

The Intelligence of the Spirit in the Old Testament

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Abstract

Pneumatology has been the subject of discussion of her activities in the Old Testament. The personality of the Spirit is one of the controversial discussions where she is simply considered a power or energy of God. Intelligence, however, is regarded as one of the attributes of a personal being. This treatise aims to explore the intelligence of the Spirit in the Old Testaments books where the Spirit potentially testifies of wisdom, knowledge, and counsel in the sense of fatherhood, jurisprudence intelligence in political activity, and governmental nature.

Keywords: *Intelligence; Old Testament; Pneumatology; Systematic Theology*

Introduction

The personality of the Spirit receives a large number of discussions. Moreover, it has been the subject of denying through the history of Christianity development. For instance, the heretic Arius who develops the idea that the Spirit is only an exerted energy of God, Socinius who defines that the Spirit is as eternally proceeding the energy of God, and other related concepts that deviate from the revelation given in the Scriptures.¹ Recently, her personality has been denied by liberal thinkers such as Schleiermacher, certain neo-orthodox theologians, Ritschl, and the Unitarians.² However, few attributes of the Spirit as a personality has been presented to establish mind that She is a person.³ Fuchsia Pickett argues that the gentleness of a dove and the display in the baptism of Jesus Christ present the characteristics of the Spirit in which she is never harsh, rude, critical, and judgmental, rather, she testifies patience, peace, and embracing, where her personality is displayed well.⁴

Unfortunately, all the evidence presented occurs in the New Testament where the existence of the Spirit is less of controversy as she is spread evenly in the New Testament books. It seems the Spirit has less significant role in the Old Testament. Leon J Wood says that the Holy Spirit is frequently dismissed in the OT. In contrast, the NT shares all the answers to the questions regarding the Spirit. Further, he insists that this is so because the OT prepares the basis for the New Testament truth, while the New Testament expands the seed of thought in the Old Testament.⁵ Moreover, the NT portrays the existence of the Spirit as a personality, while

¹ John F. Walvoord, *The Holy Spirit: A Comprehensive Study of the Person and the Work of the Holy Spirit* (Wheaton, IL: Van Kampen Press, 1954; reprint ed., Grand Rapids: Zondervan, 1978), 5-7

² Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1997), 13.

³ The Spirit bears feminine gender nature rather than masculine in the Bible. See, Johannes van Oort, *The Holy Spirit as Feminine: Early Christian testimonies and their Interpretation* (HTS Theologische Studies/Theological Studies 72(1), 1-6, 2016, <http://dx.doi.org/10.4102/hts.v72i1.3225>).

⁴ Fuchsia Pickett, *Understanding the Personality of the Holy Spirit*, Book 1 (Lake Mary, Florida: Charisma House, A Strang Company, 2004), 15.

⁵ Leon J. Wood, *The Holy Spirit in the Old Testament* (Eugene: Wipf and Stock Publisher, 1998), 11-12.

the OT simply displays the Spirit as an energy from God.⁶ Therefore, the Old Testament demonstrates only the indication or deep hidden knowledge. It requires serious investigation to gain the notions concerning the personality of the Spirit in the OT. Furthermore, it needs to be discovered and investigated because the foundation of truth in the New Testament is only possible to be developed by tracing back the activities of the Spirit in the OT. On the flip side, the NT texts, such as John 7:39, potentially doubt and weakens the personality of the Spirit in the OT. Indeed, it penetrates the question concerning the being of the Spirit in the OT.

Furthermore, James M. Hamilton argues that the text in the gospel of John concerning the Spirit indicates the absence of the Spirit to Old Testament saints which means that probably the Spirit has no role and owns no biblical foundation or seed regarding her personality.⁷ Similar skepticism is shared by Ida Mitchell. He says that the form of the Spirit in the Old Testament is presented in complex pattern and offers less definite picture that could be linked to the New Testament.⁸ Arnold Huijgen expresses the difficulty to see the close relationship between the Old Testament and Trinity. It is far from the evidence under the condition of modernity.⁹ The Spirit reflects fewer facts that are grounded in the Old Testament and communicable to the present Bible readers. Nevertheless, the Old Testament is the place to begin due to its seed and embryo of the issues and tension here.

