

EXPOSITORY NOTES.

“Judge not according to appearance, but judge righteous judgment.” (Jno. 7:24.) Popular judgment is often at fault because it is made “according to appearance,” from the surface, by current and accepted standards. Jesus invites men to a deeper consideration. Actions are not right or wrong because men, even good men, have judged and acted thus or thus. Moral order is simply the nature of things, and to live a moral life is to live according to the natural laws, that is according to the laws which God has fixed in and on this universe of things. Judged by accepted Jewish opinion, Jesus had undoubtedly broken the Sabbath. But the Jews judged wrongly because they put ceremonial above life, the keeping of a day above the welfare of a man. Nothing can be right that hinders or hampers the service we owe to men.

Closely akin to the above was the judgment of Jesus upon the Sabbath itself. In His day it was probably the most sacred of Jewish institutions. The sacrifices of the temple were doubled on this day, the instruction and worship of the synagogue was held on this day, only a short journey could be made on this day, even the rubbing of heads of grain, the carrying of a bed through the streets, or the healing of a sick man, were accounted violations of the sanctity of the day. The day had naturally become an intolerable burden instead of a blessing, and the strict constructionists were themselves compelled to break it. They did not hesitate to draw the domestic animal out of the ditch or lead it to water, nor did they hesitate to circumcise a child on the Sabbath if the eighth day, the legal day for circumcision, happened to fall on the Sabbath. They had become accustomed to these violations and therefore felt no sense of impropriety; but when Jesus did a vastly more important thing, cared for the life and

health of men, they were enraged. Then He gave us that great interpretation of the Sabbath which brushed away all the puerile casuistry of the schools and cut deep down to the heart of reality. "The Sabbath was made for man, and not man for the Sabbath." (Mk. 2:27.) Which is first in God's thought, which the more sacred, the institution or the man? The man always. The Sabbath and all else are for his sake, and it is properly kept when it serves him, best kept when it best serves him. It is not for Jews alone, not for good men alone, but for *man*, all men, good and bad. It is the Father's priceless blessing to the race. In our complex modern life no other principle of action can guide us out of the confusion due to the clash between Puritan and liberal, churchman and the commercialized exploitation of the day.

The same principle should be applied to the interpretation of all religious institutions. Why have a church, a Bible, ordinances, a ministry? They are all for the sake of man, to minister to his welfare. They have no sacredness or holiness in themselves, but are sacred just in the proportion in which they fulfill their function of ministering to the welfare of men. The Catholics ascribe to these institutions saving significance, the magical power of infusing grace. The Quakers abandoned them altogether as useless and even harmful to spiritual life. Is there a middle ground? Evangelical Protestants have affirmed that there is; while denying that these institutions possess any magical efficacy they have stoutly maintained the thesis that they have spiritual value. It is a difficult position to maintain, and there is constant wavering toward Catholic ecclesiasticism on the one hand and bare ceremonialism or Quaker abandonment on the other. The principle of interpretation which Jesus applied to the Sabbath is perhaps the only safe and fruitful principle to apply here. They are not useless else it would surely be the will of God to abandon them as Geo. Fox

did; they have no magical power else this view would not be so overwhelmingly condemned by its fruits in Christian history. They were made for man, and evangelical Christians must find the way to make them of service to man in accordance with the will of God and the intellectual and spiritual nature of man.

“Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness.” (1 Cor. 1:22f.) The appeal for the accommodation of the gospel by the elimination of the cross is not new. On the contrary it is as old as Christianity itself. Paul was conscious that his message was not acceptable, was in fact very offensive, to all classes of his hearers. He could have recommended himself and perhaps his message by omitting the cross and holding forth Jesus as revealer and teacher. Paul’s gospel of redemption through the cross was particularly unpalatable at Corinth and yet he declares, “I determined not to know anything among you, save Jesus Christ, and him crucified.” Was Paul unwise? No. Then as now the cross was the rock of offense, but also the source of power. In every age of Christian power and aggressiveness the cross, not the crucifix, has been prominent. Christianity possesses an unrivaled view of God and the universe, a matchless system of ethics. It would probably live and eventually overcome all other religions for these reasons alone. But its most distinctive characteristic, the one thing which has always given it supreme regenerating power in the individual and in society, is its crucified Redeemer. Liberal Christianity has popularity and ethics and culture; evangelical Christianity has transforming power. It was the message of the cross that gave Paul his power, it is the cross that lends power to the preacher to-day, and it is probable that the message of the cross, truly believed and sincerely

preached, will continue to be the supreme power in Christian history to the end. It is certain that men will continue to call it foolishness.

