied among them [prophets]
38. 1 Sam. 11:6	The Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.
39. 1 Sam. 16:13	The Spirit of the LORD came upon David from that day forward
40. 1 Sam. 16:14	The Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him ³⁶
41. 1 Sam. 19:20	The Spirit of God was upon the messengers of Saul, and they also prophesied
42. 1 Sam. 19:23	The Spirit of God was upon him [Saul] also, and he went on, and prophesied
43. 1 Sam. 30:12	When he [the Egyptian] had eaten, his spirit came again to him: for he had eaten no bread, nor drunk <i>any</i> water, three days and three nights ³⁷
44. 2 Sam. 22:16	The channels of the sea appeared . . . at the rebuking of the LORD, at the blast of the breath of his nostrils ³⁸
45. 2 Sam. 23:2	The Spirit of the LORD spake by me [David], and his word was in my tongue
46. 1 Kings 18:12	The Spirit of the LORD shall carry thee [Elijah] whither I [Obadiah] know not ³⁹
47. 1 Kings 21:5	Why is thy [Ahab's] spirit so sad, that thou eatest no bread?
48. 1 Kings 22:24	Which way went the Spirit of the LORD from me [Zedekiah] to speak unto thee [Micaiah]? ⁴⁰
49. 2 Kings 2:9	Let a double portion of thy [Elijah's] spirit be upon me [Elisha] ⁴¹
50. 2 Kings 2:15	The Spirit of Elijah doth rest on Elisha ⁴²

³⁶ This verse implies that the phrase “**Spirit** of the LORD” refers to the Holy Spirit, because an evil spirit contrasts this Spirit.

³⁷ Here there is a pattern where the *spirit* of a person is revived when they are given food/water. This idiomatic phrase also appears in.

³⁸ Like Exod. 15:8; Job 4:9, when the *spirit* is in construct with nostril (נֶחֱם) it is translated *blast*

³⁹ This expression correlates with 2 Kings 2:16 where the prophets posit to Elisha that the Spirit of the LORD may have carried Elijah to some other mountain or valley.

⁴⁰ This verse is identical with 2 Chron. 18:23

⁴¹ This verse is the first to have the *spirit* (not of the LORD) “be upon” someone.

⁴² This verse is just like 2 Kings 2:9 in that the *spirit* (not of the LORD) “is upon” someone.

51. 2 Kings 2:16	Let them go, we [prophets] pray thee [Elisha], and seek thy master [Elijah]: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley
52. 1 Chron. 5:26	The God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria
53. 2 Chron. 15:1	The Spirit of God came upon Azariah the son of Obed
54. 2 Chron. 20:14	Upon Jahaziel the son of Zechariah . . . came the Spirit of the LORD in the midst of the congregation
55. 2 Chron. 21:16	The LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians ⁴³
56. 2 Chron. 24:20	The Spirit of God came upon Zechariah the son of Jehoiada the priest
57. 2 Chron. 36:22	The LORD stirred up the spirit of Cyrus the king of Persia, that he made a proclamation throughout all his kingdom ⁴⁴
58. Ezek. 1:5	Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all <i>them</i> whose spirit God had raised, to go up to build the house of the LORD
59. Neh. 9:30	And testified against them [our fathers] by thy [the LORD's] spirit in thy prophets
60. Job 4:9	By the blast of God they [wicked] perish, and by the breath of his nostrils are they consumed
61. Job 6:4	For the arrows of the Almighty <i>are</i> within me, the poison whereof drinketh up my [Job's] spirit
62. Job 7:11	I will speak in the anguish of my [Job's] spirit
63. Job 9:18	He [God] will not suffer me to take my breath
64. Job 10:12	Thou [God] hast granted me life and favour, and thy visitation hath preserved my spirit
65. Job 12:10	In whose [God's] hand <i>is</i> the soul of every living thing, and the breath of all mankind
66. Job 15:13	Thou turnest thy [Job's] spirit against God
67. Job 15:30	The flame shall dry up his branches, and by the breath of his mouth shall he [wicked man] go away
68. Job 17:1	My [Job] breath is corrupt, my days are extict
69. Job 19:17	My [Job's] breath is strange to my wife
70. Job 20:3	The spirit of my [Zophar] understandeth causeth me to answer
71. Job 21:4	Is my complaint to man? and if <i>it were so</i> , why should not my [Job's] spirit be troubled?
72. Job 26:13	By his [God's] spirit he hath garnished the heavens
73. Job 27:3	All the while my breath <i>is</i> in me, and the spirit of God <i>is</i> in my nostrils ⁴⁵
74. Job 33:4	The Spirit of God hath made me [Job], and the breath of the Almighty hath given me life ⁴⁶