However, the next stage of question concerning this tension is the importance of the personality of the Spirit. Charles Ryrie argues that the personality of the Holy Spirit is fundamental because denying it means it is against her real existence, neglects the truth of Trinity, and eludes the teaching of Scriptures on the subject and other related discussions.¹⁰ In his work, he identifies personality by several indications such as intelligence, emotions, sensibility, and will.¹¹ Especially about intelligence, it contains rich definitions and is usually defined as part of the cognitive ability.¹² According to Ulrich Neisser, intelligence distinguishes an individual from one another, relates to the ability to adapt in new environment, learn from experiences, solving problem, reasoning, making decision, and engaging to events.¹³ Further, David Wechsler argues that intelligence is the capacity of an individual to think and deal rationally and effectively with his environment.¹⁴ Another related definition is presented by Roberto Colom. He articulates intelligence as the faculty of judgment which is linked to good sense, initiative and adapting circumstances, mental ability for reasoning and problem solving and is strongly related to cognitive function as perception, attention, memory, language, and planning.¹⁵ Recently, Robert J. Stenberg argues that intelligence is the ability to learn from the

⁶ David G. Firth and Paul D. Wegner, *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Inter-Varsity Press, 2011), 17.

⁷ James M. Hamilton Jr, *God's Indwelling Presence: The Holy Spirit in the Old and New Testaments*, edited by E. Ray Clendenen (Nashville, Tennessee: B & H Publishing Group, 2006), 2.

⁸ Ida M. Mithchell, *A Biblical Theology of the Spirit* (New York, Lincoln, Shanghai: iUniverse, Inc, 2006), 1.

⁹ Arnold Huijgen, *Traces of the Trinity in the Old Testament: From Individual Texts to the Nature of Revelation* (International Journal of Systematic Theology, Volume 19 Number 3 July 2017). doi:10.1111/ijst.12222), 251-252.

¹⁰ Ryrie, *The Holy Spirit*, 13.

¹¹ Ryrie, *The Holy Spirit*, 14.

¹² Philip Adey, Beno Csapó, Andreas Demetriou, Jarkko Hautamäki, and Michael Shayer, Can We be Intelligent about Intelligence? Why Education Needs the Concept of Plastic General Ability (Educational Research Review, vol.2, 75-97, 2007, DOI: 10.1016/j.edurev.2007.05.001), 75.

¹³ Ulric Neisser, Gwyneth Boodoo, Thomas J. Bouchard, Jr., A. Wade Boykin, Nathan Brody, Stephen J. Ceci, Diane F. Halpern, John C. Loehlin, Robert Perloff, Robert J. Sternberg, and Susana Urbina, *Intelligence: Knowns and Unknowns* (American Psychologist 51(2), 1996, DOI: 10.1037//0003-066X.51.2.77), 77.

¹⁴ David Wechsler, *Non-intellective Factors in General Intelligence* (*Psychological Bulletin*, 37, 444-445, 1940).

¹⁵ Roberto Colom, Sherif Karama, Rex E. Jung, Richard J. Haier, Human Intelligence and Brain Networks (*Dialogues in clinical neuroscience*, 12(4):489-501, 2010), 489.

experience and to adapt to, shape, and select environments.¹⁶ All definitions reflect their specific interest in intelligence, but a comprehensive definition is far. Davide Serpico says that the concept of intelligence is shrouded in controversy, equips both psychological and folk setting approach.¹⁷ Afterwards, there are more questions than answers.¹⁸ Therefore, Earl Hunt and Susanne Jaeggi discuss several challenges for research on intelligence.¹⁹ In sum, intelligence is a capability to solve complex problems that require cognitive ability as well as employ reasoning, logic, and experience to produce the right decision. Further, it is true to say that intelligence could be viewed as a specific factor to label the personality of a being.

