A Critical Examination of the Hebrew Word [ruach] as it Occurs in the Masorectic text of the Old Testament Studied in the Light of the Septuagint

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A CRITICAL EXAMINATION OF THE HEBREW WORD הָרִים
AS IT OCCURS IN THE MASSORETIC TEXT OF THE
OLD TESTAMENT STUDIED IN THE LIGHT OF
THE SEPTUAGINT

by

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PREFACE

The subject of this dissertation was chosen as a result of the writer's interest which was aroused while engaged in study in the Department of Semitics in the Butler University College of Religion. The writer is deeply indebted to Dr. T.W. Nakarai for his careful guidance in the choice of reading materials and his personal assistance as this study progressed; and also to Dr. W.J. Moore for his helpful assistance.
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Chapter I

INTRODUCTION

A. Purpose

In a study of the Old Testament in Hebrew, one finds that the word נַעַר (ruach) appears more than three hundred times. This, of course, does not seem so unusual, for there are many other words that are found even more often. The significant fact about נַעַר is that it is used in many different ways and has been translated into various meanings. In some places, the translators seem to have conveyed the meaning of נַעַר which the original author intended; however, there are many places where the translation of נַעַר is questionable, for, in it, the meaning that was obviously intended by the original author does not appear to have been truly conveyed.

It will be the purpose of this thesis to critically investigate the word נַעַר in its occurrences in the Massoretic Text and to attempt to determine in each case the true meaning which the original author wished to convey. The meanings for נַעַר given in a Hebrew lexicon shall be noted, as well as the translations of the word in the American Revised Version of the Old Testament and in a modern American translation; these instances will be compared with the
Septuagint, the Greek version of the Old Testament.

A study of this sort will help us to determine if the English translations of this word in the versions mentioned above are correct, or (if not) what meaning would better fit into the context of the passage in question. Thus, if there are instances found where the word הנך appears to be wrongly translated into English, corrections and suggestions will be offered that may add some light to the better understanding of such Old Testament passages. If this can be done, this thesis will have been worth-while.

B. Texts

The Hebrew text used in this study is Bibliotheca Hebraica, a sectional edition of the Massoretic text originally edited by Rudolf Kittel and reedited with corrections by P. Kahle in Stuttgart, Germany, 1929 to 1937. The Massoretic text is the Hebrew text of the Old Testament that is fully recognized by all scholars of today. It contains the text which was "fixed" probably as early as the second century A.D., and possibly as early as 200 B.C.¹ Even though the text may have been "fixed" as early as the latter date, it would have taken the scholars of the early ages several centuries "to produce a tolerable uniformity among all the circulating copies."¹ The work of the Masoretes themselves,

who have given us the system of vowel pointing as we have it today, was done mostly from the sixth to the eighth century A. D.\(^1\) The oldest complete Hebrew MS, however, dates from about the tenth century A. D.

Two texts containing the Greek version of the Old Testament have been used in this thesis. The older edition is that of H. B. Swete (1909), who uses mainly Codex Vaticanus (B), with the "lacunae supplied from the uncial MS which occupies the next place in point of age or importance."\(^2\) Thus it is seen that this is not a critical text, for it merely "represents on the whole the oldest form of the Septuagint to be found in any one of our extant MSS."\(^3\) The newer work is the Septuaginta, edited by Alfred Rahlfs in Stuttgart, 1935, which is a critical text using Codices Vaticanus (B), Sinaiticus (S or \(\alpha\)), and Alexandrinus (A), but referring also to other material when it seems necessary. Every occurrence of \(\text{nir}\) has been compared with both Swete's and Rahlfs' editions of the Septuagint.


\(^2\)H. B. Swete, An Introduction to the Old Testament in Greek (Cambridge Univ. press, 1900), p. 190.

\(^3\)Ibid.
The Septuagint, as we have it, is the result of a long, complicated process of the translating, copying, and reediting of the Old Testament in Hebrew and of various Greek translations; viz., the translation of the Hebrew Bible which was finished by about 100 B.C. (lost); its later translations and recensions, until the work of Origen (d. 254 A.D.), all of which have been lost; its early fourth century recensions made by Lucian and Hesychius, which seem to be the basis of the MSS in existence today, and which are dated in the fourth and fifth centuries A.D. (i.e., B, S, and A). Thus it is seen that the Greek Old Testament, the existing MSS of which are about six centuries older than the oldest complete MS of the Massoretic text in existence, and which are the result of recensions of Greek MSS that go back perhaps to 250 B.C., and which were constantly compared with the existing Hebrew text at the time of compilation, is indeed very valuable in the critical study of the Old Testament. We must always bear in mind that the first Greek translation of the Old Testament was made before the "fixing" of the Hebrew text.

Of great importance in the study of the Hebrew

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word הוה is the Hebrew Lexicon of William Gesenius (edited by Brown-Driver-Briggs), which is consulted in every instance where the word is found in the Old Testament.

Two English translations are also used consistently throughout this study. One is the *American Revised Version of the Holy Bible*, 1901 (preeminent over the King James' Version and the English Revised Version for the reasons set forth in its preface). The other is a modern translation, *The Bible: An American Translation*, 1931, of which the translation of the Old Testament was originally done under the editorship of J.H.P. Smith in 1927.

C. The Meaning of Symbols

In the discussion that follows, the frequent references to several books makes it seem advisable to adopt symbols, rather than to write out the title in full. The following are the symbols used in this thesis:

Am. T. - *The Bible: An American Translation*


LXX - Septuagint (Greek version of the Old Testament).

M. T. - Massoretic Text (Hebrew version of the Old Testament).

R. V. - *The American Revised Version of the Bible*.

More complete information concerning these books is given in the section of Bibliography.
Besides these, the following symbols are used in this thesis: MS for manuscript; MSS for manuscripts.
Chapter II

TERMINOLOGY

A. The Hebrew Usage of נֵבָל

It would be well to note here the various usages of נֵבָל as listed in G. H. L. The general meaning of the feminine noun נֵבָל is "breath", "wind", or "spirit"; but Gesenius gives quite a lengthy treatment of this word, which will be summarized very briefly:

1. נֵבָל as breath.
   a) Breath (of mouth or nostrils).
   b) Mere breath.
   c) As word of command.
   d) As hard breathing through the nostrils in anger.
   e) As sign and symbol of life.

2. נֵבָל as wind.
   a) Wind of heaven.
   b) Quarter (of wind), side.
   c) Breath of air.
   d) Air, gas (from womb) [dubious].
   e) Vain, empty thing.

3. נֵבָל as spirit, (as that which breathes quickly in animation or agitation; equals "temper" or "disposition").
8

a) Spirit, animation, vivacity, vigor.
b) Courage.
c) Temper (especially anger).
d) Impatience or patience.
e) Spirit, disposition (as troubled, bitter, or discontented).
f) As crushed.
g) Disposition of various kinds (often unaccountable and uncontrollable impulse).
h) Prophetic spirit (e.g., spirit of deep sleep).

4. נַפְלָל as spirit of the living, breathing being, dwelling in the רֵדֶג (flesh) of men and animals.
a) Gift and creation of God.
b) God preserves it.
c) It is therefore God's spirit.
d) It departs at death.
e) Disembodied being קָבֶּזָה.

5. נַפְלָל - spirit (as seat of emotion).
a) Desire.
b) Sorrow, trouble.

6. נַפְלָל as seat or organ of mental acts, occasionally (and late).

7. נַפְלָל as will, rarely.

8. נַפְלָל -especially of moral character.
9. ה liegt as *spirit of God.*

a) As inspiring ecstatic state of prophecy.
b) Spirit as impelling prophets to utter instruction or warning.
c) Imparting warlike energy, and executive and administrative power.
d) As endowing men with various gifts (late).
   (1) Technical skill.
   (2) Understanding.
e) As energy of life.
f) Ancient angel of the presence and later Shekina (this conception culminates in ה as divine presence, and as such omnipresent).\(^1\)

R. Birch Hoyle, in Hastings' Encyclopaedia of Religion and Ethics says of ה :-"The primary signification of רוח appears to be 'air in motion', as wind or breath, and the general idea which is common to nearly all its usages is 'power in manifestation, or energy'."\(^2\) In this article the usages of ה are classified under four heads as follows:-

1. Physically:-
   a) Wind (air in motion) in all its moods and phases.

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\(^1\)G. H. L., pp. 924 ff.

b) Used to denote direction (i.e., the quarter from which wind may blow).

2. Physiologically:

a) Breath, in bodies of men and animals

"From the close connection between the breath and the phenomena of life and energy, the רוחו came to be considered as the vehicle of life, and even as the life itself."¹

In sickness, one's vitality (or "breath") is lessened, and so the Hebrews said the רוחו had "gone away." But under certain stimuli, such as food, the רוחו returns and man is revived. However, in case of death, the רוחו leaves the body entirely, and, in the case of man, returns to God who gave it to the body. During life the רוחו is the object of God's regard and is protected by Him.

In connection with this physiological conception of רוחו as breath, it may be noted that this word was used also in instances of violent breathing that marked "exertion or emotional excitement."²

3. Psychically:

As breath is often the visible (sic.)

¹Ibid. ²Ibid.
Long were also referred to as "located in the nostril," which was sometimes taken to be the "organ of knowledge and occasionally the seat of volition." In Post-Exilic times, "sadness, trouble, bitterness, and longing" were also regarded as "located in the nostril," and occasionally the seat of volition.

There were also predicated of ethical qualities such as "new, guileless, broken, haughty," and so on.

The "connotation of power with ruah explains its usage to denote the energy of the personality in particular manifestations." The more settled of these manifestations show character or disposition, such as humility or pride. Those less permanent - as "humours, moods, whims" - are described as "spirit of wisdom, or of grace, or of whoredoms, or of deep sleep, and so on."

4. Supernaturally: - (the use of in a supernatural or "extra human" sense).

is often used in a supernatural way, in connection with "spirit-possession", etc. Many such instances in the Old Testament, harking back to the "animistic past" of the Hebrews, probably were not

1Ibid., p. 785.
2Cf., G. H. L., הָרוּחַ.
"of God."1 "Spirit-beings," with overmastering might, "rushed upon" and "fell upon" various individuals, causing them to "have fits" or to "prophesy," etc.2

רו used in this way also seems to have been a "fluid element," for it could be "mingled" or "poured out."3 It could be put into a person until he was "filled" (Is. 63: 11); it could also be taken away (Ps. 51:11), and be distributed upon others (Nu. 11:17, 25).4

In summing up these four uses of רוח, R. B. Hoyle, the author of the article in Hastings Encyclopedia of Religion and Ethics says:

And so רוח was taken into the service of religion as the term whereby could be expressed the nature of the wind, the life of beasts and men, the deepest impulses in the breasts of saints and sages, and the modes of the manifold activities of God Himself.4

Hoyle gives quite a lengthy discussion of the phrase "spirit of God," which is found in the Old Testament as "Spirit of Yahweh"- נְּרוֹ הַיָּהָא (the predominant designation), and as "Spirit of God"- נְּרוֹ הָאָדָם. רוח appears with such pronouns as "his," "thy," and "my." Rarely is it found as "the spirit," but three times it occurs as "Holy Spirit," with the pronominal suffix "thy" or "his" (Is. 63:10, 11; Ps. 51:11). Hoyle explains4 that in early poetry, רוח as "wind" was regarded as

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1E.g., I Sam. 16:16; 18:10; Judg. 9:23; Nu. 5:14; Hos. 4:12; 5:4 (cf., Hoyle, op. cit., p. 785).
4Hoyle, op. cit., pp. 785 ff.
God's breath (e.g., Ex. 15:8, 10; Ps. 18:15), while a "storm" was the "explosion of His wrath" (Is. 4:70; Job 4:9). The idea of מִד (as the Spirit of God is similar to the energies of thought and volition in man. Yet there is a striking difference. Only rarely is the spirit of man within his control as a subject (Ps. 77:6). God's spirit, as befits perfect personality, is always at His command—not that it is thought of as another: the Spirit of God is God Himself; it is "always an energy," and is not discussed in the Old Testament as to its nature. Hoyle gives the following four spheres of the activity of the Spirit of God:—(1) Cosmical; (2) Intellectual; (3) Inspirational (in prophets and messiah); (4) Moral and Religious (in the "pious").

According to Hoyle, in Exilic and Post Exilic times, מִד was thought of as the principle of life and energy in God, the organ of His intelligence at work in creation, evolving order out of primeval chaos (Is. 40:13; LXX has ψυχή; cf. Gen. 1:2), executing His purposes in history, even among the lower creatures (Is. 34:16), the energizing cause of movement in the suprasensible sphere (Ezek. 1:12, 20; 10:17), the principle of life which streams into a dead nation, revivifying it at Jahweh's bidding (Ezek. 37:5-9; cf., Job 32:4), the immaterial principle and organ of mind in man (Ezek. 20:32; Job 32:8), and the agent working ethical renewal within man (Ezek. 11:19; 18:31; 36:25).

In a late usage, the "Spirit of God" was "hypo-statized"; that is, it was thought of as being "sent"

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1Hoyle, op. cit., pp. 765 ff. 2Ibid., p. 786 f.
3Ibid.; cf., the vision of Ezekiel (37:1-14 in which the spirit revivifies the dry bones.
from God and as actually "standing in the midst" of God's people (cf., Is. 63:9-14). Hoyle says that "in philosophical terms, the Spirit is the means whereby the Deity can be regarded as immanent and yet transcendent." ¹

The treatment of רוח found in G. H. L. and that given by R. B. Hoyle in Hastings' Encyclopaedia of Religion and Ethics have now been examined.² With these and a few other references that follow as a basis, a summary of the generally accepted connotations of the word רוח will be given.

It would seem that the original meaning of רוח is "wind," whether it be a gentle breeze or a violent gale; a cool, evening wind, or a hot, burning wind. When man felt his breath, it was like a breeze or a "breath of wind," and so his breath was also called רוח.³ These two meanings are undoubtedly the primary connotations of the word רוח. As the wind blew from the different directions, so the term רוח with the corresponding directional adjective came to

¹Ibid., p. 787.

²Note: C. A. Briggs, one of the editors of G. H. L., has given a complete treatment of this word in an article, "The use of רוח in the Old Testament," Journal of Biblical Literature, XIX (1900), pp. 132 ff., which is an elaboration of that given in G. H. L. and which is important to note.

denote direction, as east, west, north, or south. As it took breath to make vocal sounds, so the "wind" was connected with speech; when one talked a great deal but said very little, he was said to be speaking "words of wind," and so "wind" came to stand for that which was vain or empty, a "simile for something useless." On the other hand, great words were a "mighty wind" (Job 8:2).

It is interesting to note here that the only time the word "wind" is found in A. Cowley's *Aramaic Papyri of the Fifth Century B.C.,* it is translated as "in the day of storm" (חדש מים). The early Hebrews believed that the wind was an instrument of Yahweh, Who was the "source of all things," for with it He did various things, such as brightening the heavens, and drying up the flood waters. It is called an "invisible power of God," by W.R. Schoemaker, by which "He acted upon natural objects." To

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1Ibid., p. 165.


3Cf., Staples, op. cit., pp. 146, 172; Job 24:13; Gen. 8:1.

the Hebrews, the wind was God's breath; by it He manifested His wrath and His power, creating or destroying, cooling or burning.

The "wind" or "breath" of Yahweh was that which gave life to man, for it was the source of man's life; man's breath came from God, and as has already been noted, was called נְחַל. In defining the word נְחַל, J. Laidlaw says that it also was "used of the breath of life which animates God's creatures (Gen. 6:17; 7:15)"; and is "the medium of consciousness (I Sam. 30:12)." Breath and life, then, were certainly identified very early in the history of mankind. E. Kautzsch, in an article, "The Religion of Israel", says:-

The clearest evidence of the identification of breath and life is found in the circumstance that in Hebrew, as in other languages (Cf., Sansk. atman = breath, spirit, soul; Greek πνευμα, orig. = breath, blowing; Lat. animus, anima, spiritus), the notions of 'breath', 'wind', 'soul', 'spirit', are expressed by one and the same word. Thus נְחַל as breath represents the principle of

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vitality, "the principle of life in both human beings and animals," for it was "the ruah (sic.) in the living being that gave it the power to move." Idols had no life or vitality because they had no נור in them. Psalm 135:17 says of idols, "Neither is there any breath in their mouths." H. W. Robinson states that "by the time of Ezekiel,... the term ruach (sic.) has come to denote the normal breath-soul as the principle of life in man (Ezek. 37:5,6,8), which is directly derived from the wind at the bidding of God (Is. 42:5; Job 27:3)." This breath, or נור then, which we might call "spirit," is that which constitutes the life of an individual. This נור is created and given to man by Yahweh, Who cares for and preserves it, and Who receives it back when the individual dies. Later it will be pointed out


3 H. W. Robinson, The Christian Doctrine of Man (Edinburgh: T. and T. Clark, 1911), p. 19. However, D. B. Macdonald in The Hebrew Philosophical Genius (Princeton: Princeton Univ. Press, 1936), p. 20 f., says that ניר is "the word in the O.T. which is so frequently and misleadingly translated 'soul';" it means fundamentally that phase of personality which possesses appetites and in old-fashioned psychology might have been called the appetitive soul." This is given to man "directly by God." Cf., ibid., p. 92.
that this "spirit" of man is more than mere breath.  

H. W. Robinson says that original meaning of רוח is wind, from which usage "it passed over to denote the mysterious wind-like influences, the demonic forces, which were supposed to account for what is abnormal and strange in human conduct."  

