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The Use of רוּחַ in the Old Testament.

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NEW YORK.

I PROPOSE in this article to give a complete statement of the use of רוּחַ in the Old Testament as a companion to my article on נֶפֶשׁ in the JOURNAL for 1897, pp. 17 seq. I have given a study of לֵב and לִבָּב in *Semitic Studies in Memory of Rev. Dr. Alexander Kohut*, Berlin, 1897: pp. 94-105. I classify all of the passages under appropriate heads. I do not give any etymology of the word, but only its literary use. רוּחַ is used 378 times. The passages may be classified as follows:

(1) רוּחַ = *breath of the mouth or nostrils*, 33 times:

(a)

רוּחַ פִּי, breath of his mouth Job 15³¹;
רוּחַ אֲפִי, breath of our nostrils Lam. 4²¹ (fig., of מִשְׁחַת יְהוָה);
רוּחִי נִדְהָ לְאִשְׁתִּי, my breath is loathsome to my wife Job 19¹⁷;
לֹא רוּחַ בָּם, there was no breath in them Jer. 10¹⁴ = 51¹⁷;
אֵף אֵף אֵן יֵשׁ רוּחַ בְּפִיהֶם ψ 135¹⁷;
קָלְרוּחַ אֵן בְּקִרְבִּי Hab. 2¹⁰;

cf.

לֹא יִחַתְּנֵי הַשֵּׁב רוּחִי Job 9¹⁶.

(b) *Breath of man's mouth as mere breath*: cf. (2)(e).

דְּבַר־רוּחַ, words of breath; windy, gassy words Job 16⁴;
לְרוּחַ אֲפִי נֹאֵשׁ Job 6²⁶; הַנְּבִיאִים יְהוּ לְרוּחַ Jer. 5¹³.

(c) *Breath of the mouth as the word of command*:

(a) The breath of God is creative:

(נִעֲשׂוּ) בְרוּחַ פִּי קָלְצִבָּאִים

By the breath of his mouth all their host (were made) ψ 33⁶;

cf.

קִרְפִּי הוּא צִנָּה

יְרוּחִי הוּא קִבְּאֵן Is. 34¹⁶.

(β) The word of the 'messianic king' is destructive:

בְּרוּחַ שְׁפָתָיו יָמִית רָשָׁע

With the breath of his lips shall he slay the wicked Is. 11⁴.

(d) *The breath as the hard breathing through the nostrils in anger:*

(a) Of God:

בְּרוּחַ אֱפוּ יִבְלוּ, by the breath of his nostrils they are consumed Job 4⁹;
 בְּרוּחַ אֲסִיד נִעְרַמוּ מִים Ex. 15⁸ (Poem); רִיחוֹ כְּנַחַל שׁוֹטֵף Is. 30²⁸;
 מְנַשְׁמַת רִיחַ אֵף 2 S. 22¹⁶ = ψ 18¹⁶; רִיחַ יְהוָה נִסְפָּה בּוֹ Is. 59¹⁹.

(β) Of man:

רוּחַ עָרִיצִים, breath (of anger) of the terrible ones Is. 25⁴.

(e) *The breath as the sign and symbol of life:*

רוּחַ חַיִּים, breath of life Gen. 6¹⁷ 7¹⁵ (P);
 נִשְׁמַת רִיחַ חַיִּים בְּאַפִּי, breathing of the breath of life in his nostrils Gen. 7²² (P);
 אָנִי מְבִיא בְּכֶם רִיחַ חַיִּים, I am going to bring breath into you and ye shall live
 Ez. 37⁶;

cf. 37^{6, 8, 9, 9, 10, 14}, where some render *breath* and others
spirit;

רוּחַ אֶחָד לְכָל, all have one breath of life (man and beast alike) Ec. 3¹⁹.

(2) *Wind*, used 117 times:

(a) *Wind of heaven:*

Gen. 8¹ (P) Ex. 15¹⁰ (E) Nu. 11⁸¹ (J) 1 Ki. 18⁴⁶ 19^{11, 11} 2 Ki. 3¹⁷ Job 28²⁶ 30^{15, 22}
 37²¹ ψ 1⁴ 18¹⁸ 103¹⁶ 147¹⁸ Prov. 11²⁰ 25¹⁴ 27¹⁶ 30⁴ Ec. 1^{6, 6} 11⁴ Is. 7² 32² 41¹⁶
 57¹⁸ 64⁵ Jer. 2²⁴ 4^{11, 12} 22²² Ez. 5² Ho. 8⁷ 12² Am. 4¹⁸ Hab. 1¹¹ Zech. 5⁹;
 רוּחַ (הַ)קָּדִים, east wind Ex. 10^{13, 13} 14²¹ (J) ψ 48⁸ Jer. 18¹⁷ Ez. 17¹⁰ 19¹² 27²³ Jon. 4⁸;
 רוּחַ צָפוֹן, north wind Prov. 25²³;
 רוּחַ יָם, sea wind (west wind) Ex. 10¹⁹ (J);
 רוּחַ הַיּוֹם, day wind, the evening wind Gen. 3⁸ (J) (a short time before sunset;
 cf. Ct. 2¹⁷ 4⁹);
 רוּחַ מִדְּבָר, wind from the wilderness Jer. 13²⁴;
 אַרְבַּע רִחוֹת, four winds Jer. 49²⁶ Ez. 37⁹ (quarters?) Dan. 8⁸ 11⁴ (fig. quarters;
 cf. (b)) Zech. 2¹⁰ 6⁵;
 לְכָל רוּחַ, to every wind Jer. 49²² Ez. 5^{10, 12} 12¹⁴ 17²¹;

cf.

לְכָל הַרְחוֹת הָאֵלֶּה Jer. 49²⁶;

רִיחַ סְעָרָה, storm wind ψ 107²⁶ 148⁸ Ez. 1⁴ (רִי סְעָרוֹת) 13¹¹ 13;
 רִיחַ סָעָה, rushing wind ψ 55⁹ (possibly a mistake for סְעָרָה *Huff.*);
 רִיחַ גְּדוּלָה, great wind 1 Ki. 19¹¹ Job 1¹⁹ Jon. 1⁴;
 רִיחַ מְשַׁחֵת, destroying wind Jer. 51¹;
 רִיחַ זְלַקְפוֹת, burning wind ψ 11⁶;
 בְּרִיחוֹ הַקָּשָׁה, with his rough wind Is. 27⁸;
 בְּעֵינֵי רִיחוֹ Is. 11¹⁶ (mistake for עֲנָם, with his violent wind, πνεύματι βιαίῳ, so
 LXX, Syr. Vulg.);
 רִיחַ כְּבִיר אִמְרֵי פִיךָ, the words of thy mouth a mighty wind Job 8²;
 בְּרִיחַ מְשַׁשֵּׁת וּבְרִיחַ קָעַר, by the wind (blast) of judgment and the wind (blast) of
 burning Is. 4⁴;
 רִיחַ כְּמֶלֶךְ לְפָנֵי רִיחַ, as chaff before the wind ψ 35⁶ Is. 17¹³;

cf.

בְּקֶשֶׁת לְפָנֵי רִיחַ ψ 83¹⁴; כְּחַבֵּן לְפָנֵי רִיחַ Job 21¹⁸;

רִיחַ יוֹצֵא רִיחַ מֵאֲצִוּתָיו⁽¹⁾, he bringeth forth wind out of his treasures Jer. 10¹³;
 cited in Jer. 51¹⁶ ψ 135⁷.

The wind is personified and compared to a bird with wings :

כְּנָפֵי רִיחַ, wings of the wind 2 S. 22¹¹ = ψ 18¹¹ 104⁸;

cf. Ho. 4¹⁹;

עָשָׂה מְלֶאכֶיז רִיחוֹת, making (of) winds his angels ψ 104⁴.

The wind as directed by God is :

רִיחַ יְהוָה, wind of Yahweh Is. 40⁷ Ho. 13¹⁶;

בְּרִיחוֹ שָׁמַיִם שְׂפָרָה, by his wind the heavens become serene Job 26¹⁸

(so Di. Budd.).

(b) *Quarter of the wind, side :*

רִיחַ הַקָּדָמִים, east side Ez. 42 ¹⁶ ;	רִיחַ הַיָּם, sea side, or west side Ez. 42 ¹⁹ ;
רִיחַ הַצָּפוֹן, north side Ez. 42 ¹⁷ ;	אַרְבַּע רִיחוֹת, four sides 1 Chr. 9 ²⁴ Ez. 42 ²⁰ ;
רִיחַ הַדָּרוֹם, south side Ez. 42 ¹⁸ ;	רִיחָה, on a side Jer. 52 ²⁸ .

(c) *Breath of air :*

שָׁאֲפוּ רִיחַ כְּהִנִּים, they pant for a breath of air as the jackals Jer. 14⁶;

רִיחַ לֹא יָבֵא בֵּינֵיהֶם, a breath of air cannot come between them Job 41⁶.

(d) *Air or gas from the womb (disputed and dubious) :*

כְּמֵי יִלְדֵי רִיחַ, we as it were brought forth wind Is. 26¹⁸ (Di. (c));

רִיחְכֶם אֵשׁ תֹּאכְלֶכֶם, your wind is a fire that devoureth you (R.V. breath) Is. 33¹¹
 (Du. (3) (c)).