Moreover, the intelligence of God is clearly displayed in the plan of redemption. When God made a conversation to Lucifer, Isaiah 14:12-15 records the intellectual process. Mary McDonough argues that the expression of Lucifer is a process of intellectual thinking into the attitude of fix determination. It starts with the mind, will and eventually crystalized by his own decision.²⁰ With this in mind, the interaction between God and Lucifer displays intellectual conversation and, in particular moments, God expresses His intelligence. Therefore, Herman Bavinck insists that the knowledge of God is high, lofty, and unknowable.²¹ God is the master of intelligence. It requires high intelligence to discover the knowledge of God. The creatures and the whole universe, however, display the very artistic and aesthetic work of God and demand high divine intelligence. This intellectual activity, however, is not strange in the NT. The Son experiences massive intelligent interaction. For instance, the temptation of Jesus in the wilderness is conceived as an anthropological test. According to Peter Nyende, the temptation occurs as a test to the humanity of the Son and not his deity. It expresses the personality and intelligence of the Son.²² The argumentation in which it is constructed in the conversation portrays the high intelligence of the Son. Further, young Jesus, traditionally speaking, was a carpenter which requires high intelligence to renovate and restore what is broken, build and create ox yokes, carts, wagon, and homes for the shelter of the families.²³ In sum, God, the Father, and the Son share intellectual activities experience. However, the Spirit has no significant legacy, especially in the OT. Investigating the intelligence of the Spirit, however, is important due to her personality in the OT and the reference for the activities in the NT. Further, the study on this subject is less attentive. It potentially can contribute to the new perspectives concerning the role of the Spirit in the OT. On the other hand, the intelligence of the Spirit determines the relationship of the Trinity members.²⁴

In his work, Stenberg demonstrates a striking point by saying that intelligence is only owned by certain species in the high degree. In other words, humans can be distinguished with

¹⁶ Robert J Stenberg, *Intelligence (Dialogues in Clinical Neuroscience, Vol.14, No.1, 19-27, 2012)*, 19.

¹⁷ Davide Serpico, *What Kind of Kind is Intelligence (Philosophical Psychology, 2018, vol. 31, no. 2, 232–252, DOI: 10.1080/09515089.2017.1401706)*, 232.

¹⁸ Pei Wang, *The Logic of Intelligence (Cognitive Technologies, Vol.8, 31-62, 2007, DOI: 10.1007/978-3-540-68677-4_2)*, 32.

¹⁹ Earl Hunt and Susanne J. Jaeggi, *Challenges for Research on Intelligence (Journal of Intelligence, 1(1), 36-54, 2013, DOI: 10.3390/jintelligence1010036)*.

²⁰ Mary E. McDonough, *God's Plan of Redemption (Anaheim, California: Living Stream Ministry, 1999)*, 5.

²¹ Herman Bavinck, *Reformed Dogmatics: Volume 2: God and Creation (Grand Rapids, Michigan: Baker Publishing Group, 2004)*, 27.

²² Peter Nyende, "Tested for Our Sake: The Temptation of Jesus in the Light of Hebrews," (*The Expository Times*, 127(11), 525-533, 2016, DOI: 10.1177/0014524616630641), 526.

²³ H. Michael Brewer, *Lessons from the Carpenter: An Apprentice Learns from Jesus (Colorado: Crown Publishing Group, Water Brook Press, 2010)*, 4-5.

²⁴ The relationship of the Father, Son and Spirit will be discussed in the next chapter where in ancient Israel setting the function of a group is more important than personal identity.

animals by their intelligence.²⁵ Therefore, proving the personality of the Spirit and investigating the intelligence of the Spirit is important. Maintaining the intelligence of the Spirit, however, will contribute to the new perspectives on pneumatology in the OT; it is grounded on the solid biblical concept that the Spirit is not merely a power or energy, presents the activities of the Spirit as important for the extension in the New Testament, and proves the personhood of the Spirit in which she can be considered as a person in the trinity. This treatise attempts to discover the intelligence of the Spirit in the Old Testament. The main research question that leads this essay is: What can be learned from the OT concerning the intelligence of the Spirit?

