

A BIBLICAL THEOLOGY
OF THE HOLY SPIRIT

A BIBLICAL THEOLOGY OF THE HOLY SPIRIT

Edited by
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Preface

Both in the past and currently the Holy Spirit continues to be a fascinating area of research as evidenced by the steady flow of books, monographs and doctoral theses. As regards the former, one immediately thinks of James Dunn's benchmark studies *Jesus and the Spirit* and *Baptism in the Holy Spirit* or of Gordon Fee's more focused magnum opus *God's Empowering Presence. The Holy Spirit in the Letters of Paul*, for example.¹ Landmark studies like these continue to impact thinking and research in this important area of study, a trend which continues with the recent publication of John Levison's magisterial *Filled with the Spirit*.² Today, it is also fair to say that interest in matters pneumatological is no longer the sole prerogative of one theological school of thought or group; rather, interest in the Spirit crosses denominational and theological boundaries.³ All this, together with the recently launched *Journal of Biblical and Pneumatological Research* in 2009, augurs well for the future and is a healthy sign that the Holy Spirit remains very fertile territory for biblical and theological inquiry.

To be sure, each of the above volumes has a particular emphasis, 'a point of entry' if you will, an issue which it seeks to address or to which it responds. The latter volume of James Dunn mentioned above, for instance, was a response to the debate over the moment or *timing* of the baptism of the Spirit. Fee's work, while not addressing a precise issue as such is more genre-specific – the Pauline corpus – in which he provides what amounts to an exhaustive discussion of the Pauline texts where the 's/Spirit' is mentioned.⁴ Levison, on the other hand, paints with a broad brush by not restricting himself to a single author or literary corpus; nevertheless even he is of the view that the rubric 'Be filled with the Spirit' is an overarching way of describing the basic function of the Spirit.

The editors (and contributors) of the current volume seek to build on this rich heritage while also attempting to move the discussion forward. This

¹ Since Fee's study, there has been a crop of monographs on Paul and the Spirit, including for example Finny, P., *The Origins of Pauline Pneumatology*. WUNT 194. Mohr Siebeck, Tübingen, 2005; Munzinger, A., *Discerning the Spirits. Theological and Ethical Hermeneutics in Paul*. SNTSMS 140. Cambridge University Press, Cambridge, 2007, both of which were supervised by two esteemed contributors to this volume, James Dunn and Max Turner respectively.

² One could also add the recent publication of the testament-specific work, Firth, D. G. and Wegner, P. D. (eds), *Presence, Power and Promise. The Role of the Spirit of God in the Old Testament*. Apollos, Nottingham, 2011, as well as Spawn, K. L. and Wright, A. T., *Spirit and Scripture. Exploring a Pneumatic Hermeneutic*. T&T Clark, London, 2012 and Thiselton, A., *The Holy Spirit – in Biblical Teaching, through the Centuries, and Today*. Eerdmans, Grand Rapids, 2013.

³ This is clear, for example, in the recent collection of essays by a group of cessationists, Wallace, D. B. and Sawyer, M. J. (eds), *Who's Afraid of the Holy Spirit?* Biblical Studies Press, Dallas, 2005.

⁴ Fee views all 13 letters as being authentically Pauline.

book, moreover, also has its own ‘point of entry’, an attempt to provide a *biblical theology*⁵ of the Spirit by tracing the role and work of the Spirit across the entire biblical canon. To be sure, this is a challenging task, but it is one which to our knowledge has never before been attempted and this – in addition to the current interest – in itself is sufficient justification for the project. To this end, each contributor will engage in a rigorous exegesis of pertinent texts where the s/Spirit is mentioned in order to tease out the unique voice of a biblical author so that it is clearly heard. A caveat is necessary here. Because of the sheer scope of the project it was decided in the case of the Old Testament (OT) to focus either on a single book (e.g. Isaiah) or on a genre (e.g. Pentateuch) where the s/Spirit is mentioned.⁶

The different authors of the biblical books will no doubt present distinct ‘voices’ and emphases in what they have to say on this subject. At the same time, and in light of our canonical approach, each contributor will also keep an open ear for the sounds where these individual voices blend together in harmony as the theme of the Spirit is traced through Scripture. Presumably, there will be commonalities between the various biblical authors in what they have to say concerning the Spirit to enable a synthesis to be provided. With the latter especially in view, and as a means of providing cohesion to the volume, contributors will be especially alert to the broader themes which may arise in any discussion of this subject, including, for example, soteriology, empowerment, and creating/life-giving aspects, to name but a few.