“Where two or three are gathered together in my name, there am I in the midst of them.” (Mt. 18:20.) This passage is often referred to or quoted as a promise that Christ would be present even in so small a praying company as two or three. It is not important perhaps, but it does give some sense of reality to the fact to observe that Jesus does not make the statement in the form of a promise but as the statement of a fact. Where two or three are praying together He *is* in their midst. The verb is in the present tense, though it refers to all the prayer-circles of all the succeeding ages. It is the continuous present of the divine presence—“there *am* I.”

THE HOLY SPIRIT IN THE OLD TESTAMENT.

The expression, Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the Old Testament the Hebrew word uniformly employed for the spirit as referring to God's Spirit is רוּחַ *ruah*, meaning 'breath, wind, or breeze. The verb form of the word is רָיַח or רָחַח, used only in the Hiphil, and meaning to breathe, to blow. A kindred verb is רָחַח, meaning to breathe, have breathing room, to be spacious, etc. The word always used in the New Testament for the Spirit is the Greek neuter noun πνεῦμα *pneuma*, with or without the article, and for Holy Spirit, πνεῦμα ἅγιον, *pneuma hagion*, or τὸ πνεῦμα τὸ ἅγιον, *to pneuma to hagion*. In the New Testament we find also the expressions “the Spirit of God,” “the Spirit of the Lord,” “the Spirit of the Father,” “the Spirit of Jesus,” “of Christ.” The word for spirit in the Greek is from the verb πνέω

to breathe, to blow. The corresponding word in the Latin is *spiritus*, meaning spirit.

We consider here only the teachings as to the Spirit in the Old Testament.

1. At the outset we note the significance of the term itself. From the primary meaning of the word, which is wind, as referring to nature, arises the idea of breath in man, and thence the breath, wind, or Spirit of God. We have no way of tracing exactly how the minds of the Biblical writers connected the earlier literal meaning of the word with the divine Spirit. Nearly all shades of meaning from the lowest to the highest appear in the Old Testament, and it is not difficult to conceive how the original narrower meaning was gradually expanded into the larger and wider. The following are some of the shades of Old Testament usage: From the notion of wind or breath, *ruah* came to signify (1) the principle of life itself. Spirit in this sense indicated the degree of vitality; "My spirit is consumed, my days are extinct" (Job 17:1; also Jgs. 15:19; Isa. 30:12). (2) Human feelings of various kinds, as anger (Jgs. 8:3; Prov. 29:11); desire (Isa. 26:9, courage (Jos. 2:11). (3) Intelligence (Ex. 28:3; Isa. 29:24). (4) General disposition (Ps. 34:18; 51:17; Prov. 14:29; 16:18; 29:23).

No doubt the Biblical writers thought of man as made in the image of God (Gen. 1:27-28); and it was thus easy for them to think of God as being like man. It is remarkable that their anthropomorphism did not go further. They preserve, however, a highly spiritual conception of God as compared with that of surrounding nations. But as the human breath was an invisible part of man, and as it represented his vitality, his life and energy, it was easy to transfer the conception to God in the effort to represent His energetic and transitive action upon man and nature. The Spirit of God, therefore, as based upon the idea of the *ruah*, or breath of man, originally stood for the energy or power of God (Isa. 31:3, cf. A. B. Da-

vidson's *Theology of the Old Testament*, pp. 117-118), as contrasted with the weakness of the flesh.