W. E. Staples says,

Pagan man believed all movements of air, as well as of water, trees, etc., were caused by spirits. The Hebrews evidently believed somewhat in the same way, except that, to them, all the spirits were under the direct command of Yahweh. It was only natural, then, that these spirits should be called רוחים, and that they should be used by Yahweh for all his work.

These demonic influences caused excitement, anger, epileptic fits, mad impulses, and the like, and were accompanied by panting, short breathing, heavy breathing, gasping, etc., hence the connection with רוח; for as Staples put it, "when man became excited, the air movement (i.e., of the nostrils) became more intense, and his emotions faster and perhaps more foolish than they ordinarily were." Thus in this way the Hebrews seem to have "connected the 'blowing' of the wind without and the 'blowing' of the wind-like spirit

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1 Cf., Staples, op. cit., pp. 156 f.


3 Staples, op. cit., p. 175.
within"¹ J. T. Marshall says that these influences, which of course were external, were called by the Hebrews neshamah (נשמה), or "breath," when they came gently; but when they produced violent results they were called נפש; and "that part of his nature which was accessible to these gentle or violent invasions, by God or by Spirits, he called respectively his neshamah and his ruah."² Undoubtedly here is the origin of the belief that man has a "spirit" that is not merely breath, but that can also be identified with other parts of his personality.

It follows, then, in the light of the foregoing paragraph, that frenzied and ecstatic prophesying of men would be attributed to an external force—the נפש which was the cause of anger and excitement, etc. The נפש, external force, or "spirit" came upon a man and caused a "trance" or a "deep sleep" to come upon him; or it threw him into a frenzied, ecstatic dance. The result was that he would then utter a prophecy to the people. Besides these, the

¹Robinson, Relig. Ideas of the O.T., p. 110; J.T. Marshall, "Life and Death," Ency. of Relig. and Ethics, ed. J. Hastings, Vol. VIII, p. 32. Robinson, in the Christian Doctrine of Man, p. 19, also states: "It is natural to infer that the term was originally applied both to the 'blowing' of the wind and to the 'blowing' or panting of men...in distress or excitement."
²J. T. Marshall, "Life and Death," op. cit., p. 31; cf., p. 32.
spirit also brought madness (I Sam. 16:14) and super-
human strength (Judg. 14:6). As these spirits (or
spirit) were under the command of Yahweh, naturally
all cases of "spirit-possesion" were attributed to the
great cause of all things--Yahweh Himself, and the
"spirit" was called the "Spirit of the Lord." Yahweh
could give and take away His Spirit as He willed.

Now this "spirit" which a man has, and is more
than merely his "breath" or "life-principle," is close-
ly connected with his disposition. We have already
noted that when it was acted upon by the external force,
or spirit, the "spirit" within the man was so affected
that madness or anger was the result. So also one's
vivacity or vigour, patience or impatience, courage or
fear, happiness or sorrow, contentment or dissatisfac-
tion, smooth temper or bad temper, industrious zeal or
laziness were closely connected with his spirit and
even regarded as located in the spirit of man. If one
had suffered some great defeat, his spirit was crushed;
on the other hand, success would exalt one's spirit.
The prompting of the spirit might cause love or hatred,
laughter or the shedding of tears, emotional outbursts
of joyous relief from some mental or physical strain
or outbursts of bitterness and despair. Anxiety,

1 Cf., Robinson, The Christian Doctrine of Man,
p. 64.
2 Cf., Robinson, The Relig. Ideas of the O.T.,
pp. 110, 117.
obduracy, deceit, pride, humility, etc., are also caused by the דעון.¹

Probably during or even after the exile, the דעון was considered to be the seat of the mind, the organ from which originated all thought and mental action, the reservoir of knowledge.² "It is natural to compare the wind, invisible itself but visible in its effects, with the mental disposition displaying itself in mien and action."³ It is said of the Queen of Sheba, (1 Kgs. 10:5), when she had seen Solomon's wisdom and the wonders of his palace, that "there was no more spirit in her." In other words, she was amazed, her mind refused to function, she was "struck speechless, for the even tenor of her thoughts had been disturbed."⁴ Then came the notion that the דעון was the seat of volition; man willed with his spirit; his inclinations, resolutions and determinations originated in his דעון.

Since one's disposition and powers of thought and will were connected with the spirit, so the דעון


was that which produced one's character. Therefore the ruah was said to be proud or broken, haughty or humble, righteous or wicked, productive of wisdom or of ignorance, etc. One might have a "spirit of grace" of a "spirit of whoredoms." Often a person's spirit was changed and he was given a "new spirit." One's spirit might be trustworthy or deceitful, teachable or obdurate; it might also be contrite and willing, or just the opposite. A man's ruah was the "center of courage," but it could also faint (Ezek. 21:12).

It is interesting to note that there were good and evil "ruahs," which, according to Staples, were really both good, for they were carrying out Yahweh's commands, but the nature of the task assigned to them determined whether they were to be called "good" or "evil." Yet Staples also remarks that "foolish prophets" follow "their own ruah (Ezek. 13:13; 20:32)." G. A. Barton says of ruah that often it is applied to the "inner life of man, and is often employed as a synonym for 'soul'." It is also regarded as the "seat of moral and religious attributes or qualities"; e.g., "seat of contrition (Ps. 34:18), of willingness (Ps. 51:12),

1Cf., Staples, op. cit., p. 158 f.
2Ibid., p. 149 f. 3Ibid., p. 159.
4Ibid., p. 152. 5Ibid., p. 158.
6Barton, op. cit., p. 750.
of humility (Ps. 51:17), of the will to find God (Is. 26:9), of teachableness (Ezek. 11:9), and of the will to work (Hag. 1:14). Thus נרא represents the "spiritual element in human nature."

There are two other items of interest concerning נרא that shall be noted before particular attention is given to the נרא of Yahweh. The first is the idea of a "disembodied נרא " or "ghost-like spirit." It is particularly interesting to note the possibility of the detection of the movement of a disembodied being or spirit by a human being. In Job 4:15 f., Eliphaz says:

A spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; a form was before mine eyes: There was silence, and I heard a voice.

The second item is the idea that a נרא cannot die. Staples points out that in the Old Testament "a dying רוח is nowhere mentioned." Man might die, but never his נרא. D. B. Macdonald, in The Hebrew Philosophical Genius, in commenting along this line, says:

Spirit....was the life-principle which God put into His animated creation and which He took back at death....This spirit was given by God

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1 Barton, op. cit., p. 750.
3 Cf. Staples, op. cit., p. 173, who says that this idea is "common in the earlier parts of the O.T."
4 Ibid., p. 155; cf., p. 168.
and returns to God and that is a complete end.¹

It has already been pointed out that the wind was an instrument of Yahweh.² However, some scholars distinguish between "ordinary wind" and the "wind of God," the one used in a natural sense, the other used in a figurative sense. Staples says that מַר in Gen. 1:2 and Gen. 8:1 was wind, a "violent wind," for "an ordinary wind would have been useless; it required one of miraculous power."³ H. W. Robinson says מַר is used as wind "in either a natural or figurative sense,"⁴ but it is hard to distinguish between natural wind and "the wind as the energy of Yahweh, His angry breath."⁴ Staples also states that in Hosea, Amos, Micah and Isaiah "the ruah as wind has lost its supernatural attendants."⁵

This מַר of God is everywhere (Ps. 139:7)⁶, it is the "vital energy of the divine nature,"⁷ the "divine breath of life which, at the creation, hovered

²Cf., Robinson, Relig. Ideas of the O.T., p. 110.
³Staples, op. cit., p. 163.
⁵Staples, op. cit., p. 154. ⁶Ibid., p. 169.
over the waters (Gen. 1:2), "a creative or vitalizing force (Job 26:13)" instrumental in "propagating or sustaining created life (Job. 34:14)." It is Yahweh, Who put the breath of life into man. It is Yahweh who creates this רוח, or life-principle, Who cares for and preserves it, and Who receives it when man dies. It was the spirit of Yahweh, acting upon man, that caused his abnormal and strange conduct; thus Yahweh was believed to be the cause of "spirit-possession," for by His unseen but powerful רוח He acted upon man in much the same way as He acted upon natural objects.

The רוח or Spirit of God acted both in a non-prophetic and in a prophetic function. In the former, God put a spirit in a man to do a special work, capacitating him for the performance of extraordinary deeds (e.g., Gideon and Samson), imparting to him technical skill and practical ability, arousing and enlightening him to perform some great task as a

1Kautzsch, op. cit., p. 665 a,n.

leader, imparting to him his warlike energy and his
executive and administrative power, and endowing
him with various other gifts and capacities, such as
"the artistic skill of Bezalel (Ex. 36:1 f.), the
military tact of Joshua (Dt. 34:9), the heroism of
the Judges (Jg. 13:25), the wisdom of Solomon (1 Kgs.
3:28)."¹ In the prophetic function, the Spirit of
God was thought (early) to inspire the ecstatic
state of prophecy and prophetic dreams; 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."² The נָר of God is especially
noted for guiding the great prophets in their work.
"Revelation in general is thought to be mediated by
the רוח (sic.) of God (Zech. 7:12; Neh. 9:30)."³

W. E. Staples points out an interesting feature
of the Spirit of God that is mentioned by others, but
not stressed nearly as much. Throughout his article
on "The 'Soul' in the Old Testament,"⁴ Staples gives
the idea of נָר as a directing or guiding force.

¹Swete, "Holy Spirit," HDB, II, p. 403; cf.,
Laidlaw, op. cit., p. 611 f.
²C. A. Briggs, "The Use of נָר in the O.T.,"
³Robinson, Christian Doctrine of Man, p. 65.
⁴Staples, "The 'Soul' in the O.T., op. cit.,
pp. 145 ff.
The *ruah* of man is such a force, and he points out that "a good *ruah* guides the life aright and brings happiness, while a bad *ruah* guides the life awry and misery results."¹ The *ruah* of Yahweh, which is everywhere (Cf., Ps. 139:7), is the guiding force in man. "There can be little doubt but that in the author’s mind Yahweh ruled men by means of his *ruah*, i.e., by spirits who (sic.) were in constant attendance upon him."² As the directing force in life, it is "man’s greatest blessing, for with it he is assured of prosperity (Is. 44:3)."³ Commenting upon Ps. 31:6, "Into thy hand I commend my *ruah*" (אֲמַלּוֹת *רְוָא הָאָדָם* גָּדוֹלָהּ), Staples says that "*rap* in the hiphil means 'to appoint as overseer'," and thus we have "I appoint thy hand as overseer of my *ruah*."⁴ Yahweh used "*ruahs*" to "carry on the management of the world at large, and he had loaned man some of his *ruah* in order that he might direct his life."⁵ Apparently Yahweh gave a special measure of His *ruah* to certain individuals, making them "supremely fit to guide the nation."⁶

¹Ibid., p. 167. Staples also states that a man has control over his "*ruah*" only in Prov. 16:32. The idea is late, or else it had only a fleeting acceptance (cf., p. 168).


⁵Ibid., p. 175. ⁶Ibid., p. 155; cf., Is. 11:2.
It has already been noted that idols were said to have no "breath" (יְלִי). Staples points out that something more than mere breath is meant by the Hebrew writer; what he intends to say is that, lacking יְלִי, the idol has "no directing force such as God has, and so is useless as a God (Ps. 135:17)."

Later in Hebrew religious development, the יְלִי of God had not only an energizing and directing power but also a transporting power, being able to move men from place to place. It also represents God's directing and protecting presence with the Jewish nation. This idea finally culminates in the notion of the "Shekina" (like the ancient angel of the presence), the helpful presence of God with his people (See Haggai 2:5 and Zechariah 4:6).

Before leaving this subject, it is interesting to note the connection between the "spirit" of God and the "word" of God, which probably can be identified with Wisdom or Eternal Reason. In II Esdras of the Apocrypha, 6:35 ff., in a discussion of the creation,

1Ibid., p. 169; cf., p. 158 ff.
we find the idea that the spirit and the word of God were identical. Turning to Psalm 33:6, we read: "by the word of Jehovah were the heavens made, and all the host of them by the breath (νεφελής) of his mouth." If not identical, there is at least a close affinity between the Spirit and the Word.

B. Definition of Greek Terms.

The definitions of the various Greek terms and phrases of LXX that are used to express the Greek translators' ideas of the Hebrew מַלְאָכָה, will now be noted. In each case one reference to the M. T. is given.

1. ἀναπνέω -- (Job 9:18); to breathe, draw breath.
2. ἀνατολή -- (Ezek. 42:16); arising (of sun); therefore "east."
3. ἀέρως -- (Ex. 14:21); (a) stream of air, wind; (b) cardinal point, quarter; (c) wind (in the body).
4. ἀέρμοφθορός -- (Hos. 8:7); blasted by the wind.
5. ἀέρμοφθορία -- (Hos. 8:7); blasting, blight.
6. βορέιος -- (Ezek. 42:17); from the quarter of the north wind.
7. βορρᾶς -- North wind, the north, northern.
8. τὸ σελήνιον -- (Gen. 3:8); (as adverb) at even, from σελήνιος, in the afternoon.

9. ἡσαυ ἑρίγουοιαί — (Gen. 26:35); from ἑρίγοιω — to strive, wrangle, quarrel.

10. ἡσαυκειν — (Is. 66:2); (a) still, quiet, at rest, at ease, peaceful. (b) quiet, gentle (of character).

11. θαλασσα — (Ezek. 42:18); sea.

12. θομός — (Zech. 6:3); the soul or spirit, as the principle of life, feeling, and thought, especially of strong feeling and passion.
   a) (1) the soul, breath, life.
      (2) spirit, strength.
      (3) heart.
   b) (like Latin animus, the soul—as shown by feelings and passions, the hearts).
      (1) appetite (i.e., feeling of desire, wish, etc.); heart; mind.
      (2) mind, temper, will.
      (3) spirit, courage, heart.
      (4) seat of anger, wrath, passion.
      (5) heart (softer feelings of joy or grief); (and of fear, love, hope, etc.).
      (6) soul (as agent of thought); will, mind.

13. Κάκοφροσύνη — (Prov. 16:18); folly.

14. Καρδιά — (Ezek. 13:3); heart (seat of feeling and passion); inclination, desire, purpose; mind.
15. καταίγις -- (Ps. 55:9); a squall descending from above, hurricane.

16. λυτήρος -- (Prov. 17:22); (a) (of things) painful, distressing; (b) (of persons) causing sorrow or pain; troublesome; (c) (of persons) sad; (d) (adv.) - (ρῶς), painfully, with pain.

17. μακροθυμία -- (noun) -- (Is. 57:15); long-suffering, patience, forbearance.

18. μακρόθυμος -- (adj.) -- (Prov. 17:27); long-suffering, patient, forbearing.

19. μάτων -- (adv. from μάτω-- a folly, a fault) -- (Is. 41:29); (a) in vain, idly; (b) at random, without reason; (c) idly, falsely.

20. τὰ τέσσερα μέρη -- (Ezek. 42:20); μέρος -- part (of country, etc.); portion (specially used in direction); in local sense, "district." Here it means "the four parts" or "the four directions."

21. νότος -- (Ezek. 42:19); (a) south wind; (b) South, or South-west quarter.

22. νοῦς (νό̄̄ος) -- (Is. 40:13); (a) mind, sense, wit (i.e., to think, perceive); (b) mind (as in feeling); (c) mind, resolve, purpose; (d) reason, intellect; (e) purpose, design; (f) sense, meaning (of a word).

23. δούλη -- (Job 30:22); pain of body, of mind; grief, distress.
24. ὀλιγοψυχία -- (Ex. 6:9); faint-heartedness
(from the root, be faint; become discouraged;
be worried).

25. ὀλιγόψυχος -- (Is. 54:6) faint-hearted;
feeble-minded.

26. ὧργή -- (Prov. 16:32); natural impulse or
propensity: (a) temperament, disposition,
mood; (b) anger, wrath, passion.

27. Πνεῦμα -- (Gen. 1:2);

   a) (1) blast, wind.
      (2) breeze (or even influence [metaphorical]).

   b) (1) breathed air, breath (such as breath
      of life. To give up ghost = breath).
      (2) breathing, respiration, breath.
      (3) flatulence (in plural).
      (4) breath of life (Π. Ἰωνᾶς); (e.g., a
      living being).
      (5) that which is breathed forth or ex-
haled; odour.

   c) divine inspiration.

   d) (1) the Spirit of God (Π. Ὁ θεοῦ) (Cf. LXX.
      Gen. 1:2) (sic.)
      (2) the spirit of man.

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e) spiritual or immaterial being, angel.

28. Πνευματοφόρος -- (Hosea 9:7); bearing the spirit, inspired.

29. Πνοή -- (Is. 38:16);
   a) blowing, blast, breeze.
   b) (1) breathing hard, panting.
      (2) (generally) breath.
   c) vapour, exhalation.
   d) breath (of a wind instrument). Note: πνοή is frequently used for πνεάμα.

30. Πραμόθυμος -- (Prov. 16:19 -- B); of gentlemind.

31. Πρόθυμος -- (Prov. 16:19 -- A); (a) ready, willing, eager; (b) bearing good-will, wishing well, devoted.

32. στόμα -- (Ps. 32:2); (a) mouth; (b) especially the mouth as the organ of speech, speech, utterance.

33. Ταπεινόφρων -- (Prov. 29:23); (a) mean-spirited, base; (b) lowly in mind, humble.

34. φρόνησις -- (Prov. 16:32);
   a) (1) a being minded [to do so and so], purpose, intention, a mind.
      (2) just pride, high-mindedness; (in a bad sense: pride, arrogance, presumption.
(3) perception, sense (of a thing).

b) thoughtfulness, good-sense, practical wisdom, prudence.