(e) *Wind for vain, empty things :*

רוח חַי, my life is wind Job 7⁷; רוּחַ הַיָּם, windy knowledge Job 15²;
רוּחַ רָעוּת, striving for wind Ec. 1¹⁴ 2¹¹. 17. 26 4⁴. 6 6⁹;
רוּחַ רֵעוֹן Ec. 1¹⁷ 4¹⁶; רוּחַ וְתוֹרֵי נַסְפֵיהֶם Is. 41²⁹.
רוּחַ עֵמֶל לְרוּחַ Ec. 5¹⁶;

(3) *The spirit as that which breathes quickly or hard in animation or agitation of any kind = temper, disposition.* (This is the distinctive meaning of רוּחַ as compared with נַפֶּשׁ and לֵבָב.) In this sense it is used 76 times.(a) *Spirit, animation, vivacity, vigour :*

לֹא הָיָה בָּהּ עוֹד רוּחַ, there was no more spirit in her 1 Ki. 10⁶ = 2 Chr. 9⁴ (she lost her spirits, became depressed, humiliated, and discouraged);
מָה יְהִי רוּחֵךְ סָרָה, Why then has thy spirit departed? 1 Ki. 21⁶ (Ahab lost his spirits);
וַתְּחַי רוּחֵהּ, and the spirit (of Jacob) revived Gen. 45²⁷ (E);
וַתִּשָּׂב רוּחוֹ Ju. 15¹⁹ 1 S. 30¹² (Dr., he revived, his vitality).

(b) *Courage :*

לֹא הָיָה בָּם עוֹד רוּחַ, (their hearts were melted and) there was no courage in them any more Jos. 5¹;
יִכָּצֵר רוּחַ נְדִיבִים, he shall cut off (take away) the courage of princes ψ 76¹⁸;
רוּחַ מִצְרַיִם (1), the courage of Egypt shall be emptied out Is. 19⁸;
רוּחִי דִתְעַפֶּה, my spirit faints away ψ 77⁴ 142⁴ 143⁴

(see *BDB. new Heb. Lex.*) ;רוּחַ אִישׁ יִכְלָבֵל מַחְלָוָה Jos. 2¹¹; רוּחַ אִישׁ יִכְלָבֵל מַחְלָוָה Prov. 18¹⁴.(c) *Temper, especially anger :*

רוּחַ רָעָה בֵּין רוּחַ רָעָה בֵּין, a bad temper between (Abimelech and the men of Shechem) Ju. 9²⁸;
אָז רָפוּתָה רוּחָם, then their anger abated Ju. 8⁸;
מִשַּׁל בְּרוּחוֹ, ruler of his temper Pr. 16³²;
כָּל רוּחוֹ יֵצֵא בְּסוּל, a fool utters all his anger Prov. 29¹¹;
אֲשֶׁר אֵין מַעֲצֵר לְרוּחוֹ, Prov. 25²⁸;
בִּי תִשָּׁב אֶל־אֵל רוּחֵךְ, that thou turnest thy temper against God Job 15¹⁸;
רוּחַ הַמִּשְׁפָּל תִּשְׁלַח, Zech. 6⁸; רוּחַ הַמִּשְׁפָּל תִּשְׁלַח Ec. 10⁴.
רוּחֵךְ לְכַשֵּׁם, Ec. 7⁹;

(d) *Impatience or patience :*רוּחַ קָצָר, impatience, hastiness of temper Ex. 6⁹ (P);

cf.

אֶרֶךְ אַפַּיִם רַב־תְּבוּנָה
וְקַצְרֵרוּחַ מְרִים אֵילָת Prov. 14²⁹;

כִּי מְלֵאתִי מַלְיָם
הַצִּיקְתָּנִי רוּחַ בְּפִנִּי

For I am full of words;
The spirit within me constraineth me Job 32¹⁸

(Duhm, *breath*; Dilm. Budde, *divine spirit*, cf. v.⁸);

רוּחַ אֵם מְרוּעַ לֹא־תִקְצַר רֹחִי Job 21⁴;
הַקָּצַר רוּחַ יְהוָה, Is the temper of Yahweh impatient? Mi. 2⁷;
אֶרֶךְ רוּחַ, patient of temper Ec. 7⁸.