2. We consider next the Spirit of God in relation to God Himself in the Old Testament. Here there are several points to be noted. The first is that there is no indication of a belief that the Spirit of God was a material particle or emanation from God. The point of view of Biblical writers is nearly always practical rather than speculative. They did not philosophize about the divine nature. Nevertheless they retained a very clear distinction between spirit and flesh, or other material forms. Again we observe in the Old Testament both an identification of God and the Spirit of God, and also a clear distinction between them. The identification is seen in Ps. 139:7, where the omnipresence of the Spirit is declared, and in Isa. 63:10; Jer. 31:33; Ezk. 36:27. In a great number of passages, however, God and the Spirit of God are not thought of as identical, as in Gen. 1:2; 6:3; Neh. 9:20; Ps. 51:11; 104:29-30. Of course this does not mean that God and the Spirit of God were two distinct Beings in the thought of the writers, but only that the Spirit had functions of His own in distinction from God. The Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purpose of God. The Spirit came upon individuals for special purposes. The Spirit was thus God imminent in man and in the world. As the angel of the Lord, or angel of the Covenant, in certain passages represents both Jehovah Himself and one sent by Jehovah, so in like manner the Spirit of Jehovah was both Jehovah within or upon man and at the same time one sent by Jehovah to man.

Do the Old Testament teachings indicate that in the view of the writers the Spirit of Jehovah was a distinct person in the divine nature?

The passage in Gen. 1:26 is scarcely conclusive. The ideal and importance of personality were but slowly de-

veloped in Israelitish thought. Not until some of the later prophets did it receive great emphasis, and even then scarcely in the fully developed form. The statement in Gen. 1:26 may be taken as the plural of majesty, or as referring to the divine council, and on this account is not conclusive for the trinitarian view. Indeed, there are no Old Testament passages which compel us to understand the complete New Testament doctrine of the Trinity and the distinct personality of the Spirit in the New Testament sense. There are, however, numerous Old Testament passages which are in harmony with the trinitarian conception and prepare the way for it, such as Ps. 139:7; Isa. 63:10; 48:16; Hag. 2:5; Zec. 4:6. The Spirit is grieved, vexed, etc., and in other ways is conceived of personally. But as He is God in action, God exerting power, this was the natural way for the Old Testament writers to think of the Spirit.

The question has been raised as to how the Biblical writers were able to hold the conception of the Spirit of God without violence to their monotheism. A suggested reply is that the idea of the Spirit came gradually and indirectly from the conception of subordinate gods which prevailed among some of the surrounding nations. (I. F. Wood: *The Spirit of God in the Biblical Literature*, p. 30.) But the best Israelitish thought developed in opposition to, rather than in analogy with, polytheism. A more natural explanation would be that their simple anthropomorphism led them to conceive the Spirit of God as the breath of God parallel with the conception of man's breath as being part of man and yet going forth from him.

3. We consider next the Spirit of God in external nature. Gen. 1:2, "And the Spirit of God moved (was brooding or hovering) upon the face of the waters." The figure is that of a brooding or hovering bird (cf. Dt. 32:11). Here the Spirit brings order and beauty out of the primeval chaos and conducts the cosmic forces toward

the goal of an ordered universe. Again, in Ps. 104:28-30, God sends forth His Spirit and visible things are called into being: "Thou sendest forth thy Spirit, and they are created; and thou renewest the face of the ground." In Job 26:13, the beauty of the heavens is ascribed to the Spirit: "By thy Spirit the heavens are garnished." In Isa. 32:15, the wilderness becomes a fruitful field as the result of the outpouring of the Spirit. The Biblical writers scarcely took into their thinking the idea of second causes, certainly not in the modern scientific sense. They regarded the phenomena of nature as the result of God's direct action through His Spirit. At every point their conception of the Spirit saved them from pantheism on the one hand and polytheism on the other.

