2015

The Identity and Role of the Gift-giving Spirit in Numbers 11

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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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Department of Religion and Biblical Languages
ABSTRACT

J. N. Andrews Honors Thesis

Andrews University
College of Arts & Sciences

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

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Completion Date: March 2015

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

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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

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10 Rea, 46.
“gift of the spirit” as something separate from Elijah. 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.” 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. 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*. First, I established the passage’s limits of Numbers 11 through annotating its structure and providing my own translation of the text. 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

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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.
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:

\[ \text{תְּרוּחַ} \] | the spirit
Again in verse 17 YHWH described what He would do with the *spirit* to appoint Israel’s civil leaders:

גִּנָּחָר | and I will set apart

The root of the verb is *atsal* (אַסֲלָ), which means ‘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:

| 17. and I will set apart from the Spirit which is upon you |
| 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:

כְּנוֹח הָרוּח | as the Spirit rested

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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:

25. as the Spirit rested upon [the 70 elders]
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:

25. and [the 70 elders] prophesied
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:

יִתֵן יְהוָה עֲלֵיהֶם רֹעֵה יְרוּשָׁא

YHWH will set His Spirit upon them

The noun *spirit* (*ru’ach*) has the third-masculine-singular (3ms) personal pronoun he (*ô*) 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 or Moses. In verse 25 the word *nu’ach* (*נֹעַח*) 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. 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. 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 Testament.

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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. 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 spirit (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

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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:

רוּח ָיְהו ה

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. Like the other spirit-in-construct phrases in the Hebrew Scriptures, the spirit acts as an independent entity from humans. 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:

וִּיִּהִּי אָפִּי־שְנ יִּםָ בְרוּחֲָךָ

and please let there be a second portion in/with your spirit

The verbal phrase ‘let there be’ is in the passive voice. 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’ (הָסָנ) 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. 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.” In between these two phrases Elisha asked a question:

א יֵהָי הָאלֹהֵיָאֶלִי הוּ 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. 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:

א ר וה also where is it?

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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.

In a strict translation, Elisha’s question would be: ‘where is YHWH, the God of Elijah; also he/it?’ 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. 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. 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.

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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.\textsuperscript{32} Elisha also went on to perform a miracle within Jericho.\textsuperscript{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 (\textit{nu’ach}) appears frequently throughout the Old Testament, it is only attributed to the \textit{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 \textit{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.

\textsuperscript{32} Both prophecy and miracles are included in the list of spiritual gifts in 1 Corinthians 12.
\textsuperscript{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.” \textit{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 \textit{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

16. And YHWH said\(^{Q.\text{Impf.3ms}}\) unto Moses

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Gather\(^{Q.\text{Impv.2mp}}\) for Me seventy men from the elders of Israel

whom you know\(^{Q.\text{Pf.2ms}}\)

that they are elders of the people and their officials

and take\(^{Q.\text{Pf.2ms}}\) them unto the tabernacle of meeting

and let them stand\(^{\text{Hit.Pf.3cp}}\) with you
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</tr>
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<td>and they added no more (they did not again)</td>
</tr>
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<td>the Spirit rested upon them</td>
</tr>
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<td>and they were with the ones written of</td>
</tr>
<tr>
<td>וַלֹּא יָסְפוּ</td>
<td>but did not come out to</td>
</tr>
<tr>
<td>מֵאָאָלַה</td>
<td>the tabernacle (locative)</td>
</tr>
<tr>
<td>וְהֵמָּה בְּמִיתְּנָבָא</td>
<td>and they prophesied in the camp</td>
</tr>
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<td>“Eldad and Medad are prophesying in the camp”</td>
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</tr>
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<td>מְשַׁמָּהְלוּ הָאָמָה לְמַמְרָה</td>
<td>“My lord Moses forbid them (shut them up)”</td>
</tr>
<tr>
<td>נְבֵיאָהָמ</td>
<td>“My lord Moses forbid them (shut them up)”</td>
</tr>
<tr>
<td>כְּפִי-כָּל-לְמַמְרָה לְהוֹרַת עֲלָלַהָמ</td>
<td>“My lord Moses forbid them (shut them up)”</td>
</tr>
<tr>
<td>כָּּה נְתֵן הַלְוִיָּה בֵּרִנְגִּין</td>
<td>“Eldad and Medad are prophesying in the camp”</td>
</tr>
</tbody>
</table>