Research Methodology

This treatise is defined as a qualitative research employing several texts in the OT that potentially contain the knowledge of the intelligence of the Spirit and re-constructs the main idea to gain impression and insight concerning the issue. The investigation here will be led by a sensitive systematic theology approach. Further, several ideas of biblical thinkers will be combined to renovate a clear idea.

Discussion

Anthropology and Personality

In the modern reality, the word of *person* is identified as an entity who has moral and legal status.²⁶ However, the dilemma is that, if a *person* is similar to human being, it applies to all man equivalently and requires special formulation to cluster people. In contrast, if a *person* is defined as someone who possesses certain level of degree, newly assessment should be placed to identify the qualification of the *person*.²⁷ Therefore, the word person has been widely discussed in different fields: anthropology, theology, psychology, philosophy, and religion and intends to denote definition. In sum, personality identifies the person, introduces general attribute of the person, and shares diversity to other persons. Further, specifically speaking, Old Testament anthropological approach shows that the personality of man is respected in a community rather than individual. Group affiliation is more important than the individual²⁸ As a consequence, that group will be responsible for its punished members.²⁹ J Dietrich argues that the Old Testament reflects human person as *homo mundanus*—humans to be persons who are always related to others or groups.³⁰ The concept of person essentially relates to body-soul context. Moreover, a person is always part of the entire community.³¹ With this in mind, it is assumed that the personality of the Spirit is predominantly important due to its relation to the trinity—other divine persons. The Spirit, however, bears specific personality which is strongly connected to her group with the Father and the Son. It is not strange in the Old Testament that certain person is placed higher in his group rather than his single being status. When the personality of the Spirit is neglected, it echoes to her group: The Father and the Son. In this

²⁵ Robert J. Stenberg, *Human Intelligence: An Introduction* (Cambridge: Cambridge University Press, 2020), 3-4.

²⁶ Linda McDonald Glenn, *Post humanism: The Future of Homo Sapiens* (USA: Macmillan, 2018), 229-246.

²⁷ James William Walters, *What is a Person? An Ethical Exploration* (Urbana and Chichago: University of Illionis Press, 1997), 1.

²⁸ R. E. Clements, *The World of Ancient Israel: Sociological, Anthropological, and Political Perspectives* (UK: Cambridge University Press, 1995), 17.

²⁹ See, Joshua 7, Acan's family was placed to death because Acan had kept some spoil from Jericho.

³⁰ J. Dietrich, "Social Anthropology of the Old Testament: Fundamental Question on the Relationality and Sociality of the People in Ancient Israel," (Vol.127, 224-243, 2015).

³¹ B. Janowski, *The Person in Ancient Israel: Basic Statement of Old Testament Anthropology*, (Zeitschrift fuer Theologie und Kirche, vol. 102, 143-175, 2005).

sense, the personality of the Spirit should be maintained and defended in order to nurture the knowledge of trinity. The existence of the body-soul of the Spirit requests evidence to prove her divine membership.

With this context in mind, in deep sense, the existence of the Spirit as a personal being, who bears specific personality, is not strange due to the ancient Israel strong beliefs in the Father where the Father should have His divine community or group. The personality of the Father relates to His group members. Trusting the Father is followed by accepting the reality of the Son and the Spirit. Therefore, the activity and attributes of the Father and the Son are possible to be discovered through the Spirit as they are part of trinity or divine members. In conclusion, tracing the personality and intelligence of the Spirit potentially donates alternative contribution for further study to the Father and the Son and share strong identity to her group, trinity, due to the setting of ancient Israel that places the personality of a person in group circle higher than a single personal being. In this treatise, the intelligence of the Spirit will be explored more in order to offer alternative notion to the personality of the Spirit in the Old Testament and the existence of trinity as a divine group.

