

The Use of רוּחַ in the Old Testament.

PROF. CHARLES A. BRIGGS, D.D.

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 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 יִחַי לְאִדְחֵנִי 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 קָלְצֻבָאִם

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

cf.

קִרְפִּי הוּא צִנָּה

יְרוּחִי הוּא קִבְּוֹן 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 יִבְלֶי, by the breath of his nostrils they are consumed Job 4⁹;
 בְּרוּחַ אֲפָדָי נִעְרַמוּ מִים Ex. 15⁸ (Poem); רִיחוֹ בְנִחַל שׁוֹטֵף Is. 30²⁸;
 מִנְשָׁמַת 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 בְּאַפָּי, breathing of the breath of life in his nostrils Gen. 7²² (P);
 אָנִי מְבִיא בְּכֶם רִיחַ חַיִּים וְחַיִּיתֶם, 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 1⁶ 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 מִדְבָּר, 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) 13^{11.13};
 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 βιαίω, 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; כְּחֶבֶן לְפָנֵי רִיחַ Job 21¹⁸;

רִיחַ יוֹצֵא רִיחַ מֵאֲצִוְתָיו⁽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 :

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

cf. Ho. 4¹⁹;

עֲשֵׂה 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 שְׂפֵרָה, 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 יָבֹא 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 חַיִּי, my life is wind Job 7⁷; רוּחַ יָדָעַת רִיחַ, windy knowledge Job 15²;
 רוּחַ רָעוּת רִיחַ, striving for wind Ec. 1¹⁴ 2¹¹. 17. 26 4⁴. 6 6⁹;
 רוּחַ רֵשָׁעוֹן רִיחַ Ec. 1¹⁷ 4¹⁶; רוּחַ יְתוֹרֵי נִסְכֵיהֶם Is. 41²⁹.
 רוּחַ יְעַמְלֵל 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 נְפֶשׁ 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);
 מַה 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);
 וַתִּשָׁב 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;
 יִפְתָּח רוּחַ מִצְרַיִם (1), the courage of Egypt shall be emptied out Is. 19⁸;
 דָּתַעֲפֹף רוּחִי, my spirit faints away ψ 77⁴ 142⁴ 143⁴

(see *BDB. new Heb. Lex.*) ;רוּחַ אִישׁ יִכְלָבֵל מַחְלָוֵהוּ Jos. 2¹¹; 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 רָפְתָה רוּחָם, then their anger abated Ju. 8⁸;
 מִשַׁל בְּרוּחוֹ, ruler of his temper Pr. 16³²;
 כָּל רוּחוֹ יֵצֵא בְסוֹל, a fool utters all his anger Prov. 29¹¹;
 אֲשֶׁר אֵין מִעֲצֵר לְרוּחוֹ Prov. 25²⁸;
 בִּי תִשָּׁב אֶל־אֵל רוּחֵךְ, that thou turnest thy temper against God Job 15¹⁸;
 הִנְחֵנוּ אֶת־רוּחֵךְ Zech. 6⁸; רוּחַ הַמּוֹשֵׁל תִּשְׁלַח Ec. 10⁴.
 אֶל־תִּבְהַל בְּרוּחֵךְ לִכְשֹׁם Ec. 7⁹;

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

cf.

אֶרְךְ אִפְסִים רַב־תְּבוּנָה
וְקִצְרֵרוּחַ מְרִים אֵילָת Prov. 14²⁹;

כִּי מְלֵאתִי מַלְיִם
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 אִם מְרוּעַ לֹא־תִקְצַר רֹחִי Job 21⁴;
הַקִּצְרַר רוּחַ יְהוָה, Is the temper of Yahweh impatient? Mi. 2⁷;
רוּחַ אֶרְךְ, patient of temper Ec. 7⁸.

(e) *Bitterness, discontent of disposition:*

מִרְתַּת 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 מִרַ בְּחֶמֶת רוּחִי (1), I went in bitterness, in the heat of my spirit Ez. 3¹⁴;
(1) רוּחִי מְטָרָה (1), (his) spirit was troubled Gen. 41⁸ (E) Dan. 2⁸;

cf.

רוּחִי מְטָרָה (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 אֲתָרוּחַ, lo I am going to put in him a spirit (disposition) 2 Ki. 19⁷
= Is. 37⁷;
רוּחַ אֲתָרוּחַ עִמּוֹ, another disposition with him Nu. 14²⁴ (J); (see *BDB*. עַם (3)).
רוּחַ אֲתָרוּחַ לוֹ Mal. 2¹⁶;
רוּחַ אֲתָרוּחַ לוֹ Mal. 2¹⁶. 16;
רוּחַ אֲתָרוּחַ, jealous disposition Nu. 5¹⁴. 14. 8) (P);
רוּחַ אֲתָרוּחַ, spirit of whoredom, whorish disposition Ho. 4¹² 5⁴;

בְּרַחֲמֵי יְהוָה יִתְחַדֵּשׁ, 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 עֵלְיָאֲשָׁע, 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 תְּרֵדָה, spirit of deep sleep Is. 29¹⁰ (ecstatic, cf. Gen. 2²¹ 15¹², but Di. as
 Is. 19¹⁴);
 לִרְאִישׁ הַלֶּדֶד רוּחַ וְשֶׁקֶר פִּיבֵה, 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 (נִתַּן) רוּחַ לְהַלְכִים בָּהּ Is. 42⁶;
 רוּחַ אֱלֹהִים בָּאֵפֶי Job 27⁹;

(b) God watches over it and preserves it:

רוּחַ קָדַשׁ אִישׁ (בְּיָדוֹ) רוּחַ קָדַשׁ אִישׁ Job 10¹²;
 רוּחַ אֱלֹהִים בָּאֵפֶי Job 10¹²;

Accordingly God is

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

and

הַכֵּן רוּחֹת Prov. 16⁹. (Toy, "the whole inward nature.")