26. And two of the men remained in the camp. The name of the one was Eldad and the name of the second was Medad.

27. And the young man (servant) ran and told it to Moses and said, “Eldad and Medad are prophesying in the camp.”

28. And Joshua the son of Nun answered Moses from his youth, the one serving Moses from his youth, and said, “My lord Moses forbid them (shut them up)”

29. And Moses said to him, “Are you jealous for me (for my sake)? Oh would that all the people of YHWH would be prophets when YHWH will set His Spirit upon them.”
<table>
<thead>
<tr>
<th>Verse Number</th>
<th>Hebrew Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.</td>
<td>נָּגַלֶּשָׁו יִּקְלָּב אֵלִּי הָוָּאֶׁת</td>
<td>And Elijah took his mantle and rolled it up and struck the water.</td>
</tr>
<tr>
<td>9.</td>
<td>וְאֵלִּיָּהוּ אֵמֹר אֵל-אֲלִילֵהוּ</td>
<td>And it happened when they passed over, and Elijah said unto Elisha, “Ask what I will do for you, before I will be taken from you.”</td>
</tr>
<tr>
<td>10.</td>
<td>וְאִּֽהְמַרְּךָָאֵל יְהִּיָּנ אָפִּי</td>
<td>And he said, “You make a difficult question. If you see me taken from you, it will be thus to you; but if not, it will not happen.”</td>
</tr>
<tr>
<td>11.</td>
<td>וְהֵמָּה לְוֹךְָוְד בֵּרְסָנֵיהֶׁם</td>
<td>And they continued walking and talking, and behold! a chariot of fire and horses of fire appeared, and they made a division between the two of them, and Elijah went up in the whirlwind into the sky.</td>
</tr>
</tbody>
</table>
| 12. | וְאֱלִישָּׁה רָאֶׁה | And Elisha, seeing it, and he was crying out.
“My father, my father; the chariots of Israel and His horsemen.

And he did not see him again.

And he held firm in/with/by his clothes, and he tore them into two pieces.

And he did not see him again.

And he held firm in/with/by his clothes, and he tore them into two pieces.

And he lifted up the mantle of Elijah which fell from upon him and he returned and stood upon the bank of the Jordan.

And he took the mantle of Elijah which fell from upon him and he struck the water and he said, “Where is YHWH, the God of Elijah, also it?”

And he struck the water and they were parted here and there.

And Elisha passed over.

And the sons of prophets saw who were by Jericho, from the other side [of the Jordan], The Spirit of Elijah rested upon Elisha; and they went to meet him and bowed themselves to him on the ground.

And they said unto him who were by Jericho, “Behold, now there are fifty men of your servants, sons of strength.

Please let them go and search for your master, lest the Spirit of YHWH has lifted him up
**And he said,**

"You will not go Q.Impf.2mp."

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**Kessler 19**

| וִיתֹּלָּךְוּ בֵּאָמַת הָהָרִים אוֹ | and cast**Hi.Impf.3ms** him in one of the mountains or in one of the valleys."
| בָּאָמַת הָגָיאוֹת (הָגִיאוֹת) | And he said,
| לא תִּשְׁלֻּכוּ | "You will not go Q.Impf.2mp."
APPENDIX C

Instances of Spirit (Ru‘ach) in Construct

Statistics:

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

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

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


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. 6:34 The Spirit of the LORD came upon Gideon

