

나는 경우가 더 많게 될 뿐만 아니라, 고난의 길을 자취하게 된다. 영광과 고난, 이것이 우리에게 지워진 분복이므로, 영광과 육됨이 함께 따르게 된다(고후6:8).

일곱째, 영광의 영(벧전4:14) 곧 우리를 영광스럽게 하시는 영이 성부와 성자에게서도 나오신다는 "Filioque"(필로꾸베) 교리에 따라서 오순절에 임하신 동질의 성령이 지금도 계속 오실 수 없다고 주장하는 사상은 전통적인 교리에 어긋날 뿐 아니라, 누구든지 신자에게서 성령이 유출된다는 사상을 가르치는 자는 이단이다.

고신교단은 성령으로의 세례를 강력히 주장해야만 참된 회개운동을 전개할 수 있을 것이다. 우상숭배는 물론 각양의 인본주의를 몰아내는 길은 복음(칭의)과 회개(성화, 성령세례)가 함께 역사하는 아름다운 교단이 되어, 하나님 앞에 칭찬과 영광을 누리게 될 것을 중심으로 빌어 마지 않는다.

아멘.

Some Aspects of the Work of the Holy Spirit in the Old Testament

J.M. Batteau *

To understand the work of the Holy Spirit, we must look at both the Old and the New Testaments. The Bible is a unity, unfolding the one, historical story of redemption. The Bible has unity and diversity, the same way of salvation (in Christ, by grace, through faith), but with a development from the Old to the New Testament. We see this unity and development in the way the covenant is established and carried out to completion. We also see unity and development in the work of the Holy Spirit, applying salvation in Christ to His people, and equipping office-bearers (prophets, priests, kings) to serve His people. In the Old Testament, we also hear of a final, eschatological, redemptive-historical work of the Spirit (Joel 3.1-5, English version 2.28-32)

And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also on My menservants and on My maidservants I will pour out My Spirit (ruchi) in those days. And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and terrible day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.

In Acts 2 these words were fulfilled, in particular by the coming of the Holy Spirit upon the disciples (Acts 2.1-4). But to understand the meaning of this event it also important to have a wider view of the work of the Holy Spirit in the Old Testament.

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1. The Term "the Spirit of God" means the "Holy Spirit"

It is common in liberal circles to see the term "Spirit (or spirit) of God" as referring to "a dynamistic phenomenon emanating from Yahweh,"¹⁾ or else, in G.W.H. Lampe's words:

The mysterious power of God, conceived in the first place as the mode of God's activity, manifested especially in supernatural revelation to selected individuals and in their being possessed by a force which gave them marvelous strength, courage, wisdom, and the knowledge of God's will and his dealings with men; later identified with the personal presence of God, and regarded as the distinctive endowment of his people; ...²⁾

Indeed, the Spirit of God in the Old Testament is a dynamic power, or a "mode of God's activity," but Lampe and others deny that this power is the Holy Spirit Himself, the Third Person of the Trinity.

However, when we look carefully at how the New Testament uses the Old Testament phrase "Spirit of God," it is clear that what is meant is the Holy Spirit.

At the baptism of Jesus in the Jordan by John the Baptist, Matthew says "the Spirit of God" ("to pneuma tou theou"; Matt. 3.16), where Luke says, concerning the same event, that the "Holy Spirit" descended ("to pneuma to hagion"; Luke 3.22). In fact, Mark and John merely say "Spirit" to describe this descent of the Holy Spirit ("to pneuma"; Mark 1.10, John 1.33). Clearly then, in this case "Spirit of God," and "Spirit" refer to the Holy Spirit, as He is depicted in the New Testament. And in the New Testament, the Holy Spirit, although certainly having qualities of power, and expressing God's presence, is uniformly personal and distinct from the Father and the (incarnate) Son. The baptism of Jesus is a beautiful paradigm of this. The son receives water baptism, the Father says "This is My beloved Son" (Matt. 3.17, Mark 1.11, similar wording in Luke 3.22), after the Holy Spirit has come down like a dove.

In Luke 4.1, Jesus, directly after being baptized, is led into the desert

1. Walther Zimmerli, *Old Testament Theology in Outline* (trans. David E. Green; Edinburge: T. & T. Clark, 1978; from 2nd German ed., 1975), p. 101.
2. G.W.H. Lampe, "Holy Spirit," in *The Interpreter's Dictionary of the Bible*, Vol. 2 (Nashville/New York: Abingdon, 1962), p. 626.

by the Holy Spirit:

Then Jesus, being filled with the Holy Spirit (plērēs pneumatos hagiou), returned from the Jordan and was led by the Spirit into the wilderness.

Once again, and very naturally, the Holy Spirit is also called "Spirit". Jesus eventually returns "in the power of the Spirit" ("en tēi dunamei tou pneumatos") to Galilee (Luke 4.14), comes to Nazareth, where he enters the synagogue, and quotes Isaiah 61. 1,2:

The Spirit of the LORD (pneuma kuriou) is upon Me, Because He has anointed Me to preach the gospel to the poor... to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the LORD.

The original Hebrew here for "Spirit of the Lord" is "ruah adonai." It is thus clear that Luke means to equate the Holy Spirit of the New Testament with the "Spirit of the Lord" in the Old Testament. And this is the consistent New Testament pattern.

The day of Pentecost is another good example of this. In Acts 2.4, all the disciples are filled "with the Holy Spirit" ("pneumatōs hagiou") and speak with other tongues, as "the Spirit" ("to pneuma") gives them utterance. "The Spirit" is simply another name for the Holy Spirit here. And when Peter quotes Joel 3.1-4 (English 2.28-31), later on in the chapter, this identity is crystal clear:

And it shall come to pass in the last days (modifying the original Hebrew), says God, that I will pour out of my Spirit (tou pneumatos mou) on all flesh... I will pour out My Spirit (tou pneumatos mou) in those days; and they shall prophesy. (Acts. 2.17, 18)

In the original Hebrew "My Spirit" is "ruchi". The obvious conclusion is that the "Holy Spirit" of the New Testament Pentecost is precisely the "Spirit of God" of Joel, since "my Spirit" there is the "Spirit of God" in the rest of the Old Testament. From these passages and others, B.B. Warfield concluded:

The New Testament writers identify their "Holy Spirit" with the "Spirit of God" of the older books. All that is attributed to the Spirit of God in the Old Testament, is attributed by them to their personal Holy Ghost... There

can be no doubt that the New Testament writers identify the Holy Ghost of the New Testament with the Spirit of God of the Old.³⁾

It is therefore important that we realize this. When we read of the Spirit of God, or Spirit of the Lord, or "my" (God's) Spirit in the Old Testament, this does not refer to some impersonal "breath" or power of God, but to the Holy Spirit, the third Person of the Trinity.

2. The Spirit of Creation: Originally and Continuing

In Gen. 1.2 we read the following words:

Hebrew: weruach elohim merahepheth al-penē hammayim... Greek translation (LXX): ...kai pneuma theou epephereto epano tou hudatos.
English: And the Spirit of God was hovering over the face of the waters.