4. The Spirit of God in Man.

(1) In imparting natural powers, both physical and intellectual. In Gen. 2:7, God originates man's personal and intellectual life by breathing into his nostrils "the breath of life." In Nu. 16:22, God is the God of the spirits of all flesh. In Ex. 28:3 and 31:3 and 35:31, wisdom for all kinds of workmanship is declared to be the gift of God. So also physical life is due to the presence of the Spirit of God (Job 27:3); and Elihu declares (Job 33:4) that the Spirit of God made him. See also Ezk. 37:14 and 39:29. Thus man is regarded by the Old Testament writers in all the parts of his being—body, mind, and spirit—as the direct result of the action of the Spirit of God. In Gen. 6:3, the Spirit of God "strives" with or "rules" in, or is "humbled" in man in the antediluvian world. Here reference is not made to the Spirit's activity over and above, but within, the moral nature of man.

5. In imparting powers for service. The greater part of the Old Testament passages which refer to the Spirit of God deal with the subject from the point of view of the covenant relations between Jehovah and Israel. And the greater portion of these, in turn, have to do with gifts and powers conferred by the Spirit for service in

the ongoing of the Kingdom of God. We fail to grasp the full meaning of very many statements of the Old Testament unless we keep constantly in mind the fundamental assumption of all the Old Testament, viz., the covenant relations between God and Israel. (Cf. Gunkel: *Die Wirkungen des Heiligen Geistes*, Etc.) Extraordinary powers exhibited by Israelites, of whatever kind, were usually attributed to the Spirit. These are so numerous that our limits of space forbid an exhaustive presentation. The chief points we may notice.

(1) Powers conferred upon judges and warriors.

The children of Israel cried unto Jehovah and He raised up a saviour for them, Othniel, the son of Kenaz. "And the Spirit of Jehovah came upon him and he judged Israel" (Jgs. 3:10). So also Gideon, Jgs. 6:34, "The Spirit of Jehovah came upon (literally, clothed itself with) Gideon." In Jgs. 11:29, "The Spirit of Jehovah came upon Jephthah;" and in 13:25, "the Spirit of Jehovah began to move" Samson. In 14:6, "the Spirit of Jehovah came mightily upon him." In 1 Sam. 16:14 we read "the Spirit of Jehovah had departed from Saul and an evil spirit from Jehovah troubled him." In all this class of passages, the Spirit imparts special endowments of power without necessary reference to the moral character of the recipient. The end in view is not personal, merely to the agent, but concerns the theocratic Kingdom and implies the covenant between God and Israel. In some cases the Spirit exerts physical energy in a more direct way (2 K. 2:16; Ezk. 2:1; 3:12).

(2) Wisdom and skill bestowed for various purposes.

Bezaleel is filled with the Spirit of God in wisdom and in understanding to work in gold, and silver, and brass, etc., in the building of the tabernacle (Ex. 31:2-4; 35:31); and given to others in making Aaron's garments, Ex. 28:3. So also of one of the builders of Solomon's temple (1 K. 7:14; 2 Ch. 2:14). In these cases there seems to be a combination of the thought of

natural talents and skill to which is superadded a special endowment of the Spirit. Pharaoh refers to Joseph as one in whom the Spirit of God is, as fitting him for administration and government (Gen. 41:38). Joshua is qualified for leadership by the Spirit (Nu. 27:18). In this and in Dt. 34:9, Joshua is represented as possessing the Spirit through the laying on of the hands of Moses. This is an interesting Old Testament parallel to the bestowment of the Spirit by laying on of hands in the New Testament (Acts 8:17; 19:6). Daniel is represented as having wisdom to interpret dreams through the Spirit, and afterwards because of the Spirit he is exalted to a position of authority and power (Dan. 4:8; 5:11-14; 6:3). The Spirit qualifies Zerubbabel to rebuild the temple (Zec. 4:6). The Spirit was given to the people for instruction and strengthening during the wilderness wanderings (Neh. 9:20), and to the elders along with Moses (Nu. 11:17, 25). It thus appears how very widespread were the activities of the redemptive Spirit, or the Spirit in the covenant. All these forms of the Spirit's action bore in some way upon the national life of the people, and were directed in one way or another towards theocratic ends.

(3) The Spirit in Old Testament prophecy. The most distinctive and important manifestation of the Spirit's activity in the Old Testament was in the sphere of prophecy. In the earlier period the prophet was called seer (עֲרֹם) and later he was called prophet (נָבִיא).

