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**ISAIANIC DISCOURSE ON *RUAH HAKODEȘ*.
*ATTRIBUTE OR PERSON?***

– PhD THESIS –

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Along the course of Church history, the doctrine about The Holy Spirit, as well as The Holy Spirit Itself, were considerably ignored and minimized while the rulers of the primary Church together with the theologians were focusing upon understanding the other doctrines such as christology and soteriology. While the average christianism possessed knowledge about the Holy Spirit's work, still the doctrine was systematized only when an interest was born in the Person of the Holy Spirit that gave Him His proper place. All this changed six decades later when the Pentecostal movement was born (the beginning of the XX century A.D.), followed by the charismatic movement.

The Person of the Holy Spirit was put in a prominent position, characterised by debate. In this sense, the erroneous teachings about the Holy Spirit, due to the misunderstanding of some biblical texts constantly made the Church intervene in order to purify and crystallize its theology. Thus, the negative aspects around this subject were the numerous errors and overemphasis upon the Person and work of the Holy Spirit. In what concerns the positive aspects, the objective of our research theme is to clarify the biblical texts from the Isaianic work that concern the Person and mission of the Holy Spirit, the element of novelty being the usage of modern hermeneutical instruments.

The Primary Church understood that the Holy Spirit existed as a Person of the Trinity but it felt content to benefit from Him than to try to develop the theology related to Him. In this light, there were no erroneous teachings about the Person of the Holy Spirit until the rulers of the Church tried to make researches in the Scriptures in order to discover a better understanding upon Him. In the second century, *gnosticism* infiltrated the primary Church and created the intellectual form of Christianity.

Moreover, the montanists were not disputing the divinity and the Person of the Holy Spirit but they tried to animate the Church with a new life and through this process they went beyond the Scriptures. Montanus, the founder of the movement declared that the „age of the Paraclete” came and that new discoveries were made by God. Him together with other „prophets” started to teach that the world and the entire existence was coming to an end. While the montanists reasons seemed to be pure (a more spiritual Church), and their urgings were based on the new revelation and prophecies (of which a wide majority were proven to be unfulfilled), they still led the Church towards an additional revelation, based outside the

Scriptures, according to which, everything that comes as a discovery is not an existential gift through the Spirit but an exclusive one.

În the third century, Sabelie supported a form of monarchianism named modalism which stated that the Holy Trinity is rather an act of forms than of essence, that is The Father is exclusively the God of the Old Testament, The Son is only of the New Testament, whereas the Holy Spirit is our God only in contemporaneity. Thus, according to modalism there are not three Persons in the unity of Divinity but One who acted in different forms and the Holy Spirit would be the role that God is playing today.

In what concerns the fourth century, the *arianism* supported by Arius, which belongs to the trinitary heresies, was characterised by an antitrinitary theology which was the reason of the convocation at Niceea, in the north-west of Asia Minor, of the first ecumenical council in order to outline the true teaching concerning the divinity of the Son and His consubstantiality with the Father, considering Him as a creation of the Father, generated by the Father at a given point in time.

This made Saint Athanasius the Great to react against the erroneous teachings of Arie, showing that the Son is consubstantial with th Father, stating at the same time his belief about the Holy Spirit. Saint Athanasius preached in a clear way that lacked all prejudice the fact that the Spirit comes from the Father, from eternity, and that He is of the same substance with the Father and the Son, outlining the divinity of the Holy Spirit. Even if condemned, arianism continued to greatly influence Christianity and this can be seen in the neo-Protestant cults such as Jehovah's Witnesses as well as in the Mormons Sect.

The period following the First Ecumenical Council from Niceea (325 A.D.) until the Reform age, the questions regarding the divinity of the Son as well as the nature of the Holy Spirit became major problems of the Church and the Second Ecumenical Council from Constantinople (381 A.D.) took place in order to clarify these aspects. While the first Council issued a safe decision for the Savior's divinity, the nature or the essence of the Holy Spirit as well as His relation with the other Persons of the Holy Trinity were not clarified, therefore the Second Council gathered to complete the first one and to show the similar nature of the Spirit with the Father and the Son. Moreover, in 585 A.D. the Council of Toledo took place in order to clarify the following question: what is the origin of the Holy Spirit; Does He come from the Father or from both, Father and Son?

Thus, the Council decided that the Spirit comes from the Father as well as from the Son and this aspect was immediately adopted by the Western Church, but this erroneous idea promoted by the Council was not accepted in the eastern area; the Eastern Church maintained

the decisions the Holy Fathers made at the two first Councils, namely the fact that the Holy Spirit comes from the Father from eternity, and that He shares the same essence with the Father and the Son. This problem also contributed in a considerable way to the separation of the two Churches in the year 1054 and which was never revoked.