The proper translation and interpretation of "ruach elohim" has been a matter of debate. Liberal commentators often prefer to translate it as "wind" or "storm-wind" of God. G. Von Rad translates it with "violent storm"; C. Westermann with "God's wind" ("Gottessturm").⁴⁾ However, their argumentation is weak (not to mention their deliberate refusal to consult NT usage). Westermann's main point seems to be the parallels with Sumerian and Egyptian cosmologies, where wind plays a role in creation accounts (ET Genesis Commentary, p. 108).

Other liberals, such as B.S. Childs (cited by Westermann, p. 107), join orthodox commentators such as G.Ch. Aalders, M. Kline, Sr., and D. Kidner, in translating these words with "Spirit of God."⁵⁾ Although

3. B.B. Warfield, "The Spirit of God in the Old Testament," in his *Biblical and Theological Studies* (S.G. Craig, ed.; Philadelphia: Presbyterian and Reformed, 1952; originally article in *The Presbyterian and Reformed Review*, 1895), p. 129-130.
4. G. Von Rad, *Old Testament Theology* (D.M.G. Stalker, trans.; Harper and Row, 1962 and 1965; original German, 1957 and 1960), P. ; C. Westermann, *Genesis* (Biblicher Kommentar; Neukirchen: Neukirchener Verlag, 1966; ET. 1984): "...und Gottessturm bewegte sich über der Wasserfläche" (p. 107).
5. The liberal commentator, J. Skinner, translates it with "Spirit of God" in his *Genesis* (2nd. ed.; ICC; Edinburgh: T. & T. Clark, 1930), as do the following orthodox commentators: C.F. Keil and F. Delitzsch, *Biblical Commentary* (ET reprint, 1973), p. 49; G.Ch. Aalders, *Het Boek Genesis*, Vol. 1 (Korte Verklaring;

there are some early "wind" interpretations in the history of interpretation (Theodoret, 1 Ezra, Targum-Onkelos), The mass of interpreters, including the early Palestinian Targum, has "Spirit of God." Liberals have supported "Spirit of God," because they believe Gen. 1 is part of the late P (Priestly) source. But such a dating of Gen. 1 is not necessary to translate it this way.

Arguing against "wind" or "breath" of God, and in favor of "Spirit of God," is the usage in the OT, as well as the fuller revelation of the NT which we have already touched.

The usage of the OT is at no other point "wind of God, but always "Spirit of God." Some examples:

--Ex. 31.3: "I have filled him (Bezaleel) with the Spirit of God (elohim). Here, Bezaleel receives the Spirit in order to "design artistic works" (vs. 4). "Wind," even "wind from God", has no artistic capacity.

The conscious, intelligent Holy Spirit does.

--Judges 3.10: "The Spirit of the LORD (yahweh) came upon him (Othniel), and he judged Israel. "Once again, only the Spirit, not mere physical wind, can give the power of intelligent decision making, which being a "judge" entailed (along with physical strength and bravery in battle, "...his hand prevailed over cushan-Rishathaim")

--Job 33.4: "...the Spirit of God (elohim) has made me ('asah)." Although Elihu is speaking here, we have no reason to question the normativity of this phrase. God's Spirit creates by artistry and power. "Wind" moves and fills, but cannot create.

Kampen: Kok, 1933), P. 80; M. Kline speaks of the "Creator-Spirit" in his Genesis commentary, in *The New Bible Commentary: Revised* (D. Guthrie and J.A. Motyer, eds.; Grand Rapids: Eerdmans, 1970), p. 82. Later, in his article "Creation in the Image of the Glory-Spirit" (*Westminster Theological Journal*, 39 (Spring 1977)), Kline translates "Spirit of God" (p. 251), but later says, "What Genesis 1:2 identifies as Spirit, Hebrews 1:2,3 identifies as Son" (p. 253). Does this mean the "Spirit of God" in Gen. 1.2 is *not* the Holy Spirit according to Kline? Other commentators who prefer "Spirit of God" are H.C. Leupold, *Exposition of Genesis*, Vol. 1 (2 vols.; Grand Rapids: Baker, 1968; reprint), p. 49, explicitly rejecting "spirit" with a small s; and W.H. Gispen, *Genesis*, Vol. 1 (Commentaar op het Oude Testament; Kampen: Kok, 1974) p. 44. Gispen refers to some who prefer "God's breath" (N.H. Ridderbos, B. Jongeling, Dasberg), but he explicitly chooses for "Spirit of God."

--Is. 11.2: "The Spirit of the LORD (yahweh) shall rest upon Him (the Messiah), the Spirit of wisdom and understanding, the Spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. "Try translating this with "wind," and you get the following impossible phrase: The wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear of the LORD. Such a translation is simply ridiculous

Westermann argues (ET, P. 107) that ruach elohim is never found again with the verb rachaf, so that "wind" in Gen. 1.2 is possible. But rachaf only occurs three times in the OT, so that one cannot argue from its usage. Furthermore, in a somewhat parallel passage, in Deut. 32, God Himself is compared with an eagle who "hovers (rachaf) over its young" (vs. 11), then carrying "them" (Israel in the desert) on its wings.⁶

The only possible exception to the "Spirit of God" translation seems to be Psalm 27.3, where it could be translated "the breath", rather than the "Spirit" of God "is in my nostrils." But even here the poetic imagery need not exclude a reference to Holy Spirit Himself.

Our conclusion: Gen. 1.2 refers to the Spirit to God, the Holy spirit, as He is called in Ps. 51.11.

This is very important for our understanding of the work of the Holy Spirit. The Spirit was present in a special way ("hovering," rather than "brooding," as some translations have it) at the original creation. The obvious intention of Gen. 1.2 is to show that the Spirit had a special role to play in the six-day work of creation, His "hovering" indicating not merely an interest in creation, but, like the eagle simile in Deut. 32, serving to show by the movement of the Spirit, His intense, direct involvement with bringing order and beauty but of the *tōhu* and *bōhu* ("without form and void") of the earth. The created universe is just as much the work of the Spirit as it is the work of the Father (1 Cor. 8.6)

6. Kline comments: "That Moses in his use of the verb *rhp* in Deuteronomy 32:11 is instituting a comparison between God's presence as Israel's divine aegis in the wilderness and God's presence over creation in Genesis 1:2b is put beyond doubt by the fact that he calls that wilderness a *tōhū* (Deut. 32:10). For this is the word he uses in Genesis 1.2a to describe the state of the earth over which the Spirit hovered at creation, and this noun *tōhū*, like the verb *rhp*, is used by Moses nowhere else" ("Creation in the Image of the Glory-Spirit," p. 251).

and the son (Col. 1.16).⁷

We cannot make the material world out to be a contrast to the Spirit, as between lower and higher, as Platonism, Gnosticism, and Idealism have done. The creation is at no point equal to God, at no point identical to the Holy Spirit, but this does not make the creation opposed to the Spirit. The creation is a Spiritual creation, it reflects His handiwork. Just as art reflects the mind of the artist, so does the creation reflect the mind of the Spirit. we do not need to be redeemed from the material world, we need to be redeemed from sin.

The Spirit as the original creator, has a stake in what He created. When He comes to renew it, He comes to restore it to its original glory, as well as bring it to new heights of beauty and goodness.

And even in the ongoing work of Providence, without special redemption, the Spirit continues to be the creator. He continues to be the source of life for all creation, even after the Fall.⁸

In Ps. 104.30 we read:

You (God) send forth Your Spirit (*rucheka*), they (all animals) are created; and You renew the face of the earth.

