

Footnotes

1. From The Presbyterian and Reformed Review, v. vi, 1895, pp. 665—687.
2. "Korinthierbriefe" i, p. 80.
3. Article, "Zur alttest. Lehre vom Geiste Gottes," in the "Jahrb. für deutsch. Theologie" for 1867, i, p. 9.
4. These are Genesis, Exodus, Numbers, Judges, I and II Samuel, I and II Kings, II Chronicles, Nehemiah, Job, Psalms, Isaiah, Ezekiel, Joel, Micah, Haggai, Zechariah. Deuteronomy and I Chronicles may be added, although they do not contain the explicit phrase, "the Spirit of God" or "the Spirit of Jehovah."
5. These are Leviticus, Joshua, Ruth, Ezra, Esther, Ecclesiastes, Song of Songs, Jeremiah, Lamentations, Hosea, Amos, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah. Proverbs, Daniel and Malachi may, for one reason or another, remain unclassified.
6. "There is one writer of the Old Testament, in whom all lines and rays of this development come together, and who so stood in the matter of time and of inner manner that they had to come together in this point of unity, if the Old Testament had otherwise found such. This is Ezekiel" (Kleinert, op. cit. p. 45). "Isaiah has scattered throughout his prophecies allusions to the Spirit so manifold and various in express descriptions and in brief turns of phrase, that it might not be difficult to put together from his words, the complete doctrine of the Spirit" (Smeaton, "Doctrine of the Holy Spirit," p. 35).
7. Fairbairn, "Christ in Modern Theology," p. 377.
8. James Denney, "Studies in Theology," p. 70.
9. Cf. also the promise of Ezek. xxxvi. 27 and I Thes. iv. 8 (see Toy, "Quotations in the New Testament," p. 202). Cf. also Luke i. 17.
10. These words are C. F. Schmid's ("Biblical Theology of the New Testament," Div. ii. § 24, p. 145, E. T.). Cf. Smeaton, op. cit. p.36: "Events occurring in the moral government of God, are (in the Old Testament) also ascribed to the Spirit as the Executive of all the divine purposes."
11. Kleinert, op. cit., p. 30: "The Old Testament everywhere knows only of an influence of the Divine Spirit upon the human Spirit in the interest and sphere of the Kingdom of God, which is in Israel and is to come through Israel." Hävernich, "Theologie des alten Testaments" p. 77: "Of a communication of the Spirit in the narrower sense, after the entrance of sin, there can be question only in the Theocracy." Oehler, "Biblical Theology of the Old Testament," § 65: "But the Spirit as hwhy twd, or to express it more definitely hwhy Sdq twd only acts within the sphere of revelation. It rules within the Theocracy."
12. For example, in the Pentateuch His working is perhaps exclusively cosmical and theocratic-official, (Oehler, op. cit. § 65); while His ethical work in individuals, is throughout the Old Testament, more a matter of prophecy than of present enjoyment (Dale, "Christian Doctrine," p. 317).
13. Dale, "Christian Doctrine," p. 318. A striking passage both for its presentation of this

fact and for its unwillingness to accept its implications.

14. Cf. Schultz, "Old Testament Theology," E. T. ii, 184: "Over the lifeless and formless mass of the world-matter this Spirit broods like a bird on its nest, and thus transmits to it the seeds of life, so that afterwards by the word of God it can produce whatever God wills."

15. Compare some very instructive words as to this account of creation, by the Rev. John Robson, D.D. of Aberdeen (The Expository Times, July, 1894, vol. v. No. 10, pp. 467, sq.): "The divine agents in creation are brought before us in the opening of the Book of Genesis, and in the opening of the Gospel of John. The object of John in his Gospel is to speak of Jesus Christ, the word of God; and so he refers only to His agency in the work of creation. The object of Moses in Genesis is to tell the whole divine agency in that work; so in his narrative we have the work of the Spirit recognized. But he does not ignore the word of God; he begins his account of each epoch or each day of creation with the words, 'And God said.' We do not find in Genesis the theological fulness that we do in subsequent writers in the Bible; but we do find in it the elements of all that we subsequently learn or deduce regarding the divine agency in creation. . . . Two agents are mentioned: 'The Spirit of God brooding on the surface of the waters,' and at each new stage of creative development, the Word of God expressed in the words 'God said.' . . . There is thus the Spirit of God present as a constant energy, and there is the word of God giving form to that energy, and at each new epoch calling new forms into being." 16. Oehler, "Old Testament Theology," § 65: "But the Spirit hwhy twd, as or to express it more definitely hwhy Sdq twd only acts within the sphere of revelation. It rules within the theocracy (Isa. lxiii. 11, Hag. ii. 5, Neh. ix. 20) but not as if all citizens of the Old Testament Theocracy as such participated in this Spirit, which Moses expresses as a wish (Num. xi. 29), but which is reserved for the future community of salvation (John iii. 1). In the Old Testament the Spirit's work in the divine kingdom is rather that of endowing the organs of the theocracy with the gifts required for their calling, and those gifts of office in the Old Testament are similar to the gifts of grace in the New Testament, I Cor. xii. ff."