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

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

(רוּחַ) M.T. error for יְרוּחַ Aramaism or יְרוּחַ 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 הַיּוֹלֵךְ וְלֹא יָשׁוּב

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

רוּחִי רוּחִי, life of my spirit Is. 38¹⁶ (but Di., principle of life);
תֵּצֵא רוּחִי לָשׁוּב לְאַדְמָתִי, his spirit goeth forth, he returns to his ground ψ 146⁴.

תִּסָּף רוּחָם יָנֻחַן
וְאֶל עָפָרָם יָשׁוּבוּן
תִּשְׁלַח רוּחֲךָ יִבְרָאֵן
וּתְחַדְּשׁ 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.

רוּחִי וְנִשְׁמָתִי אֵלַי יָאִסֵּף יָנֹעַ קֵל בֶּשֶׁר תִּהְיֶה (אִם) Job 34¹⁴⁻¹⁵;
כִּי רוּחַ מִלִּסְנֵי יִטְמָא Is. 57¹⁶;
אֵין אָדָם שְׁלֵיִם בָּרוּחַ לִכְלוֹא אֶת־רוּחַ Ec. 8⁸ (wind, Wildeboer).

The sceptical spirit says in Ecclesiastes :

אֵיךְ יָדַע מִהֲיִרְדָּה הַרוּחַ Ec. 11⁵;

מִי יָדַע רוּחַ בְּנֵי הָאָדָם הַטְּלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיִּרְדָּת 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־אֱלֹהִים אֲשֶׁר נָתַןָהּ
it Ec. 12⁷;
כִּי יִרְדָּה אִמְקַד רוּחִי ψ 31⁶;

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

רוּחִי שָׁלַחַנִּי יִחַלֵּף, and a spirit glided before my face Job 4¹⁶.

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

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

נָשָׂא אִוִּיתְךָ בַּלַּיְלָה אֶת־רוּחִי בְּקִרְבִי אֲשַׁחֲדָךְ
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 תַעֲרֵי רוּחַ בִּינָה (1), 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 תִחַפֵּשׂ (1), my spirit searcheth ψ 77⁷

(but 6, Sym. S, Jer. וְאֶחְפֹּשׂ, and I searched my spirit, my troubled, agitated disposition);

מִתְקַבֵּן 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);

מַעֲלֹת רוּחְכֶם אֲנִי יֹדְעָהָּ, I know the things that come into your mind (memory)
Ez. 11⁶;

הֲעֵלָה עֲלֵי־רוּחְכֶם Ez. 20⁸²;

cf.

עֵלָה עֲלֵי־לֵב Is. 65¹⁷ Jer. 31⁶⁺;

כָּל אֲשֶׁר הָיָה בְרוּחַ 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 נְדָבָה ψ 51¹⁴; נְדָבָה רוּחִי Ex. 35²¹ (P);

cf.

לב, willing of mind Ex. 35⁵.²² (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;רוח קמה, אין ברוחו קמה, in whose spirit is no guile ψ 32²;רוח נאמן, faithful in spirit Prov. 11¹²; נכה רוח Prov. 16¹⁸;רוח נאמנה את-אל רוחו ψ 78⁸;נכה רוח Ec. 7⁸;

cf.

נכה לב Prov. 16⁶;רוח שפל 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־מִלְאָכֶי 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 :

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

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 :

רוח אֲדֹנָי יְהוָה עָלַי (אֲדֹנָי 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 :

וַתֵּיזַב רוח יְהוָה עָלָיו Ju. 3¹⁰ 11²⁹; וַתִּחַל רוח יְהוָה לְסַמּוֹ Ju. 13²⁶;
וַתִּבְשָׁף רוח יְהוָה לְבָשָׂה Ju. 6³⁴;
וַתִּזְעַל רוח יְהוָה עָלָיו Ju. 14^{6, 10} 15¹⁴ 1 S. 16¹⁸ (עָלָי error for אָל);
וַתִּזְעַל רוח אֱלֹהִים עָלָיו 1 S. 11⁶.

So it departed from Saul (רוח יְהוָה סָרָה מֵעָלָיו) 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 :

וַתִּזְעַל רוח יְהוָה עָלָיו (עָלָיו), until a spirit is poured out from on high

(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 (אֲבִיעָדָה 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-יַמֵּי 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 :

מֵצַדִּים 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 ותחננתם 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.

הקירו 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 בְהַיָּל 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־אֶשְׁקֶה שָׁמַיִם שָׁם אֲתָה
וְאִנִּיעָה 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.