⁴³ In verses like this the persona or emotions of a person/people can be identified by the word *spirit*, and in these cases the LORD “stirs up” that *spirit*, rather than “coming upon” the person with the *spirit*. cf. 2 Chron. 36:22; Ezek. 1:5.

⁴⁴ This verse is identical with Ezek. 1:1.

⁴⁵ The context of the *spirit* is nostril, which has been translated as *breath*. Notice that Job uses a different word for *breath* (רֶשֶׁת) in the first half of the line, so he may use *ru'ach* as a poetic synonym for that word.

⁴⁶ cf. note for Job 27:3 for translational difference between *spirit* and *breath* due to separate Hebrew words.

75. Job 34:14	If he [God] set his heart upon man, <i>if</i> he gather unto himself his spirit and his breath ⁴⁷
76. Ps. 18:15	The foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils
77. Ps. 31:5	Into thine hand I [David/Messiah] commit my spirit : thou hast redeemed me, O LORD God of truth
78. Ps. 32:2	Blessed <i>is</i> the man unto whom the LORD imputeth not iniquity, and in whose spirit <i>there is</i> no guile
79. Ps. 33:6	By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth
80. Ps. 48:7	Thou [LORD] breakest the ships of Tarshish with an east wind [wind of the east]
81. Ps. 51:11	Cast me [David] not away from thy [LORD's] presence; and take not thy holy spirit from me.
82. Ps. 51:12	Restore unto me [David] the joy of thy [LORD's] salvation; and uphold me <i>with thy</i> free spirit
83. Ps. 76:12	He [the LORD] shall cut off the spirit of princes
84. Ps. 77:3	I [Asaph] remembered God, and was troubled: I complained, and my spirit was overwhelmed
85. Ps. 77:6	My [Asaph's] spirit made diligent search
86. Ps. 78:8	A generation <i>that</i> set not heir heart aright, and whose spirit was not steadfast with God
87. Ps. 104:29	Thou [LORD] takest away their [sea creatures] breath , they die, and return to their dust
88. Ps. 104:30	Thou [LORD] sendest forth thy spirit , they [sea creatures] are created
89. Ps. 106:33	Because they [Israel] provoked his [Moses'] spirit
90. Ps. 139:7	Whither shall I go from thy [LORD's] spirit ?
91. Ps. 142:3, 4	When my [David] spirit was overwhelmed within me . . . (2x)
92. Ps. 143:7	Hear me speedily, O LORD: my [David's] spirit faileth
93. Ps. 143:10	Teach me [Dauid] to do thy will, for thou <i>art</i> my God: thy spirit is good
94. Ps. 146:4	His [man's] breath goeth forth, he returneth to his earth
95. Ps. 147:18	He [the LORD's] causeth his wind to blow, <i>and</i> the waters flow
96. Prov. 1:23	I [Solomon] will pour out my spirit unto you [LORD]
97. Prov. 16:32	He [the man] that ruleth his spirit [is better] than he that taketh a city
98. Prov. 18:14	The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
99. Prov. 25:23	The north wind [wind of the north] driveth away rain
100. Prov. 25:28	He [the man] that <i>hath</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down
101. Prov. 29:11	A fool uttereth all his mind
102. Eccles. 3:21	Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth?
103. Eccles. 7:9	Be not hasty in thy [your] spirit to be angry
104. Eccles. 10:4	If the spirit of the ruler rise up against thee [you], leave not thy place
105. Isa. 4:4	And [the LORD] shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

⁴⁷ cf. note for Job 27:3 for translational difference between *spirit* and *breath* due to separate Hebrew words.