We see here the perpetual renewal of life on earth, as a result of the creative (*bara'*, like Gen. 1.1) work of the Holy Spirit. The picture here is the Spirit being God (the *Fater?*)'s special instrument, whereby death does not have the final word over the animal kingdom. God is sovereign in sending death ("You take away their breath, they die and return to their dust," vs. 29); He is also sovereign in bringing new life in their place (vs. 30).

First, we note some typical liberal, modernistic approaches to this

7. 1 Cor. 8.6: "... yet for us there is only one God, the Father, of whom are all things..." Col. 1.16: "For by Him (Christ) all things were created...All things were created through Him and for Him."

8. In his dissertation on the spirituality of God, N.H. Gootjes has as one of his main conclusions that God being spirit means that He gives life ("het leven schenkt"), but he denies that the Holy Spirit is called "spirit" because He shares in this life-giving spirituality (N.H. Gootjes, *De Geestelijkheid van God* (Franeker: Wever, 1984), p. 218: "...in elk geval vinden we bij de naam 'Heilige Geest' in geen enkele tekst een verwijzing naar het geestzijn van God."

text. H.J. Kraus (1961) categorizes the whole Psalm 104 as a "hymn of an individual," following Gunkel: "Das umfangreiche Lied gehört zur Gattung der Hymnen eines einzelnen."⁹ Verses 27 to 30 show that all things are dependent upon Him: "...von Jahwe ist alles abhängig."¹⁰ The chief theme of the Psalm is Yahweh's creation: "Thema des Hymnus ist die Schöpfung Jahwes."¹¹ As far as the Spirit is concerned in vs. 30, Kraus calls Him a creative potential, denying His Personhood:

In Ps 104 ist die Lebensmacht die von Jahwe ausgesandte ruach, die eine schöpferische Potenz ist. Hier steht das nur von Gottes Schaffen kündende Verb bara' (vgl. Gn. 1.1)... Von Jahwes schöpferischer Macht, von seinem erneuernden Walten und Wirken lebt alle Kreatur.¹²

However, if Gen. 1.1 and 2 (the Spirit hovering) are really parallel, we must see the Spirit here as the Holy Spirit, just as we did there.

Another liberal commentator, L. Sabourin (1974), questions this parallel:

Not the creation narrative itself of Genesis, but rather an underlying and older (!, J.M.B.) Israelite tradition seems to have inspired the author of Ps. 104.¹³

However, the dating of different traditions is a much too speculative basis to deny the parallel. Canonically speaking, as well as linguistically, this language must be brought into close relation with Gen. 1.1, 2.

C.A. Briggs (1907) connects Ps. 104.30 with Gen. 2.7, where God "breathed into (Adam's) nostrils the breath of life": "...the divine Spirit...invokes in the creature the spirit of life."¹⁴ However, Ps. 104.30 is treating the creation of new animal life, not man. And furthermore,

9. H.-J. Kraus, *Psalmen*, 2. Teilband (Neukirchen-Vluyn: Neukirchener verlag, 1961), p. 708.

10. H.-J. Kraus, *Psalmen*, p. 708.

11. H.-J. Kraus, *Psalmen*, p. 708.

12. H.-J. Kraus, *Psalmen*, p. 714.

13. L. Sabourin, *The Psalms* (New York: Alba House, 1974), p. 184.

14. C.A. Briggs, *The Book of Psalms*, Vol. 3 (New York: Baker & Scribner, 1850), p. 44.

the Spirit does not "invoke" some potential life in the creature, but gives life (bara')

Among more helpful comments, we can mention the following:

--J.A. Alexander (1850) connects the last clause of vs. 30 with the time after the Flood:

In the last clause there is evident allusion to the renovation of the earth desolated by the flood and the joyous change of its face or aspect when re-peopled.¹⁵

--F. Delitzsch (mid 19th century), commenting on vs. 30, says:

The spirit of life in all creatures has proceeded from God through the intermediation of His Spirit, which hovered over the primordial waters and transformed the chaos into the cosmos.¹⁶

--A.F. Kirkpatrick (1902):

But life not death rules in Nature. A new generation takes the place of the old. Creation continues, for God is perpetually sending forth His spirit (why not Spirit? J.M.B.), and renewing the face of the earth with fresh life.¹⁷

--H.C. Leupold (1959) says of vs. 29 and 30:

All these live by the favor of His countenance. If he hides that countenance, they are terrified, their breath is taken away, they die, and return to their dust. On the other hand, the power of His Spirit goes forth to re-create animal life, and thus a new generation of beings appears on the face of the earth, and its whole appearance is renewed. These are not natural processes that go on endlessly in their own strength. God the Creator still creates, and nothing even on this level comes into being except by the work of His life-giving Spirit...¹⁸

15. J. A. Alexander, *The Psalms*, vol. 3 (New York: Baker & Scribner(1850), p. 44

16. F. Delitzsch, *Biblical Commentary on the Psalms* (D. Eaton, trans.; New York: Funk & Wagnalls, n.d.), p. 106-107.

17. A.F. Kirkpatrick, *The Book of Psalms* (Grand Rapids: Baker, 1982; reprint of 1902 ed.), p. 612.

18. H.C. Leupold, *Exposition of the Psalms* (Welwyn, Herts, England: Evangelical Press, 1977; reprint of 1959 ed.), p. 730.

To sum up, we may say that in Ps. 104. 30, the Holy Spirit (not merely God's "breath," as even some conservatives translate ruach here)¹⁹ is portrayed as continually, actively, creatively, and purposefully involved in the ongoing life of creation, the animal world in particular. The Spirit is present, in movement, in His created order, in spite of sin and death. Sin brought upon the world death, God's personal condemnation of sin, not just for Adam and Eve but for all of earthly creation (Gen. 3.17: God says to Adam, "Cursed is the ground for your sake"). The "returning to dust" of Ps. 104.29 is directly parallel the "return to dust" curse which Adam received in Gen. 3.19. However, in the midst of God's just curse on a rebellious world is His creation-covenant activity of Providence and His self-restraint, imposed upon Himself after the great Flood (Gen. 8.21,22).²⁰ And not only does God refrain from cursing the earth again with a flood, He continues to create life by His Spirit.

When we gaze at creation, from the mountains and seas, down to the smallest insects, we are seeing the two-fold creative handiwork of the Holy Spirit. First, His original creative work, still before our eyes in the "superstructure" of the cosmos. Then, in the ongoing biological world, where He continues to create. How glorious is His work, "Praise the LORD!" (Ps 104.35). Attention for the Holy Spirit must always include praise for His work in creation. He is not merely "ontologically" present, as the infinite Third Person of the Trinity. He is also "economically" present, as the creator-Spirit, every day anew.

19. See A. Noordtzi, *Het Boek der Psalmen*, 2e deel (Korte Verklaring; Kampen: Kok, 1925), where he translates Ps. 104.30 with "uw adem" ("Your breath"). The animals "levensadem" (life-breath) is "Gods adem zelf" (God's own breath) (p. 122, 127). This does not do justice to ruach as Holy Spirit here.
20. Gen 8.21, 22: "...Then the LORD said in His heart, 'I will never again curse the ground for man's sake...nor will I again destroy every living thing as I have done. While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.' For the covenant with Noah and "every living creature" see Gen. 9.8-17, the rainbow being the covenant sign (vs. 13).