Trevor J. Burke and Keith Warrington (editors)

⁵ To be sure, biblical theology means different things to different people, but a good working definition is that of Brian Rosner who states that ‘it proceeds with historical and literary sensitivity and seeks to analyse and synthesize the Bible’s teaching about God and his relations to the world on its own terms, maintaining sight of the Bible’s overarching narrative and Christocentric focus’ (‘Biblical Theology’, in Alexander, T. D. and Rosner, B. S. (eds), *New Dictionary of Biblical Theology*. IVP, Leicester, 2000, p. 10).

⁶ Unfortunately a project of this magnitude does not permit a discussion of the importance of the Spirit during the Intertestamental era. In any case, and as the title of the book makes clear, we are concentrating on the role and function of the Spirit in Scripture.

Abbreviations

ANE	Ancient Near East(ern)
<i>Ascen. Isa.</i>	<i>Martryrdom and Ascension of Isaiah 6—11</i>
2 Bar.	2 <i>Baruch</i> (<i>Syriac Apocalypse</i>)
BDAG	Danker, F. W., Bauer, W., Arndt, W. F. and Gingrich, F. W., <i>Greek–English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd edn. Chicago, 2000
Ber.	<i>Berakot</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BZ	<i>Biblische Zeitschrift</i>
<i>Cant. Rab.</i>	<i>Canticles Rabbah</i>
CBQ	<i>Catholic Biblical Quarterly</i>
1 Clem.	1 <i>Clement</i>
2 Clem.	2 <i>Clement</i>
DCH	<i>Dictionary of Classical Hebrew</i> . Ed. D. Clines. 8 vols. Sheffield, 1993–2011
<i>Deut. Rab.</i>	<i>Deuteronomy Rabbah</i>
<i>Did.</i>	<i>Didache</i>
EDNT	<i>Exegetical Dictionary of the New Testament</i> . Ed. A. de Buck and A. H. Gardiner. Chicago, 1935–47
1 En.	1 <i>Enoch</i>
ESV	English Standard Version
ET	English translation
FG	Fourth Gospel
GKC	<i>Gesenius' Hebrew Grammar</i> . Ed. E. Kautzsch. Tr. A. E. Cowley. 2nd edn. Oxford, 1910
<i>Hag.</i>	<i>Hagigah</i>
HALOT	Koehler, L., Baumgartner, W., and Stamm, J. J., <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Tr. and ed. under the supervision of M. E. J. Richardson. 5 vols. Leiden, 1994–2000
<i>Herm. Mand.</i>	<i>Shepherd of Hermas, Mandate(s)</i>
<i>Herm. Sim.</i>	<i>Shepherd of Hermas, Similitude(s)</i>
<i>Herm. Vis.</i>	<i>Shepherd of Hermas, Vision(s)</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
Ign. Smyrn.	Ignatius, <i>To the Smyrnaeans</i>
<i>Int</i>	<i>Interpretation</i>
Irenaeus, <i>Haer.</i>	Irenaeus, <i>Against Heresies</i>
JAAR	<i>Journal of the American Academy of Religion</i>

List of abbreviations

JBL	<i>Journal of Biblical Literature</i>
JBPR	<i>Journal of Biblical and Pneumatological Research</i>
JosAs	<i>Joseph and Aseneth</i>
Josephus, <i>Ant.</i>	Josephus, <i>Jewish Antiquities</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JPT	<i>Journal of Pentecostal Theology</i>
JSNT	<i>Journal for the Study of the New Testament</i>
JTS	<i>Journal of Theological Studies</i>
Jub.	<i>Jubilees</i>
Justin Martyr, <i>Apol.</i>	Justin Martyr, <i>Apology</i>
KAT	Kommentar zum Alten Testament
KD	<i>Kerygma und Dogma</i>
L.A.B.	<i>Liber antiquitatum biblicarum</i> (Pseudo-Philo)
LHBOTS	Library of Hebrew Bible / Old Testament Studies
LXX	Septuagint
1 Macc.	1 Maccabees
<i>Midr. Ps.</i>	<i>Midrash on Psalms</i>
MT	Masoretic Text
NA	Nestlé-Aland Greek New Testament. 27th edn. Deutsche Bibelgesellschaft, 1993
NAB	New American Bible
NASB	New American Standard Bible
<i>Neot</i>	<i>Neotestamentica</i>
NICOT	New International Commentary on the Old Testament
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Ed. W. A. VanGemeren. 5 vols. Grand Rapids, 1997
NIV	New International Version
NJB	New Jerusalem Bible
NLT	New Living Translation
<i>NovT</i>	<i>Novum Testamentum</i>
NRSV	New Revised Standard Version
NT	New Testament
NTS	<i>New Testament Studies</i>
<i>Num. Rab.</i>	<i>Numbers Rabbah</i>
<i>Odes Sol.</i>	<i>Odes of Solomon</i>
OT	Old Testament
<i>Pesiq. Rab.</i>	<i>Pesiqta Rabbati</i>
Plutarch, <i>Frat. amor.</i>	Plutarch, <i>De fraterno amore</i>
RSV	Revised Standard Version
<i>Sanh.</i>	<i>Sanhedrin</i>
SBJT	<i>Southern Baptist Journal of Theology</i>
SBL	Society of Biblical Literature
<i>Shab.</i>	<i>Shabbat</i>
Sir.	Sirach