35. φρόνιμος—(Prov. 18:14); (a) understanding, in one's right mind or senses; (b) discreet, sensible, steady, unmoved; (c) thoughtful, practically wise, prudent, sensible. τὸ φ. = practical wisdom, good sense, prudence.

36. ψυχή—(Gen. 41:8);

a) breath (especially as the sign of life); the life; spirit.

b) the soul of man (as opposed to the body).
   (1) in Homer, only a departed soul, spirit, ghost.
   (2) generally, the soul or spirit of a man (abstract notion).
   (3) also as the seat of the will, desires, and passions = "the soul," "heart."
   (4) sensual desire, propension, appetite.
   (5) used sometimes also of animals; e.g. a horse.

c) (1) the soul, mind, reason, understanding (the organ of νοῦς).
   (2) the spirit (of an author).

d) the vital principle; (in ancient philosophy, the animating spirit of the universe).
Of the foregoing Greek words that are used in the LXX for πνεῦμα, by far the most prevalent is πνεῦμα which appears more than two hundred times. The word ἄνεμος is next, appearing approximately fifty times. It is quite singular to note the almost total absence of the Greek word πνεῦμα from the book of Proverbs, where in the Hebrew the word נפש appears quite frequently.

The several other Greek words which the translators used for נפש are evidently the result of efforts on their part to get a clearer meaning for the Hebrew original. As we have seen, ἄνεμος is a good Greek word for "wind." However, πνεῦμα, which is used in classical Greek for "wind", "blowing", or "breath", but is "never used in classical psychology for one of the elements of man's inner life," is given, by the "biblical psychologists... the supreme place as an element in the life of man." (Only in the LXX and in the N.T. has πνεῦμα the sense of a spiritual being, or refers to man in his higher inward aspects.)

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W. R. Schoemaker, in "The Use of הַרוּ in the O.T., and of πνεῦμα in the N.T.," says that הַרוּ had a much wider meaning than did πνεῦμα, which covered only the meaning of "wind" and "breath," but "since there was no Greek word to correspond to the Hebrew conception of the Spirit of God, it seemed natural to widen the use of the term to include this also." Thus the translators of the Hebrew, in writing the LXX, used πνεῦμα to denote "wind; breath; spirit of life; spirit (of strength, courage, anger; as seat of pride, depression, humility, etc.); spirit of God; and non-embodied personal spirits (good and bad)."

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Chapter III

DISCUSSION

A careful examination will now be made of every instance in which כוה occurs in the Massoretic Text of the Old Testament. These will be grouped in the same manner that is followed in G.H.L., with an attempt to list first those instances in which the Septuagint, the American Revised Version of the Bible, The Bible: An American Translation, and the writer of this thesis are in agreement. The use of כוה in questionable meanings, exceptional variations in the LXX, and preferable translations of כוה will then be noted. It is well to point out here that the word כוה does not occur in Leviticus, Ruth, Esther, Song of Solomon, Obadiah, Nahum, or Zephaniah.

A. כוה as Breath

In Gen. 6:17; 7:15,22, כוה is quite likely used as the "breath of life," the sign and symbol of life, with which תרמ and תור of the LXX are in agreement, although this usage of כוה is questionable, for it may also be translated here as "spirit."

In II Sam. 22:16 כוה is used, according to G.H.L., as "breath," or "as hard breathing through the
nostrils in anger”; the R.V. has "the channels of the sea appeared, the foundations of the world were laid bare, by the rebuke of Jehovah, at the blast of the breath of his nostrils"; Am. T. has "at the fierce breath of his wrath." Though translated as "breath," this appears to be a figure of speech, while the real meaning is "wind."

In the book of Job, according to the order of our English Bible, רוח is used for the first time as breath "in the ordinary sense of the word." In 19:17, G.H.L., R.V., and Am.T. are agreed that רוח equals "breath," but the wording of the LXX has no word for רוח at all. All are agreed on 9:18; here the LXX has ἐναπνεύσαι, "to draw breath."

רוח is "breath of mouth" in Ps. 135:17, where all are in agreement, and R.V. has "neither is there any breath in their mouths." רוח is "word of command" (of God) according to G.H.L. in Ps. 33:6, where R.V. has "by the breath of his mouth," and both LXX and Am.T. are in agreement. In Ps. 18:16 we have another figurative use of רוח as the breath of Jehovah's nostrils, as in II Sam. 22:16.

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1Staples, op. cit., p. 175.
218:15 in R.V.; 17:16 in LXX.
In Eccles. 3:19 חיות is used as breath, "the sign and symbol of life": "as the one dieth, so dieth the other [man and beasts]; yea, they have all one breath."¹

In Is. 11:4, חיות is used as "word of command"² and is properly translated "breath": "with the breath of his lips shall he slay the wicked" (R.V.). חיות in 30:28 is used in the sense of "hard breathing through the nostrils in anger" (G.H.L.), for God's "breath is an overflowing stream that reacheth even unto the neck" (R.V.). The same usage is found in Is. 59:19, but here LXX has a slight variation from the M.T.

In Is. 33:11, חיות is found in this same sense, although predicated of man and not of God: "your breath is a fire that shall devour you" (R.V.).

In Jer. 10:14; 15:17, חיות as "breath," the sign of life, is not in idols, for "there is no breath in them" (R.V.).

Coming to Ezekiel, חיות is found as "breath," the sign of life, in 37:5,6,8,10. Here Ezekiel has been shown a heap of dry bones and has been told to prophesy to them:

¹R.V. ²G.H.L.
Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ....and the bones came together....but there was no breath in them....and the breath came into them, and they lived.

G.H.L., LXX, R.V., and Am.T. are in agreement here. However, it is quite possible that in all four instances, and particularly in the first, נֵר could be translated "spirit," as "spirit of the living, breathing being, dwelling in the flesh of men and animals."\(^2\)

LXX has "breath of life" (πνεῦμα ἀτμῶς) in 37:5,10,\(^3\) and "my breath" in 37:6, referring to the breath of God. נֵר is used as "breath" in reference to idols in Hab. 2:19: "There is no breath at all in the midst of it" (R.V.). However, this could be נֵר as spirit—the spirit that guides and directs the lives of men, for idols would not have such a spirit, as does Jehovah.

These few instances complete the number of occurrences of נֵר as "breath" in which G.H.L., R.V., and Am.T. agree in translating from the M.T.

B. נֵר as Wind

In the account of the drying-up of the flood

\(^1\)R.V. \(^2\)Cf., נֵר, G.H.L.

\(^3\)πνεῦμα ἀτμῶς (37:10) is from Codex A;B and S have "and the breath came into them and they lived."
waters (Gen. 8:1), דון is used in the sense of "wind," which God caused to pass over the earth. In Ex. 15:10 is found the same usage for דון: "Thou didst blow with thy wind" (R.V.); LXX has "thou didst send off thy wind."

Ex. 10:13; 14:21, is traditionally translated "east wind"; but here LXX has a form of אַנְמָתּוֹס וּכְתָס, "southerly wind." In Ex. 10:19, אַנְמָתּוֹס, "sea wind" (G.R.L. and LXX) is probably correctly interpreted in R.V. and Am.T. as "west wind."

There is only one occurrence of דון as "wind" in Numbers; in 11:31 is mentioned the "wind from Jehovah" that brought the quails to the hungry Hebrews.

A usage of דון as "wind" in a personified sense is found in II Sam. 22:11: "He (Jehovah) was seen upon the wings of the wind" (R.V.).

דון as "wind," especially storm wind, is found in I Kgs. 18:45, and three times in I Kgs. 19:11. A like meaning occurs in II Kgs. 3:17; "Ye shall not see wind, neither shall ye see rain" (R.V.).

The use of דון, as the quarter from which the wind blows, to denote direction occurs in I Chron. 9:24; here an accurate rendering of the Hebrew דָּאֵרֶבּ לְוָתָות is "to the four winds," which is closely followed by LXX. Both R.V. and Am.T. render this expression of the
is sometimes used for "windy words," words that are "vain" or "empty." Instances of this use of רוח are found in Job 16:3; 6:26; 8:2; e.g., "Is there any end to words of wind?" (16:3, Am.T.).

רוח is also used simply as anything that is vain or empty. In Job 15:2, it is used with "knowledge," which is "vain," "empty," or "windy." In Job 7:7, it is Job's life that is "wind," or "vain".

In Job 41:8 (R.V. 41:15), רוח is used simply as "air," which cannot come between the close-set scales of "behemoth" (i.e., the hippopotamus).

روح is used as the "wind of heaven" (Job 26:13; 37:21; 1:19) which clears the skies or causes damage to property and life. In Job 28:25, רוח is translated "wind"; "he (God) made a weight for the wind" (Am.T.). It is used as "wind" in Job 30:15; "My honour flees like the wind" (Am.T.). רוח in Job 21:18 is "wind" that blows chaff. רוח is "wind" in a personified sense again in Job 30:22, "Thou liftest me up to the wind, thou causest me to ride upon it" (R.V.).

روح appears several times in Psalms as "wind." It is the wind of Jehovah which He brings "from his

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1 LXX has no word for רוח in Job 6:26; translated, it reads: "For I will not endure the sound of your speech."

2 LXX has "violent wind."
trea sures" (135:7, R.V.), and which He causes to blow (147:18). It appears as an east wind (48:6); as a storm wind (107:25; 148:8; 55:9); as a wind that blows dust and chaff (18:43; 1:4; 35:5; 83:14); as a hot, scorching wind (11:6); and as wind in a personified sense (18:11; 104:3; 104:4) (e.g., "who makes the winds his messengers" [Am.T., 104:4]).

 necesario appears in Prov. as "north wind" (25:23) that brings rain and also as wind and clouds "that bring no rain" (25:14). It is said of Jehovah that He has "gathered the wind in his fists" (30:4, R.V.). He who would restrain a contentious woman "would restrain the wind" (27:16, Am.T.); and "he that troubleth his own house shall inherit the wind" (11:29, R.V.).

"Wind" in the ordinary sense is the use of neces in Eccles. 1:6, as the circuits of the blowing wind are described. The preacher of Eccles. wisely says, "He who watches the wind will not sow" (11:4, Am.T.). necesario in the sense of "vain," or "empty"—the futility of life, is used ten times in Ezek.; e.g., "everything is futility and striving for the wind" (1:14, Am.T.); the other occurrences are 2:11,17,26; 4:4,6; 6:2; 1:17; 4:16; 5:15.

1LXX has "violent wind."

2LXX has only Kataiγίδος ("hurricane") in 55:9.

3LXX, in 83:14, has πυρός for ἄνεμου in codex 3; others have ἄνεμου.
is used for ordinary wind in Is. 7:2, "As the trees of the forest tremble with the wind" (R.V.); the same usage of רוח is found in Is. 32:2; 41:16; 57:13; 64:5; 27:8 ("rough blast"); 17:13 (blowing chaff); 40:7 (in a figurative sense as Yahweh’s "breath" that causes grass to wither and flowers to fade). In 23:18 it is used to refer to "air or gas from the womb"; this is translated in Am. T. as: "But we gave birth only to wind." רוח is used concerning images as vain, or empty—"wind and confusion" (41:29, R.V.).

There are several instances in Jeremiah where רוח is used in the ordinary sense of wind; e.g., "bring-eth forth the wind out of his treasuries" (10:13; 51:16, R.V.). It is used as a destroying wind (51:1); a scorching wind ("scattering wind" in LXX) (4:11); a wind of the desert that drives stubble (13:24); the east wind ("scorching wind" in LXX) (18:17); the "four winds from the four quarters of heaven," perhaps in the sense of terrible wind storms (49:36); and a "full wind," a wind too strong for winnowing and cleansing (4:12). A wild ass of the wilderness sniffs "the wind in her passion" (2:24, Am. T.) 3, while other wild asses "pant

1G. H. L.; however, this particular passage is questionable from the standpoint of LXX.

2LXX has variations for רוח in 10:13, but in 28:16 (corresponds to M.T. 51:16) it has φως (light), and no word for "wind."

3LXX has ἐπνεύματοφοροῖτα
for air like jackals" (14:6, R.V.). In 22:22, it is said that "the wind shall feed all thy shepherds" (R.V.), but this passage is questionable and will be discussed later, although the word רוח itself is translated correctly as "wind." רוח as "wind" in the sense of direction is found in 52:23, "and there were...pomegranates towards the four winds," translated in R.V. as "on the sides" and in Am.T. as "on the outside." This same use of רוח occurs in 49:32, "I will scatter to all the winds them that have, etc"; i.e., "in every direction" is the real meaning here. רוח in the sense of "windy words," or words that are empty or vain, occurs in 5:13: "And the prophets shall become wind, and the word is not in them" (R.V.).

רוח is used in Ezekiel as "east wind" (17:10; 19:12; 27:26), although LXX has "burning wind" in the first two references and "wind of the south" in the third. A "stormy wind" ("violent gale", Am.T.) occurs in Ezek. 1:4; 13:11; 13:13. רוח is used as "wind" in the sense of direction several times in Ezekiel: "He measured on the east side" or "east wind" (42:16), "north side" (42:17), "south side" (42:18), "west side" (42:19), and "on the four sides" (42:20); in these instances LXX omits any words that correspond.

1G.H.L. lists this occurrence under "breath", but the same connotation is applied to the meaning.
to and uses direct terms for the four directions: ἀνατολάς (east), Βορρᾶς (north), Πρός θάλασσαν (toward the sea, or "west"), and νότος (south). The latter two are transposed in the LXX from their position in the M.T.; and in 42:20, LXX has τὰ τέσσερα μέρη (the four parts). The same use of ἔρημος occurs in 37:9, "Come from the four winds," and in 5:2, 10, 12; 12:14; 17:21, "scatter to every wind," or "in every direction.

as "wind" in the sense of direction appears twice in Daniel (8:9; 11:4), "toward the four winds of the heavens."

In Hos. 13:15 the R.V. has "an east wind shall come, the breath of Jehovah"; Am. T. has "the East wind, a wind of the Lord, shall come." The M.T. has מזרע מזרע ("an east wind of Jehovah shall come"). In Hos. 8:7, R.V. has "for they sow the wind, and they shall reap the whirlwind"; here "wind" (ἦρι), as just ordinary wind, is used in a figurative sense; LXX has a rendering that is slightly different. ἔρημος in Hos. 12:2 is used in a similar figurative sense: "Ephraim feeds upon wind"; LXX has "Ephraim is an evil wind" (perhaps "spirit"). In 4:19 occurs an instance in which ἔρημος is used as "wind" in a personified sense, "The wind hath wrapped her up in its wings" (R.V.).

1 LXX here is not quite plain: οὐ οὐτροφίαν πνεύματος ἐν ταῖς πτέρυξιν αὐτῆς.
There is only one occurrence of נָחַר in Amos; in 4:13, it is used as ordinary wind, "he that formeth
the mountains and createth the wind" (R. V.).

נָחַר is found twice in Jonah, both in the sense
of ordinary wind, "a burning east wind" (4:2, Am.T.),
and "a great wind" (1:4) which Jehovah sent out upon
the sea.

In Zech. 5:9 the two winged women had נָחַר or
"wind" in their wings. נָחַר as direction is found in
Zech. 2:10, "I have spread you abroad as the four winds
of the heavens" (R. V., 2:6). In Zechariah's vision of
the four chariots and horses (6: 1-8), these represent
the "four ruahs of heaven" that "go forth from standing
before the Lord of all the earth" (6:5, R. V.); here נָחַר
is considered as "winds" by G.H.L., Lxx, the R.V., and
the Am.T., although it could also be "spirits."

C. נָחַר as Spirit or Disposition.

It has been noted in Chapter II that נָחַר was
used to express the emotional and mental aspects of
one's inner life or disposition. Instances of the use
of נָחַר in this sense will now be noted.

In Gen. 45:27, it is recorded that Jacob's
"spirit...revived" after hearing good news; today it
would be said that "he was in better spirits." In
Gen. 41:8 Pharaoh's "spirit was troubled." Esau's wives
were "a bitterness of spirit" to Isaac and Rebekah
(26:35); i.e., they were "a grief of mind" (R.V.), or "a source of distress" (Am.T.), for they were quarrelsome (LXX).

טוח in the sense of disposition is found again in Ex. 6:9 as "shortness of spirit"; this reference will be discussed later.

In Nu. 5:14, 14, 39, תוח is used in the sense of a "jealous disposition" ("the spirit of jealousy"). Caleb, who "had another spirit with him" (Nu. 14:24, R.V.) and was not like the other Hebrews, was permitted to inhabit the Promised Land; this must be taken as a "spirit of obedience," for he obeyed God "fully."

טוח in Dt. 2:30 is probably used in the sense of disposition, where it is said of King Sihon that his spirit was "hardened" (R.V.) or "stubborn"; this seems to have been a "spirit of unfriendliness."

In Josh. 2:11; 5:1, תוח, as disposition, is found as "spirit of courage," although the R.V. merely translates תוח as "spirit."

טוח appears in the sense of animation or vivacity in Judg. 15:13; Samson, who was exceedingly thirsty, drank water and "his spirit came again" (R.V.) and he was revived. The Am.T. quite properly has "his spirits rose." In 9:23 תוח is used with הביל (b'il),

1Am.T. has "a fit of suspicion."

2So G.H.L. and Am.T. This passage will be discussed later.
perhaps as "evil spirit" or a "spirit of hatred," or "intolerance," or "villainy." ה木耳 as "temper" or "anger" appears in 8:3, "then their anger was abated toward him" (R.V.).

The Am.T., in I Sam. 30:12, has "and when he had eaten, his spirit was quickened within him"; here ה木耳 is used in the sense of animation or vivacity.