(e) *Bitterness, discontent of disposition:*

מֵרַחַת רוּחַ, bitterness of spirit Gen. 26³⁶ (P);
רוּחַ עֲצוּבָת רוּחַ, hurt in spirit (of Zion under image of deserted wife) Is. 54⁶;
רוּחִי אֲשֶׁר חִמְתָּם שָׁתָה רוּחִי, whose heat my spirit drinks (*i.e.* the poison of God's arrows; so that he is unhappy and discontented in disposition) Job 6⁴;
רוּחִי מֵרַחַת מֵרַחַת (1), I went in bitterness, in the heat of my spirit Ez. 3¹⁴;
(1) רוּחִי מֵרַחַת (1), (his) spirit was troubled Gen. 41⁸ (E) Dan. 2⁸;

cf.

רוּחִי מֵרַחַת (1) Dan. 2¹.

(f) *Crushed spirit or disposition:*

רוּחַ כָּל רוּחַ (1), every spirit shall be faint Ez. 21¹²;

cf.

רוּחַ כָּרָה Is. 61⁸;

רוּחַ נִבְאָה, by sorrow of heart the spirit is broken Prov. 15¹⁸;
רוּחַ נִבְאָה Prov. 17²² 18¹⁴; רוּחַ נִבְאָה ψ 143⁷;
רוּחַ נִבְאָה, breaking of spirit Prov. 15⁴.

(g) *Disposition of various kinds, often unaccountable and uncontrollable impulse:*

רוּחַ אֲתָרוּחַ, stirred up the spirit 1 Chr. 5²³. 23 2 Chr. 21¹⁶ 36²² Ezra 1¹. 6 Jer. 51¹¹
Hag. 1¹⁴. 14. 14;
רוּחַ נִבְאָה (1) בְּרוּחַ, lo I am going to put in him a spirit (disposition) 2 Ki. 19⁷
= Is. 37⁷;
רוּחַ אֲחֵרָת עִמּוֹ, another disposition with him Nu. 14²⁴ (J); (see *BDB*. עַם (3)).
רוּחַ אֲחֵרָת לִי Mal. 2¹⁶; רוּחַ אֲחֵרָת לִי Mal. 2¹⁶. 16;
רוּחַ קִנְיָה, jealous disposition Nu. 5¹⁴. 14. 8¹ (P);
רוּחַ זְנוּנִים, spirit of whoredom, whorish disposition Ho. 4¹² 5⁴;

בְּרַחֲמֵי יְהוָה יִתְקַשֶׁה דַּתּוֹ אֶת־דַּתּוֹ, for Yahweh hardened his disposition Dt. 2⁸⁰;
 רוּחַ עֲקִיבִים, spirit of perverseness, perverse temper Is. 19¹⁴;
 רוּחַ מִשְׁפָּט, judicial temper Is. 28⁶;
 רוּחַ אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ (as capacity for administration) Gen. 41⁸⁸ (E);
 קָדַר רוּחַ אִישׁ תְּבוּנָה, one of a cool (calm) disposition is a man of understanding
 Prov. 17²⁷.

(h) *The prophetic spirit:*

רוּחַ אִישׁ אֲשֶׁר־רוּחַ בּוֹ, Joshua a man in whom is spirit Nu. 27¹⁸ (P); (or as
 Gen. 41⁸⁸);
 רוּחַ אֱלֹהֵי עַל־אֵלֶיךָ, the spirit of Elijah rests upon Elisha 2 Ki. 2¹⁶;
 וַיְהִינָא פְּרִשְׁנִים בְּרוּחִי אֵלַי, O let a double portion of thy spirit be upon me 2 Ki. 2⁹;
 רוּחַ תְּרִדָּה, spirit of deep sleep Is. 29¹⁰ (ecstatic, cf. Gen. 2²¹ 15¹², but Di. as
 Is. 19¹⁴);
 לִרְאִישׁ הַלֶּדֶד רוּחַ וְשִׁקְרָה פֶּנֶב, if a man walking in the spirit with falsehood do lie
 Mi. 2¹¹;
 רוּחַ הַטְּמֵאָה, the unclean spirit (of lying prophets) Zech. 13²;
 רוֹכְלִים אַחַר רוּחָם, (foolish prophets) walking after their own spirit Ez. 13⁸.

(4) *The spirit of the living, breathing being, dwelling in the בְּשָׂר of men and animals || נְפֶשׁ, used 25 times:*

(a) It is the gift and creation of God:

יָצַר רוּחַ אָדָם בְּקִרְבּוֹ, former of the spirit of man within him Zech. 12¹;
 רוּחַ אֱלֹהִים בָּאֵפֶי, רוּחַ לְהַלְבִּים בָּהּ (נִתַּן) Is. 42⁶;
 Job 27⁹;

(b) God watches over it and preserves it:

רוּחַ קָדַשׁ אִישׁ (בְּיָדוֹ) רוּחַ קָדַשׁ אִישׁ Job 10¹²;
 Job 12¹⁰.

