

Session 2 The Spirit in the Tanak

In Hebrew and Greek languages that constitute the background to the Bible, the words translated as spirit are typically translated as breath or wind.

Hebrew uses RŪAH (row-ach) [Genesis 1:2 and 2:7].

Greek uses pneuma (new-mah) [Luke 1:47; Acts 7:59; 1 Cor 4:21; Gal 6:18; Phil 4:23; 1 Thess 5:23].

Sometimes the human spirit in connection with the divine Spirit, which is the invisible presence of God.

Hebrew uses RŪAH (row-ach) which indicates wind, breath, or spirit, appears 380 time in the Hebrew scriptures, with Ezekiel having the most appearances. [The Holy Spirit in the New Testament – John T. Carroll, 2012] p. 23.

It should be noted that there are two spirit domains – divine and human in the Tanak.

The word RŪAH captures the essence of the creative, life giving Spirit. The implications of the Spirit of God to all that is living particularly to humans are:

- Life-breath (neshamah) in Genesis 2:7
- Morality of human life in Genesis 6:3
- Life breath from God – Genesis 6:17; 7:15,22; Job 27:2-4; 33:4; 34:14-15)

What does Psalm 104: 29-30 say of the Spirit of God? –

THE SPIRIT AS MODE OF DIVINE INFLUENCE

1. Spirit of God and Wisdom – Story of Joseph in Egypt. What is the evidence of the Joseph having “the spirit of God?”

2. Daniel also has “the spirit of God.” See Daniel 5:11-12.

rūah - divine spirit with human wisdom and skill, first equipping artisans for fashioning special holy vestments for the priest Aaron (Exodus 28:2-3). Also a mobile tent was built in the wilderness to absorb God’s presence (Exodus 31:1-11; 35:30-36:6).

The talent and skills are attributed to “the wisdom that comes from the working of a spirit from God, resident within the human heart (with rūah) – Genesis 28:3; 31:3, 6; 35:31,35.

3. Joshua is “a man of the Spirit” – see Numbers 27:18. Joshua would later be describe as displaying in leadership a spirit of wisdom – see Deuteronomy 34:9.

4. 70 Elders were equipped with a share of Moses spirit – see Exodus 11: 17, 25.

5. Book of Judges – the Spirit of God animated military deliverers who restore order and some short-term freedom for example: Othniel (Judges 3:10), Gideon (Judges 6:34), and Sampson (Judges 13:24-25). However, the character flaws in those judges shows a disconnect in moral change and the Spirit's presence.

SPIRIT AS DIVINE PRESENCE IN THE PSALMS AND ISAIAH

Let us name the vision and evidence of Spirit Presence.

- Psalm 139: 7-8 - Re....
- Psalm 51:10-12 – Re..
- Isaiah 63:7-14 - Pres.....
- Isaiah 61: 1-2 - Presence....

RESTORATIVE LIFE-GIVING SPIRIT IN EZEKIEL

RŪAH appears fifty times in Ezekiel (John T. Carroll).

- As wind = Instrument of Judgment – Eze.13:11,13; 17:10; 19:12
- As breath = Restore life – Eze. 37:5-6, 8-10.
- As s/Spirit= Right human hearts and actions – Eze. 11:19; 36:26-27.
- Humans have the capacity to for virtue displayed in human living. Read Eze. 18:31; 36: 26-27; 37:1-10, 12-14.

List the actions needed for living with hearts for virtue and development:

- 1.
- 2.
- 3.

ESCHATOLOGICAL SPIRIT AS GIFTING PROPHECY

1. Joel 2: 28 – 32 What is the link between Spirit and Prophecy? Who gets the Spirit?
2. Micah 3: 5-7 Not every prophetic speech is legitimate. Why?

Summary: There are two spirit domains: divine and human. The Spirit grants wisdom, human gifted skills/talents, leadership, and moral enabling. The Spirit connects with the human spirits toward a heart influenced by God's very presence. The Spirit of God is instrument of restoration and something new (creation?), and is never subject to human power. The Spirit is shows the leaning of God's present and future direction.