3. The Spirit and Prophecy.

B.B. Warfield, in the article we have already quoted from, "The Spirit of God in the Old Testament," speaks of three broad categories of the Spirit's work there: He is the "Cosmical Spirit" over and in creation, "the principle of the very existence and persistence of all things,...the source and originating cause of all movement and order and life"²¹; He is the "Theocratic Spirit", "the source of all the supernatural powers and activities which are directed to the foundation and preservation and development of the kingdom of God in the midst of the wicked world."²²; and He is the "Individual Spirit", "working inwardly in the spirits of men, fitting the children of God for the kingdom of God."²³

In terms of these categories, the Holy Spirit's work in relation to the prophetic activity in the OT is part of His being the "Theocratic Spirit," and Warfield calls prophecy "The greatest of gifts in the service of the Kingdom of God."²⁴ Certainly the phenomenon of prophecy, as a product of the Spirit (though not always spoken of directly; Jeremiah never mentions the Spirit in connection with prophecy), is one of the most striking aspects of the OT revelation concerning the Spirit.

All true prophets prophesy by the power of the Holy Spirit. He "comes upon them," gives them the words to say, and empowers them to bring the message. Prophecy involves praise of God, proclaiming His "mighty works" in the history of Israel, calling to repentance in the face of coming judgment, and foretelling the future. There is an intimate connecting, in OT prophecy, between the coming and revelation of the words of God and the powerful presence of the spirit. God "puts" His "words in" the prophet's mouth (Deut. 18.18) at the same time as the Spirit "comes upon" the person who will prophesy (Nem. 11.25). The absence of reference to the Spirit in a number of prophecy accounts is explained by the fact that, in E. Jacob's words:

the word presupposes the spirit...and for the prophets there was such

21. B.B. Warfield, "The Spirit of God in the Old Testament," p. 134.
 22. B.B. Warfield, "The Spirit of God in the Old Testament," p. 138.
 23. B.B. Warfield, "The Spirit of God in the Old Testament," p. 146.
 24. B.B. Warfield, "The Spirit of God in the Old Testament," p. 140.

evidence of this that they thought it unnecessary to state it explicitly.²⁵⁾

Prophecy is always a gift of God, given by a gracious and sovereign God to His undeserving and often disobedient people:

The institution of prophecy, therefore, is to be regarded as a gift of God. It is He who raised up the prophets and gave them their messages. They were not merely men of religious genius, nor did they appear because Israel was a particularly religious nation...²⁶⁾

Through this gift, prophets are able to speak God's words. Indeed, the chief task of the prophet is "The proclamation of the work of God to the people."²⁷⁾ But this is possible only because the prophet has received the Spirit in power. This "dynamic component"²⁸⁾ of prophecy, sometimes called the "hand of Yahweh," is described in sociological terms as "spirit possession" by Robert R. Wilson:

Possession by God's spirit is clearly indicated in the following typical Ephraimite descriptions of divine human communication: (1) "the hand of the Lord fell on me" (1 Kgs 18:46...); (2) "the spirit rested on them" (Num 11:25-66); (3) "the spirit of the Lord clothed itself with Gideon" (Judg 6:34)...the possessing spirit takes control of the intermediary and speaks directly through him, with the result that the speech of the intermediary is actually the speech of the spirit.²⁹⁾

Although we must disagree with the relativistic implications of Wilson's depiction (spirit possession as common to many religions and thus equally valid), his portrait does much more justice to the personal presence of the Spirit in prophecy than the typical "power" description does. It is by the power of the personal Holy Spirit that the OT prophet prophesies. When the prophet speaks the Spirit (person!) speaks.

25. Quoted in the article "Prophecy, Prophets," in the *New Bible Dictionary: Second Edition* (Leicester, England: Inter-Varsity, 1982), p. 979.

26. E.J. Young, *My Servants the Prophets* (Grand Rapids: Eerdmans, 1952), p. 36.

27. As Th.C. Vriezen says in his, *Hoofdlijnen der theologie van het Oude Testament* (4th ed.; Wageningen: H. Veenman, 1974), p. 252: "De taak van de profeet is de verkondiging van het Woord Gods tot het volk."

28. Zimmerli, *Old Testament Theology in Outline*, p. 101.

29. Robert R. Wilson, *Prophecy and Society in Ancient Israel*, (Philadelphia: Fortress, 1980), p. 144-145.

Numbers 11, where God takes His spirit from Moses and puts it on the 70 elders, is a good illustration of this combination of word and Spirit-possession. In order that the 70 elders might assist Moses with the burden of leadership, the Lord appears to Moses:

Then the LORD came down in the cloud, and spoke to him (Moses), and took of the Spirit (ruach) that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them (kenoach elēhem), that they prophesied (wayitnabbeu, hit. of naba'), although they never did so again. (vs. 25)

In the narrative, it is not exactly clear what they said. The fact that they prophesied, in any case, was clear enough demonstration of the fact that the Spirit was "upon" them (but in their minds!) in a special way. Moses then comments in vs. 29:

Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!

So herer, and throughout the OT, the Spirit comes upon some to give the gift of prophecy, to speak God's words in a dramatic, forceful, recognizable way. And Moses longs, in Num. 11.29, for a time when all God's people (kol-'am Yahweh) would prophesy. This in itself is unconscious "prophecy," pointing the way to the future, when, at Pentecost, indeed "all the LORD's people" prophesied through the power of the Holy Spirit.

Were there two types of prophecy in the OT, one "ecstatic" and fleeting, and the other more permanent? A. Noordtjiz, in his commentary on Numbers (1941), distinguishes two such forms of prophecy. He calls Num. 11.25 an example of the first type:

...(in this case) we do not have the kind of activity we see, for example, in the case of Amos, Hosea, Isaiah and Jeremiah, but rather an ecstasy-in-the-spirit (geestesvervoering), such as Saul also experienced, going together with the shouting out of all kinds of spirit-filled words, a visible demonstration therefore of being controlled by a mighty spirit, which previously did not rest on them...³⁰⁾

30. "...waar we staan niet voon/profetische werkzaamheid als we b.v. bij mannen als Amos en Hosea, Jesaja en Jeremia vinden, maar voor geestesvervoering,

Noordtzijs sees this as necessary to demonstrate to the people of Israel that the 70 elders had a divine power of life (godelijke levenskracht) within them, and that therefore they were to be obeyed along with Moses.

It is interesting, in this case, to see that what was permanent was not the ability to/prophesy, but the/possession of special wisdom, in order to assist Moses in governing the people. This was special wisdom from the Spirit.

But it is not clear that two distinct forms of prophecy existed in Israel. Even here there is a question as to whether the 70 elders were recipients of "ecstatic" prophetic powers. W.H. Gispen, in his Numbers commentary (1959), is not convinced that this prophesying of the 70 elders was "ecstatic."³¹ The other, "more permanent" prophets also experienced special moments of the Spirit's descending upon them. Ezekiel hears God's voice in Ezek. 2.1 ("Son of man, stand on your feet, and I will speak to you") followed by a "coming" of the Spirit upon the prophet, in vs. 2:

Then the Spirit entered me (wattab'o bi) when He spoke to me, and set me on my feet; and I heard Him who spoke to me.