When the Queen of Sheba had witnessed Solomon's wisdom and glory, "there was no more spirit in her" (I Kgs. 10:5), because of astonishment and wonder; it might be said that for a little while she was "stunned" by what she had beheld. In I Kgs. 21:5, King Ahab's spirit was "sad" or "vexed" because of frustrated desire.

When Hezekiah, king of Judah, fearful of an invasion by Sennacherib of Assyria, sent to Isaiah for advice, that prophet sent God's message back to the king: "Be not afraid....I will put a spirit in him (Sennacherib), and he shall hear tidings, and shall return to his own land" (II Kgs. 19:7, R.V.). This usage of ה木耳 is listed in G.H.L. under spirit as "disposition of various kinds (often unaccountable and uncontrollable impulse)"; it may be that ה木耳 here is used in the sense of fear, discontentment, or just some unexplainable whim or desire of the Assyrian leader that caused him to return home. In the account of the "spirit of Elijah" which Elisha asked for and received (II Kgs.
2:9, 15), this use of הושע is listed by G.H.L. as "prophetic spirit" under the general topic of spirit "as that which breathes quickly in animation or agitation."

In I Chron. 5:26, the הושע of "Pul king of Assyria" and the הושע of "Tilgath-pilneser king of Assyria" were stirred up by the God of the Hebrews, and these kings carried away those who had sinned against God. This use of הושע is listed in G.H.L. under disposition of various kinds, possibly as "warlike," "selfish," or the "desire to conquer."

In II Chron. 9:4 there is an occurrence of הושע in the same sense as in I Kgs. 10:5, a repetition of the story of the Queen of Sheba in whom "there was no more spirit." In II Chron. 21:16 the הושע of the Philistines and of the Arabians is "stirred up against Jehoram" with a resulting conquest of Judah. In 36:22 the הושע of Cyrus is "stirred up...so that he made a proclamation" concerning the building of the temple in Jerusalem. These two latter usages of הושע are listed in G.H.L. as disposition of various kinds.

Ezra 1:1 is an exact duplication of II Chron. 36:22. The same use of הושע is found in Ezra 1:5, "then rose up...all whose spirit God had stirred up to go up to build the house of Jehovah" (R.V.).

1 Exact spelling of R.V.
In Job 32:18 הוה appears to be used in the sense of disposition, probably of impatience or even of anger: "The spirit within me constrains me" (Am.T.).

In Job 21:4, Job asks, "why should not my הוה be short (רשפ)?"; this is quite properly translated "and why should I not be impatient?" (R.V., Am.T.). In 6:4 הוה is probably used in the sense of "bitterness of spirit": "The arrows of the Almighty are within me, the poison whereof my spirit drinketh up."

וה, in Ps. 77:4, is probably used for "courage," "My spirit is overwhelmed" (R.V., 77:3); M.T. has יָּפָּיא ("faint," or "be overcome") and LXX (translated) is "my spirit is fainthearted." The same use of הוה is found in Ps. 142:4 (LXX has "my spirit forsook me") and in Ps. 143:4 (LXX has "my spirit was exhausted"). הוה in this same sense occurs also in Ps. 143:7, "My spirit fails," although G.H.L. says this is spirit as "crushed" rather than as courage.

וה is used as "courage" in Prov. 18:14, "The spirit of a man will sustain his infirmity" (R.V.). It is used as "temper" in Prov. 16:32, "he that ruleth his spirit (is better) than he that taketh a city" (R.V.); the Am.T. actually uses the word "temper," while LXX has ὀργή, "temperament," "anger," or "passion." The same use of הוה appears in Prov. 25:28, although the LXX is quite different from the M.T. Again הוה is

1 So R.V.
probably temper or anger in Prov. 29:11: "A fool gives vent to his temper" (Am.T.), or "uttereth all his anger" (R.V.); the same meaning is also found in 14:29 concerning those who are "hasty of spirit" (R.V.) or "quick-tempered" (Am.T.). חוט is used of one who is crushed or broken in spirit (Prov. 15:4) because another has not been of "gentle tongue." Sadness of heart also brings a broken חוט (15:13); such a disposition "dries up the bones" of him who is broken in spirit (17:22); indeed, "a broken spirit who can bear?" (18:14). A man who is רוח ("cool in spirit"), who "keeps cool in temper" (Am.T.) and is not easily excited, is"a man of understanding" (17:27, R.V.).

חוט is used as temper in Eccles. 7:9: "Do not make haste in your spirit to be angry" (Am.T.), and as anger in Eccles. 10:4, "If the anger of the ruler rises against you" (Am.T.). חוט is used of a patient disposition in Eccles. 7:8 and also of one who is of a proud disposition, "the patient in spirit is better than the proud in spirit" (R.V.).

חוט is used in the sense of "national disposition," much like one thinks of the "Spirit of America," in Is. 19:3, "and the spirit of Egypt shall fail" (R.V.) or vanish. One who is grieved or "troubled

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1The second occurrence of חוט in Eccles. 7:8 is listed by G.H.L. under the heading of spirit as moral character.
in spirit" is mentioned in Is. 54:6. A "spirit of heaviness" (R.V.), or "a drooping spirit" (Am.T.), or a "spirit of dullness" (M.T., מָוָה מָוָה) is found in Is. 61:3. Is. 37:7 is a duplication of II Kgs. 19:7, "I will put a spirit in him (Sennacherib)" so that he will return;¹ Am.T. has "a spirit of panic." Although G.H.L. lists מָוָה in Is. 65:14 as spirit of moral character, most likely it is used in the sense of a crushed or broken spirit, "Ye shall cry for sorrow of heart, and shall wail for vexation of spirit" (R.V. The Am.T. has "breaking of spirit").

מָוָה appears to be used in the sense of disposition only once in Jeremiah. In 51:11 it is said that "Jehovah hath stirred up the spirit of the kings of the Medes" (R.V.) against Babylon; that is, their warlike spirit, their fighting disposition, had been aroused.²

In Ezek. 3:14, מָוָה is found in the sense of eagerness of disposition: מָוָה תְסַקַּר רַגְלֵי חָרָם = "and I went fiercely in the heat of my spirit"; Am.T. has "I went with my spirit in a fierce glow." מָוָה appears to be used in the sense of a crushed or broken spirit in Ezek. 21:12 (R.V. 21:7), "every spirit shall be faint" (Am.T.), although LXX has ἐκψυχῇ ("shall give up the

¹Cf. the treatment of II Kgs. 19:7 in Chap. III, part C.
²LXX reference is 28:11 for M.T. 51:11.
Ezekiel prophesied woe unto the foolish prophets who followed "their own spirit" without having seen a vision (13:3); this seems to be a case when גונה is used in a prophetic sense; i.e., in the case of one whose disposition was to act like a prophet even though a prophet he was not.

In Dan. 2:1,3, the spirit of Nebuchadnezzar was "troubled" (R.V.) or "distrubed" (Am.T.) because of a dream. However, גונה here could also be translated as "mind".

In Hos. 4:12; 5:4, the prophet speaks of the "spirit of whoredom," called "harlotrous spirit" in Am.T.; here גונה is used in the sense of disposition.

In Micah 2:7, גונה with רצון is used in the sense of impatience: "Is the Lord's spirit impatient?" (Am.T.), or "shortened?" (M.T.); or perhaps in the sense of "temper." In 2:11, גונה is used as a disposition toward falsehood, or in the sense of a false prophetic spirit: "If a man walking in a spirit of falsehood do lie, saying, I will prophesy, etc."(R.V.).

גונה is used in the sense of disposition toward work in Hag. 1:14, for Jehovah stirred up the spirits of Zerubbabel, Joshua, and the remnant of the people "so that they came and went to work upon the house of the Lord" (Am.T.).

Zech. 6:8 has גונה as temper or anger, according
to G.H.L. It is difficult to understand the exact meaning of ה́ר here, but G.H.L. is probably correct for LXX has ὀμόν (probably "anger") for ה́ר; R.V. reads, "have quieted my spirit in the north country." ה́ר is used as disposition toward uncleanness (disobedience to God) in Zech. 13:2, "I will drive away... the spirit of uncleanness from the land" (Am.T.).

D. ה́ר as Spirit of Life.

There are several instances in the Old Testament in which ה́ר is used as the spirit of life, the spirit of the living, breathing being that dwells in the body (רֶשֶׁב) of men and animals.

Such a usage of ה́ר is met first in Gen. 6:3 where it appears with the verb רָעָר ("to rule", or "to Judge"): "My spirit shall not rule in man forever" (the R.V. has "shall not strive with man," while the Am.T. has "must not remain in man forever"); so the length of man's days shall be "a hundred and twenty years." In other words, as long as the ה́ר, the spirit of life, remained in man, he would live.

ה́ר in this same sense is found in Nu. 27:16 and 16:22: "Jehovah, the God of the spirits of all flesh" (R.V.); here the idea is that Jehovah as God watches over and preserves the life of mankind.

That ה́ר is the spirit of the living being is made further evident in Job 27:3, ה́ר ה́לָלַח רַחַש (the
ruah of God in my nostrils); R.V. has "For my life is yet whole in me, and the spirit of God is in my nostrils"; Am.T. has "breath of God." If ordinary breath had been meant by נָחַל, there would have been no need for נָהַל (God); but as long as this spirit of God, the spirit of life, is in one, he could say: "My life is yet whole in me." This נָהַל or spirit of life is preserved by God, according to Job 10:12 and 12:10: "Thy watch-care has preserved my spirit" (Am.T.); and "In whose hand is...the breath of all mankind" (R.V.; i.e., "spirit"). At death the נָהַל or life-principle departs from the physical body; this is shown in Job 34:14-15: for if God "gather unto himself his spirit (נָהַל) and his breath (תַּחְתַּל); all flesh shall perish together, and man shall turn again unto dust" (R.V.). In 17:1 Job says: "My spirit is consumed (נָהַל, worn out), my days are extinct, the grave is ready for me" (R.V.).

It has already been mentioned that נָהַל may be used of a disembodied being:1 in Job 4:15, Eliphaz says that a נָהַל passed before his face; perhaps in fright, the hair of his flesh stood up. This נָהַל "stood still" but Eliphaz "could not discern the appearance thereof"; yet he was aware of "a form" before his eyes and he heard a voice that spoke to him. Am.T. translates נָהַל

1G.H.L. says this usage is dubious.
as "breath" in this instance.

ותל occurs as the spirit of life which departs from a man at death in Ps. 146:4, "When his (man's) breath departs he returns to his earth" (Am.T.); i.e., the spirit of life leaves the body. The same idea is found in Ps. 104:29: "Thou takest away their breath (ותל), they die, and return to their dust" (R.V.); yet, when God sends forth His לה, "they are created" (Ps. 104:30, R.V.). God watches over and preserves this spirit of life, and the psalmist (51:6) says, "Into thy hand I commit my spirit" (Am.T.).

In Eccles. 8:8, לה occurs with the idea that no man has the power to retain it nor does he have "power over the day of death" (R.V.). Here Am.T. has "wind" for לה, but it seems that what the Hebrew writer had in mind was the spirit of life or life-principle, else why mention the "day of death"? Concerning the fact that the לה leaves the body at death, the writer of Ecclesiastes asks: "Who knows whether the spirit of man goes upward and the spirit of the beast goes downward to the earth?" (R.V., 3:21). But later (12:7) he remarks that the spirit (לה) returns "unto God who gave it" (R.V.).

ותל, as the principle of life, is found in Is. 38:6 (ותל הנ, "the life of my spirit"); Am.T. has, "O, Lord, by these things men live, and through
all of them is the life of my spirit sustained; therefore do thou restore me, and bring me to life again."

This life-principle is created by God and is His gift to men: "He that created the heavens,....and spread abroad the earth....he that giveth breath (הָנָשָׁה) unto the people upon it, and spirit (רוֹשֵׁה) to them that walk therein" (R.V.).

The last instance of נְפֹשׁ as spirit of the living being occurs in Zech. 12:1: "Thus saith Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (R.V.); here the נְפֹשׁ is the "gift and creation of God" (G.H.L., p. 925).

E. נְפֹשׁ as Seat of the Emotions.

Special attention is given in G.H.L. to נְפֹשׁ as the seat of emotions. Although there are only three such occurrences which could be treated under section C, these will be noted separately.

The first is found in I Sam. 1:15. Hannah, who was childless and who was sorely provoked by her husband's other wife, was grieved. In the temple she wept, prayed, and made a vow unto Jehovah. While there she was seen by Eli the priest, who thought she was "drunken" because of her actions and so rebuked her. She answered: "No, my Lord, I am a woman of a sorrowful spirit" (R.V.). The M.T. has צֶּרֶם נְפֹשׁ (hard of spirit), possibly with the
sense of "one whose time or life is hard." Am.T. has "I am an unfortunate woman"; the LXX has γυνὴ ὁ σκληρὸς ὁμήρος εἶμι, "I am a woman of hard (austere, stiff) days," possibly with the sense of a troubled life or even "stiff with age." The meaning here is not quite clear, but it is possibly to be taken that Hannah was emotionally upset.

The second instance of פור as the seat of emotion is found in Job 7:11: "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul" (R.V.). The M.T. has פור כיברpirit, "I will speak in the distress (affliction, anguish, suffering) of my spirit"; the LXX has ἀνάγκη for ῥίς (pain, suffering, distress). Here it does appear that Job's emotions were seated in his פור.

The last instance of פור as seat of emotion is in Is. 26:9: "With my soul have I desired thee.... yea, with my spirit within me will I seek thee earnestly" (R.V.); the Am.T. quite properly has "with all my heart I seek thee." However, LXX is different: "From the night my spirit wakes early toward thee."

F. פור as the Seat of Knowledge, the Organ of Mental Acts.

There are several places in the Old Testament

\(^1\text{Cf.}, \text{the treatment of בושם in G.H.L. under}\)
where the ancient writers seem to have used הָרוּת for the seat of knowledge, the organ of mental acts, or for "will."

The first of these occurrences of הָרוּת is found in Ex. 28:3 as "spirit of skill, or wisdom"; LXX has Πνεῦματος ἁπαθοῦσας, spirit of perception. For Ex. 35:21 the Am.T. reads "and everyone whose mind made him willing came"; the R.V. has "and they came...everyone whom his spirit made willing." The LXX has "to as many as it seemed good to their mind (ψυχή)."

In Dt. 34:9 הָרוּת appears again as "spirit of wisdom" of which Joshua was full; Am.T. has "full of sagacity," and LXX has Πνεῦματος οὐρέως, "spirit of wisdom (judgment, understanding, or intelligence)."

In I Chron. 28:11-12, "David gave to Solomon...the pattern of all that he had by the Spirit" (R.V.), or more correctly, "in his spirit" or "mind."

Another instance of הָרוּת in this way occurs in Job 20:3 (הָרוּת), "the spirit of my understanding" (R.V.), or "my intelligent spirit" (Am.T.).

הָרוּת as mind is found in Ps. 77:7; the psalmist says he has considered the days of old and the years gone by; he "calls to remembrance my song in

1 Corresponds to 77:6 in R.V. and 76:7 in LXX.
the night... and my spirit maketh diligent search" (R.V.). The Am.T. has "I... search my spirit," while LXX has "I stir up (explore, search) my spirit." Here "mind" seems to be the true meaning of רוח (רְאוּח). The ArnoT.

in Ps. 51:14, "a willing spirit," is another instance; LXX has "establish (confirm) me with a commanding (authoritative) spirit."

רוח is used as the seat of mental activity in Is. 29:24, "They also that err in spirit shall come to understanding" (R.V.); Am.T. has "those who have erred in judgment." A like instance is found in Is. 40:13, "Who has directed the mind of the Lord, and instructed him as counsellor?" (Am.T.). R.V. has "Spirit of Jehovah," while LXX has άνευ τούτου οναμάν τοῦ Θεοῦ, "who knows the mind of the Lord?"

רוח is used as "mind" in Ezek. 11:5, "for I know the things that come into your mind" (R.V.). Am.T. has "and I know your thoughts." The same use is found in Ezek. 20:32, "that which cometh into your mind shall not be" (R.V.).

G. רוח used especially of Moral Character.

רוח is sometimes used, with special reference to moral character. This is quite logical, for since one's disposition and powers of thought and will were connected with the רוח, it follows that the רוח

\[1\] Corresponds to R.V. 51:12 and LXX 50:14.
would then be considered as that which produced one's character; again it follows that וֹדֵד would be especially applicable to high moral character.

This is evident in Ps. 51:12 where the M.T. has וֹדֵד, a "stedfast spirit"; LXX has πνεῦμα εὐθείας, "straightforward" or "honest." For this entire verse R.V.¹ has "Create in me a clean heart, O God; and renew a right spirit within me." In Ps. 34:19 וֹדֵד appears to be used in this same sense, "Jehovah... saveth such as are of a contrite spirit" (R.V., 34:18). This usage of וֹדֵד could be taken as that for disposition, and probably is so interpreted by J.M.P. Smith in Am.T.; however, C.A. Briggs² lists this occurrence of וֹדֵד under the heading, "special reference to moral character." LXX has τοὺς ταπεινούς τῷ πνεύματι, "those humble in spirit"; M.T. has וֹדֵד , "humble (or contrite) of spirit." Ps. 51:19 (R.V., 51:17) has another such usage of וֹדֵד , "The sacrifices of God are a broken spirit" (R.V.). Ps. 32:2 reads, "Blessed is the man.... in whose spirit there is no guile" (R.V.); M.T. has וֹדֵד . In Ps. 78:8 there is mentioned a generation whose heart was not right and "whose spirit was not stedfast with God"

¹Ps. 51:10 in R.V.
(R.V); Am.T. has "nor was its spirit loyal to God."