35. Judg. 8:3 Then their anger [spirit/breath] was abated toward him [Gideon]

36. Judg. 11:29 The Spirit of the LORD came upon Jephthah

37. Judg. 13:25 The Spirit of the LORD began to move him [Samson] at times in the camp of Dan

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40. Judg. 6:34 The Spirit of the LORD came upon Gideon

41. Judg. 8:3 Then their anger [spirit/breath] was abated toward him [Gideon]

42. Judg. 11:29 The Spirit of the LORD came upon Jephthah

43. Judg. 13:25 The Spirit of the LORD began to move him [Samson] at times in the camp of Dan

44. 1 Sam. 10:6 The Spirit of the LORD will come upon thee [Saul], and thou shalt prophesy with them

45. 1 Sam. 10:10 The Spirit of God came upon him [Saul], and he prophesied among them [prophets]

46. 1 Sam. 11:6 The Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

47. 1 Sam. 16:13 The Spirit of the LORD came upon David from that day forward

48. 1 Sam. 16:14 The Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him36

49. 1 Sam. 19:20 The Spirit of God was upon the messengers of Saul, and they also prophesied

50. 1 Sam. 19:23 The Spirit of God was upon him [Saul] also, and he went on, and prophesied

51. 1 Sam. 30:12 When he [the Egyptian] had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights37

52. 2 Sam. 22:16 The channels of the sea appeared . . . at the rebuking of the LORD, at the blast of the breath of his nostrils38

53. 2 Sam. 23:2 The Spirit of the LORD spake by me [David], and his word was in my tongue

54. 1 Kings 18:12 The Spirit of the LORD shall carry thee [Elijah] whither I [Obadiah] know not39

55. 1 Kings 21:5 Why is thy [Ahab’s] spirit so sad, that thou eatest no bread?

56. 1 Kings 22:24 Which way went the Spirit of the LORD from me [Zedekiah] to speak unto thee [Micaiah]?40

57. 2 Kings 2:9 Let a double portion of thy [Elijah’s] spirit be upon me [Elisha]41

58. 2 Kings 2:15 The Spirit of Elijah doth rest on Elisha42

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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 (אף) 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. |
| 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. |
| 58. Ezek. 1:5 | Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them 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 are 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 is the soul of every living thing, and the breath of all mankind. |
| 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 extinct. |
| 69. Job 19:17 | My [Job's] breath is strange to my wife. |
| 70. Job 20:3 | The spirit of my [Zophar] understanding causeth me to answer. |
| 71. Job 21:4 | Is my complaint to man? and if it were so, 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 is in me, and the spirit of God is in my nostrils. |
| 74. Job 33:4 | The Spirit of God hath made me [Job], and the breath of the Almighty hath given me life. |

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 (נְש מ ה) 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, if he gather unto himself his **spirit** and his **breath**<sup>47</sup> | 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 is the man unto whom the LORD imputeth no iniquity, and in whose **spirit there is** 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 with thy 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 that 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 [Daivd] to do thy will, for thou art 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, and 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 hath no rule over his own **spirit** is like a city that is 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.  

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

With the breath of his [Branch/Messiah] lips shall he slay the wicked.

The spirit of Egypt shall fail in the mist thereof.

The breath of his [Branch/Messiah] lips shall he slay the wicked.

The spirit of Egypt shall fail in the mist thereof.

The blast of the terrible ones is a storm against the wall.

With my [Isaiah] spirit within me will I seek thee [LORD] early.

For a spirit of judgment to him that sitteth in judgment.

The LORD hath poured out upon you [Ariel/Jerusalem] the spirit of deep sleep.

Woeful 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.

And his [LORD’s] breath, as an overflowing stream, shall reach to the midst of the neck.

Your [people’s] breath, as fire, shall devour you.

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.

O Lord, by these things men live, and in all these things is the life of my [Isaiah’s] spirit: so wilt thou recover me, and make me live.

The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it.

Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

I have put my spirit upon him [LORD’s servant/Messiah]: he shall bring forth judgment to the Gentiles.