Accordingly God is

אֱלֹהֵי הַרוּחֹת לְקַל בְּשָׂרָה Nu. 16²² 27¹⁶ (P),

and

הַכֵּן רוּחֹת Prov. 16⁸. (Toy, "the whole inward nature.")

(c) The spirit is therefore God's spirit:

רוּחַ אֱלֹהִים לֹא יֵלֵךְ בְּאָדָם לְעֹלָם Gen. 6⁸ (J)

(יוֹן M.T. error for יָדוֹר Aramaism or יָלוֹן good Hebrew word after LXX. Syr. Vul., see *BDB.*)

(d) It is the spirit that lives in the man and that departs at death (but Dr., "a wind that passeth away" (2) (e)):

וַיִּזְכֹּר כִּי בֶּשֶׁר הָיָה
רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב

And he remembered that they were flesh;
A spirit departing and it returns not ψ 78²⁰.

רוּחַ חַי, life of my spirit Is. 38¹⁶ (but Di., principle of life);
תִּצָּא רוּחוֹ לָשׁוּב לְאַדְמָתוֹ, his spirit goeth forth, he returns to his ground ψ 146⁴.

תִּסָּף רוּחָם יָנִיחַן
וְאֶל עָפָרָם יָשׁוּבוּן
תִּשְׁלַח רוּחֲךָ יִבְרָאֵן
וּתְחַדֵּשׁ פְּנֵי אֲדָמָה

Thou takest away their spirit, they die,
And unto their dust they return.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground ψ 104²⁹⁻³⁰.

רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יָאִסֵּף יָנֵס קֵל בֶּשֶׁר תִּדָּר (אִם) Job 34¹⁴⁻¹⁵;
כִּי רוּחַ מִלִּסְנֵי עֲטוּףָה Is. 57¹⁶;
רוּחַ חַי חֲבָלָה Job 17¹;
אֵין אָדָם שְׁלֵיִם בְּרוּחַ לִכְלוֹא אֶת־רוּחַ Ec. 8⁸ (wind, Wildeboer).

The sceptical spirit says in Ecclesiastes :

אֵיךְ יָדַע מִהֲיָרֵד הַרוּחַ Ec. 11⁵;

מִי יָדַע רוּחַ בְּנֵי הָאָדָם הַטְּלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּדֵדִת הִיא לְמַטָּה לְאַרְץ
Who knoweth the spirit of the sons of men, whether it ascendeth upward, or the
spirit of beasts, whether it descendeth downward to the earth Ec. 3²¹.

But the god-fearing spirit says :

הַרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַןָהּ
it Ec. 12⁷; בְּיָרֵד אִמְקֵד רוּחִי ψ 31⁶;

(e) The disembodied being is spirit (doubtful. Di., Du., breath of wind) :

רוּחַ שָׁלֵחַ מִפְּנֵי חֶלְקִי, and a spirit glided before my face Job 4¹⁶.

(5) *The spirit as the seat of the emotions and passions* = נַפְשׁ.

(a) *Desire*: possibly under (3) (g).

נִשְׁכַּח אִתְּךָ בַּלַּיְלָה אֶת־רוּחִי בְּקִרְבִי אֲשַׁחֲדָךְ
with my soul have I desired thee in the night; yea, with my spirit within me I seek thee early Is. 26⁹.

(b) *Sorrow and trouble*: possibly under (3) (e).

אֲדַבֵּר בְּצַר רוּחִי
אֶשְׂחָדָה בְּכַמַּר נַפְשִׁי

I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul Job 7¹¹.

רוּחַ קִשְׁתַּת יוֹם 1 S. 1¹⁶ (but קִשְׁתַּת יוֹם = ἡ σκληρὰ ἡμέρα).

Many would include other passages given under (3) under this head; but it seems best to put no more here, under a meaning proper only to נַפֶּשׁ, than may be necessary.