The word prophet (Greek *προφήτης*) means one who speaks for God. The prophets were very early differentiated from the masses of the people into a prophetic class or order, although Abraham himself was called a prophet, as was Moses and other leaders (Gen. 20:7; Dt. 18:15). The prophet was especially distinguished from others as the man who possessed the Spirit of God (Hos. 9:7). The prophets ordinarily began their messages with the phrase "thus saith Jehovah," or its equivalent. But

they ascribed their messages directly also to the Spirit of God (Ezk. 2:2; 8:3; 11:1, 24; 13:3). The case of Balaam presents some difficulties (Nu. 24:2). He does not seem to have been a genuine prophet, but rather a diviner, although it is declared that the Spirit of God came upon him. Balaam serves, however, to illustrate the Old Testament point of view. The chief interest was the national and theocratic or covenant ideal, not that of the individual. The Spirit was bestowed at times upon unworthy men for the achievement of these ends. Saul presents a similar example.

The prophet was God's messenger speaking God's message by the Spirit. His message was not his own. It came directly from God and at times overpowered the prophet with its urgency, as in the case of Jeremiah (1:4 ff.).

There are quite perceptible stages in the development of Old Testament prophecy. In the earlier period the prophet was sometimes moved not so much to intelligible speech as by a sort of enthusiasm or prophetic ecstasy. In the tenth chapter of First Samuel we have an example of this earlier form of prophecy, where a company with musical instruments prophesied together. To what extent this form of prophetic enthusiasm was attended by warnings and exhortations, if so attended at all, we do not know. There was more in it than in the excitement of the diviners and devotees of the surrounding nations. For the Spirit of Jehovah was its source.

In the later period we have prophecy in its highest forms in the Old Testament. The differences between earlier and later prophecy are probably due in part to the conditions. The early period required action, the later required teaching. The judges on whom the Spirit came were deliverers in a turbulent age. There was not need for, nor could the people have borne, the higher ethical and spiritual truths which came in later revelations through the prophets Isaiah, Jeremiah, and others. See

2 S. 23:2; Ezk. 2:2; 8:3; 11:24; 13:3; Mic. 3:8; Hos. 9:7.

A difficulty arises from statements such as the following: A lying spirit was sometimes present in the prophet (1 K. 22:21); Jehovah puts a spirit in the King of Assyria and turns him back to his destruction (Isa. 37:7); because of sin a lying prophet should serve the people (Mic. 2:11); in Micaiah's vision, Jehovah sends a spirit to entice Ahab through lying prophets (1 Ki. 22:19); an evil spirit from Jehovah comes upon Saul (1 Sam. 16:14; 18:10; 19:9). The following considerations may be of value in explaining these passages: Jehovah was the source of things generally in Old Testament thought. Its pronounced monotheism appears in this as in so many other ways. Besides this, Old Testament writers usually spoke phenomenally. Prophecy was a particular form of manifestation with certain outward marks and signs. Whatever presented these outward marks was called prophecy, whether the message conveyed was true or false. The standard of discrimination here was not the outward signs of the prophet, but the truth or right of the message as shown by the event. As to the evil spirit from Jehovah, it may be explained in either of two ways. First, it may have referred to the evil disposition of the man upon whom God's Spirit was acting, in which case he would resist the Spirit and his own spirit would be the evil spirit. Or the "evil spirit from Jehovah" may have referred, in the prophet's mind, to an actual spirit of evil which Jehovah sent or permitted to enter the man. The latter is the more probable explanation, in accordance with which the prophet would conceive that Jehovah's higher will was accomplished even through the action of the evil spirit upon man's spirit. Jehovah's judicial anger against transgression would, to the prophet's mind, justify the sending of an evil spirit by Jehovah.