All the beliefs promoted under the Reform declared the Person, the divinity and the work of the Holy Spirit. But in the sixteenth century, the supporters of the socianism contested the birth from eternity of the Father and asserted that the Holy Spirit was just an energy sent by the Father onto the earth and not a Person and these ideas identified themselves recently with the unitarian teachings.

Nowadays the independent Orthodox Churches univocally claim that the Holy Spirit is the third Person of the Holy Trinity, of the same essence with the Father and the Son, born from eternity of the Father, aspect outlined by Saint Augustine as well as by the beliefs of the Reform; Nevertheless, numerous liberal cults and denominations deny the divinity but also the Person and the work of the Holy Spirit.

In what concerns the way in which God makes his will to take effect into the world, The Old Testament offers varied explanations. Besides the simple statements that are brought first in the case of a belief that is not based on reflection, namely the ones that say that God created this and that, made this happen in a way or another, identifying His actions with the human ones, there are still more complex conceptions regarding the fulfillment of His will.

Thus, the distinction between an aspect of the human nature, which is both interior and spiritual and a phisical one that would be found in both creation accounts does not represent a mere vision particular to this account, but also a fundamental element of the entire Old Testament perception on man. Besides the explicit statements about the dual nature of man (Ps 90, 3; 146, 4; Job 4, 19; 10, 9; 33, 6; 34, 14f.; Eccl 12, 7), in the Old Testament reflects the general belief that man is in part made of matter, that is earth, while for the other part, he can claim to own spiritual potentiality which alone transforms him into a being with conscience and the voice of God therein, but also rationally speaking, he has will and freedom, all of them based upon the feeling generated by the love and the work of the Persons of the Holy Trinity. The considerable amount of expressions used to nominate this spiritual supports a varied presentation. One of the most common terms used is *ruah*, which gathers different forms and outlining a very rich semanticism. All this is the result of some attempts to evaluate these aspects in the most wide angle possible, with the purpose of marking out and distinguish every characteristic of the different processes that take place, which are supported by different ideas

from the past. Among the subjects concerning the work of God, the idea of *ruah*, plays a special part.

Our interest is that of discovering all these expressions that represent the first objective of our thesis and which will help us to get nearer this concept that expresses profound meanings but which also reveals means of interpreting the Person and the work of the Holy Spirit. In this sense, the book of Isaiah, written in the seventh century B.C. which contains three types of discourse: 1. historical (chap. 1-12); 2. christologic (chap.12-33) and 3. eschatologic (chap.33-66), is up-to-date for the contemporaneity, showing new means of interpretation. Secondly, the research is based on highlighting the noun *ruah*, which in the Isaianic writing and not only, besides its semantic forms, offers us the possibility to discuss the proper noun, *Ruah Hakodeş*, that is the Person of the Holy Spirit.

For a better understanding of the fact that the Isaianic work reflects also an evolution of the concept of *ruah*, marking out the valencies of this noun as an attribute of Divinity, we structured our study on three large chapters: one based on the studies upon Isaiah's book in which we present the terminological aspects of the noun *ruah*, as well as its interaction with the derivatives from the proper meaning of the noun, namely : *nefeş*, *neşema şî basar*, highlighting them in this way, in the Old Testament writings; one based on exegetic analysis in which we intend to show the pneumatologic basis of Isaiah together with its relation to the third Person of the Holy Trinity; and one based on theological synthesis in which our aim is to show the attributes of the Person of the Holy Spirit that appear in the Gospel of the Old Testament namely: the Spirit is principle of life and instrument in the history of redemption, power of perfection in eternity and upholder of the life of God's people These are prefaced by a section of preliminaries in which the notions related to the actual introduction to the theme (semantic boundaries and the present stage of research) will be presented.

The exegetic study joins the rigour of the contemporary critics with the spiritual dimension promoted by the writings of the Holy Fathers and it is mostly concerned with the definition of the Person and work of the Holy Spirit in the Isaianic writings. The basic structure follows the morpho-syntactical analysis, the exegetic reflections and the theological implications, while for the section dedicated to the Isaianic texts concerning the Person and work of the Holy Spirit, we used modern hermeneutic instruments, alternating between the Jewish interpretation and that of the Holy Fathers as well as between the exegesis of the critical school and the eastern one, particularly represented by the Romanian biblical analysts.