I [the LORD] will pour my spirit upon thy [Jacob’s] seed, and my blessing upon thine offspring.

There am I: and now the Lord GOD, and his spirit, hath sent me [ Redeemer].

I [the LORD] dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

This is my covenant with them [people of Jacob], saith the LORD; My spirit that is upon thee . . .

The Spirit of the LORD GOD is upon me [Isaiah/Messiah]; because the LORD hath anointed me to preach good tidings unto the meek . . .

The garment of praise for the spirit of heaviness.

But they [house of Israel] rebelled, and vexed his [the LORD’s] holy Spirit.

Where is he [the LORD] that put his holy spirit within him [Moses]?

As a beast goeth down into the valley, the Spirit of the LORD caused him to rest.

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.

Maybe it is wind rather than spirit.

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.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jer. 13:24</td>
<td>Therefore will I [the LORD] scatter them [people of Judah] as the stubble that passeth away by the wind of the wilderness</td>
<td></td>
</tr>
<tr>
<td>Jer. 51:11</td>
<td>The LORD hath raised up the spirit of the kings of the Medes</td>
<td></td>
</tr>
<tr>
<td>Lam. 4:20</td>
<td>The breath of our nostrils, the anointed of the LORD, was taken in their pits</td>
<td></td>
</tr>
<tr>
<td>Ezek. 1:20</td>
<td>Whithersoever the spirit was to go, they went, thither was their spirit to go . . . for the spirit of the living creature was in the wheels</td>
<td>51</td>
</tr>
<tr>
<td>Ezek. 10:17</td>
<td>For the spirit of the living creature was in them [wheels]</td>
<td></td>
</tr>
<tr>
<td>Ezek. 11:5</td>
<td>The spirit of the LORD fell upon me [Ezekiel], and said unto me</td>
<td></td>
</tr>
<tr>
<td>Ezek. 11:24</td>
<td>The spirit took me [Ezekiel] up, and brought me in a vision by the Spirit of God into Chaldea</td>
<td>53</td>
</tr>
<tr>
<td>Ezek. 13:3</td>
<td>Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!</td>
<td></td>
</tr>
<tr>
<td>Ezek. 17:10</td>
<td>Shall it [the plant] not utterly wither, when the east wind [wind of the east] toucheth it?</td>
<td></td>
</tr>
<tr>
<td>Ezek. 19:12</td>
<td>The east wind [wind of the east] dried up her [Israel’s] fruit</td>
<td></td>
</tr>
<tr>
<td>Ezek. 20:32</td>
<td>That which cometh into your [house of Israel’s] mind shall not be at all</td>
<td></td>
</tr>
<tr>
<td>Ezek. 27:26</td>
<td>The east wind [wind of the east] hath broken thee [Tyrus] in the midst of the sea</td>
<td></td>
</tr>
<tr>
<td>Ezek. 36:27</td>
<td>I [the LORD] will put my spirit within you, and cause you to walk in my statutes</td>
<td>54</td>
</tr>
<tr>
<td>Ezek. 37:1</td>
<td>The hand of the LORD was upon me [Ezekiel], and carried me out in the spirit of the LORD</td>
<td></td>
</tr>
<tr>
<td>Ezek. 37:14</td>
<td>And shall put my [the LORD’s] spirit in you, and ye shall live, and I shall place you in your own land</td>
<td>55</td>
</tr>
<tr>
<td>Dan. 2:1</td>
<td>Wherewith his [Nebuchadnezzar’s] spirit was troubled, and his sleep brake from him</td>
<td></td>
</tr>
<tr>
<td>Dan. 2:3</td>
<td>I have dreamed a dream, and my [Nebuchadnezzar’s] spirit was troubled to know the dream</td>
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<td>Dan. 8:8</td>
<td>The great horn was broken; and for it came up four notable ones toward the four winds of heaven</td>
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<td>Dan. 11:4</td>
<td>When he [mighty king] shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven</td>
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<td>Hosea 4:12</td>
<td>The spirit of whoredoms hath caused them [children of Israel] to err</td>
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<tr>
<td>Joel 2:28</td>
<td>I [the LORD] will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . .</td>
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<tr>
<td>Joel 2:29</td>
<td>In those days will I [the LORD] pour out my spirit</td>
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<tr>
<td>Jon 4:8</td>
<td>God prepared a vehement east wind [wind of the east]</td>
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<tr>
<td>Mic. 2:7</td>
<td>Is the spirit of the LORD straitened?</td>
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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 his [Chaldeans/Nebuchadnezzar] mind change, and he shall pass over, and offend, imputing 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 are the four spirits of the heavens, which go forth from standing before the Lord of all the earth |
| 162. Zech. 6:8 | These that go toward the north country have quieted my [the LORD’s] spirit in the north country |
| 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 |
| 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 treacherously |