Wisdom, Counsel and Knowledge

The book of Isaiah testifies massive material concerning the Spirit. For instance, Isaiah 11:2 shares ideas of the Spirit where the Messianic message and the Spirit are mentioned and fully developed in the New Testament (Luke 3:22 and John 1:32-34).³² Furthermore, Mary Obiorah and Favour Uroko argue that Isaiah 11:2 has a strong connection to Isaiah 61:1 and is considered as the fulfillment to the Messianic mission, a promise of outpouring of the Spirit.³³ Isaiah 11:2 shares three characters owned by the Spirit: wisdom, counsel and knowledge. These attributes are prepared in order to fulfill the mission of Messiah and reflects fact that the Spirit possesses intelligence. Wisdom in the Old Testament, however, according to James L. Crenshaw, expresses the form of advise and instruction where in the Old Testament it relates to the relationship between parents and children in a family setting and focusses on individual rather than society in general.³⁴ It implies the role of fatherhood in a family where counseling approach is occupied in order to share direction to family member. Here, the second attribute of the Spirit in Isaiah 11:2, counsel, is highlighted. Moreover, wisdom, as an intelligence, is regarded as the ability that is available to those who want to learn. Robin Gallaher says that the book of Proverbs proves that wisdom must be pursued in order to gain its power.³⁵ With this in mind, exploring the wisdom in Isaiah 11:2 expresses some important points: The Spirit is not merely a power or energy; rather, she is a person who owns wisdom. In this sense, wisdom is considered an ability or power to share knowledge. Moreover, wisdom is a subject of assessment which can distinguish the intelligence level of a person.

Furthermore, interesting penetration on the subject is shared by Jacobus Gericke. He articulates the relationship between wisdom and knowledge by saying that wisdom is a knowledge combined with humility. His argumentation is built from Job 40:4-5.³⁶ It portrays

³² Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010), 875.

³³ Mary Obiorah and Favour Uroko, 'The spirit of the Lord God is upon me' (Is 61:1): The use of Isaiah 61:1-2 in Luke 4:18-19 (HTS Theologese Studies/Theological Studies, 74(1), 2018, DOI: 10.4102/hts.v74i1.5038), 1.

³⁴ James L. Crenshaw, *Old Testament Wisdom: An Introduction*, third edition (Louisville, Kentucky: Westminster John Knox Press, 2010), 4.

³⁵ Robin Gallaher Branch, Proverbs 31:10-31: A Passage Containing Wisdom Principles for a Successful Marriage (Koers, Bulletin for Christian Scholarship, 77(2), Art #49, 9 pages, 2012, DOI: 10.4102/koers.v77i2.49), 2.

³⁶ Jacobus W. Gericke, The Concept of Wisdom in the Hebrew Bible: A Comparative-Philosophical Analysis (Verbum et Ecclesia, 32(1), Art #513, 6 pages, 2011, DOI: 10.4102/ve.v32i1.513), 2.

high degree of intelligence as the wisdom itself is a formulation which contains knowledge and humility, and if so, the Spirit bears large portion of intelligence. She has the competence to decide bad and good things, offers directions either to Messiah, saints in the Old Testament or current believers, and performs her intelligence in humility. In sum, Isaiah 11:2 clearly testifies on how the Spirit carries intelligence in the sense of family circle. The Spirit acts as the leader in a small specific group that shares advises and knowledge with the family members. Therefore, the intelligence of the Spirit here is the shadow of fatherhood intelligence.