The spirit of every man, named by the term *ruah*, is clearly different from the concept of God's Spirit. The term's new usage is certainly linked to the entire earthly life whose source

is that vital superhuman force which, like God's breath, enfolds the entire creation. Even with this meaning, *ruah* places the human being on a level above his, that never falls under his control, where still if one wanted to speak about the vital energy inside him, one would speak about "his" *ruah*; the obvious deterioration of his physical and psychical condition would be explained upon the deterioration or diminution of *ruah* or they would be explained as an unrest or disturbance of a vital element of his own.

Ruah was always independent of man's subjectivity, since external powerful influences upon man always overwhelm him. By extending its usage from the physical elements to the psychical ones, the first steps were made for using the term *ruah* in contexts related to the psychological life. One could notice a connection between the physical and psychological aspect of life, in the sense that the powerful exaltation on the mental level is also visible on a physical level by violent gestures, face redness, multiplied heart beats etc. Thus, the menacing wrath of the tribe of Ephraim towards Gedeon is described as *ruah*, whereas the opposite element of the vital energy is illustrated in a very broad way by the verb *rapa*, that is "to become indifferent", "to be left alone" (Jud 8, 3; Ps 76, 13; Prov 16, 32; 25, 28; 29, 11; Job 15, 13; Is 25, 4; Eccl 10, 4).

Thus, the hurtful unease that the Pharaoh felt because of his dark dreams is described as "being caused" by the spirit, the interior restlessness being caused by disturbances of the vital spirit inside man, in order to make him move forwards or backwards, like water in a pot. When Ahab, completely troubled and upset because of Nabot's refusal of his offer, throws himself into his bed and refuses to eat, a reaction that is explained as a stubbornness and rebellion of *ruah*. Thus, these special emotions that overcome man and make him react totally different from normality, are associated with the element *ruah* (Gen 26, 35; 1 Sam 1, 15; 1 Kings 10, 5; Is 54, 6; 65, 14; Prov 15, 4, 13; 16, 18, 32; 17, 22; 18, 14; 25, 28; 29, 23; Ps 34, 19; 51, 19; Ieş 6, 9; Job 7, 11; 17, 1).

Starting from this habit of describing the interior mental movements as acts of *ruah* that are present in man and because men acquired a better understanding of the autonomy and unity of the psychical life, there was an evolution that manifested itself through a simple generalization according to which, *ruah* determines the entire palette of psychical states becoming the *organ of the psychical life*. This wide usage of *ruah* as a dominant factor in human psychology can be observed starting from Ezekiel, so that the phenomenon must have started towards the end of the monarchy. Because Ezekiel discusses *maalot ruhakem*, that is *what springs or originates in our souls*, to show the secret plans of his enemies. And when he wishes to describe the new internal condition of humanity in the Messianic age he doesn't only imagine

people being seized by *ruah Iahve*, but he also promises them they will have a new *ruah*, that is a new spiritual „habitus” (Ezk 11, 19; 18, 31; 36, 26; 39, 29).

The beginning of the concept of *ruah* as a physical or dynamic term, referring to wind or breath, gained quite early, in the specialised literature, the spiritual sense of it, in relation to God, to mean the intelligible power of God (the Spirit) through which he works in the world, or the work of God Himself, but not as a distinct or strange icon from Divinity. This also became a religious term in the sense that it meant the power of God to pour out, to create moral or ethical and spiritual effects inside man.

The term *nefeş* was used in the Old Testament as a psychological and vital term, denoting soul or life as a being, that is a material being in which ”the living” lives separately from the lifeless beings. In what concerns the usage that denotes life, *nefeş* becomes a hypostasis, but only in cases that denote the human soul, from the moment it dwells in *basar* of being and not outside it. In most cases, *nefeş* (the soul or the life) is no longer a hypostasis, but it becomes itself the fundamental trait of a living being. As an upholder of feelings, emotions, mentality and moral and spiritual experiences, the usage of *nefeş* intertwines with that of *ruah*. While *nefeş* is used to denote life, *ruah* is used to refer to God, as the source of life.

This is the Spirit of God which produces exquisite effects inside man, such as: courage, strength, extatic joy, love, delight, peace, patience, kindness, faith, goodness, gentleness, restraining, purity (Gal 5, 22-23); the term *ruah* denotes the postulate of the entire human experiences and emotions as well as the moral and spiritual aspect of the human being. It can be used in relation to *neşemah*, which concerns the breath, both referring to God.