List of abbreviations

<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTS	Society for New Testament Studies
SNTSMS	Society for New Testament Studies Monograph Series
SoP	Spirit of prophecy
<i>T. Abr.</i>	<i>Testament of Abraham</i>
<i>T. Benj.</i>	<i>Testament of Benjamin</i>
<i>T. Dan</i>	<i>Testament of Dan</i>
<i>T. Jud.</i>	<i>Testament of Judah</i>
<i>T. Levi</i>	<i>Testament of Levi</i>
<i>T. Sim.</i>	<i>Testament of Simeon</i>
<i>Tg. Ezek.</i>	<i>Targum of Ezekiel</i>
<i>Tg. Onq.</i>	<i>Targum Onqelos</i>
<i>Tg. Ps.-J.</i>	<i>Targum Pseudo-Jonathan</i>
TDNT	<i>Theological Dictionary of the New Testament</i> . Ed. G. Kittel and G. Friedrich. Tr. G. W. Bromiley. 10 vols. Grand Rapids, 1964–76
TLOT	<i>Theological Lexicon of the Old Testament</i> . Ed. E. Jenni and C. Westermann. Tr. M. E. Biddle. 3 vols. Peabody, 1997
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS	United Bible Societies
VT	<i>Vetus Testamentum</i>
WTJ	<i>Westminster Theological Journal</i>
Wisd.	Wisdom of Solomon
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

1

The Pentateuch

WALTER C. KAISER JR

Introduction

The complete term for the Holy Spirit only occurs in its full form in the Hebrew Bible three times: Psalm 51.11 (13), where David prayed for forgiveness after his sin with Bathsheba, 'Do not cast me from your presence or take your *Holy Spirit* from me',¹ and in Isaiah 63.10, 11, where the Israelites had grieved the *Holy Spirit* by rebelling against him. Later, in this same context (63.14), this same Holy Spirit is referred to under the preferred shortened title of 'the Spirit of God'. According to Averbeck,² 'Spirit' occurs about 94 times with that personal reference to the third person of the Trinity, out of the 378 occurrences of the Hebrew term *ruach* with its associated references to 'wind' and 'breath'. Hildebrandt came up with slightly different numbers, finding 389 references to the Spirit of God in the OT, mainly with the term *ruach*, but of these, approximately 107 refer to the activity of God as Spirit,³ other meanings including 'wind' and 'breath'.

The complete revelation of the triunity of the one God of Scripture is not revealed until later in the biblical text, but there are certainly earlier intimations of the fact that the unity of the Godhead came in a Trinitarian form. God the Father, God the Son and God the Holy Spirit are all equally and eternally no less than the one God who had no rivals and was sovereign over all. Usually the deity of the Holy Spirit is not denied, but more often there is doubt about the personality of the Holy Spirit. Jewett offers a case for the personality of the Holy Spirit, writing:

The Hebrews, it would seem, spoke of God in this way because they conceived of him in his essential being as the invisible Power (Energy) behind all that is, the creative Breath by which the living creature, indeed the whole universe, is animated. Yet in the context of the Old Testament as a whole it is evident that this animating Power, this creative Breath, is not understood as an impersonal

¹ All Scripture quotations in this chapter are taken from the NIV. All emphasis in Scripture quotations throughout the present volume is that of the individual authors.

² Averbeck, R. E., 'The Holy Spirit in the Hebrew Bible and Its Contributions to the New Testament', in Wallace, D. B. and Sawyer, J. (eds), *Who's Afraid of the Holy Spirit?* Biblical Studies Press, Dallas, 2005, pp. 16–18.

³ Hildebrandt, W., *An Old Testament Theology of the Spirit of God*. Hendrickson, Peabody, 1995, p. 1.

