

although they do not mention the Holy Spirit, yet speak of, allude to, presuppose, or even suggest the necessity, the fact, or the effects of regeneration in the Old Testament period, they would be worthy of consideration. However, we must first examine the 3 references listed on the preceding page under (g) in greater detail, and then consider the question of those scriptures which predict the future salvation of Israel.

AN EXAMINATION OF THREE APPARENTLY RELEVANT REFERENCES

Psalm 51:12

The Authorized Version translates "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." The second clause reads: וְרִוּחַ יְדִבְרַה תְּסַמְכֵנִי. According to Koehler and Baumgartner¹ the Hebrew word יְדִבְרַה means "willing" or "generous." The form of ("to sustain or support"²) used in this verse is either Imperfect or Jussive of the Qal stem. As to a choice between these two possibilities, a check of the first clause of the verse would seem helpful, especially if there is any parallelism here. The first clause of the verse reads as follows: יְשׁוּבָה לִי שְׂשׂוֹן יְשׁוּבָה. The form of יְשׁוּבָה ("to cause to return"³) used in this clause is Imperative with Cohortative He, a combination which results in the force of a Jussive⁴. In the context

¹Lexicon in Veteris Testamenti Libros, Vol. II, ed. Ludwig Koehler and Walter Baumgartner (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953), p. 597.

²Ibid., p. 661.

³Ibid., p. 953.

⁴W. Gesenius, Hebrew Grammar, ed. E. Kautzsch (London: Oxford University Press, 1910), pp. 124, 132.