Basar is fundamentally and mainly a physical term and this openness regarding the physical aspect (the body) through the metonymy of the word is a reference to the living, bodily being. In this last point, it becomes a synonym of *nefeş* because in a reciprocal interwine the last extends its psychical sense to live in the physical one, and the physical sense includes the psychical one. Thus, the four terms *ruah*, *nefeş*, *neşma* and *basar* make up, through a special act, *hayyim*, the living creature created through the special act of the Living God which bows and takes ashes which contains outpouring, that is the Pentecost of His Spirit through which He breaths his Redeeming Logos onto the entire existence.

During the Old Covenant starting from the period of primordial creation until the age of the Patriarchs, from Moses until Samuel, during the united and divided monarchy as well as during the exilic and postexilic period, we find occurrences regarding the Holy Spirit which subsists in the bond of God's Word, but there is a specific difference between them namely the fact that the Spirit puts forward the Person of the Word, but in the same time He is present, His

acts being the one that potentiate Him, and then, through His power He springs from eternity to seize man, to fill the creation and to make it eternal. The Word of God unveils the thought and will of the heavenly Father in detail, restoring creation and directing it towards the paternal Arms.

In the Old Testament we find the appellatives of the Spirit, namely Ruah YHWE or Ruah Elohim, but these are actually hidden in the third, Ruah Hakodeş, which defines the Person and work of the Holy Spirit. Thus, the appellative Ruah YHWE becomes the cause of the invariability and life of the entire world due to the fact that He reveals Himself as the creative principle, source and upholder of life and through Him all has been put together; He filled the creation and He gave it life. He is the principle of the spiritual life, continuously lifting and potentiating the powers of the soul. We outline the fact that He takes care of the theocratic life but the action and work is shown in the act of prophecy because the prophets are seized by the Holy Spirit while the work and prophetic confession of the Living God takes place through this covering of the Spirit similar to a shadow.

In the Isaianic writings, Ruah Hakodeş bears iposthasic valencies as Isaiah discloses additional details regarding the Anointed One of David, highlighting the powerful bond between the Spirit of God and the long expected Messiah king. In Isaiah 4, a day in which the Branch of YHWE is beautiful and full of grace is being prophecised (Is 4, 2) while as the renewed creation is initiated through Him, He will make the blood stains of Jerusalem to be cleared away from them by the Spirit of Judgement and the Spirit of Burning (Is 4, 4). Given the fact that Isaiah's prophecy influenced John the Baptist (In 1, 23; Is 40, 3), it is possible that Is 4 found his statement according to the fact that The One Who is bigger will come after him and will baptise with Holy Spirit and Fire (Mt 3, 11; Mc 1, 8; Lc 3, 16; In 1, 33).

In the chant of seraphim we are presented the identity of the three Persons in a unique essence of the God-Father; the unveil of the Holy Trinity Sacrament is a mission that characterises the Holy Spirit as the Father reveals these to us through His Holy Spirit because the Spirit looks over everything even into the depths of God (1 Cor 2, 10). The strongest argument for the doctrine of Trinity in the Isaianic context and for the mention of the three Persons of the Holy Trinity also comes from the fact that the Trinitarian God is being praised in the Old Testament while the most powerful evidence does not result from the isolated presentation of texts but rather from a holistic interpretation of the entire canon of the old Israel as well as from the fact that the Christian Church took from the synagogue cult the *qedusa*, offering it its proper place in the Liturgy of the Eucharist.

At the same time, *qedusa* testifies the fact that Divinity is a unity in three icons which pour out their carefulness with unlimited love onto the entire creation, from the beings on top of the heavens to the most remote existence of this earth because it is the source and cause of the entire life, seizing everything in a way beyond life, in an eternal embrace.

The future prophecy of Isaiah 11 expresses the concept of branch (*semah* - Is 11, 1), relating it of the Spirit of God (Is 11, 2). Thus, the new language of creation in the immediate context regards the Unique Ruler from David, the Only Begotten anointed by the Spirit, who will rule in an absolute justice (Is 11, 2-5), while the human and natural existence will live together in the heavenly age (Is 11, 6-9), which also confirms the fact that Isaiah discusses from an eschatologic point of view. This repetition of the Branch (*semah*) shows Isaiah's intention to allude to 4, 2 where the usage of the term branch (*semah*) seems to be unique. The branch (*semah*) is a term that contains Messianic valencies evident in the way that the later prophets take over this theme (Jer 23, 5; 33, 15; Zach 3, 8; 6, 12).

In chapter 26 of Isaiah, we are offered a variety of conventional forms but eventually this results in an extraordinary theological presentation dedicated to the believers which testify the saving effect of YHWE, but still feel the entire weight of divine and human judgement. God's redemption was fully experienced and His presence is spoken of. Nevertheless, the final redemption is described in terms that go beyond any experience. Chapter 25 speaks about the life without death while chapter 26 speaks about the resurrection of the dead effected by Ruah Hakodes, to a new life even after the suffering of death.