Artistic and Aesthetics

Moreover, John Owen in his masterpiece work on pneumatology expresses the universality of the Spirit. He says that the Holy Spirit is the author of all gifts.³⁷ This implies quick conclusion that the Spirit owns every energy, power, ability, and intelligence. The role of the Spirit works under all conditions and periods, and she possesses human being skills to empower saints throughout decades. Indeed, the Spirit had activities in the Old Testament setting, including sharing intelligence to the believers. Owen states his general position concerning the Spirit and the Old Testament. It is presented in the early paragraph of the pneumatology chapter:

“First, there is nothing *excellent* among men which is not ascribed to the Holy Spirit of God, as the immediate *operator* and efficient cause of it — whether it is absolutely *extraordinary*, and in every way above the production of natural principles; or whether it consists in an eminent and particular *improvement* of those principles and abilities. Second, Whatever the Holy Spirit worked in an eminent manner under the *Old Testament*, it respected our *Lord Jesus Christ* and the gospel, generally and for the most part, if not absolutely and always. And so it was *preparatory* to completing the great work of the *new creation* in and by Christ.”³⁸

Owen’s statement reflects the knowledge that the Spirit bears all the competence and intends for the preparatory of the work of Christ and new creation. With this in mind, it can be considered that intelligence is part of human competence. Therefore, Owen clearly states intellectual gifts as one of an ordinary power of the Spirit, including political skills, morality, and natural, where extraordinary power is considered as prophecy, writing the Scripture and miracles.³⁹ Exodus 31:2-6 clearly reflects the intelligence of the Spirit. Bezalel and Aholiab were endowed by wisdom, understanding, and knowledge and even more, employed with artistic works. The intelligence which is served in this passage relates to creativity and contains the nature of creation in Genesis 1:2. The same *ruah* who is involved in creation expresses her interesting aesthetics and beauty.⁴⁰ According to Owen, both Bezalel and Ahliab own natural or biological competence, but the Spirit develops, heightens, improves, and strengthens the intention to employ all these competences for God’s order and plan.⁴¹ It is eminently important to share similar aims between God’s plan and human intention.⁴² Human being owns different degree of intelligence, naturally bears unique ability, and here the Spirit empowers man to

³⁷ John Owen, *On the Holy Spirit*, edited by William H. Goold (Thomas Nelson Publisher, 1982), 15.

³⁸ *Ibid*, 126.

³⁹ *Ibid*.

⁴⁰ See, Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010, 114.

⁴¹ Owen, *On the Holy Spirit*, 150

⁴² Dianne Bergant, *The Collegeville Bible Commentary, Based on the New American Bible: Old Testament* (Collegeville, Minnesota: The Liturgical Press, 1992), 108.

develop skill capacities. Especially, Bezalel as the chief of craftsman own the ability in construction (Ex. 25:40). The word ‘ability’, however, is associated with wisdom, including ‘*hokma*’, and is equally rendered as wisdom instead of ability or skills.⁴³ Wisdom here is linked to the ability to perform artistic and aesthetic work. Moreover, the role of the Spirit in sharing intelligence is to ensure that intelligence will be employed according to God’s plan. However, the context of the passage relates to the building of tabernacle where in the Canaanite literature, the art intelligence was occupied to build Baal’s temple.⁴⁴ In contrast, the Spirit expects and even demands Old Testament saints to employ their intelligence according to God’s purposes and plans. It is important to notice that the building of tabernacle should follow the instructions provided by the Lord.⁴⁵ Here it is presented that the intelligence of the Spirit functions to help the saints in the Old Testament to restore their purposes becomes coincident with God’s order.

In the flip side, as the context of Exodus 31:2-6 is strongly connected to the universe creation in the first chapter of Genesis, the intelligence of the Spirit testifies an artistic intelligence. However, artistic and aesthetic relate to the ability of creating or expressing something and forcing to develop idea to produce new arts.⁴⁶ When the Spirit is involved in creation, it is considered the perfect and greatest work ever in the universe,⁴⁷ where the verb *bara*,⁴⁸ requires highest level of intelligence, and in Exodus 30 it was transformed to Bezalel and Aholiab and properly applied according to God’s instructions. The impression here is that the Spirit performs intelligence in the Old Testament period—an intelligence which is regarded in artistic and aesthetic sense. The work of Old Testament believers to build the tabernacle is equipped with the intelligence of the Spirit.