(6) רוּחַ is used occasionally for the seat or organ of mental acts, either || לֵב or synonymous with it, by late writers:

רוּחַ חֲכָמָה, spirit of wisdom Ex. 28⁸ Dt. 34⁹ (both P); but prob. (3) (g);
יִדְעוּ תַּעֲרֵי רוּחַ בִּינָה (י), they that err in spirit shall know understanding Is. 29²⁴;
רוּחַ מִבִּינָתִי יַעֲנֵנִי (the) spirit out of my understanding answereth me Job 20⁸

(but Hi. Bud. Duhm, *wind* of Job's words as compared with the understanding of his friends);

רוּחִי תִּחְפֹּשׂ (י), my spirit searcheth ψ 77⁷

(but ㊄, Sym. S, Jer. וְאֶחְפֹּשׂ, and I searched my spirit, my troubled, agitated disposition);

מִתְּחַבֵּן אֶת־רוּחַ יְהוָה, who hath measured the spirit of Yahweh, Is. 40¹³

(the divine intelligence; so most interpreters, but Che.: the divine Spirit as the creative agent after the example of Gen. 1¹);

מַעֲשֵׂוֹת רוּחְךָ אֲנִי יֹדְעָהּ, I know the things that come into your mind (memory)
Ez. 11⁶;

הֲעֵלָה עֲלֵי־דוּחְכֶם Ez. 20⁸²;

cf.

עֵלָה עֲלֵי־לֵב Is. 65¹⁷ Jer. 31⁶⁺;

כָּל אֲשֶׁר הָיָה בְּרוּחַ עִמּוֹ, all that he had in his spirit (mind) 1 Chr. 28¹².

(7) רוּחַ refers rarely to inclinations, resolutions, and determinations of the will; also = לֵב:

רוּחַ נִבְּוֹן, steadfast spirit ψ 51¹² = לֵב נִבְּוֹן (= 108²) 78⁸⁷ 112⁷;

רוּחַ נִדְּבָהּ ψ 51¹⁴; נִדְּבָהּ רוּחִי Ex. 35²¹ (P);

cf.

לב, willing of mind Ex. 35⁶⁻²² (P) 2 Chr. 29²¹.(8) רוח *with special reference to moral character; also = לב* :רוח חדשה, new spirit Ez. 11¹⁹ 18³¹ 36²⁶;רוחי, my spirit (that of Yahweh as given by him) Ez. 36²⁷;Is. 59²¹ (רוחי || דברי); but prob. prophetic spirit (9) (b);לב חדש Ez. 18³¹ 36²⁶;נכה רוח, stricken in spirit Is. 66²; נקבא רוח, contrite in spirit ψ 34¹⁹;

cf.

לב נקבאים Is. 57¹⁶;משבר רוח, from breaking of spirit Is. 65¹⁴; cf. (3) (f);רוח נשברה, broken spirit ψ 51¹⁹;

cf.

לב נשבר ψ 51¹⁹;לב נשברי ψ 34¹⁹ Is. 61¹;אין ברוחו רמה, in whose spirit is no guile ψ 32²;נאמן רוח, faithful in spirit Prov. 11¹²; נכה רוח Prov. 16¹⁸;נאמנה את-אל רוחו ψ 78⁸;נכה רוח Ec. 7⁸;

cf.

נכה לב Prov. 16⁶;שפל רוח Prov. 16¹⁹ 29²³ Is. 57¹⁶;רוח שפלים Is. 57¹⁶; cf. (3) (f).

(9) *The Spirit of God* is used 94 times. It is not found in D of Hexateuch, or in Jeremiah, or in any Deuteronomic writer; probably because the earliest conception of the activity of the divine spirit in inspiring the ecstatic state of prophecy had become discredited because of its abuse by false prophets. (See נביא, נבא, in *BDB*.)

(a) *As inspiring the ecstatic state of prophecy* :

Yahweh took of the spirit (הרוח), which rested upon Moses, Nu. 11¹⁷⁻²⁵ (J), and put it upon seventy elders of Israel, v.²⁹; and when it rested upon them and upon two who were absent, v.²⁶, they all prophesied in the ecstatic state, v.²⁵.

The רוח יהוה rushed (צלח) upon Saul, 1 S. 10⁶ = רוח אלהים, v.¹⁰; and he prophesied in the ecstatic state (cf. v.⁵).

וַתְּהִי עַל־מִלְאֲכֵי שְׂאוּל רוּחַ אֱלֹהִים 1 S. 19²⁰

(and so the messengers of Saul were thrown into the ecstatic state). The same phrase is used for Saul himself, v. 23.

But Saul was also incited to deeds of frenzy especially against David while in the ecstatic state; and so the divine spirit, because of the mischief which was attempted, is conceived as רוּחַ אֱלֹהִים רָעָה 1 S. 16^{15, 16}, and it falls upon him (בַּעַת), v. 15 = רוּחַ י S. 18¹⁰ צִלַּח רוּחַ אֱלֹהִים רָעָה v. 14 = רוּחַ מֵאֵת יְהוָה (other narrative) = רוּחַ יְהוָה רָעָה 1 S. 19⁹; רוּחַ אֱלֹהִים = רוּחַ הַרָעָה departs from Saul when David soothes him by music, 1 S. 16²³: so also 1 Ki. 22²¹, רוּחַ הַרָעָה = רוּחַ שִׁקְרָה v. 22, 23 (= 2 Chr. 18^{20, 21, 22}) = רוּחַ יְהוָה v. 24 (= 2 Chr. 18²³), because the spirit excited the false prophet when in the ecstatic state to deceive the king of Israel. At this period biblical ethics had not advanced so far as to regard deception and violent deeds as immoral even when instigated by the divine spirit.