17. The idea of communicating to others the Spirit already resting on one occurs again in II Kings ii. 9,15, of the communication of Elijah's Spirit (of Prophecy) to Elisha. Cf. Oehler, "Biblical Theology of the Old Testament," § 65.

18. Cf. the prayer and endowment of Solomon, in I Kgs. iii.

19. Compare the cases of the communication of the Spirit, in a different way, in Num. xi. 17, 25, 26 and II Kgs. ii. 9, 15— already mentioned.

20. In such passages as Gen. xli. 38, Dan. iv. 8, ix. 18 and v. 11, 14, we have "the Spirit of the Gods" as the equivalent of "the Spirit of God" on the lips of heathen. 21. Cf. Orelli, "The Old Testament Prophecy," etc., E. T. p. 11, and also Oehler, "Biblical Theology of Old Testament," § 65 ad fin.

22. Cf. A. B. Davidson, (The Expositor, July, 1895, p. 1): "The view that prevailed among the people—and it seems the view of the Old Testament writers themselves— appears to have been this: the prophet did not speak out of a general inspiration of Jehovah, bestowed

upon him once for all, as, say, at his call; each particular word that he spoke, whether a prediction or a practical counsel, was due to a special inspiration, exerted on him for the occasion." The statement might well have been stronger.

23. *Op. cit.* ii, p. 203. The passage is cited for its main idea: we demur, of course, to some of its implications.

24. In Num. xiv. 24 we are told that Caleb followed the LORD fully, "because he had another spirit in him," from that which animated his rebellious fellows. Possibly the Spirit of the Lord may be intended.

25. Exceptions are found, of course; such as the cases of Balaam, Samson, etc. Cf. H. G. Mitchell, "Inspiration in the Old Testament," in *Christian Thought* for December 1893, p. 190. 26. Cf. F. H. Woods, in *The Expository Times*, July, 1895, p. 462—463: "It may be extremely difficult to say what was the precise meaning which prophet or psalmist attached to the phrases, 'the Spirit of God' and 'the Spirit of Holiness.' But such language, at any rate, shows that they realised the divine character of that inward power which makes for holiness and truth. 'Cast me not away from Thy presence, and take not the Spirit of Thy holiness from me' (Ps. li. ii). 'And now the Lord God hath sent me, and His Spirit' (Isa. xlviii. 16). 'Not by might, nor by power, but by My Spirit, saith Jehovah of Hosts' (Zech. iv. 6). In such passages as these we can see the germ of the fuller Christian thought."

27. Cf. Psalm cvi. 13.

28. See such wonder, nevertheless, expressed by Dr. Dale, in a striking passage in his "Christian Doctrine," p. 317.

29. *Op. cit.* ii. p. 184.

30. *Op. cit.* pp. 55—56.

31. "Schriftbeweis," i. p. 187.

32. Cf. Oehler, *op. cit.* § 65, note 5. He looks on Isa. xliii. 16 as implying personality and reminds us that the Old Testament prepared the way for the economic Trinity of the new. Cf. also Dale, "Christian Doctrine," p. 317.

33. Cf. Dr. Hodge's admirable summary statement: "Even in the first chapter of Genesis, the Spirit of God is represented as the source of all intelligence, order and life in the created universe; and in the following books of the Old Testament He is represented as inspiring the prophets, giving wisdom, strength and goodness to statesmen and warriors, and to the people of God. This Spirit is not an agency but an agent, who teaches and selects; who can be sinned against and grieved; and who in the New Testament is unmistakably revealed as a distinct person. When John the Baptist appeared, we find him speaking of the Holy Spirit as of a person with whom his countrymen were familiar, as an object of Divine worship and the giver of saving blessings. Our divine Lord also takes this truth for granted, and promised to send the Spirit as a Paraclete, to take his place, to instruct, comfort and strengthen them; whom they were to receive and obey. Thus, without any violent transition, the earliest revelations of this mystery were gradually unfolded, until the triune God, Father, Son and Spirit, appears in the New Testament as the universally recognized

God of all believers" (Charles Hodge, "Systematic Theology," i. p. 447).

34. Op. cit. p. 56.

35. Cf. Redford, "Vox. Dei.," p. 236.

36. Smeaton (Op. cit. p. 49) comments on John vii. 37 sq. thus: "But the apostle adds that 'the Spirit was not yet' because Christ's glorification had not yet arrived. He does not mean that the Spirit did not yet exist — for all Scripture attests His eternal preexistence — nor that His regenerative efficacy was still unknown — for countless millions had been regenerated by His power since the first promise in Eden — but that these operations of the Spirit had been but an anticipation of the atoning gift of Christ rather than a GIVING. The apostle speaks comparatively, not absolutely." Compare further the eloquent words on page 53 with the quotation there from Goodwin.

Excerpt from [The Person and Work of the Holy Spirit](#) by Benjamin B. Warfield