Jurisprudence: Knowledge for Planning and Ruling

Several passages and events in the Old Testament, however, potentially share the knowledge of the Spirit’s jurisprudence intelligence.⁴⁹ Isaiah 30:1: “*Woe to the rebellious children, says the Lord, who take counsel, but not of Me, and who devise plans, but not of My Spirit, that they may add sin to sin*”. This text implies the ability of the Spirit to arrange a program which requires high intelligence. Further, Numbers 11:16-17, 25 show how the Spirit transformed intelligence to the seventy elders of Israel, enabled them to rule and govern the civilization, empowered special improvement to mind’s abilities and skills, influenced people

⁴³ David G. Firth and Paul D. Wegner, *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Intervarsity Press, 2011), 106.

⁴⁴ *Ibid.*

⁴⁵ See, Torah presents the specific instruction to build the tabernacle, see Genesis 25 to 31. See also, Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010, 114.

⁴⁶ Valentyna Levytska, Analysis of Artistic Aesthetic Creativity and Children’s Art Education Based on the Scientific Sources (Proceedings of National Aviation University, no. 2, vol. 59, 148-152, 2014, DOI: 10.18372/2306-1472.59.6879), 148. See also, Mahmoud Ahmed Darwish, Dialectic of Artistic and Aesthetic Relationship Between Creativity and Receive (Journal of International Academic Research for Multidisciplinary, vol. 4, issue 10, 107-128 2016), 107-108.

⁴⁷ I. Leon Harris, *The Holy Spirit as Communion: Colin Guton’s Pneumatology of Communion and Frank Maachia’s Pneumatology of Koinonia* (Eugene, Oregon: PICKWICK Publication, 2017), 186.

⁴⁸ See, Ralph D. Winter, Stephen D. Morad, Beth Snodderly, *Ancient World: Creation – 400 BC* (California: Institutes of International Studies, William Carey Library, 2006), 147. *Bara*, created. The concordance study of the word *bara* shows that people are the subject of *bara*, being told to *bara*. The other meaning of *bara* closely relates to creation as blessing and cleansing.

⁴⁹ Etymologically, Jurisprudence is derived from Latin word; *jus* or *juris*, means law and *prudential*, means knowledge. It refers to the law, legal rules, doctrines and plan of the state. Denisse Meyerson argues that Jurisprudence relates to conceptual issue. In short, jurisprudence spans the circle of managing and leading the rules in certain dominion. See, Veena Madhav Tomapi, *Textbook on Jurisprudence* (New Delhi, India: Universal Law Publishing, 2010), 1-2., Suri Ratnapala, *Jurisprudence: third edition* (Cambridge: Cambridge University Press, 2009), 3., and Denisse Meyerson, *Understanding Jurisprudence* (New York: Routledge, Cavendish, Taylor & Francis Group, 2007), 1.

by counsels and eventually became judges where previously they were inferior officers.⁵⁰ In ancient Near East, it was common that elders had the responsibilities for business transaction and making decision (Exodus 24:1-9, Numbers 11:16, II Kings 10:1,5, Ezekiel 8:1, 14:1).⁵¹ Therefore, the role of the seventy elders of Israel is extremely important. Furthermore, they are expected to support the daily tasks and burdens of Moses as the highest leader. According to the passage, the Spirit that the seventy elders received is the same that was given to Moses. The activities of the Spirit concerning performing jurisprudence intelligence is not strange in the Old Testament. The Spirit has the competence to arrange and devise plan both for humanity and divinity purposes. This kind of intelligence enables the receiver to display government and court skills, even more, counseling competence where it is usually attached to lawyers in the modern sense.