This coming of the Spirit also bears a resurrection nature, all being is brought back to life as well as the nature. In this Isaianic context, peace, tranquility and trust become important elements that form the harmonious well-being for life, reflecting the right relationship between God, humankind and nature. We are talking about a situation in which there is no enmity hate, violence, fear, suffering or mistrust, there is no drought, hunger, disease or even death. Evidently, this is not the result of man's effort but all relates to the power of God's Spirit. (Is 32, 15). The ones who identify themselves with the work of God are the people of the covenant that live through God's love and in obedience to Him. In fact, this well-being condition goes beyond the human imagination and philosophy upon social and national well-being, as well as any other secular ideology about the best social system or about the meaning of well-being in the present.

The theological theme of the chapter 40 identifies, on one side, the identity of YHWE as Creator of the Universe and the restoring mission as well as carefulness of Ruah Hakodes for the creation. In what concerns the identity of YHWE's work, it demonstrates the fact that

although humankind can create idols (vers. 18-20), He created the entire univers (vers. 26-28) and He is the Living God in comparison to the created gods which are a simple worldly creation. Isaiah the prophet clarifies thus the fact that YHWE is self sufficient to create all the things (Is 40, 12-14). This context includes terms such as "understand", "instruct", "illuminate", "teach", "knowledge", concepts generally associated to the intelligence area. Given the fact that the passage states on one hand, YHWE's ability to create the universe and on the other hand, by the literal translation of the Masoretic Text of the concept of Ruah YHWE, it is shown that this work of the Spirit and the carefulness for the entire creation is also a part of the Isaianic context.

Nonetheless, the most significant is the connection between the Spirit of God and the act of the Messiah's anointing (Is 61, 1-3). The relation between the Spirit of God and Mesiah's promise found in the first part of the prophet's book (Is 4, 2-4; 11, 1-2) is also present in the second part of the book (Is 42, 1), and also in the third part of the book (Is 61, 1-3). In both of them, the exegetic context is opened with the identity of the Persons and the work that exists between them. In the sanctifying work of the Spirit upon Messiah it is mentioned the fact that the Spirit is the third Person of the Trinity sent upon Messiah to gift him with His potential to be a Spirit bearer, in order for Him to be able to effect the restoration of the world. Thus, to be anointed through the Spirit (Messiah, derivated from the concept of *masah*), means to be a bearer of God's Spirit.

Numerous items from this chapter place the prophecy in the domain of eschaton. The One the Spirit is resting upon was anointed in order to proclaim the year of God's favour and the day of God's revenge, to comfort all who mourn Zion (Is 61, 2). He will give joy and praise in Zion when mahala will be called *oaks of justice* (Is 6, 13; 61, 3), and God will make an eternal covenant with them (Is 61, 8).

David's anointing through God's Spirit rushing upon him (1 Kings 16, 13), is paradigmatic for the anointing of the Son of God (Ps 2, 2; 110, 1). The Axis mundi of these Messianic texts from Isaiah is the fact that, in each context, there are three proeminent elements: The Spirit of God, Mesiah and time. Thus, Mesiah who comes is seen as the one anointed through God's Spirit and the one who will lift us to eschaton. Consequently, in the Isaianic work we can argument that these appellatives are hidden in the third, Ruah Hakodes being the Person attributed with wisdom and divine qualities: omniscient, almighty and having divine power to act, the One who „upholds” the world, the gift of holiness being the main characteristic of the Spirit.

The Spirit is the source of spiritual gifts while the believer can participate to his gifts development. He can be ambitious in relation to his own gifts in order to see if they develop

accordingly and that all that he does in this world is good (1 Cor 12, 31), in order to gain the Heavenly Kingdom. To crave for the good gifts is not a problem but a continuous self-preparation and a laboriously work in order to give the self enough faith as to receive the gifts in a context that is proper to holiness; The Holy Spirit is almighty in offering gifts but for developing them, He works with human wishes and limitations, while their ambitions have the ability to discipline and transform the human condition in order to be able to receive and bear the Spirit.

The Church believes that the action of God's Spirit from the Old Covenant is the action of the third Person of the Holy Trinity, because we believe in the Holy Spirit as well, the Lord Giver of life, who proceeds from the Father who together with the Father and the Son is worshiped and glorified, who spoke through the prophets. And a search upon the Old Testament doctrine regarding Ruah YHWE or Ruah Hakodeş prompt us to speak about the Person of the Holy Spirit in the Isaianic writings as well as in the entires Old Testament corpus.

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