מִר is used with special reference to moral character in Prov. 11:13: מִר - מִרן ("faithful in spirit"); R.V. has "He that is of a faithful spirit concealeth a matter" (i.e., is not a tale-bearer); Am.T. has "A trustworthy man keeps a confidence." ¹

There are two occurrences of מִר (Prov. 16:18, 19) which are difficult to classify; each could be an instance of מִר as disposition or in special reference to moral character.

Pride goeth before destruction,
And a haughty spirit before a fall.
Better it is to be of a lowly spirit with
the poor (meek),
Than to divide the spoil with the proud. ²

The M.T. has מִר מָבָל ("haughty of spirit") and
("lowly in spirit"); LXX has κακοφροσύνα ("malice,"
"folly") in 16:18 and πράσαμος or πρόσαμος ("of
gentlemind" or "bearing good-will," devoted") in 16:19.

Since G.H.L. includes these under the general heading
of "moral character," they are so listed herein. A
similar occurrence of מִר that is difficult to classify is in Prov. 29:23, "He that is of a lowly spirit
shall obtain honor" (R.V.); Am.T. has "the humble
will attain to honor"; LXX has "the lowly-minded."

מִר in Is. 28:6 is most likely used with

¹LXX has πιστὸς δὲ πνεῦμα ("faith in spirit").
²R.V.
reference to moral character, although listed as "jealous disposition" in G.H.L. Jehovah will become "a spirit of justice to him that sitteth in judgment" (R.V.); M.T. has רוח מפтен. In Is. 57:15روح appears twice in the sense of a humble or contrite spirit, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble" (R.V.). The same idea occurs in Is. 66:2, "the man who is humble and contrite in spirit" (Am.T.).

روح with special reference to moral character is found four times in Ezekiel. In 11:19 and 36:26, God says that He will "put a new spirit" in His people—a חכם והראו, and they will keep His Commandments. In 18:31 the Lord tells His people to cast off all their sins and make "a new heart and a new spirit: for why will ye die?" (R.V.). In 36:27, after having promised the people a "new heart" and a "new spirit" (36:26), Jehovah says, "And I will put my Spirit within you, and cause you to walk in my statutes" (R.V.). This use ofروح may be that of moral character; or it may be classed under the general heading ofروح as "spirit of God," dwelling in man as a moral force making him loyal and obedient.¹

H. **חָרוּן** as Spirit of God.

**חָרוּן** as the Spirit of God (often found as **רוּחַ** or **רוּחַ הַבָּרוּן**), the divine energy of life by which God operated in the universe both in nature and in the lives of men and nations, is found throughout the Old Testament.

The first instance is in Gen. 1:2, but as this is questioned by some, it will be discussed later.

Bezalel (Ex. 31:3; 35:31) was filled with **חָרוּן** "in wisdom and in understanding, in knowledge and in all manner of workmanship" (R.V.) and in technical skill; LXX has **πνεῦμα θεοῦ σοφίας**, "a godlike spirit of wisdom."

**חָרוּן** is used in Nu. 11:17, 25, 26, 29 as God's Spirit inspiring the ecstatic state of prophecy, according to G.H.L. It is true that those upon whom God's Spirit rested did prophesy, but whether or not it was ecstatic prophesying the scriptures do not say. It is quite possible that this **חָרוּן** can be that which endowed men with the ability to lead others (cf. Nu. 11:11-17); the M.T. חָרוּן is translated by the LXX writer as **προφητεύω**, "to be an interpreter (of the gods), to expound publicly, to preach." The R.V. has:

And Jehovah said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent
of meeting, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.... And Jehovah came down in the cloud, and spake unto him, and took of the Spirit that was upon him, and put it upon the seventy elders; and it came to pass, that when the Spirit rested upon them, they prophesied, but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent; and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!—

M.T. has מק valida in every instance except 11:29, where it has מ"ה (his spirit). מ"ה הוא, the Spirit of God as impelling prophets to utter instruction or warning, occurs in Nu. 24:2: "and the Spirit of God came upon him (Balaam)" (R.V.), and he spoke a parable to the people.

דוח' טו as "imperting warlike energy, and executive and administrative power" is found several times in Judges. The דוח' טו (Spirit of Jehovah) came upon Othniel and "he judged Israel; and he went out to war" (R.V., Judg. 3:10). The Spirit of

1 Nu. 11:16-17; 25-29.
Jehovah came upon (M.T., "clothed itself with")\(^1\) Gideon (Judg. 6:34) and he led the people against the Midianites. Again God's מִלְחָמָה came upon Jephthah and he fought successfully against the Ammonites (Judg. 11:29). The מִלְחָמָה of Jehovah came upon young Samson and "began to move him" (Judg. 13:25, R.V.); again (14:6), it came mightily upon him" (R.V.) or "came rushing upon him" (Am.T.) (M.T. has מְנָצֵ֖ה, "fall upon"; LXX has נָלַֽהּ to [spring; leap] in Codex B and קַתִּיבִוּרְנֵ in Codex A), and Samson killed a lion with his bare hands (14:6); smote thirty men of Ashkelon (14:9); and smote a thousand Philistines with a jawbone (15:14,15).

The מִלְחָמָה of Jehovah as inspiring the ecstatic state of prophecy is found in I Sam. 10:16, when Samuel informs Saul that the "spirit of Jehovah will come mightily upon thee, and thou shalt prophesy....and be turned into another man" (R.V.). Similar instances occur in I Sam. 10:10 (Saul); 19:20 (Saul's messengers); 19:23 (Saul, who "stripped off his clothes....prophesied ....and lay down naked all that day and night" [R.V., 19:24]).

The מִלְחָמָה of Jehovah came upon Saul, giving him war-like energy and leadership, so that he led the people in a victory over the Ammonites (I Sam. 11:6 f).

\(^{1}\)LXX has ἑρισανάμωσε (strengthened) in Codex B, while A and Lucian have ένεσανάμωσε (clothed).
The word "evil" appears seven times in I Sam. 16:13-16, 23, where the R.V. reads:

13)....and the Spirit of Jehovah came mightily upon David from that day forward

14) now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. 15) And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. 16) Let our lord now command thy servants....to seek out a man who is a skillful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.....

23) And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.¹

The word "evil" in verse 13 and in verse 14 is probably that which imparts warlike energy and executive and administrative power. All the other occurrences of מָר are listed by G.H.L. as "spirit of God as inciting to deeds of frenzy in the ecstatic state"; the מָר מִדָּר, "evil spirit" (LXX has πνεῦμα πονηρόν, "wicked spirit"), is from Jehovah or God (נְעֵר or נְעִיר), according to the Hebrew writer; it troubled or terrified Saul (LXX has πνιγεῖ, stifle, choke). In 18:10 and 19:9, this evil spirit caused Saul to prophesy (R.V.) or, more likely, to rave (from יֵב)² and to throw his spear at David.

¹The word "evil" is underlined in verse 23 because it appears in italics in R.V.

²Am. T. has "And he was filled with prophetic frenzy."
"as impelling prophets to utter instruction or warning" (G.H.L.) occurs in II Sam. 23:2: "The Spirit of Jehovah spake by me (David), and his word was upon my tongue."

In I Kgs. 18:21 appears five times as the Spirit of God according to G.H.L. Four of these are in I Kgs. 22:21-24:

And there came forth a spirit, and stood before Jehovah, and said, I will entice him. And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went the Spirit of Jehovah from me to speak unto thee?"

Here מת is used as the Spirit of God as inciting to deeds of frenzy. In I Kgs. 18:12, Obadiah says to Elijah, "As soon as I am gone from thee, the Spirit of Jehovah will carry thee whither I know not" (R.V.); G.H.L. lists this use of מת as of "one possessed by the Spirit in an ecstatic state."

A similar instance to that in I Kgs. 18:12 is found in II Kgs. 2:16, where the sons of the prophets of Jericho wanted to search for Elijah, "lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain" (R.V.); here the Am.T. has "wind."
רוח in I Chron. 12:18 is quite likely an instance of the Spirit of God as impelling prophets to utter instruction or warning (cf., G.H.L.), for דִּבַּר ("clothed itself with") has been used before with דִּבַּר in this same way (cf., Judg. 6:34), "Then the Spirit came upon Amasai," who spoke to David and was received favorably.

II Chron. 18:20-23 is identical to I Kgs. 22:21-24, and so here the four occurrences of רוח are as the Spirit of God inciting to deeds of frenzy. In II Chron. 15:1 מִנְּדוּת רוּחַ appears as impelling prophets to warn or instruct: "And the Spirit of God came upon Azariah....and he went out to meet Asa, and said unto him....Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (R.V.). The same use of רוח occurs in II Chron. 20:14, "Then upon Jahaziel....came the Spirit of Jehovah," and he instructed the people how to fight against the Moabites and Ammonites and also predicted deliverance at the hand of God. Again רוח is used with the same meaning in II Chron. 24:20, when "the Spirit of God came upon Zechariah" (R.V.) and he denounced the transgressions of the people.

This same use of רוח as impelling the prophets to warn or instruct is found in Neh. 9:30, "Thou didst
testify against them by thy spirit through thy prophets" (Am.T.).

1. נָזָר appears as the Spirit of God as "Ancient angel of the presence and later Shekina" (G.H.L.) in Neh. 9:20, "Thou gavest also thy good Spirit to instruct them."

2. נָזָר, the Spirit of God," is used in Job 33:4 as "energy of life," "The Spirit of God hath made me, and the breath (נָשָׁה) of the Almighty giveth me life" (R.V.); here it seems to be the agent of creation (LXX has πνεῦμα θείον τὸ ποιησάν με).

7 שֶׁר ("thy holy spirit") in Ps. 51:13 is the ancient angel of the presence (G.H.L.): "Cast me not away from thy presence; and take not thy holy Spirit from me" (R.V., 51:11). A similar meaning for זו appears in Ps. 143:10 (וּרְאוּת שֵׁבַע תִּתֵּן): "Let thy good spirit guide me" (Am.T.); the R.V. has a better translation in the footnote than in the text itself; the LXX has "thy good spirit will guide me."

Neh. 9:20 appears to be the divine presence of God which is omnipresent (G.H.L.) in Ps. 139:7. C. A. Briggs treats this as the "ancient Shekina"; he states: "the culmination of the conception is in the identification

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1Neh. 9:30 corresponds to LXX Esdras II, 19:30.

of the יהוה with the divine presence, and as such omnipresent.

1 R.V. has for 139:7: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?"

והי as the Spirit of God that endows men with understanding is found in Prov. 1:23: "I will pour out my spirit upon you; I will make known my words unto you" (R.V.); Am. T. has "I will open my mind to you"; LXX has Προσόμαι ἐμὴν ἐμὴς προφήτην, "I will deliver to you the utterance of my breath (spirit?)."

והי as the Spirit of God endowing men with understanding, and executive and administrative power, and impelling the prophets to instruct or warn is found in Is. 11:2; this הוהי is called הושענה יוהי (spirit of wisdom and understanding), הוהי רוח plastığ (spirit of counsel and might), הוהי רוח plastığ (spirit of knowledge and of fear of Jehovah), and rests "upon the Messianic King" (G.H.L.); for M.T. plastığ, LXX has ἐνσέβεσθαις (piety, reverence). Another instance of הוהי as impelling prophets to warn or instruct occurs in Is. 48:16, "The Lord Jehovah hath sent me, and his Spirit"; the sense is probably "endowed with his Spirit" (cf., Am. T.). Still another such usage of הוהי is found in Is. 66:1, "The Spirit of the

1 Briggs, op. cit., p. 143.
Lord Jehovah is upon me; because he hath anointed me to preach...." (R.V.). Isaiah prophesied (32:9 ff.) that Judah would not fare so well" until the Spirit be poured upon us from on high" (R.V., 32:15), an instance of חיה of God imparting warlike energy and executive and administrative power (G.H.L.). This חיה will come upon the chosen servant (Messiah) of Jehovah and he will establish justice on earth: "I will put my Spirit upon him" (Is. 42:1, R.V.).

חיה as energy of life or "as vital power opposed to רעב (flesh),"1 occurs in Is. 31:3, "The Egyptians are men, and not God; and their horses flesh, and not spirit" (R.V.). This same use of חיה is found in Is. 44:3 as the divine energy of life "reviving Israel" (G.H.L.): "I will pour my spirit upon your children.... and they shall grow up like grass in a swamp, like willows by running streams" (Am.T.).

חיה is used as the ancient angel of the presence in Is. 63:10,11,14; the "angel of his presence saved them" in their afflictions (63:9), but

they rebelled, and grieved his holy Spirit....where is he that brought them up out of the sea....where is he that put his holy Spirit in the midst of them? ....that led them through the depths, as a horse in the wilderness....As the cattle that go down into the valley, the Spirit of Jehovah caused them to

1G.H.L.
It is interesting to note that "רוֹחֵי" as the Spirit of God does not occur in Jeremiah.

There are several instances of the "רוֹחֵי" of God in Ezekiel. When God called Ezekiel to be His prophet, "the Spirit entered into me when he spake unto me, and set me upon my feet" (R.V., Ezek. 2:2); according to G.H.L., this is "רוֹחֵי" as the Spirit of God inspiring the ecstatic state of prophecy and "implying an ecstatic state of vision." While this "רוֹחֵי" was in Ezekiel, he was carried away in visions (e.g., "unto the east gate of Jehovah's house" [R.V., 11:1]) and prophesied to the people (e.g., 11:5). Besides Ezek. 2:2, other such instances of this use of "רוֹחֵי" are found in Ezek. 3:12, 14, 24; 8:3; 11:1, 5, 24, 24; 37:1; 43:5. It is interesting to note in particular Ezek. 11:24, "And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity" (R.V.); Am.T. has "And the spirit lifted me up, and brought me in visions of God back to the exile," but the LXX follows the M.T., which is closely translated by R.V.

In Ezekiel's visions he saw the "cherubim" (the winged creatures of Ezek. 1:4-14) and the "wheels" (Ezek. 1:15-21); connected with these creatures and the

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1 Is. 63:10, 11, 13, 14; all quoted from R.V.
wheels was ьер or ה'ת הוז (spirit of life or living-creature); G.H.L. says this is the Spirit of God as energy of life "in the cherubic chariot." הוז is so used in Ezek. 1:12, "whither the spirit was to go, they went" (R.V.); in 1:20, "whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels" (R.V.); in 1:21 (same as last part of 1:20); and in 10:17, "for the spirit of the living creature was in them" (R.V.). The "spirit of life" of the LXX (ἀνεμοί ζωή) is probably a better rendering of ה'ת הוז than the R.V. "spirit of the living creature." God's זוח (energy of life) as "reviving Israel" (G.H.L.) is found in Ezek. 39:29, "For I have poured out my Spirit upon the house of Israel" (R.V.), which, coming out of captivity, is to be restored to its own land.

The "Spirit", God's Spirit that impells the prophets to utter instruction or warning, is found in Joel 3:1-2:1

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit (R.V.).

\[1\text{M.T. 3:1-2 corresponds to Rahlfs' LXX 3:1-2, but to Swete's LXX 2:28-29, and to R.V. and Am.T. 2:28-29.}\]
as "inspiring the ecstatic state of prophecy" (G.H.L.), or more likely as impelling the prophets to utter instruction or warning occurs in Micah 3:8: "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (R.V.).

The "Ruah", the Spirit of God, the ancient angel of the presence, is found in Haggai 2:4-5:

Be strong, all ye people.... and work! for I am with you, saith Jehovah of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my Spirit abode (or abideth, נוהא יִשְׁרָאֵל ) among you (R.V.).

Am. T. has "my spirit is standing in the midst of you."

The רוח of נוהא , that impells prophets to utter instruction or warning ("of ancient prophets" G.H.L.) is referred to by Zechariah in 7:12: "They made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets." רוח , as divine energy of life reviving the Hebrews (G.H.L.), occurs in Zech. 12:10: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication" (R.V.); M.T. has מִרְעַף נַחַו , while LXX has πνεῦμα χαρίτων καὶ ὀἰκτίμων; as a result, in that day a fountain for sin and uncleanness was to be opened to the people
(cf., Zech. 13:1). The יְהוּדָה of Jehovah is the ancient angel of the presence in Zech. 4:6: "Not by might (יָד, perhaps "army"), nor by power (חֲנָנָא, perhaps "force"), but by my Spirit, saith Jehovah of hosts" (R.V.); G.H.L. says the prophets of the restoration thought of the "divine spirit as standing in their midst and about to fulfill all divine promises."
Chapter IV

IN A QUESTIONABLE MEANING

There are several instances throughout the Old Testament in which the meaning of רוח is questionable. These will be noted consecutively according to the book-order of the R.V.

There are a variety of opinions concerning Gen. 1:2b (רוּחַ אַנַּחַם וְחָשְׁמַע עִקְרִי הָאָשֶׁר), translated in R.V. as "and the Spirit of God moved upon the face of the waters." T.J. Meek, who did the translating of Genesis in Am.T., has "and a tempestuous wind raging over the surface of the waters." J.M.P. Smith says:

That the word רוח should be taken here in the sense of "wind" rather than in the generally accepted one of "spirit" seems required by the nature of the situation, by the affinities of this story with the Babylonian story of Creation, and by the force of the participle בְּרָא. In the Babylonian story which strongly influenced the Hebrew story at some stage in its development, the wind plays an important part. The Hebrew story, shorn of all these polytheistic elements, has little use for the wind and is content with this bare reference to it.