Indeed, the success of Moses leadership was caused by the intervention of the Spirit.⁵² Probably, he received formal education in Egypt, an educated-man and well trained in all ancient sciences because he was adopted by the daughter of Pharaoh.⁵³ It means that Moses owned high knowledge in ruling or judging. But his natural ability is not the ultimate factor of his success. The role of the Spirit was the hidden dimension that intervened and developed his ordinary skills becomes extraordinary. However, without the role of the Spirit in Moses, the history of Israel might be far from the reality today. For instance, when the Spirit of God departed from Saul (I Samuel 16:14), his performance became weakened and even declined. Previously, after the Spirit dwelt in him (I Samuel 10:9), Saul showed his capacity as king such as: prudence, righteousness, courage, zeal, and clemency.⁵⁴ These are the competences for state administration and political rule. Therefore, here is presented the significance of Spirit's jurisprudence intelligence for the believers in the Old Testament. The absence of the Spirit led to the fall of Saul. Further, it is possible for Moses to be far from his greatest name among Christians today if the Spirit of intelligence was absent in his leadership.

Governmental and Leadership Skills

The story of Joseph has been discussed as one of the most wisdom accounts in the OT. Some scholars argue that the narrative of Joseph contains the wisdom literature. However, this has been debated.⁵⁵ According to Wilfred Hildebrandt, Joseph did not deny the intervention and involvement of God in his career along in Egypt, even more, he testified that God was behind him who interpreted Pharaoh's dream and instructed him to perform governmental works.⁵⁶ As portrayed throughout the book of Genesis, it is true to conclude that Joseph successfully performed governmental and leadership skills along his sovereignty in Egypt. Further, Joshua, as the successor of Moses, experienced the activity of the Spirit in his leadership journey (Deut. 34:9). Numbers 27:12-23 states that he received the same Spirit when Moses laid hands on him. Similar to Joseph, Daniel received important position in the foreign

⁵⁰ Owen, *On the Holy Spirit*, 147.

⁵¹ R. de Vaux, *Ancient Israel*, translated by J McHugh (New York: McGraw Hill, 1965), 69-70.

⁵² Wilfred Hildebrandt, *An Old Testament Theology of the Spirit of God* (Eugene, Oregon: WIPF & STOCK, 1993), 110.

⁵³ See, Erkki Koskeniemi, "Moses A Well-Educated Man: A Look at the Education Idea in Early Judaism," (*Journal for the Study of the Pseudepigrapha*, 17(4), 281-296, 2008, DOI: 10.1177/0951820708091898).

⁵⁴ John Owen, *On the Holy Spirit*, 148.

⁵⁵ See James Creenshaw, "Method in Determining Wisdom Influence Upon Historical Literature," (*Journal of Biblical Literature*, 88, 1969), 129-142, Michael V. Fox, "Wisdom in the Joseph Story," (*Vetus Testamentum*, 51(1), 2001), 26-41, Tremper Longman III, *How to Read Proverbs* (Downers Grove: Intervarsity Press, 2002), 92-95.

⁵⁶ Wilfred Hildebrandt, *An Old Testament Theology of the Spirit of God* (Illinois, Oregon: Wipf & Stock, 2019), 105-106.

court. Again, what he experienced is coincident with Joseph to interpret the dreams of the pagan king. Afterward, he was appointed as an officer in high position to lead the people. The Bible clearly testifies how the Spirit dwelled in him. Tremper Longman III argues that the narrative of Daniel presents clear display on how the Spirit of God, wisdom, governmental ability, and leadership skills are associated in the person of Daniel.⁵⁷ The Spirit was able to develop and enhance the natural ability of the OT figures and saints in order to perform governmental and leadership tasks.

Conclusion

The Old Testament books share knowledge on how the Spirit performs intelligence. Indeed, the book of Isaiah, leadership of Moses, the seventy elders of Israel, the story of Saul, and other minor and major saints present sufficient facts on how the Spirit demonstrates her intelligence. In sum, the intelligence of the Spirit can be determined in several aspects: intelligence of artistic, aesthetic, wisdom, jurisprudence, governmental skill, and leadership ability. The Spirit owns these abilities, and subsequently, she is defined as a truly Godhead person who bears the competency of high human and divine intelligence in the OT.

⁵⁷ Firth and Wegner, *Presence, Power and Promise*, 107.