In the earlier prophets אִישׁ הָרוּחַ, *man of the spirit*, is a man possessed by the spirit and in the ecstatic state || הַנְּבִיא Ho. 9⁷. רוּחַ יְהוָה (|| בַּח ||) Mi. 3⁸ is probably a gloss (so Wellhausen, Nowack).

וַיִּלֶּא רוּחִי, but not by my spirit (speaking through prophets) Is. 30¹.

The רוּחַ entered into Ezekiel (בָּא בְּ), and made him stand upon his feet, Ez. 2² 3²⁴; fell upon him (נָפַל עָלָיו), 11⁶; lifted him up (נָשָׂא), 3¹²; and so either took him away (לָקַח), 3¹⁴, or brought him (הֵבִיא) to the temple, 11¹ 43⁵; or to Jerusalem in visions of God (בְּמַרְאוֹת אֱלֹהִים), 8³; or to Chaldea (בְּמַרְאֵה) in a vision, בְּרוּחַ אֱלֹהִים (this a gloss Cornill, at least בְּרוּחַ) 11²⁴: also it brought him into a valley of vision, בְּרוּחַ יְהוָה 37¹. All these statements of Ezekiel imply the ecstatic state of visions.

So the רוּחַ יְהוָה lifted up (נָשָׂא) Elijah, 1 Ki. 18¹² 2 Ki. 2¹⁶.

(b) *In later times a higher conception of prophecy arose, implying more than the use of the ecstatic state and dreams, that is, speaking instruction and warning under the impulse of the divine spirit.* Probably the transition is in such passages as Nu. 24², where the רוּחַ אֱלֹהִים

comes upon Balaam when he utters his prophetic song; 2 S. 23², where רִיחַ יְהוָה speaks in David (דָּבָר בְּ) a sacred song; and 1 Chr. 12¹⁸ where the spirit clothed itself with (רִיחַ לְבָשָׂה) Amasai.

This higher conception is also involved in other historical references of the Chronicler:

2 Chr. 15¹; רִיחַ אֱלֹהִים הָיָה עָלַי
2 Chr. 24²⁰; רִיחַ אֱלֹהִים לְבַשׁ
2 Chr. 20¹⁴; רִיחַ יְהוָה הָיָה עָלַי

It is distinct and definite, however, in Second Isaiah when the prophet represents that Yahweh has sent him with His spirit, Is. 48¹⁶; and the great Messianic preacher is represented as saying:

רִיחַ אֱלֹהִים יְהוָה עָלַי
me Is. 61¹. (רִיחַ אֱלֹהִים not in LXX, N.T.; a gloss), the spirit of Yahweh is upon me Is. 61¹.

By his spirit Yahweh sent his words through the ancient prophets, Zech. 7¹²; and testified against Israel, Neh. 9³⁰. In the last days Yahweh will pour out (שָׁפַךְ) his spirit on all flesh and endow all classes, ages, sexes, and conditions of men with the varied forms of the prophetic gift, Joel 3¹⁻².

(c) *The divine spirit imparts to the heroic leaders of Israel their warlike energy, and executive and administrative power:*

(a) Upon the מְלָכִים, מוֹשִׁיעִים, שֹׁפְטִים, of ancient Israel:

Ju. 3¹⁰ 11²⁹; וַתְּהִי רִיחַ יְהוָה עָלַי
Ju. 13²⁶; וַתִּחַל רִיחַ יְהוָה לְסַעְמוֹ
Ju. 6³⁴; רִיחַ יְהוָה לְבָשָׂה
Ju. 14^{6, 10} 15¹⁴ 1 S. 16¹⁸ (עַל error for אֵל);
1 S. 11⁶; וַתִּצְלַח רִיחַ אֱלֹהִים עָלַי

So it departed from Saul (רִיחַ יְהוָה סָרָה מֵעַם) when it came upon David, 1 S. 16¹⁴ [and when the frenzied, ecstatic state instigated by the spirit came upon him: see above (a)].

So also:

עַד יִצְרָה (עַל) רִיחַ מִסְרֹם

(that is, to endow the people with the gifts of government, so that justice and righteousness shall prevail) Is. 32¹⁵.