The phrase מַעַלְתָּנְן וְרוּחַ, as used here, should probably be taken in the sense of "a mighty wind" or a terrific wind, מְאֹד here being used as the equivalent of a strong superlative. All winds, to be sure, were thought of as sent by God, but מְאֹד וְרוּחַ was a "wind of God" par excellence.

1 Under the editorship of J.M.P. Smith.

W.E. Staples is in agreement with this view; he says that "it seems clear that it was a violent wind that operated on the waters, and so aided in the creative act."¹ Leroy Waterman, in an article on this verse, says that לְוֹר in "its juxtaposition with waters suggests that the proper rendering is 'breath' or 'wind,' and not 'spirit.'"² J.P. Peters also translates this passage "The wind of God was rushing upon the face of the waters."³ All of these are agreed that לְוֹר here is wind, though only T.J. Meek and J.W.P. Smith definitely translate לְוֹר as "tempestuous" or "mighty"; Smith does describe this wind as a "wind of God" (see above), as does Staples in his article. Waterman and Peters definitely call it a "wind of God."⁴ W.F. Albright holds that "the text originally read לְוֹר, 'wind,' which was later changed to לְוֹר הָרוֹמָן = 'spirit of God,' so as to bring God in at the beginning of the process."⁵

¹ Staples, op. cit., p. 163.
⁴ Cf. Waterman, op. cit., p. 183.
⁵ W.F. Albright, in an article in JBL, XLIII (1924), p. 368, quoted by Smith, op. cit., P. 111 (footnote).
This word is translated by T.J. Meek as "raging" (Am. T.); this is from the Hebrew root נזר (to "cover" or "cherish" in Kal; here in Piel, it is "to brood or hover over"; cf., G.H.L.); J.P. Peters translates it as "was rushing" (see above). This seems to be a picture of the דָּן brooding or hovering over the waters like a bird over its nest or its young. J.M.P. Smith says that this word is translated quite often as "brooding," as though the Spirit of God were hatching out a universe. He goes on to say that "this figure is wholly foreign to both Babylonian and Hebrew representations of Creation." Leroy Waterman says that נזר means "to rush upon" or "dash at." Now נזר appears in Dt. 32:11: "As an eagle that stirreth up her nest, that fluttereth over her young, He (Jehovah) spread abroad his wings, he took them, He bare them on his pinions" (R.V.). Here the idea of "hovering" is apparent; however, Waterman says that this does not mean "to brood over," but "almost precisely the opposite," for the idea is rather that of driving out the young and of breaking up the nest in order to teach the young bird to fly. J.P. Peters says that נזר is not "hovering," for "the parent birds do not hover over the young when turning them out of the nest to fly for themselves.

1 Smith, op. cit., p. 112.
2 Waterman, op. cit., p. 183.
but make rushes at them, and away from them."  

For Gen. 1:2b, LXX has Πνεῦμα Θεοῦ ἐπεφέρετο. Both Peters and Smith point to the Greek verb to clinch their argument (they do not mention Πνεῦμα Θεοῦ, but conveniently overlook this phrase); Smith points out that ἐπεφέρετο "in classical Greek = 'to rush at,' 'attack,' 'strike,' etc., with a hostile attitude in the active."² (However, he says that where ἐπεφέρετο occurs in Gen. 7:18, where the ark is "borne," it is passive. It appears to the writer to be passive also in Gen. 1:2.)

The arguments of these scholars do not seem to be sound to the writer of this thesis. In their seeming desire to take God out of the beginning of creation, they ignore too much that must be explained if their thesis is to stand. To begin with, T.J. Meek in an earlier translation has "and the spirit of God hovering over the waters."³ Even though J. M. P. Smith gives two references where αὕριον can be taken as the "equivalent of a strong superlative" (Ps. 68:16; Jonah

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¹ Peters, op. cit., p. 154 (footnote).  
² Smith, op. cit., p. 113.  
3:3) and three references where ~\' can be taken the same way (Ps. 36:6-7; 80:11; 14:13), these also are questionable; and even if such a view is acceptable, they do not prove that Gen. 1:2 should be taken the same way. G.H.L. does not seem to give credence to the translation of מטָה as "mighty." Indeed, מטָה appears several times throughout the Old Testament, but never again in Am.T. does it appear as "mighty wind."

It is interesting to note further, the Piel participle of מטָה, "to hover." E.C. Richardson says מטָה contains "the principles of warmth and increase." W.F. Albright says the Hebrew מטָה is to be connected with the Arabic raffa, rafrafa ("quiver, flutter, beat wings of a bird "). The corresponding Syriac verb equals "move gently, cherish, brood" (G.H.L.); and it is also used of the action of Elisha in laying himself on the dead body of a child to restore it to life II Kgs. 4:34). T.J. Meek translates Dt. 32:11 as: "Like as eagle stirring up its nestlings, fluttering over its brood" (Am.T.). To translate מטָה any other way than "hover", "brood", or possibly "move"

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1Smith, _op. cit._, p. 111f.
3Quoted by Smith, _op. cit._, p. 113.
seems to be to read into it something that is not in the word itself. As for the passage in Dt. 32:11, let it be noted that Waterman and Peters disregard the latter part of the verse which may be translated from the Hebrew as "spreadeth abroad her wings, taketh them (the young birds), beareth them on her pinions" (R.V., footnote); this, taken with "that fluttereth over her young," certainly does not give a picture of a "mighty rushing wind." Indeed, these birds have "broad wings which they flap slowly", and they "frequently soar for hours with scarcely a wing beat." 

As for 'ΕΠΕΦΡΕΤΟ, the same identical form and tense appears in Gen. 7:18 where T.J. Meek translates: "and lifted the ark," from the M.T. יִבְּשָׁ . The LXX in Gen. 7:18 can be translated: "and the ark floated." And Πρόμα Θεοῦ of the LXX, taken in the light of the surrounding verses, is quite probably to be taken as "the Spirit of God" rather than as "a wind of God." It is so interpreted in G.H.L., a most scholarly Hebrew and English Lexicon, edited by Francis Brown,

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S.R. Driver, and Chas. A. Briggs, H.W. Robinson¹ and G.A. Barton,² in interpreting רוח שizacao as "Spirit of God," agree with G.H.L. and with the following scholars: C.A. Briggs, who says "the divine spirit is the energy of life, and so hovered over the primitive abyss with creative energy";³ E. Kautzsch, who says the רוח שלzechא is the "Divine breath of life which, at the Creation, hovers over the waters";⁴ H.B. Swete, who says this is the Spirit of God as "a creative or vitalizing force";⁵ J. Laidlaw, who says that when it is used with reference to God, רוח is "used of the brooding and creative activity of His spirit";⁶ R. B. Hoyle, who remarks that רוח in Gen. 1:2 is "the principle of life and energy in God, the organ of His intelligence at work in creation, evolving order out of primeval chaos";⁷ and S. H. Langdon, who says that

²Barton, op. cit; p. 750.
³C.A. Briggs, op. cit., p. 145.
⁴Kautzsch, op. cit., p. 665a.
⁶Laidlaw, op. cit., p. 611.
⁷Hoyle, op. cit., p. 787.
is "the creative spirit of Elohim brooding over it" over against the "Babylonian conception of a wind-blown watery abyss."

Because of the above facts and the overwhelming weight of opinion on the part of so many scholars, it seems that מין הוֹק should be translated "Spirit of God" in Genesis 1:2.

In Genesis 3:8 מין הוֹק is translated in R.V. as "in the cool of the day" and in Am.T. as "for the breezes of the day." G.H.L. lists this use of מין הוֹק as "wind" or "evening wind," with the idea that the breeze blew in the evening. Here the LXX has τὸ δείλινον; according to Attic Greek this equals δείλιν, the time when the day is hottest; but according to later (byzantine) Greek, it equals evening. 2 δείλινος equals "in the afternoon," and τὸ δείλινον, as an adverb, is "at even." 2 According to H.B. Swete, Aquila's Greek translation has ἐν τῷ ἄνεμος τῆς ἡμέρας, while Symmachus has σιὰ πνεύματος ἡμέρας, both of which more closely follow the M.T. than do Codices B, S, or A. 3 Either "in the evening," or "in

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2Cf., these words in Liddell and Scott, eds., A Greek-English Lexicon; also E.A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods.

3Swete, op. cit., p. 402.
the breeze of the day" would be an acceptable translation.

The meaning of "רוח in Gen. 6:17 is slightly questionable. This has already been discussed in Chapter III, under "רוח as breath. The R.V. reads: "I do bring the flood waters upon the earth, to destroy all flesh, wherein is the breath of life.... everything that is in the earth shall die." This may be ordinary breath which is just a sign of life; or it may be "רוח as the Spirit of the living, breathing being--the "spirit of life." This is also true of "רוח in Gen. 7:15, where the R.V. reads, "And they went.... into the ark, two and two of all flesh wherein is the breath of life." H.B. Swete says that "רוח in these two texts "represents the principle of vitality"; and H.W. Robinson says it represents "the principle of life in both human beings and animals." It could be translated as either "breath" or "spirit."

"רוח in Gen. 7:22 presents another problem, "All in whose nostrils was the breath of the spirit of life" (R.V.); Am.T. has "In whose nostrils was the breath of life"; M.T. has

\[\text{כשם שעון חיים \text{בבשאינו}}\]

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"breath of spirit of lives in their nostrils"); LXX merely has πνεῦμα ἔνωσις ("breath of life") and does not mention nostrils. The presence of the Hebrew נפשו, "breath" seems to imply that the נפש be taken as the "spirit" of life, of which "breath" is only a symbol; but the presence of πνεῦμα alone in the LXX, without πνεῦμα to correspond to the Hebrew נפש, makes the passage questionable indeed.

G.H.L. lists מַמָּחֵן נפש in Gen. 41:38 as "spirit as disposition," but this interpretation seems quite questionable. Pharaoh asked, "can we find such a one as this, a man in whom the Spirit of God is?" Joseph had interpreted the king's dream and had given him advice. This seems rather to be a case of נפש as the Spirit of God that endows one with understanding and impells him to utter instruction or warning.¹

Ex. 6:9 is another instance of נפש in a questionable meaning; the Hebrews "hearkened not unto Moses for anguish of spirit, and for cruel bondage" (R.V.). G.H.L. classifies this as an instance of נפש as impatience of spirit or hastiness of temper; the Am.T. has "because of their impatience....." The M.T. has כָּרָפָה נפש, "shortness of ruah"; LXX has ἄνευ

¹Cf., Swete, op. cit., p. 403, and Robinson, Christian Doctrine of Man, p. 64.
"faint heartedness." It seems that a more likely interpretation would be "lack (or shortness) of courage, "for the Hebrews were afraid to make any move for freedom because they had already tasted "cruel bondage" and did not want to make matters worse.

The of Nu. 27:18 is listed by G.H.L. under "disposition--prophetic spirit"; R.V. has "Joshua.... a man in whom is the Spirit." Since Joshua had been chosen by Jehovah to be Moses' successor, it would seem that this is חכמה as wisdom, or moral character, or as possessing divinely given executive and administrative power.

of Job 4:9b, translated in R.V. as "By the blast of his anger are they consumed," is questionable; the first part of the verse is, "by the breath ( לֶשֶׁת ) of God they perish" (R.V.). Am.T. has "through his angered spirit they are destroyed"; LXX has "They shall be hidden (effaced, suppressed; or, shall vanish) by the breath of his wrath ( ῥυεύματος ὀργῆς )". Here בוש with לֶשֶׁת could be "breath of nostrils," perhaps figuratively for "wind"; or (as R.V.) it could be "blast of his anger," or "angry breath," לֶשֶׁת being taken as "anger"; again, it could be "spirit of his anger," or (as Am.T.) "angered spirit."
Another questionable meaning of רוח is found in Job 6:4 where M.T. has רוח = "the heat (anger, poison) of them drinks up my רוח," said of the "arrows of the Almighty." Both R.V. and Am.T. have "my spirit" for רוח ; LXX has δ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα = "Their anger (wrath) drinks off (empties out, drains) my blood." According to the translators of R.V. and Am.T., it is Job's spirit that drinks up the θυμὸς (anger or poison); according to LXX it is the θυμὸς that is doing the acting, not on πνεῦμα, but on αἷμα, "blood." What Job could have meant is that the arrows—or the sorrows which came upon him and the cause of which he attributed to God, were destroying his "life." However, G.H.L. says this is merely a case of רוח as disposition, implying a "troubled," or "bitter" spirit.

רו in Job 15:13 is also questionable as to its meaning; the R.V. has "Against God thou turnest thy spirit, and lettest words go out of thy mouth"; Am.T. has "You turn your breath against God"; LXX has θυμὸν ἐπρῆξας ("let break loose thy breath (spirit, heart, anger)"; G.H.L. has "temper" or "anger" In the light of the phrase "lettest words go out of thy mouth," רוח can quite rightly be translated "anger" or even "mind."
Job 15:30 has in a questionable meaning; here the M.T. has, "and he will depart by (in) the breath of his mouth (command)."

R.V. has "By the breath of God's (footnote "his") mouth shall he go away": "God's" is an interpolation by the translator in an effort to interpret the passage more clearly. The Am.T. has "his blossom will be blown away by the wind," which is an attempt to follow the LXX, rather than the M.T. The LXX has τὸν βλαστὸν αἰῶνος μαραναί αἰνεμοσ = "the wind shall make waste (destroy) his (its) bud." The whole passage has to do with the fate of the "wicked man" (cf. Job 15:20ff.). It is quite likely the Hebrews writer intended אָרָה to mean "God's mouth," and he meant to say that a word from God would destroy the wicked; but the idea in the LXX is entirely different.

הָרוֹר in Job 32:8 is taken to be the Spirit of God as endowing men with understanding by G.H.L. "but there is a spirit in man, and the breath of the Almighty giveth them understanding" (R.V.); the Am.T. is similar in its translation, as is the LXX. However, הָרוֹר here could mean "mind." Thus this portion maybe translated "there is a mind in the human being, and the breath (הָרוֹר) of the Almighty gives them intelligence," although the word "gives" must be supplied, as it is
not in the M.T. R.B. Hoyle says נוא is used of the "organ of mind in man" in this passage.1

Turning to the book of Psalms, many passages are found in which the meaning of נוא is questionable. The first of these is in Ps. 33:6, although G.H.L. says this is an instance of נוא as "breath of mouth as word of command," and R.V. and Am.T. are in agreement; R.V. has "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth." Here נוא could be more than just "word of command"; God's Spirit really seems to be implied; indeed, the Word and the Spirit of God are found mentioned together quite frequently.2

נוא, in Ps. 76:13 is classified as "spirit-as courage" in G.H.L. R.V. has (76:12) "He cuts off the breath of princes." Here נוא could be taken as "courage," but it is more likely that the psalmist had the idea of "breath" or of the "spirit of life" that God takes away from princes, resulting in their death; the LXX here has πνεύματα for נוא, and not a word for "courage."


In Ps. 78:39, הער is translated "wind" in the R.V., "breath" in Am.T., "spirit" by G.H.L. The R.V. reads, "He remembered that they were flesh, a wind that passeth away, and cometh not again." Driver takes this passage as an instance in which הער means "vain" or "empty," such as "my life is wind" in Job 7:7. However, this does not seem to be the opinion of all the scholars who compiled G.H.L., for Driver's theory is bracketed, and הער here is taken to be the spirit of the living being that departs at death. "Spirit" would then be a better translation than either "wind" or "breath" and fits better into the rest of the Psalm.

However seems to be given the wrong interpretation in Ps. 103:16 by G.H.L., R.V. and Am.T.; the M.T. has כ נ הרהזרב and R.V. translates "For the wind passes over it." LXX has the same, and G.H.L. says this is הער as the "wind of heaven." The passage in Ps. 103:14-16 speaks of the fact that man is "dust," that "his days are as grass," and that he flourishes "as a flower of the field." Then follows the passage in question, "for the wind passes over it, and it is not" (R.V.). Now the "it" of course refers to the "flower of the field." However, this can be translated: "For the spirit (or breath) vanishes in him," or

1 Found in G.H.L. under "הער as Spirit of the living being."
"departs," or "passes away," said of man, not the "flower of the field." Here, then, נאם would be the spirit of the living being, and not "wind"; and it is the man who "is gone," or "is not." The LXX can be translated this same way, "For the spirit comes to the end (passes through---στραφθὲν) in him" (LXX, 102:16).

ני in Ps. 106:33 is also questionable. Here G.H.L. says it is the Spirit of God—the ancient angel of the presence. This interpretation is questionable, for in the passage, the Hebrews were "rebellious against his רעה," the word "his" seemingly applies to Moses, not to Jehovah, as G.H.L. interprets it. Ps. 106:32-33 reads:

They angered him (Jehovah, undoubtedly) also at the waters of Meribah, so that it went ill with Moses for their sakes; Because they were rebellious against his spirit, And he spake unadvisedly with his lips (R.V.).

In Ex. 17:1-3 is found the incident referred to in this Psalm; here the Hebrews were rebellious against the leadership of Moses; they strove with him and murmured against him. The translation of the Am.T. seems better here: "It went hard with Moses on their account, because they embittered his (Moses') spirit, and he spoke rashly with his lips." This, then, is נאם as disposition, or perhaps as the spirit which God had given to Moses to enable him to lead the Hebrews; "leadership" might even be a better rendering
of נַעַר. LXX has παρεπικραναν τὸ πνεῦμα αὐτοῦ =
"provoked" or "embittered his spirit."