**Interesting verses of the spirit not in construct:**

1. Num. 27:18 | Take Joshua the son of Nun, a man in whom is 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 |
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] |
7. 1 Kings 22:22 | I [the spirit] will be a lying spirit in the mouth of all his [Ahab’s] prophets |

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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.
<table>
<thead>
<tr>
<th>No.</th>
<th>Reference</th>
<th>Text</th>
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<tr>
<td>8.</td>
<td>1 Kings 22:23</td>
<td>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.</td>
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<td>9.</td>
<td>1 Chron. 12:18</td>
<td>The spirit came upon Amasai . . . and he said, Thine are we, David.</td>
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<td>10.</td>
<td>1 Chron. 28:12</td>
<td>The pattern of all that he [David] had by the spirit, of the courts of the house of the LORD . . .</td>
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<td>11.</td>
<td>Job 4:15</td>
<td>Then a spirit passed before my face; the hair of my flesh stood up.</td>
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<td>12.</td>
<td>Prov. 16:18</td>
<td>Pride goeth before destruction, and a haughty spirit before a fall.</td>
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<td>13.</td>
<td>Eccles. 8:8</td>
<td>There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.</td>
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<td>14.</td>
<td>Eccles. 11:5</td>
<td>As thou [you] knowest not what is the way of the spirit . . .</td>
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<td>15.</td>
<td>Eccles. 12:7</td>
<td>Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.</td>
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<tr>
<td>16.</td>
<td>Isa. 19:14</td>
<td>The LORD hath mingled a perverse spirit in the midst thereof [Egypt].</td>
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<tr>
<td>17.</td>
<td>Isa. 32:15</td>
<td>Until the spirit be poured upon us [Isaiah’s people/Israel] from on high, and the wilderness be a fruitful field.</td>
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<td>18.</td>
<td>Ezek. 1:12</td>
<td>And they [4 living creatures] went every one straight forward: wither the spirit was to go, they went.</td>
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<tr>
<td>19.</td>
<td>Ezek. 2:2</td>
<td>The spirit entered into me [Ezekiel] when he [the LORD] spake unto me, and set me upon my feet.</td>
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<td>20.</td>
<td>Ezek. 3:12</td>
<td>The spirit took me [Ezekiel] up.</td>
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<tr>
<td>21.</td>
<td>Ezek. 3:14</td>
<td>The spirit entered into me [Ezekiel], and set me upon my feet, and spake with me.</td>
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<tr>
<td>22.</td>
<td>Ezek. 8:3</td>
<td>The spirit lifted me [Ezekiel] up between the earth and the heaven, and brought me in the visions of God to Jerusalem.</td>
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<tr>
<td>23.</td>
<td>Ezek. 11:1</td>
<td>The spirit lifted me [Ezekiel] up.</td>
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<tr>
<td>24.</td>
<td>Ezek. 36:26</td>
<td>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.</td>
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<tr>
<td>25.</td>
<td>Ezek. 43:5</td>
<td>The spirit took me [Ezekiel] up.</td>
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62 This verse is identical with 2 Chron. 18:22.
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.
BIBLIOGRAPHY