(β) From this point of view נָחַה רוּחַ יְהוָה upon the Messianic king in its varied endowments :

רוּחַ חֵקְמָה וּבִינָה
רוּחַ עֲזָה וְגִבּוּרָה
רוּחַ דַּעַת וְדָאֵת יְהוָה

The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of Yahweh Is. 11².

So of his servant Yahweh says :

נָתַתִּי רוּחִי עָלָיו
מִשְׁפָּט לְגוֹיִם יֵצֵא

I have put my spirit upon him;
Justice to the nations he will bring forth Is. 42¹.

(d) *The divine spirit also endows others with various gifts and capacities (a late conception).*

It endowed the workmen with technical skill to construct the tabernacle and its furnishings :

מִלֵּא אֹתוֹ רוּחַ אֱלֹהִים Ex. 31³ 35³¹ (P);

It makes a man to have understanding, endows him with it, entering into him :

אֲכֵן רוּחַ הוּא בְּאִנְשׁ
וְנִשְׁמַת שְׂדֵי חַבְיִים Job 32⁸.

(היא is probably an error, possibly for אל || שְׂדֵי ; see Budde. The רוּחַ נִשְׁמַת שְׂדֵי || רוּחַ certainly is the divine spirit.)

The divine Wisdom pours out the divine spirit (אֲבִיעָה לְרוּחִי לְ) for those who undertake her discipline, Pr. 1²³.

(e) *The divine spirit is the energy of life :* and so hovered over the primitive abyss with creative energy :

רוּחַ אֱלֹהִים מְרַחֵם עַל-סֵפִי הַמַּיִם Gen. 1² (P).

The divine spirit made man :

רוּחַ אֵל עָשָׂה־נִי
וְנִשְׁמַת שְׂדֵי תַחְנִי Job 33⁴.

It is the vital power in the בְּשָׂר in antithesis with the בְּשָׂר :

מִצַּרְחִים אָדָם וְלֹא-אֵל
וְסוֹסֵרֵהֶם בְּשָׂר וְלֹא-רוּחַ Is. 31⁸.

It is the energy of life in the cherubic chariot of the theophany :

אל אשר יהיה שמה רוחם ללכת אל, whither the spirit was to go, they went Ez. 1¹²;

cf. 1²⁰;

כי רוח החיה באגרות, for the spirit of life was in the wheels Ez. 1^{20, 21};

cf. 10¹⁷.

It is the energy of life giving a revival to the people in the last days, when Yahweh will pour out (שפך) his spirit upon the house of Israel, Ez. 39²⁹; upon the house of David :

שפך רוח מן ותחננכם Zech. 12¹⁰; אנא רוח על דוד Is. 44³.

(f) *The divine spirit is identified with the angel of the presence of ancient history and the Shekina of later times.*

The divine spirit is רוח קדשו Is. 63^{10, 11} = רוח יהודה v. 14, and is identified with the מלאך פניו v. 9, the theophanic angel who led Israel in the wilderness and was grieved when they rebelled against him. Cf.

היבדו את רוחי, they rebelled against his spirit ψ 106²⁸.

So we must interpret רוח קדשו ψ 51¹⁸, the only other passage where the term occurs as referring to the presence of Yahweh in the midst of his people.

רוח קדשו אל תקח ממני

The prayer is a national one and not that of an individual. Similarly Nehemiah says :

רוחך הטובה נתת להשגילם, thy good (benignant) spirit thou didst give to instruct them, Neh. 9²⁰

(that is, when He led Israel up out of Egypt to the holy land by the pillar of cloud and fire).

So we must interpret ψ 143¹⁰ also of the presence of Yahweh :

רוחך טובה תסבני בארץ מישור, thy good (kind) spirit leadeth me in a level land.

So the prophets of the Restoration conceive of the divine spirit as standing in their midst and about to fulfil all divine promises :



רוּחִי טַמְדַת בְּתוֹכְכֶם Hg. 2⁶;

לֹא בְהֵיל וְלֹא בְכֹחַ כִּי אִם בְּרוּחִי
contrary by my spirit Zech. 4⁶.

The culmination of the conception is in the identification of the רוּחַ with the divine Presence, and as such omnipresent :

אֵנָה אֵלֶּךְ מִרוּחֶךָ
וְאֵנָה מִפְּנֵי אֲבֹרָה
אִם־אֶשֶׁק שָׁמַיִם שָׁם אַתָּה
וְאִנִּיעַה שְׂאוֹל הַנֶּדֶד

Whither shall I go from thy Spirit?

Or whither shall I flee from thy Presence?

If I ascend up into heaven, thou art there :

If I make my bed in Sheol, behold, thou art there ψ 139⁷⁻⁸.