Later on the phrase "the word of the LORD came to me, saying" occurs to indicate a renewed special visitation of God with prophetic words for Ezekiel (6.1, 7.1, 11.14, 12.1, 13.1, 14.2, 12, etc.).

We also hear the phrase "the hand of the Lord GOD fell upon me" (8.1). In the light of the whole background of prophecy in Israel, it is hard not to see these phrases as describing the same reality: God coming in a special way to speak through His chosen prophet. In Ezek. 11.5 the Spirit is mentioned again:

zoals ook Saul ten deel viel, gepaard gaande met het uitstooten van allerlei geestvolle woorden, een zichtbare demonstratie derhalve van het beheerscht. (cont.) worden door een machtige Geest, die vroeger niet ophen rustte" (A. Noordtzijs, *Het Boek Numeri* (Korte Verklaring: Kampen: Kok, 1941), p. 125). (English trans. by J.M.B.)

31. W.H. Gispen, *Het Boek Numeri* (Commentaar op het Oude Testament; Kampen: Kok, 1959), p. 183.

Then the Spirit of the LORD fell upon me (wayyitpol 'allay) and said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I know the things that come into your mind." ³²

In the book of Ezekiel, God comes at special moments, similarly to the way He came "upon" the 70 elders in Numbers, to speak His word to Israel. This is a word event, a "coming of the word of the LORD." It is also a Spirit event, a "falling" of the spirit. Prophecy entails both. And it entails both throughout the OT, even when the Spirit aspect is not mentioned explicitly.

We may thus say that the coming of the Spirit for prophecy did not necessarily qualify the recipients of this prophecy as enduring prophets (Saul, the 70 elders, etc.). But the prophetic event was fundamentally no different than what occurred to those who functioned as continual bearers of the Divine word, and so were called "prophets." Prophecy always involved a receiving and pro-claiming of the words of God, under the direct influence of the Spirit, who had "rested" on, "fallen" upon, or "entered" them.

This is the presupposition of the prophet Joel's words concerning a great out-pouring of the Spirit, in the future, for the purpose of prophecy (Joel 3.1-5, English 2.28-32). Joel, there, looks into the future and sees all the people of Israel prophesying under the power of the Spirit, from children ("your sons and your daughters") to the slaves of the households ("menservants and maidservants"), an unprecedented event!

The dating of Joel is notoriously difficult. Traditionally it has been dated early, among the earliest of the prophetic writings, while over the

32. It is handy for Zimmerli's theory of prophecy and Spirit for him to say that the "falling" (npl) of Ezek. 11.5 is not authentic: "...the description of the coming of the spirit in 11:5, which belongs to a later insertion." But there are no good grounds for this denial of authenticity. (W. Zimmerli, *Ezekiel 2* (J.D. Martin, trans.; P.D. Hanson, ed.; Philadelphia: Fortress, 1983; original German ed., 1969), p. 567) Aalders comments about this phrase: "Dat hier sprake is van den ruach yahweh is een bewijs dat bij de Goddelijke openbaring aan den profeet een werkzaamheid van den Geest plaats vond" (The fact that the ruach yahweh is mentioned here is proof that an activity of the Spirit took place at the occasion of the Divine revelation) (G.Ch. Aalders, *Ezechiël* (Commentaar op het Oude Testament; Kampen: Kok, 1955), p. 191). (English trans., J.M.B.).

last 100 years, especially in higher-critical circles a very late date has come to be preferred.³³⁾ However, since there are no firm internal grounds for dating the book, we can regard this question as basically irrelevant to its interpretation.

The "outpouring of the Spirit" passage is preceded immediately by a passage prophesying great material blessings after the time of judgment (2.1-26). It will be a time of "latter rain" (2.23), so that "the threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil... You shall eat plenty and be satisfied..." (2.24, 26). But greatest of all:

Then you shall know that I am in the midst of Israel, and that I am the LORD your God and there is no other. My people shall never be put to shame. (2.27)

Then follows the description of the outpouring of the Spirit, seen as occurring "afterward" (acherē-kēn), which is made into "in the latter days" (en tais eschatais hēmerais) by Peter in Acts 2.17.

That all of Israel prophesies, by the power of the Spirit, is indeed one of the greatest proofs that God is "in the midst of Israel."³⁴⁾ God's personal presence with His people, to speak His words, is part of the great eschatological expectation of the prophets.

33. The conservative Reformed OT scholar, J. Ridderbos, while acknowledging the ambiguities of the case, chose for the traditional date, before the Babylonian captivity (J. Ridderbos, *De Kleine Profeten*, Vol. 1 (Kampen: Kok, 1932), p. 126. The higher-critical scholar, H.W. Wolff, chooses for a date in the 1st half off the 4th century B.C. (H.W. Wolff, *Dodeka-propheton 2: Joel und Amos* (Biblischer Kommentar; Neukirchen Vluyn: Neukirchener Verlag, 1969), p. 4.). While, more recently, the evangelical OT scholar, L. C. Allen, seeing Joel 3.2 as referring to the 587 "scattering" of Judah (Israel) among the nations, tentatively prefers a date of 520-500 B.C., along with J.M. Myers (1962) and G.W. Ahlström (1971) (L. C. Allen, *The Books of Joel, Obadiah, Jonah and Micah* (Grand Rapids: Eerdmans, 1976), p. 24).

34. Allen comments: "The theme of Yahweh's presence, with which the previous promise ended, is now taken up and amplified" (*The Books of Joel...*, p. 98). Wolff points to parallels with the "coming down of the Spirit" in prophecy (2 Chron. 15.1, 20.14, 24.20), where the refrain is: "Yahweh is with us!" (*Dodekapropheton 2: Joel und Amos*), p. 79).

The return to the land (Joel 3.1: "...when I bring back the captives of Judah and Jerusalem"), coupled with great fruitfulness of the land, is part of the great end-time blessings, connected in other prophetic writings with the appearance of the Messiah (Is. 42.1-4, 53.2-12), the establishment of the New Covenant (Jer. 31.31-34), and an outpouring of Spirit, which creates new life and enables to obey God's law (Ezek. 36.27, 37.14, 39.29). Ezek. 39.29, in particular, has clear affinities with Joel 2.28(Hebrew 3.1):

'And I will not hide My face from anymore; for I shall have poured out (spk) My Spirit (ruchi) on the house of Israel ('albēth Yisraēl), ' says the LORD God.³⁵⁾

Although in Joel the focus is on prophecy, the equipping of all the people of God to speak His words, undoubtedly the concept of the out-pouring of the Spirit is to be linked to other passages in the major and minor prophets where the final renewal of Israel is in mind, the "regeneration" of Israel, which the inauguration of the new covenant signifies. Jer. 31.31-34 speaks of this new covenant in a striking manner:

"Behold, the days are coming," says the LORD, "when I will make a new covenant (berith hadashah) with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them," says the LORD. "But this is the covenant that I will make with the house of Israel: After those days (acherē-hayamim, a phrase reminiscent of Joel 3.1, 2.28 acherē-kēn, J.M.B.), says the LORD, I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD', for they all shall know Me, from the least of them to the greatest of them," says the LORD. "For I will forgive their iniquity, and their sin I will remember no more."³⁶⁾

35. Wolff mentions the similarities between Joel 3.1 (English 2.28), Ezek. 39.29, and Zach. 12.10, which all speak of an outpouring of the Spirit using the Hebrew verb spk to express this outpouring (*Dodeka-propheton: Joel und Amos*, p. 79).

