

understand the verse to be speaking of a human spirit or attitude of willingness, rather than of the Holy Spirit who is willing to sustain. And since this translation is quite plausible, it cannot be ruled out as an acceptable interpretation.

However, this does not do away with the force of the first clause of the verse, as discussed above, unless one construes the first clause as J. M. Powis Smith translates it in The Bible: An American Translation (commonly referred to as the Goodspeed Version). Smith interprets verse 12 to say: "Restore to me the joy of thy deliverance, and sustain me with a willing spirit."<sup>1</sup> There is no question that the word יְיָ includes the meaning of "help," and "rescue," as well as "salvation,"<sup>2</sup> but what deliverance would David be referring to if not deliverance from the condemnation of sin? Surely he is not praying that God would restore to him the joy of some military victory which he enjoyed either before or after becoming king! This translation would appear to make the meaning obscure or elusive, and to ignore the great penitential thrust of this Psalm.

#### Joel 2:28

The Authorized Version reads: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh. . ." Upon cursory examination of this verse, it is discovered that the fulfillment of the prediction did not begin to come to pass until Pentecost, and therefore one wonders what value it can have for a study of the Holy Spirit's ministry of regeneration in the Old Testament period. This concern is certainly proper,

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<sup>1</sup>The Bible: An American Translation (Chicago: The University of Chicago Press, 1935), p. 527.

<sup>2</sup>Koehler and Baumgartner, op. cit., Vol. I, p. 413.