G.H.L. takes נַעַר in Prov. 16:2 to be the
spirit of the living being which is preserved by
God; R.V. has "All the ways of man are clean in his
own eyes, but Jehovah weigheth the spirits"; Am.T.
has "the Lord weighs the motives"; the LXX has nothing
to correspond to the M.T. This is most likely an
instance of נַעַר used especially of moral character,
and Am.T. has a good translation.

נַעַר occurs in Eccles. 11:5, a passage that
is difficult to translate: רָעֲמָל יֵצֶר הָרְעהוֹ נַעַר
כְּכָלָמִי יָרֵא יְהוָה. R.V. has "As thou
knowest not what is the way of the wind (F.N., spirit),
nor how the bones do grow in the womb of her that is
with child"; Am.T. has "Even as you know not what is
the way of the bones in the pregnant womb." LXX has ἐν ὁσὶ ὁπὶ ἐστὶν γινώσκων τίς ὃ ὅθεν
tοῦ πνεύματος, ὥς ὡστε ἐν γαστρὶ τὴς κυστοροῦσας,
etc. G.H.L. says this is נַעַר as spirit of the living
being. The translation of the Am.T. seems to be smoother
than that of the R.V. and is probably what the Hebr-
rew writer had in mind.

בִּרְאוּת בָּרְחוֹת לְרָעַה in Is. 4:4 is another
instance of נַעַר in a questionable meaning. G.H.L.
says it is "wind of Judgment" and "wind of burning."
Whether or not that means a "storm wind" and a "hot wind" is not made clear. R.V. has "when the Lord... shall have purged the blood of Jerusalem... by the spirit of justice and by the spirit of burning"; Am.T. has "the spirit of judgment and the spirit of destruction." This may be simply "wind." Or it may be ruah as "Spirit," the agent of God in directing the lives of men. This appears to be more nearly what the Hebrew writer had in mind.

The meaning of רוחotropic in Is. 11:15 is not quite clear; R.V. has "And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his scorching wind will he wave his hand over the River, and will smite it into seven streams, etc."; Am.T. has "The Lord will cut off the tongue of the Sea of Egypt, with the glowing heat of his breath." (However, the translator in Am.T. has to juggle the Hebrew word-order to get his translation.) LXX has Πνεῦμα τι βιαίω, which is probably to be taken as "violent wind." Now תור here could be the "anger" of God ("in the glow heat of his anger"); or it could be that the waving of God's hand over the water was "as the heat of his wind" or "by means of his burning wind." In the light of LXX, תור should be translated as "wind." This would give us, "And Jehovah will wave his hand as a burning wind over the
"A warping" or "distorting" of ruah, is translated in R.V. as "a spirit of perverseness" and in Am.T. as "a spirit of dizziness"; LXX has πνεῦμα πλανώσεως = "a spirit of error" or "wandering." G.H.L. says this is רוח as "jealous disposition." With the rest of the passage of Isaiah in mind (19:11-17), it seems more likely that רוח here has to do with the mind, the organ of mental acts. The M.T. דַּבָּדֶה is from the root דַּבָּדֶה = distorting, warping; hence, here it would be a "distorting of mind" or "a warped judgment." This is born out by the translator of the LXX.

דַּבָּד is in Is. 25:4 is classed by G.H.L. as "breath of man"; it occurs in the passage translated by R.V. as "For thou (Jehovah) hast been a stronghold to the poor,... to the needy,... a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall"; Am.T. has "when the breath of the ruthless is like a storm in winter." However, LXX has "Thou hast been πνεῦμα ἀνθρώπων ἀδικουμένων " (i.e., "a breath to wronged men"). M.T. has כ ve Ruah. Disregarding the LXX, whose translator seems to have gotten a different idea entirely than that which the Hebrew author intended, it seems that בעד here could be
translated as "anger"; viz., "when the anger of the terrible (mighty) ones (is) as a storm of the wall."
The Am. T. evidently assumes that ר'פ is a form of רפ (cold) from the root רג "to be cold," and therefore has a storm of "winter"; the translator of R.V. assumes that רפ is "wall," from the root רפ "to bind together" or "to enclose."

A רות תגרסתה ("spirit of deep sleep"), in Is. 29:10, is "poured out" on the people by Jehovah, which seemingly results in a lack of wisdom and knowledge. G.H.L. says this is רות as "prophetic spirit," yet the people do no prophesying. Perhaps this expression is figurative for "insensibility of spirit," and is better translated as "a spirit of sluggishness" or "a mind of sluggishness." Morally, the people were insensible and at least indifferent to what the prophets and seers had to say (cf. Is: 29:9-12).

רות in Is. 30:1 is classified by G.H.L. as an instance of the Spirit of God as inspiring the ecstatic state of prophecy. R.V. has "rebellious children....that make a league, but not of my Spirit." Here the translator has taken רות to be the agent of God in imparting executive and administrative power. It was not this agency of God that led the Hebrew people to make a foreign alliance. Am.T. has "who form an alliance that is not according to my mind."
Either of these interpretations seems better than that of G.H.L.; indeed, they seem to be closely related.

In Is. 33:11, listed in G.H.L. as "air, gas," is called "breath" in R.V. and Am.T. Thus 33:116 reads, "Your breath is a fire that shall devour you." Here רוח could be translated "your spirit of anger," רוח being spirit of disposition. The LXX has "the strength of your spirit (πνεῦματος) shall be vain."

ו ז , in Is. 34:16, is classified as "breath-as word of command" by G.H.L. Am.T. has "For the mouth of the Lord has commanded, and his spirit has gathered them." This seems to be רוח as Spirit of God by which he executed "His purposes in history, even among the lower creatures,"¹ for by His Spirit, Jehovah gathered the animals together (Is. 34:11-17).

Is. 57:16 is a difficult passage; here רוח is taken by G.H.L. to be the spirit of the living being that departs at death; R.V. has "for the spirit would faint before me, and the souls that I have made"; Am.T. has "for through me the spirit wraps itself in flesh, and every living being have I made"; the LXX has "for a spirit will go forth from me, and I have made all breath." The M.T. passage, which has been translated so differently, has...

¹Hoyle, op. cit., p. 787.
Now this can be translated: "for ruah—from before my face—will be covered (will faint, will envelope itself), and breaths (souls)—I have made"; the meaning of the whole passage is questionable, but the interpretation of R.V. seems to be as good as any. But whether it could be said that this is "spirit that departs at death" is questionable.

For Is. 59:21, R.V. has "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, etc." ה野生动物 is listed by G.H.L. as "Spirit—of Moral Character." It seems more likely that this is an instance of the Spirit of God endowing men with wisdom and the power of leadership.

In Jer. 22:22 is translated as "wind," but the translators do not agree as to the meaning of the passage. רוחוּפִּלְגֵּה הָרַעְשָׁה רָוחַ. R.V. has "the wind shall feed (F.N., feed upon) all thy shepherds"; Am.T. has "all your neighbors shall be driven like sheep before the wind"; LXX has "the wind will feed ("tend," "guide"; perhaps "beguile," "deceive") all thy shepherds," the verb being ποιμάνει. The Hebrew רוח, as this Greek term, can mean not only "to feed," but destroy," "consume," "shatter," and even "oppress," as well as "pasture" or "tend." The most likely translation seems to be "the wind will
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destroy (or consume) all thy shepherds."

In the light of the LXX, which has "a scorching, destroying wind," תּוֹזָה הָיָה in Jer. 51:1 should be translated "a destroying wind" (R.V.) and not "the spirit of a destroyer" (Am.T.); G.H.L. takes the same view of this instance of הָיָה.

In Lam. 4:20, הָיָה is listed as "breath (of mouth or nostrils)" in G.H.L. R.V. has "The breath of our nostrils, the anointed of Jehovah"; Am.T. has "Our breath of life, the Lord's anointed"; LXX has πνεῦμα προοψίου ἡμῶν (προοψίου = face).

This is a statement concerning King Zedekiah, who was "the 'ruah of our nostrils, the anointed of Yahweh'. It is more fitting to consider the king as the guiding force of the nation than 'breath of nostrils'."¹ Just as the Spirit of God guided the lives of men, so too, when a man had the Spirit of God that endowed him with the quality of leadership, he was empowered to guide other men.

In Chapter III, under the discussion of הָיָה as "breath," the use of הָיָה in Ezek. 37:5, 6, 8, 10, has been noted.² Here it is most likely used as "breath," which was not in the bones, even after

¹ Staples, op. cit., p. 173.
² Ezekiel's vision of the dry bones.
flesh and skin were put on them. In Ezek. 37:9-10, the prophet was told to prophesy unto the מִרְאָה, to say to the מִרְאָה that it should come from the four quarters ("winds") and breathe upon these bodies that they might live. This was done, and the מִרְאָה came into them and they lived. Now in these four instances of מִרְאָה, Am.T. has "breath"; R.V. has "wind" in all three instances of verse 9 and "breath" in verse 10. LXX has πνεῦμα in every instance. The Am.T. word "breath" is better than the R.V. "wind," but it is quite likely that the "spirit of God as energy of life" is that which is addressed in verse 9; and having come, this Spirit of God gave the bodies the "spirit of life" (verse 10), so that they lived. However, it is questionable whether the word "spirit" or the word "breath" should be used in these instances, but either seems better than "wind." Hoyle says this is the "classic passage in all literature for its graphic portrayal of the might of the Spirit in quickening and regenerating a morally dead people, and marks the highest point reached in the Old Testament doctrine of the work of the Spirit." \(^1\) It follows, then, that מִרְאָה, "my spirit," in Ezek. 37:14, is most likely to be taken as the Spirit of God as the divine energy of life that revivifies and directs the lives of men rather than

\(^1\) Hoyle, op. cit., p. 787; cf., Staples, op. cit., p. 160.
just "breath as the sign and symbol of life" as G.H.L. interprets it; after Ezekiel had seen in his vision the dry bones covered with flesh and made living beings, God told him to prophesy to the people: "I will put my Spirit in you, and ye shall live" (R.V.).

G.H.L. lists דに in Hos. 9:7 as the Spirit of God that inspires the ecstatic state of prophecy. However, it is questionable whether this is an instance of a prophet of God or of a false prophet. R.V. has "the prophet is a fool, the man that hath the spirit is mad"; Am.T., apparently taking דני as does G.H.L., has "The prophet is distracted, the man of the spirit is crazed." LXX has "Israel shall be afflicted as the prophet that is mad, as a man ἡ πνευματοφόρος (bearing the spirit, inspired)"; this reading may be in the sense of a spirit of madness; i.e., one who is deranged. Sigmund Mowinckel states that this is an instance of דני used in connection with a "primitive" prophet, rather than a prophet of God;¹ in other words, a false prophet. If this idea is correct, דני here would be another instance of spirit as disposition, especially of the prophetic spirit. However, if the prophet is distracted or crazed because of the sins of the people and his failure to lead them in the way

¹Mowinckel, op. cit., p. 204; cf., pp. 201; cf., Laidlaw, op. cit., p. 611 f.
of Jehovah, it would then be most likely an instance of רוח as the Spirit of God that inspired prophets to warn or instruct.

ותר, in Mic. 2:11, listed by G.H.L. as disposition, especially prophetic spirit, could be "wind" in the sense of that which is vain or empty. Or, with רוח, it could be "of a lying disposition"; however, the presence of נָאָשׁ before רָפֶשׁ makes this reading questionable. R.V. has "If a man walking in a spirit of falsehood do lie," etc; Am.T. has "a false spirit," and LXX has "a spirit of falsehood."

ותר occurs in a questionable meaning in Hab. 1:11; M.T. has ות לָהּ בְּנָךְ רָפֶשׁ. R.V. has "Then shall he sweep by as a wind, and shall pass over, and be guilty, even he whose might is his god"; Am.T. has "Then he changes like the wind and passes on. And he makes strength his God." The LXX does not help much, for it has τότε μεταβαλεῖ τὸ πνεῦμα ("then will change the πνεῦμα"); or "he will change τὸ πνεῦμα". M.T. could be translated "then the wind changes"; or "he changes (his) ruah" (perhaps "mind"). The whole passage could be translated "then the wind changes, and he will pass away and be condemned, he whose might is his god." 1

1 This translation is difficult, for if πνεῦμα, a feminine noun, is the subject here, it would have the masculine form of the verb. However, this happens occasionally (Hos. 4:19; 13:15; etc.).
In Malachi 3:15-16 is found a passage which is, as a whole, questionable; here מַעֲצָר רוֹז 6 is found three times. The L.T. has the phrase מַעֲצָר רוֹז and (twice) the phrase מַעֲצָר רוֹז is from the root "to be firm or enduring," hence "to remain," "to be left." מַעֲצָר = "to keep, to regard, to guard." The R.V. translates Mal. 3:14-16:

Because Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant. And did he not make one, although he had the residue of the Spirit? And therefore one? He sought a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith Jehovah, the God of Israel, and him that covereth his garment with violence, saith Jehovah of hosts: therefore take heed to your spirit, that ye deal not treacherously.

The Am.T. has:

And not one has done this who had a remnant of spirituality. And what was that one seeking, Godly seed? So take heed to your spiritual life, and let nobody be faithless to the wife of his youth. (Mal. 3:15).

The Hebrew text for Mal. 3:15 reads:

נהבש בֵּשָּׁר וּיְבֵשָּׁר וּלְבִּנָּה וְלֵבָּנָה אֲפֵר שָׁר

The LXX has:

καὶ οὖν ἄλλος εὖπόισεν, καὶ ἀπόλειμμα πρεσβυτιος

αὐτῶν. Καὶ εἴπατε τι ἄλλο ἄλλῳ ἡ στήρια σου ἢ θεὸς;
(etc.). G.H.L. says this is מַלָּח as "disposition of various kinds." The whole passage is a part of a condemnation of conjugal unfaithfulness and divorce; but this particular passage is difficult indeed. The M.T. can be freely translated: "and not one has done this who had any spirit in him; and what was such a one seeking: the seed of God? Therefore guard your spirit, and do not faithlessly forsake the wife of your youth"; that is, no one who had dealt treacherously against his wife has had any spirituality at all. The LXX can be freely translated: "and no other has done this, and had a remnant of his spirit. And you said, 'What else other than seed does God seek?'"

If the sense of the above suggested translations of the M.T. and LXX passages is what the Hebrew writer had in mind, מַלָּח then is used here in the sense of moral character or of the guiding force of Jehovah in one's life.

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1In the Greek passage quoted, ὅακ ἄλησ is from Codex A; B and S have Ὺο ἀλέν; Symmachus has ῲᾶ ἀλς; this could be translated "and he did not do well" or "and did he not do well?" However, Codex A seems to be more in agreement with M.T. and makes better sense.
Chapter V

EXCEPTIONAL VARIATIONS IN THE SEPTUAGINT

There are several instances in the Septuagint in which there appear exceptional variations from the ordinary Greek translation of the Hebrew texts where רחא occurs. These will be noted below very briefly. It is interesting to note that the largest number of such exceptional variations occurs in Proverbs.

Gen. 3:8. The LXX has τὸ διέλαλον (during the evening) where the M.T. has "in the wind of the day."

Gen. 6:3. Where the M.T. has "my spirit shall not rule in (or judge) man," the LXX has καταμέινη (remain) in Codices B, S, and A; but Symmachus has Κρίνει (rule).

Gen. 7:22. The LXX merely has πνεῦμα γῆς (breath of life), where the M.T. has "breath of the spirit of lives."

Gen. 26:35. The LXX has πῶς ἔρισαν (they were quarreling, or wrangling with), where the M.T. has "a bitterness of spirit" or "a grief of mind."

Exodus 6:9. The LXX has οἰκονομικάς (faint-heartedness), where the M.T. has "shortness of רחא" (courage).

Numbers 16:22. The LXX has "God of the spirits
and of all flesh," where the M.T. has "the God of the
spirits to (of) all flesh."

Numbers. 27:16. (Same as 16:22.)

Josh. 5:1. The LXX has ὕπονοια (prudence,
practical wisdom, good sense, etc.), where the M.T.
has πνεῦμα (spirit or courage).

I Sam. 1:15. The LXX has γυνὴ ἡ σκληρὰ ἡμέρα
(a woman stiff with days [age], or a woman of hard days),
where the M.T. has "hard of spirit."

I Kgs. 10:5. The LXX has καὶ ἐξ οὐατής ἐγένετο
(she was out of herself), where the M.T. has "there was
no longer any πνεῦμα in her."

II Chron. 9:4. (Same as I Kgs. 10:5)

II Chron. 21:16. The LXX, omitting any word
corresponding to πνεῦμα, merely has "the Lord stirred
up against Joram the Philistines (foreigners) and the
Arabians," etc.; the M.T. has "the spirit of the
Philistines," etc.

Job. 6:4. The LXX has αἷμα (blood), where the
M.T. has πνεῦμα (spirit, perhaps as "life").

Job 6:26. The LXX, omitting any word cor-
responding to πνεῦμα, has "I will not endure the sound of
your words," where the M.T. has "as wind are the words
of one in despair."

Job. 15:30. The LXX has "the wind shall destroy its bud," where the M.T. has "and he will depart by the breath of his mouth." These seem to be two entirely different ideas. (This is discussed more fully in the preceding chapter.)

Job. 17:1. The LXX has ὀλέκομαι πνεύματι φερόμενος (I perish, carried away by wind; or, carried away in spirit), where the M.T. has "my spirit is broken (destroyed, worn out, consumed).

Job. 19:17. The LXX has no word corresponding to πνεῦμα; it has "I besought my wife," where the M.T. has "my breath is strange to my wife."

Job 26:13. The LXX has no word for πνεῦμα; it has "the barriers of heaven fear him," where the M.T. has "by his wind the heavens are made clear."