6. The Holy Spirit imparting moral and spiritual character. The activity of the Spirit in the Old Testa-

ment is not limited to gifts for service. Moral and spiritual character is traced to the Spirit's operations as well. "The Holy Spirit" (Ps. 51:11), "His Holy Spirit" (Isa. 63:10), "Thy good Spirit" (Neh. 9:20), "Thy Spirit is good" (Ps. 143:10), are expressions pointing to the ethical quality of the Spirit's action. "Holy" is from the verb form (שקד) whose root meaning is doubtful, but which probably meant to be separated, from which it comes to mean to be exalted, and this led to the conception to be divine. And as Jehovah is morally good, the conception of "the holy (= divine) one" came to signify the holy one in the moral sense. Thence the word was applied to the Spirit of Jehovah. Jehovah gives His good Spirit for instruction (Neh. 9:20); the Spirit is called good because it teaches to do God's will (Ps. 143:10); the Spirit gives the fear of the Lord (Isa. 11; 2-5), judgment and righteousness (Isa. 32:15-17), devotion to the Lord (Isa. 44:3-5), hearty obedience and a new heart (Ezk. 36:26-27), penitence and prayer (Zec. 12:10). In Ps. 51:11, there is an intense sense of guilt and sin coupled with the prayer "take not thy Holy Spirit from me." Thus we see that the Old Testament in numerous ways recognizes the Holy Spirit as the source of inward moral purity, although the thought is not so developed as in the New Testament.

7. The Holy Spirit in the Messiah. In both the first and the second section of Isaiah there are distinct references to the Spirit in connection with the Messiah, although the Messiah is conceived as the ideal King, who springs from the root of David in some instances and in others as the suffering servant of Jehovah. This is not the place to discuss the Messianic import of the latter group of passages which has given rise to much difference of opinion. As in the case of the ideal Davidic King which, in the prophet's mind, passes from the lower to the higher and Messianic conception, so, under the form of the suffering servant, the "remnant" of Israel be-

comes the basis for an ideal which transcends in the Messianic sense the original nucleus of the conception derived from the historic events in the history of Israel. The prophet rises in the employment of both conceptions to the thought of the Messiah who is the "anointed" of Jehovah as endued especially with the power and wisdom of the Spirit. In Isa. 11:1-5, a glowing picture is given of the "shoot out of the stock of Jesse." The Spirit imparts "wisdom and understanding" and endows Him with manifold gifts through the exercise of which He shall bring in the Kingdom of righteousness and peace. In Isa. 42:1 ff., the "Servant" is in like manner endowed most richly with the gifts of the Spirit by virtue of which He shall bring forth "judgment to the Gentiles." In Isa. 61:1 ff., occur the notable words cited by Jesus in Lk. 4:18-19, beginning "the Spirit of the Lord is upon me," etc. In these passages the prophet describes elaborately and minutely the Messiah's endowment with a wide range of powers, all of which are traced to the action of God's Spirit.

8. Prophecies of the outpouring of the Spirit upon all. In the later history of Israel, when the sufferings of the exile pressed heavily, there arose a tendency to idealize a past age as the era of the special blessing of the Spirit, coupled with a very marked optimism as to a future outpouring of the Spirit. In Hag. 2:5, reference is made to the Mosaic period as the age of the Spirit, "when ye came out of Egypt and my Spirit abode upon you." In Isa. 44:3, the Spirit is to be poured out on Jacob and his seed; and in Isa. 59:21, a redeemer is to come to Zion under the covenant of Jehovah and the Spirit is to abide upon the people. The passage, however, which especially indicates the transition from Old Testament to New Testament times is that in Joel 2:28-32, which is cited by Peter in Acts 2:17-21. In this prophecy the bestowment of the Spirit is extended to all classes, is attended by marvelous signs, and is accom-

panied by the gift of salvation. Looking back from the later to the earlier period of Old Testament history, we observe a two-fold tendency of teaching in relation to the Spirit. The first is from the outward gift of the Spirit for various uses toward a deepening sense of inner need of the Spirit for moral purity, and consequent emphasis upon the ethical energy of the Spirit. The second tendency is toward a sense of the futility of the merely human and theocratic national organization in and of itself to achieve the ends of Jehovah, along with a sense of the need for the Spirit of God upon the people generally, and a prediction of the universal diffusion of the Spirit.

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