36. Wolff denies that Joel is thinking of an out-pouring of the Spirit for the purpose of new obedience or renewal, as in Ezek. 36.26f. and Is. 32.15, but admits a close

The parallel between Joel's out-pouring of the Spirit and this new covenant in Jeremiah should keep us from thinking that Joel was imagining that there would be a great out-pouring of the Spirit for prophecy, without any inward change in the people of Israel. As L.C. Allen says:

The stress upon the external phenomens of the prophetic gift by no means excludes the thought of moral transformation. Joel himself is a living example of sensitivity to the divine will for the moral and spiritual life of the community.³⁷

It is to this last aspect, what Warfield called the work of the "Individual Spirit", which we now wish to devote some attention

4. The Spirit and Moral Renewal.

It is admitted by all commentators that this aspect of the work of the Spirit is less prominent in the OT than others. The relationship between the heart (*lēb*, *lēbab*) of the individual Israelity and God was seen primarily in terms of the demands of God's law, rather than in the light of the enabling power of the Spirit. Thus we hear continually, in the Pentateuch and in the prophetic writings, of the need to have a pure heart, trusting and obeying the Lord:

Deut. 6.5: "You shall love the LORD your God with all your heart, with all your soul, and with all your might."

Deut. 10.12, 13: "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul, (and) to keep the commandments of the LORD and His statutes which

connection with Jer. 31.33: "Er erwartet das neue Gottesverhältnis demnach ähnlich wie Jer 31.33f. (vgl. auch das Volk von Priestern in Ex 19.6f. Dtr)" (*Dodekapropheten: Joel und Amos*, p. 78,79). This seems to me arbitrary. Why deny a link with other clear Spirit-out-pouring passages, while affirming a link with Jer. 31, where the Spirit is not mentioned? If the out-pouring of the Spirit in Joel is the "Spiritual counterpart to the rain" (Allen, *The Books of Joel...*, p. 98) of Joel 2.23, then surely the picture of new life in the midst of barrenness and death cannot be excluded from Joel's portrait of the Spirit out-pouring.

37. Allen, *The Books of Joel...*, p. 99, citing Dennefeld (1925).

I command you today for your good?" Is. 29.23: "...these people draw near to Me with their mouths and honor Me with their lips, but have removed their hearts far from Me, and their fear toward Me is taught by the commandment of men,..."

Jer. 4.14: "O Jerusalem, wash your heart from wickedness, that you may be saved.: How long shall your evil thoughts lodge with in you?"

The Psalms and Proverbs, in particular, offer rich material regarding the need for a heart dedicated to God, as well as the joys the heart experiences in God's salvation:

Ps. 28.7: The LORD is my strength and my shield; my heart trusted in Him, and I am helped...

Ps. 119.2: Blessed are those who keep His testimonies, who seek Him with the whole heart!

Ps. 119.111: Your testimonies I have taken as a heritage forever, for they are the rejoicing of my heart.

Prov. 3.5: Trust in the LORD with all your heart, and lean not on your own understanding...

The evil heart of the wicked (including disobedient Israel!), the need to turn one's heart to God, and the manifold emotions of the heart (from loneliness and pain to exultant triumph) are chief themes in the OT. We read comparatively little concerning how the Spirit changes a wicked heart into an obedient heart.

Nevertheless, this transforming work is mentioned, at least indirectly, and in the eschatological prophecies it is even central. In 1 Samuel 10, Samuel prophesies concerning Saul:

Then the Spirit of the LORD (*ruach Yahweh*) will come upon you, and you will prophesy with them and be turned into another man. (vs.6) And let it be, when these signs come to you, that you do as the occasion demands: for God is with you. (vs. 7)

These words are fulfilled in vs. 9 and 10:

And so it was, when he had turned his back to go from Samuel, that God gave him another heart (*lēb achēr*); and all those signs came to pass that day. When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God (*ruach elohim*) came upon him, and he prophesied among them.

Here we see the two-fold work of the Spirit being the ability to prophecy and the receiving of a "new heart." Whether this "new heart" is fully equivalent to the NT depiction of regeneration is debatable, in the light of Saul's later apostasy, when the Spirit left him (1 Sma. 16.14). Nevertheless, in the context it is evident that the new heart Saul received was a change of his deepest orientation, so that he would be able to love and serve the Lord, who now was "with" him (1 Sam. 10.7) in a special way.³⁸⁾

More clear, although still somewhat problematic, is the famous text in Ps. 51 where David, in the midst of confessing his sin of committing adultery with Bathsheba, says:

Create in me a clean heart, O God, and renew a steadfast spirit within me. (vs. 10; Hebrew vs. 12) Do not cast me away from Your presence, and do not take Your Holy Spirit (ruach qadesheka: Spirit of Your Holiness) from me. (vs. 11; Hebrew vs. 13)

Here David is not only realizing that he should have a clean heart; he is admitting that only God can give such a heart. He uses the strong term "create," Hebrew *bara*, which is only used of God. God "creates" in this way out of nothing (*ex nihilo*, the original creation) or out of an empty space, or out of death (Ps. 104.30), but never with the assistance of the thing to be created. Here a pure monergism is indicated. Furthermore, this new, clean heart is intimately related to the continual presence of the "Holy Spirit" in vs. 11.

38. Some restrict this being "turned into another man" (1 Sam. 10.6) to Saul's kingly qualifications (C.J. Goslings, *De Boeken van Samuel*, Eerste Deel (Korte Verklaring; Kampen: Kok, 1948), p. 131). However, a "new heart" seems never to indicate qualifications for an office in the rest of the OT, so it would be strange if it did so here. Warfield appears to be more accurate when he says, "When the Spirit came upon Saul, endowing him for his theocratic work, it is represented as having also a very far-reaching personal effect upon him... Possibly such revolutionary ethical consequences ordinarily attended the official gift of the Spirit, so that the gloss may be a true one which makes II Peter i.21 declare that they were 'holy men of God' who spake as they were moved by the Holy Ghost" ("The Spirit of God in the Old Testament," p. 147). Warfield calls this reading, "holy men" (*hagioi*) a gloss, since he prefers the minority reading of B (Vaticanus) and other manuscripts. However, the Majority text has *hagioi*.

However, as with the case of Saul, it seems difficult to equate this "clean heart" which David prays for with the "new heart" depicted in the NT. And it is also not clear what role the Holy Spirit plays in the creation of the clean heart. Is Warfield being a bit too definite when he says:

Possibly the Spirit is here called holy, primarily, because He is one who cannot dwell in a wicked heart; but it seems also to be implicated that David looks upon Him as the author within him of that holiness without which he cannot hope to see the Lord.³⁹⁾

If the details remain unclear, it does nevertheless seem clear that in Psalm 51, sung not only by David, but all Israel down through the ages after David (or at least by official singers on behalf of the people),⁴⁰⁾ pious Israel confessed her sins and saked for a clean heart which only God could give. And this was done in full awareness of the presence of the Holy Spirit, with the threat of the Spirit leaving a sinful, uncleansed heart. The need for a clean heart and for the presence of the spirit were clearly seen as going together.