106. Isa. 11:2	And the spirit of the LORD shall rest upon him [Branch/Messiah], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ⁴⁸
107. Isa. 11:4	With the breath of his [Branch/Messiah] lips shall he slay the wicked
108. Isa. 19:3	The spirit of Egypt shall fail in the mist thereof
109. Isa. 25:4	When the blast of the terrible ones <i>is</i> a storm <i>against</i> the wall
110. Isa. 26:9	With my [Isaiah] spirit within me will I seek thee [LORD] early
111. Isa. 28:6	For a spirit of judgment to him that sitteth in judgment
112. Isa. 29:10	The LORD hath poured out upon you [Ariel/Jerusalem] the spirit of deep sleep
113. Isa. 30:1	Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit , that they may add sin to sin
114. Isa. 30:28	And his [LORD's] breath , as an overflowing stream, shall reach to the midst of the neck
115. Isa. 33:11	Your [people's] breath , as fire, shall devour you
116. Isa. 34:16	Seek ye [nations] out of the book of the LORD, and read . . . for my [Isaiah's] mouth it hath commanded, and his spirit it hath gathered them
117. Isa. 38:16	O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of my [Isaiah's] spirit : so wilt thou recover me, and make me live.
118. Isa. 40:7	The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it ⁴⁹
119. Isa. 40:13	Who hath directed the Spirit of the LORD, or <i>being</i> his counsellor hath taught him?
120. Isa. 42:1	I have put my spirit upon him [LORD's servant/Messiah]: he shall bring forth judgment to the Gentiles
121. Isa. 44:3	I [the LORD] will pour my spirit upon thy [Jacob's] seed, and my blessing upon thine offspring
122. Isa. 48:16	There <i>am</i> I: and now the Lord GOD, and his spirit , hath sent me [Redeemer]
123. Isa. 57:15	I [the LORD] dwell in the high and holy <i>place</i> , with him also <i>that is</i> of a contrite and humble spirit , to revive the spirit of the humble, and to revive the heart of the contrite ones
124. Isa. 59:19	When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him
125. Isa. 59:21	This <i>is</i> my covenant with them [people of Jacob], saith the LORD; My spirit that is upon thee . . .
126. Isa. 61:1	The Spirit of the LORD GOD <i>is</i> upon me [Isaiah/Messiah]; because the LORD hath anointed me to preach good tidings unto the meek . . .
127. Isa. 61:3	The garment of praise for the spirit of heaviness
128. Isa. 63:10	But they [house of Israel] rebelled, and vexed his [the LORD's] holy Spirit
129. Isa. 63:11	Where <i>is</i> he [the LORD] that put his holy spirit within him [Moses]? ⁵⁰
130. Isa. 63:14	As a beast goeth down into the valley, the Spirit of the LORD caused him to rest

⁴⁸ This is a key verse to show that the “**spirit** of the LORD” can also be described as the “**spirit** of wisdom” and other action nouns that are derived from God.

⁴⁹ Maybe it is *wind* rather than *spirit*.

⁵⁰ This is a key verse to show that the LORD's Spirit was what was taken from Moses in Num. 11 and given to the 70 elders.