Job 30:22. The LXX has "thou didst draw me up in distress (ὀδυναῖς --perhaps pain, grief) and cast me forth from safety," where the M.T. has "thou liftest me up on the wind, thou dost cause me to ride on it."

Job. 37:21. The M.T. has "and the wind passed over and cleared them (the skies)"; the LXX has "the light ( พฤษ) is not visible to all; it is conspicuous to those of antiquity, just as if it [came] from him on the clouds." There are two entirely different
ideas in these two texts, and the LXX has no word here for πνεῦμα.

Ps. 11:6. The LXX has πνεῦμα καταυγάσος (wind of a hurricane), where the M.T. has νίργυρ θήλη (wind of raging heat).

Ps. 32:2. The LXX has "blessed is the man... in whose mouth (στόμα --perhaps "speech") there is no guile," where the M.T. has πνεῦμα (spirit) for στόμα.

Ps. 48:8. The LXX has ἐν πνεύματι βαίνω (with a violent wind), where the M.T. has "with the east wind."

Ps. 51:14. The LXX has "confirm (establish) me with an authoritative (ἅγεμονικός --perhaps 'commanding' or 'fit for guiding') spirit," where the M.T. has "...willing (generous, noble) spirit."

Ps. 55:9. The LXX has καταυγάσος (hurricane, squall), where the M.T. has πῦξ θήλη (rushing wind).

Prov. 14:29. The LXX has ὁ ὀλυγσύνοιχος (he who is faint-hearted, or feeble-minded), where the M.T. has νηστυρίας (short of spirit, or temper; i.e., impatient or quick-tempered).

Prov. 15:4. The M.T. has the idea that evil words will break (or crush) one's "spirit." The LXX has the idea that "he who watches his tongue will be filled with spirit"; however, Symmachus has πιότυτος (fatness, richness) instead of "spirit."
Prov. 15:13. The M.T. has "by sadness of heart the spirit is broken"; the LXX has "When in sorrow, be of a sad countenance," with no word corresponding to "σορός".


Prov. 16:18. The LXX has κακοφροσύνη (folly, malice) "goes before disaster"; the M.T. has "haughtiness of spirit" (ποιητικός).

Prov. 16:19. The M.T. has "it is better to be humble in spirit"; the LXX has "it is better to be ἡγεμόνικος μετά τα πεινασμένα (of gentle-mind with the humble)" in Codex B, and πρόθυμος (ready, willing; or bearing good will, devoted) in Codex A.

Prov. 16:32. The LXX has ὀργή (anger, passion; temperament), where the M.T. has πνεῦμα (spirit; perhaps "temper").

Prov. 17:22. The LXX has "the bones of a sorrowful man (ἄνδρον λυπηρὸν) dry up"; the M.T. has "a broken spirit (ἡσυχάζω) dries up the bones."

Prov. 17:27. The LXX has a "μακρόθυμος (long-suffering, patient, forbearing) man is sensible"; the M.T. has "he that is of a cool spirit (i.e., who keeps cool in temper) is a man of understanding."

Prov. 18:14a. The LXX has "a wise servant softens a man's anger (θυμός)"); the M.T. has "the spirit (courage) of a man will sustain him in sickness."
Prov. 18:14. The LXX has a "ὀλιγόσωμον ἄνδρα" (faint-hearted man) who can endure?"; the M.T. has "a broken spirit who can bear?"

Prov. 25:28. The LXX has "so is a man who does something with no counsel"; the M.T. has "a man who has no control of his νοῦς (temper).

Prov. 29:23. The LXX has "the Lord upholds the humble (τοὺς ταπεινοφόρους --lowly minded) with honor"; the M.T. has "he that is of a humble spirit (νοῦς πολύς) will obtain honor."

Eccles. 7:8. The LXX has ἀγαθὸν μακρόθυμος ὑπὲρ ἄγνωστον πνεύματι, "better is he that is long-suffering (patient, forbearing) than he that is proud in spirit"; the M.T. has "the patient in spirit (νοῦς ἦλθε) is better than the proud in spirit." The Greek μακρόθυμος, however, is equal to the M.T. ἦλθε νοῦς. For πνεύματι (Codex A), B and S have πνεῦμα τιμῆς, which may be rendered "a proud spirit of dignity."

Is. 11:15. The LXX has πνεῦμα βιαίῳ (a violent wind), where the M.T. has νοῦς ὀγκ αὐτοῦ (a burning wind).

Is. 25:4. The LXX has πνεῦμα ἀνθρώπων ἀδικουμένων (a breath to wronged men). The M.T.
has a different idea entirely (cf., the treatment of this passage in the preceding chapter).

Is. 26:9. The LXX has "my spirit wakes early toward thee," which differs from the M.T. "with my spirit within me I will seek thee."

Is. 26:18. The LXX has "we have brought about the breath (πνεύμα) of thy salvation upon the earth." The M.T. has "we have brought forth wind (ניר); we have not brought about any deliverance."

Is. 31:3. The LXX has "their horses are flesh and this is not a help (θονθεία)"; the M.T. has "their horses are flesh and not spirit (ניר)."

Is. 32:2. The LXX has δάνεμπτος κρύπτων τοὺς λόγους αὐτοῦ (a man hiding his words). The M.T. has "and a man shall be as a hiding-place from the wind (ניר)."

Is. 33:11. The M.T. has "your spirit of anger will devour you". The LXX has "the strength of your spirit shall be vain."

Is. 38:16. The LXX has ἐγνήειράς μου τῶν πνεύμ (you revived my breath) καὶ παρακληθεὶς ἐγνώα (and having been comforted, I lived). The M.T. has "by these things men live and in them is the life of my spirit; therefore restore thou me and cause me to live."

Is. 41:29. The M.T. has "their molten images
are wind and confusion." The LXX has "For these are your makers, and they that cause you to err in vain" (ματνυ).

Is. 54:6. The LXX has "the Lord has not called you as a wife forsaken and faint-hearted" (δλιγωψλν χον [not in Codex A]). The M.T. has "a wife forsaken and grieved in spirit" (זו רגבס).  
Is. 57:15a. Where the M.T. has "I dwell....with him that is of a contrite and humble spirit," the LXX has nothing to correspond.

Is. 57:15b. Where the M.T. has "to revive the spirit of the humble," the LXX has "giving patience (μακροθυμιαν) to the faint-hearted (δλιγωψλχωις)."

Is. 59:19. The LXX has "for the anger of the Lord will come as a mighty stream; he will come with wrath (θυμω)." The M.T. has "for he will come as a rushing stream, which the breath (יו ר) of Jehovah driveth."

Is. 66:2. The LXX has "humble and meek (ηνυξιον), where the M.T. has "poor and of a contrite (smitten, stricken) spirit (יו ר-ɲכ)".

Jer. 2:24. The LXX has ἐν ἐπιθυμιαίς ψυχῆς αὐτῆς ἐπνευματοφόρειτο (in the desire of her spirit [passion] she was borne along the wind); the M.T. has "a wild ass....that sniffs up the wind (יו ר הנטו"
in her desire."

Jer. 10:13. The LXX has καὶ ἐφηγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ (and brings forth light from his treasuries); the M.T. has "brings out wind (ὕπατος) from his treasuries." However, Q (i.e., Codex Mar- chalianus) has ἀνεμίσις (winds) for φῶς.

Jer. 51:16. The LXX has the same as in Jer. 10:13, but there is no MSS of the LXX that has any other word for φῶς.

Ezek. 1:20a. The M.T. has "wherever the spirit was to go, they went; there was the spirit to go." The LXX has "wherever the cloud was, there its spirit went."

Ezek. 13:3. The LXX has "woe to those who prophesy from their own hearts (καρδίας); the M.T. has "woe to the foolish prophets who follow their own spirit (ὕπατος — perhaps 'mind')." However, Q has ῥόη πνεύματος αὐτῶν (their own spirits).

Ezek. 42:18, 19. These verses in the LXX seem to be transposed from their original order in the M.T. For ὑπὸ ἀνέμου (wind of the south = south side) the LXX merely has πρὸς νότον (toward the south); and for ὑπὸ θάλασσας (wind of the sea = west side) the LXX merely has πρὸς θάλασσαν (toward the sea).
Hosea 8:7. The M.T. has וַיָּדוּ (they sowed the wind); the LXX has στὶς ἀνεμόφθορα ἐσπειράν (for they sowed [seed?] blasted by the wind; i.e., blighted seed); Codex A has ἀνεμοφθορία (blasting, blight).

Hosea 9:7. The LXX has ἀνθρωπὸς δ’πνευματοφόρος (a man borne by the spirit [or wind], inspired, bearing the spirit); the M.T. has תֹּוַה שֶׁא יָרָשֶׁ (the man of the spirit is mad).

Hosea 12:2. The LXX has "Ephraim is an evil wind" (πονηρὸν πνεῦμα --perhaps, evil spirit); the M.T. has "Ephraim feeds on wind" (רָעַה רְזֹ).
Chapter VI

CONCLUSION

The occurrences of נְפָר in the M.T. have now been carefully examined in the light of the LXX.\footnote{And occasionally in the light of the Vulgate.} Frequently נְפָר is used in the sense of ordinary breath, the breath of one's nostrils or mouth, the sign that there is life in one's body. There are a great many instances in the M.T. in which נְפָר appears as wind, the ordinary wind that blows mildly or violently; wind from the south, north, east, or west, and thus used to denote direction; wind in a personified sense, having wings like a bird; the wind of one's speech, words that are boastful, vain, or empty; wind in a figurative sense, such as sowing the wind and reaping a whirlwind.

The emotional and mental aspects of one's disposition were expressed with the use of נְפָר, such as a רעַח of anger, a רעַח of impatience, or a רעַח of courage. Often נְפָר itself is to be translated as anger, or courage, etc. Again, it is used in the sense of animation.

There are several occurrences of נְפָר used as the spirit of life, the spirit of the living, breathing being. This spirit departs at death; it is the
creation and gift of God who preserves it and takes it back at the end of earthly life.

痨 is also used as the seat of the emotions, practically synonymous with "heart." Again, it is used as mind, the seat of knowledge, will, and mental activity. There are a few instances when痨 is used with special reference to moral character, such as a steadfast spirit, a contrite spirit, a faithful spirit, or a spirit of justice.

There are a great many instances where痨 is used as the spirit of God, the instrument of divine energy by which He operates in the physical universe and in the lives of men and nations. Through His spirit He gave men life and strength; wisdom and skill; the ability to be military leaders, administrators of government, or leaders of other men; and the responsibility of warning men or instructing them. His spirit inspired in men an ecstatic state of prophecy; it guided men in the course of their daily lives. The culmination of the usage of痨 as spirit of God is the idea that this spirit was the very presence of God among His people.

More than forty occurrences of痨 in a questionable meaning have been noted and treated. In each instance痨 has been carefully studied in the light of the remainder of the text in which it occurs and
in the light of the LXX, and an attempt has been made to discover the translation that best seems to portray what the original Hebrew author had in mind. Sixty-two instances in which LXX has exceptional variations from the M.T. have also been noted.

The remaining task of this thesis will be to list briefly the preferable English translations of והם in the instances where the R.V., the Am.T., and the LXX are in disagreement with one another or where there is an obvious disagreement between them and the M.T. In each case, the chapter or chapters of this thesis where that particular text has been treated will be designated below by Roman numerals in brackets; if the text has been treated in Chapter III, the subdivision will be designated by A, B, C, etc. The English translation for והם will be underlined.

Gen. 1:2. "The spirit of God was hovering (moving) upon the face of the waters" (IV).

Gen. 3:8. "And they heard the voice of Jehovah God who was walking in the garden in the breeze of the day" (i.e., "in the evening") (IV; V).

Gen. 6:17. "All flesh, wherein is the spirit of life" (IV).

Gen. 7:15. "All flesh wherein is the spirit of life" (IV).

1And occasionally in the light of the Vulgate.
Gen. 26:35. "A bitterness of spirit," or, "a source of distress" (III, C; V).

Gen. 41:8. "His spirit was troubled" (III, C).

Gen. 45:27. "The spirit of Jacob...revived" (III, C).

Ex. 6:9. "They hearkened not unto Moses for lack of courage" (IV; V).

Ex. 15:10. "Thou didst blow with thy wind" (III, B).

Ex. 28:3. "Whom I have filled with the spirit of wisdom" (III, F).

Ex. 35:21. "They came, every one whose heart stirred him up, and every one whose mind made him willing" (III, F).

Nu. 5:14,14,30. "The spirit of jealousy came upon him" (III, C).

Nu. 27:18. "A man in whom is wisdom" (IV).

Dt. 34:9. "And Joshua...was full of the spirit of wisdom" (III, F).

Josh. 2:11. "Nor was there any courage left in anyone" (III, C).

Josh. 5:1. "There was no longer any courage in them" (III, C; V).
1 Sam. 1:15. "I am a woman of a sorrowful spirit" (i.e., "an unfortunate woman") (III, E; V).

II Kgs. 2:16. "Lest the spirit of Jehovah has taken him up" (III, H).

I Chron. 28:12. "David gave to Solomon...the pattern of all that he had in his mind" (III, F).

Job 4:9. "By the spirit of his anger they are consumed"; or "By the wind of his anger they are consumed" (IV).

Job 4:15. "And a spirit passed before my face" (III, D).

Job 3:4. "Their poison drinks up my life" (or, "my spirit") (III, C: IV; V).

Job 12:10. "In whose hand is the soul of every living thing and the spirit of all mankind" (III, D).

Job 15:13. "Against God you turn your anger" (IV).

Job 15:30. "By the breath of his (God's) mouth shall he go away" (IV; V).

Job 26:13. "By his wind the skies were made clear" (III, B; V).

Job 27:3. "And the spirit of God is in my nostrils" (III, D).
Job 32:8. "But there is a mind in man, and the breath of the Almighty gives them understanding" (IV).

Ps. 78:13. "He will cut off the spirit of princes" (IV).

Ps. 77:7. "My mind searches diligently" (III, F).
Ps. 78:39. "He remembered that they were flesh, a spirit that passes away and does not return" (IV).
Ps. 103:16. "For the spirit (or breath) vanishes in him, and he is not" (IV).
Ps. 104:29. "Thou takest away their spirit, they die, and return to dust" (III, D).
Ps. 104:30. "Thou sendest forth thy spirit, they are created" (III, D).
Ps. 106:33. "They were rebellious against his (Moses') spirit (leadership)" (IV).
Ps. 143:10. "Let thy good spirit lead me," etc. (III, H).
Ps. 146:4. "When his spirit goes forth, he returns to his earth" (III, D).
Prov. 1:23. "I will pour out my spirit (perhaps, mind) upon you" (III, H).
Prov. 11:13. "He that is faithful in spirit conceals a matter" (III, C).

Prov. 16:2. "All the ways of a man are clean in his own eyes, but Jehovah weighs the motives (spirits)" (III, C).

Prov. 16:32. "He who rules his temper is better than he who takes a city" (III, C: V).

Prov. 17:27. "He who is cool in temper is a man of understanding" (III, C: V).


Prov. 25:28. "A man who has no control over his temper is like a city that is broken down and without walls" (III, C: V).

Prov. 29:11. "A fool utters all his anger, but a wise man keeps it back and stills it" (III, C).

Eccles. 8:8. "There is no man who has power over the spirit to retain the spirit" (III, D).

Eccles. 10:4. "If the anger of the ruler rises against you, do not leave your place," etc. (III, C).

Eccles. 11:5. "Even as you know not what is the way of the spirit into the bones in the pregnant womb" (IV).
Is. 11:15. "And Jehovah will wave his hand as a burning wind over the river" (IV).

Is. 19:14. "Jehovah has mingled within them a spirit of warped judgment" (i.e., a "distorting of mind") (IV).

Is. 25:4. "When the anger of the terrible ones is as a storm of the wall" or "a storm of winter" (IV; V).

Is. 26:9. "With all my heart I seek thee" (III, E: V).

Is. 29:10. "For Jehovah has poured out upon you a spirit of indifference (sluggishness)" (IV).

Is. 29:24. "Those who err in spirit (judgment) shall come to understanding" (III, F).

Is. 30:1. "Rebellious children...who form an alliance that is not according to my spirit" (or, mind) (IV).

Is. 33:11. "Your spirit of anger will devour you" (IV: V).


Is. 57:16. "For the spirit would faint before me, and the souls that I have made" (IV).

Jer. 4:12. "A wind too full for this shall come" (III, E).
Jer. 22:22. "The wind will destroy all your shepherds" (III, B; IV).

Jer. 51:1. "I will raise up...a destroying wind" (III, B; IV).

Ezek. 3:14. "And I went fiercely in the heat of my spirit" (or, as Am. T., "I went with my spirit in a fierce glow") (III, C).

Ezek. 37:2. "Prophecy unto the spirit...say to the spirit...come from the four winds, O spirit, and breathe into these slain, that they may live" (III, A; IV).

Ezek. 37:10. "And the spirit came into them, and they lived" (III, A; IV).


Micah 2:11. "If a man walking in wind and falsehood lies," etc. (IV).

Hab. 1:11. "Then the wind changes, and he will pass away, and be condemned, he whose might is his god" (IV).

Mal. 2:15. "And not one has done this who had any spirit in him" (IV).
It is hoped that this study of the Hebrew word נָשָׁה and the attempt to discover the meaning that the original authors intended in each instance it occurs in the M.T. of the Old Testament has added some light to the better understanding of these Old Testament passages and has made them more meaningful.
APPENDIX

The passages in which מִזְרַח occurs in the M.T. and which have been discussed in this thesis are listed below. The order of books is that of the English Bible.

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Articles


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Date: May 27, 1942

Committee:

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William J. Monroe

Thesis title:

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