If there are few explicit historical passages which connect the Holy Spirit with a "new" or "clean" heart in the OT, in prophecy regarding the future this connection is made evident. In the time of Moses, already, there were prophetic words regarding a return to the land, after covenantal judgment:

And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live. (Deut. 30.6)

39. "The Spirit of God in the Old Testament," p. 148.

40. Official singers were appointed to sing in the (future) temple in David's reign (1 Chron. 15.16f.). We never read of the entire congregation of Israel singing together. See the article, "Music and Musical Instruments," in *New Bible Dictionary: Second Edition* (Leicester, England: Inter-Varsity, 1982), p. 800. Here it is claimed that, "the psalms... were intended to be sung antiphonally either by two choirs (Pss. 13; 20; 38), or by a choir and the congregation (Pss. 136; 118:1-4" (p. 800). However, the latter possibility is mere speculation. In Ps. 136 and 118 there is no mention of the congregation singing, but only the structure of phrase and refrain, phrase and refrain, which suggests a two-part form of performance.

Here the demand for a whole-hearted service of God (Deut. 6.5, 10.12, 13) is met by a sovereign act of God Himself! So will God "give what He demands" (Augustine) in grace to His people. Here a deep, lasting change of heart is indicated; a change which, with eschatological certainty, will be irrevocable.

The role of the Holy Spirit in this giving to Israel a new heart is stressed by the prophet Ezekiel, at the time of the Babylonian captivity. Again, it is the future which is the setting:

11.17, 19, 10: ... I will gather you from the peoples, ... and I will give you the land of Israel (vs. 17)... Then I will give them one heart, and I will put a new spirit (or Spirit? J.M.B.) within them, and take the stony heart out of their flesh, and give them a heart of flesh (lēb basar) (vs. 19), that they may walk in My statutes and keep My judgments and do them; and they shall be My people and I will be their God. (vs. 20)

18.31: Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?

36.24-28: For I will take you from among the nations, gather you out of all countries, and bring you into your own land. (vs. 24) Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. (vs. 25) I will give you a new heart (lēb hadashah) and put a new spirit (ruach hadashah; new Spirit? J.M.B) within you; I will take the heart of stone out of your flesh and give you a heart of flesh. (vs. 26) I will put My Spirit within you (weēth-ruchi ettēn beqirbekem) and cause you to walk in My statutes, and you will keep My judgments to do them. (vs. 27) Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.⁴¹⁾

41. Zimmerli comments: "...there now comes... the firm promise of a new being, which will transform the old evil one. The heart, the seat both of thought and of the will, must be changed. Its hardness, described as a stony heart, must give place to a new genuine vitality, to a heart of flesh. The spirit must become new. 36: 27 mentions directly here the spirit of Yahweh as the new element; whilst 18. 31 ("get yourselves a new heart and a new spirit," J.M.B.) in an imperative formulation, offers to faith, as something to be taken hold of, what is promised as a gift in 11: 19. The fruit of this new gift will be the keeping of the commandments (mispetim-hugoth) of Yahweh. In such an event the forfeited reality of the covenant will once again become a full reality for Israel by divine gift" (Ezekiel

37.13, 14: Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. (vs. 13) I will put My Spirit (ruchi) in you (bachem), and you shall live, and I will place you in your own land...(vs. 14)

39.29: "And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel," says the Lord GOD."⁴²⁾

It is here certainly clear that in the final outpourings of blessings upon Israel, accompanying the return from captivity, the receiving of the Spirit is central. It is coincidental with the giving of a "new spirit," "heart of flesh" (11.19), "a new heart and a new spirit "new spirit", "heart of flesh" (36.26). There is even ambiguity as to whether the "new spirit" might better be translated "new Spirit", so close is the relation to the out-pouring of the Spirit to the the new heart of the people of Israel.

Remembering the apparent lock of connection between the gift of prophecy and the work of the Spirit, in many places in the OT (Jeremiah, for example), should be a warning to us not to neglect this prominent future relation of the Spirit to the new heart, as found in Ezekiel. Just as the special presence of the Spirit was presupposed in all cases of genuine prophecy, so too here the special work of the Spirit is seen to be the giving of a "new heart," even though in other places in the OT (Jeremiah 24.7)⁴³⁾ the Spirit is not mentioned explicitly.

It is possible to speak of progress in revelation here, in these texts in

1 (R.E. Clements, trans.; F.M. Cross, K. Baltzer, L.J. Greenspoon eds.; Philadelphia: Fortress, 1979; orig. German ed., 1969), p. 262, 263).

42. Zimmerli's denial of the authenticity of Ezek. 39.29 ("an expansion," *Ezekiel 2*, p. 321; "the late redactional formulation," *Ezekiel 2*, p. 567) is based on arbitrary criteria—the supposed lack of coherence with the focus on Gog in chapters 38 and 39. G.Ch. Aalders, in his Ezekiel commentary, relates Ezek. 39.25-29 to the previous material (G.Ch. Aalders, *Ezechiël*, II (Kampen: Kok, 1957), p. 242-245), summarizing his efforts with: "Daarom zie ik geen reden mijbij een van de zo juist aangeduide meningen aan te sluiten, the minder wijl deze zozeer uiteenlopen, wat zeker niet in het voordeel ervan pleit" (p. 245).

43. Jer. 24.7: "Then I will give them a heart to know Me, that I am the LORD; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart."

Ezekiel. Ezekiel looked forward, under the powerful influence of the Spirit, to a time of rebirth and “resurrection of Israel (Ezek. 37.1-14, the coming to life of the “dry bones”), a time of remarkable new spiritual life. This was all to be the work of the Spirit Himself, who would bring the dead up from the grave (37.13). The Spirit would be put within the people, so that they would obey God’s law (36.27). They would now know that they were God’s people and He their God. The presence of His Spirit would be a great demonstration of His being with them, enabling them to serve Him (11.20, 36.27). The prayer of David and the faithful in Israel for a clean heart (Ps. 51.10(12)) and the enduring presence of the Holy Spirit (Ps. 51.11(13)) was to receive a glorious consummation in the out-pouring of the Spirit (11.9, 36.25, 37.14, 39.29).⁴⁴⁾ In Ezekiel, perhaps for the first time, the Spirit is seen as the one who is to effect this cleansing of the heart, this creating of a new heart. In Ezekiel it is still an event of the future, not yet experienced. In the future the Spirit would be extraordinarily active in life-giving activity.

Yet we cannot but wonder if Ezekiel was not also implying that the Spirit was active in all true service to the Lord. How would it be possible for any Israelite to “walk in” God’s “statutes,” and “keep His judgments and do them” (11.20), without the constant work of the Spirit? Could the absolute contrasts between Israel now (“stony heart”, 11.19; “filthiness”, 36.25) and the future Israel (“heart of flesh”, 11.19; “clean”, 36.25) really be sustained? Did Ezekiel regard himself and other pious Jews as people with hearts of stone, totally filthy in sin? How much is poetic or “apocalyptic” here? How are we to imagine the actuality of the contrasts, as between two ages or dispensations, and the reality of the Holy Spirit’s work already evident, before the “last days”? we see the eschatology in Ps. 51.10(12) and 11(13), the longing for a clean heart and the constant presence of the Spirit. But it would be strange in the extreme if David there, and Ezekiel in these chapters, conceived the Spirit’s extraordinary work as only future. After all, David prayed “do

44. A. Noordtjij calls the outpouring of the Spirit in Ezek. 39.29 “the richness of complete regeneration” (“de rijkdom der volkomen wedergeboorts”) (A. Noordtjij, *De Profeet Ezechiël* (Korte Verklaring: Kampen: Kok, 1932), p. 398). He points attention to the parallel with Joel 2.28 (3.1)(p. 399)

not take away Your Holy Spirit from me” (Ps. 51.11(13)), implying that the Holy Spirit was with him already. And Ezekiel’s contrasts between the present and the future leave room for less absolute contrasts, whereby the Spirit could be “in” the heart of the OT believer, whereby the “heart of flesh” (the “circumcised heart” of Jeremiah 4.4 and Deut 30.6) could exist (provisionally?) even before the event of the new covenant (Jer. 31.31-34) and the “new heart” of Ezekiel 11.19, 36.26.