131. Jer. 13:24	Therefore will I [the LORD] scatter them [people of Judah] as the stubble that passeth away by the wind of the wilderness
132. Jer. 51:11	The LORD hath raised up the spirit of the kings of the Medes
133. Lam. 4:20	The breath of our nostrils, the anointed of the LORD, was taken in their pits
134. Ezek. 1:20	Whithersoever the spirit was to go, they went, thither was <i>their spirit</i> to go . . . for the spirit of the living creature <i>was</i> in the wheels ⁵¹
135. Ezek. 10:17	For the spirit of the living creature was in them [wheels]
136. Ezek. 11:5	The spirit of the LORD fell upon me [Ezekiel], and said unto me ⁵²
137. Ezek. 11:24	The spirit took me [Ezekiel] up, and brought me in a vision by the Spirit of God into Chaldea ⁵³
138. Ezek. 13:3	Woe unto the foolish prophets, that follow their own spirit , and have seen nothing!
139. Ezek. 17:10	Shall it [the plant] not utterly wither, when the east wind [wind of the east] toucheth it?
140. Ezek. 19:12	The east wind [wind of the east] dried up her [Israel's] fruit
141. Ezek. 20:32	That which cometh into your [house of Israel's] mind shall not be at all
142. Ezek. 27:26	The east wind [wind of the east] hath broken thee [Tyrus] in the midst of the sea
143. Ezek. 36:27	I [the LORD] will put my spirit within you, and cause you to walk in my statutes ⁵⁴
144. Ezek. 37:1	The hand of the LORD was upon me [Ezekiel], and carried me out in the spirit of the LORD
145. Ezek. 37:14	And shall put my [the LORD's] spirit in you, and ye shall live, and I shall place you in your own land ⁵⁵
146. Dan. 2:1	Wherewith his [Nebuchadnezzar's] spirit was troubled, and his sleep brake from him
147. Dan. 2:3	I have dreamed a dream, and my [Nebuchadnezzar's] spirit was troubled to know the dream
148. Dan. 8:8	The great horn was broken; and for it came up four notable ones toward the four winds of heaven
149. Dan. 11:4	When he [mighty king] shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven
150. Hosea 4:12	The spirit of whoredoms hath caused <i>them</i> [children of Israel] to err
151. Joel 2:28	I [the LORD] will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . .
152. Joel 2:29	In those days will I [the LORD] pour out my spirit
153. Jon 4:8	God prepared a vehement east wind [wind of the east]
154. Mic. 2:7	Is the spirit of the LORD straitened?

⁵¹ The *spirit* could translate *wind*. However, the *spirit* could mean that the 4 living creatures followed the LORD's leading.

⁵² Here the LORD's *spirit* comes upon the prophet and speaks audibly to him. cf. Ezek. 3:14.

⁵³ Not only does the wording match that of Elijah's stories about the *spirit* taking up the prophet, in this verse the construct chain of the "**spirit** of God" is equated with the *spirit* that is giving the visions and transportation.

⁵⁴ This verse has a construct chain for *spirit* and references God's *spirit*. Yet in verse 26 the *spirit* is not in a construct chain, and it therefore can be seen as human character.

⁵⁵ This usage of the *spirit* is interesting, since it is illustrated by *wind* during the vision of the valley of dry bones in the previous verses. Those visual instances of *ru'ach* in the valley are not in construct.

155. Mic. 3:8	I [Micah] am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin
156. Hab. 1:11	Then shall <i>his</i> [Chaldeans/Nebuchadnezzar] mind change, and he shall pass over, and offend, <i>imputing</i> this his power unto his god
157. Hag. 1:14	The LORD stirred up the spirit of Zerubbabel . . . and the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work in the house of the LORD
158. Hag. 2:5	So my [the LORD's] spirit remaineth among you [Zerubbabel, Joshua, and people of the land]; fear ye not.
159. Zech. 2:6	I [the LORD] have spread you [Jerusalem] abroad as the four winds of heaven
160. Zech. 4:6	Not by might, nor by power, but by my spirit , saith the LORD of hosts
161. Zech. 6:5	There <i>are</i> the four spirits of the heavens, which go forth from standing before the Lord of all the earth ⁵⁶
162. Zech. 6:8	These that go toward the north country have quieted my [the LORD's] spirit in the north country ⁵⁷
163. Zech. 7:12	The words which the LORD of hosts hath sent in his spirit by the former prophets
164. Zech. 12:1	And [the LORD] formeth the spirit of man within him
165. Zech. 12:10	I [the LORD] will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ⁵⁸
166. Mal. 2:15	And did not he [the LORD] make one? Yet had he the residue of the spirit Therefore take heed to your [priests's] spirit , and let none deal treacherously against the wife of his youth
167. Mal. 2:16	Take heed to your [priests's] spirit , that ye deal not tracherously

Interesting verses of the *spirit* not in construct:

1. Num. 27:18	Take Joshua the son of Nun, a man in whom <i>is</i> the spirit , and lay thine hand upon him
2. 1 Sam. 16:15	An evil spirit from God troubleth thee [Saul]
3. 1 Sam. 16:16	When the evil spirit from God is upon thee [Saul], that he [David] shall play with his hand, and thou shalt be well
4. 1 Sam. 18:10	The evil spirit from God came upon Saul ⁵⁹
5. 1 Sam. 19:9	The evil spirit from the LORD was upon Saul
6. 1 Kings 22:21	There came forth a spirit , and stood before the LORD, and said, I will persuade him [Ahab] ⁶⁰
7. 1 Kings 22:22	I [the spirit] will be a lying spirit in the mouth of all his [Ahab's] prophets ⁶¹

⁵⁶ The context is 4 horses, so the “four **spirits** of the heavens” are not to be confused with the “four **winds** of heaven.”

⁵⁷ This *spirit* may reference the character of God, like how it is often ascribed to humans being “stirred up”

⁵⁸ This verse needs to be compared to Isaiah where he equates the LORDS’ *spirit* with the “spirit of wisdom” etc.

⁵⁹ It is interesting that the evil **spirit** also “comes upon” human like the “**Spirit** of the LORD.” This shows that the *spirit* (*ru’ach*) is independent from the human being, and cannot be interpreted as a persona.

⁶⁰ This verse is identical with 2 Chron. 18:20.

⁶¹ This verse is identical with 2 Chron. 18:21.

8. 1 Kings 22:23	The LORD hath put a lying spirit in the mouth of all these thy [Ahab's] prophets, and the LORD hath spoken evil concerning thee ⁶²
9. 1 Chron. 12:18	The spirit came upon Amasai . . . <i>and he said</i> , Thine <i>are we</i> , David
10. 1 Chron. 28:12	The pattern of all that he [David] had by the spirit , of the courts of the house of the LORD . . .
11. Job 4:15	Then a spirit passed before my face; the hair of my flesh stood up
12. Prov. 16:18	Pride <i>goeth</i> before destruction, and a haughty spirit before a fall ⁶³
13. Eccles. 8:8	<i>There is</i> no man that hath power over the spirit to retain the spirit ; neither <i>hath he</i> power in the day of death
14. Eccles. 11:5	As thou [you] knowest not what <i>is</i> the way of the spirit . . . ⁶⁴
15. Eccles. 12:7	Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it
16. Isa. 19:14	The LORD hath mingled a perverse spirit in the midst thereof [Egypt]
17. Isa. 32:15	Until the spirit be poured upon us [Isaiah's people/Israel] from on high, and the wilderness be a fruitful field
18. Ezek. 1:12	And they [4 living creatures] went every one straight forward: wither the spirit was to go, they went
19. Ezek. 2:2	The spirit entered into me [Ezekiel] when he [the LORD] spake unto me, and set me upon my feet
20. Ezek. 3:12	The spirit took me [Ezekiel] up ⁶⁵
21. Ezek. 3:14	The spirit entered into me [Ezekiel], and set me upon my feet, and spake with me ⁶⁶
22. Ezek. 8:3	The spirit lifted me [Ezekiel] up between the earth and the heaven, and brought me in the visions of God to Jerusalem
23. Ezek. 11:1	The spirit lifted me [Ezekiel] up
24. Ezek. 36:26	A new heart also will I [the LORD] give you [house of Israel] and a new spirit will I put within you: and I will take away the stony heart out of your flesh
25. Ezek. 43:5	The spirit took me [Ezekiel] up

⁶² This verse is identical with 2 Chron. 18:22.

⁶³ In Proverbs, Solomon uses *spirit* to represent a person/character (rather than using *nephesh* = life). cf. Prov. 16:2, 19; 18:14; cf. Eccles. 7:8. In Ecclesiastes the term “vexation of **spirit**” appears frequently in chapter 2 and 4.

⁶⁴ Here and in Eccles. 12:7 the context would appear to translate the *spirit* as *breath*.

⁶⁵ This phrase “take him up” is also seen in reference to Elijah being taken up by the *spirit*. cf. Ezek. 8:3.

⁶⁶ This is a very interesting verse, because the *spirit* speaks to Ezekiel. This shows that the **spirit** is separate from the prophets and is probably the Holy Spirit.

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