Nevertheless, the future emphasis on the outpouring of the Spirit, both for prophecy (Joel 2.28-32 (3.1-5)) and for inward moral renewal (Ezek. 11, 18, 36, 37, 39; also Is. 32.15, 44.3; Zech. 12.10)⁴⁵⁾ must be seen as primary in the OT.

We may also ask if these two out-pourings may be conceived as occurring simultaneously. We have already pointed out the parallel language of Joel 2.28-32 (3.1) and Ezek. 39.29, where the Hebrew verb *spk* is used for “to pour out” (the Spirit).⁴⁶⁾ Not only the verb usage, but the basic context is the same: after a future return of Israel to the land (Joel 3.1, Ezek. 39.25), God will richly bless His people. This

45. Is. 32.15: “Until the Spirit is poured upon us (Yēc areh calēynu) from on high, and the wilderness becomes a fruitful field...” Here there seems to be an emphasis on the life-giving power of the Spirit for physical, agricultural life as well as the spiritual life of Israel (“justice”, “righteousness,” Is. 32.16,17).

Is. 44.3: “For I will pour water on him who is thirsty, and floods on the dry ground; I will pour (tesoq) My Spirit on your descendants, and My blessing on your offspring.” Here spiritual new life is prominent (“They will spring up among the grass like willows by the watercourses” (Is. 44.4)).

Zech. 12.10: “And I will pour (shafakti; *spk*, as in Joel 2.28 (3.1) and Ezek. 39.29) on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced; they will mourn for Him as one mourns for his only son,...” The middle phrase (“they will look on Him whom they have pierced”) is quoted in John. 19.37, at the event of Jesus’ crucifixion, and referred to in Rev. 1.7, where the last phrase (“they will mourn”) is repeated, in connection with the Second Coming of Christ.

46. Zimmerli concurs with Wolff in seeing a parallel here: “The communication of the spirit is here described as the final irrevocable union of Yahweh with his people. Here too Joel, which is related in its terminology to 39:29, will carry further the proclamation of salvation found in the book of Ezekiel (3:1ff)” (*Ezekiel 2*, p. 321).

blessing will be agricultural (Joel 2.21-26, Ezek. 36.29, 30), with great bounty of grain and wine. But the greatest blessing of all will be that God will come to dwell in an extraordinary, permanent way with His people :

Joel 2.27: Then you shall know that I am in the midst of Israel, and that I am the LORD your God, and there is no other...

Ezek. 37.27: My tabernacle also shall be with them: indeed I will be their God, and they shall be My people.

And as part of this crowning work of dwelling with His people, God will pour of His Spirit upon all, to speak His words (Joel 2,28 (3.1), and to receive new hearts, hearts of flesh (Ezek. 36.26). The out-pouring of the Spirit in the last days will thus have at least these two kinds of manifestations. And from the language used and the identical context and framework it seems unavoidable to conclude that these two events will coincide in time as one great out-pouring of the Spirit, whereby God will indwell and sanctify His people forever :

Joel 3.17: So then you shall know that I am the LORD your God, dwelling in Zion My holy mountain.

Ezek. 37.28: The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.

We have looked at some aspects of the work of the Holy Spirit in the OT. There, He is portrayed as Person (especially in the light of the NT), as creator, as the supplier of prophetic words, and as the source of inward renewal for Israel. Where the Spirit is, there is liberty (2 Cor. 3. 17), and there is new life. The OT gives us a never-ending source of illumination to understand His great work with and in us. Let us praise Him for the riches of His work and the fullness of Himself, "the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father is worshiped and glorified, who spoke through the prophets" (Nicene Creed).

성서적 경제사상

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"경제사상"이라면 바쁜 현대를 사는 우리들에게 다소간 생소하게 들리는 것이 사실이다. 또한 "성서적"이라는 한정어구가 그 앞에 붙는다면 관심이 반감되리라고 생각한다. 그러나 기독교 이천년의 역사에서 성경의 복음 진리는 사회의 각 방면에 있어서 사회화 과정을 거쳐 인류생활에 정착하는 현상을 보여주고 있다. 실상 성서의 경제사상이라면 기독교신앙자들뿐 아니라 비기독교인들까지도 그 근본적 이념에서부터 다시 한번 뿌리를 더듬어 보아야 할 필요가 있다. 왜냐하면 현대의 주류적인 여러 갈래의 경제사상들을 살펴볼 때, 자본주의는 프로테스탄티즘의 토양에서 자란 것이고, 공산주의 또는 사회주의는 실상은 기독교의 종말론과 천년왕국 운동의 왜곡된 형태로서 유물론적인 시도라고 압축하여 표현할 수 있을 것이며, 마호메트교적 사상까지도 셈족 근원의 유일신 신앙과 기독교적 메시아 사상이 토속종교와 결합하여 잉태된 것으로 말할 수 있기 때문이다. 그러므로 우리는 성서적인 모든 사상의 줄기들이 어떠한 큰 맥을 이루면서 사회 현상들의 저변을 조성하여 왔는지 밝혀 보아야 할 필요가 있으며, 특히 인류 역사의 변고점에 이르는 현대에 있어서 미래적 사회상황이 진실과 사랑에 기초하여 인간답게 살 수 있는 형태로 익어갈 수 있도록 "성서적 경제사상"을 정립하여 나가야 하리라 생각한다.

일찌기 R.V. 예링은 법철학자로서 국민들(또는 공동체 구성원)의 "법의식"은 법감정에 근거한 것이고, 권리를 위한 투쟁과정에서 이러한 법감정이 발생하는데, 국민이 법을 쟁취하기 위하여 쏟은 정성과 사랑과 희생이 곧 국민과 법 사이의 결속력을 만들어 내는 것이라고 하였다. 우리도 "경제사상"이란 사회를 이끌어 가는 지도원리로써 이념적 유희에 그치는 것이 아니라, "법의식"처럼 사회의 기본적인 성립요건으로서 사람들의 의식 속에 깊이 자리잡아 "사회체질화" 되어가는 그러한 윤리·경제·정치적인 원리로써 작용하여야 한다고 믿는다. 성서는 이러한 기초작업이 실천을 통한 체질화·습관화에서 비롯되는 것을 명백히 해주고 있으며(눅6:46 이하), "성서적 경제사상"이란 철저한 회개와 실천을 통한 영성적 특성(Spiritual Personality)의 확립에 의하여 참된 "사상화" 된다는 것을 알려준다. 그러