



Spirit of God (Reboot) E3: The Spirit of Wisdom

Official Transcript

Speakers

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Credits read by audience members Tony and Trinity, and by BibleProject team member, Sam

[Recap and Setup for Spirit and Wisdom (0:00-9:09)]

[BibleProject theme]

Jon: Welcome to BibleProject podcast. We're in a series discussing the Spirit of God. The Spirit of God animates and sustains all of life. It's "*ruakh*" in Hebrew or "*pneuma*" in Greek. It's the personal, life-giving power of God that we live in and move in and breathe into our lungs.

Tim: [Audio clip from the episode below] *Ruakh* and *pneuma* are the main biblical words to talk about how a creature exists. It has to be filled by God's presence in order to even be.

Jon: Today, we look at how the Spirit of God is closely connected to becoming wise.

Tim: [Audio clip from the episode below] "Spirit" and "wisdom." If you look in the hundreds of passages where *ruakh* appears in the Hebrew Bible, you will find many passages where God's wisdom is close by.

Jon: We're going to look at how Joseph is able to interpret Pharaoh's dreams. Somehow, he connects to the thoughts of Pharaoh and makes sense of them.

Tim: [Audio clip from the episode below] "And Pharaoh said to everybody standing around, 'Are we able to find a man like this anywhere else, a man in whom is the *ruakh* Elohim?'"

Jon: We're going to look at the craftsman Bezalel, who's filled with the *ruakh* of God in order to create the tabernacle.

Tim: [Audio clip from the episode below] It's the ability to make Eden-like beauty, to make Eden out of cloth and gold metal. It's amazing.

Jon: In the Hebrew Bible, God's Spirit supercharges characters so that they can become more of who God designed them to be. This is a partnership with the divine.

Tim: [Audio clip from the episode below] The whole premise of the biblical story is: God has chosen to bring about his wise rule through human images. And so right there already is a marriage of divine and human agency.

Jon: Today, Tim Mackie and I talk about the Spirit of God and wisdom. Thanks for joining us. Here we go.

[Musical break (1:54-1:59)]

Jon: Hey, Tim.

Tim: Hey, Jon Collins. Hi.

Jon: I've been processing in this conversation about God's *ruakh*, and I found it really hard to orient myself to this ancient view of thinking.

Tim: Mmm. Okay. Yeah.

Jon: I think Paul will say "God is spirit."

Tim: Mhm.

Jon: And so when we talk about how all reality exists because of God's life, and we live within God, and God is around us, and God is in us, and—that ancient framework, that mentality—is that what Paul means when he just says "God is spirit"?

Tim: Oh, that's a great question. Yeah, I think he's naming the thing that I'm trying to name with other words.

Jon: Okay.

Tim: So we're talking about the way that God, so to speak, goes outside God's self [chuckles] to reach out and create and sustain an other. And for that thing that is not God to be—

Jon: To exist.

Tim: —to exist, it has to be sustained—I mean, here go the metaphors: Permeated, joined to, aligned with, filled with God's presence in order to even be.

Jon: Uh-huh.

Tim: And so *ruakh* in Hebrew and *pneuma* in Greek is the way to talk about that. So when we say God is spirit, it's a creature saying those words.

Jon: Yes.

Tim: So by definition, it's a creature who can only say those words with *pneuma* coming out of their mouth, [laughs] you know?

Jon: No.

Tim: Oh. When I say the words, "God is spirit"—

Jon: Yeah.

Tim: [Jon agreeing throughout] —I am breathing out air that I didn't make for myself. I received it as a gift. So whatever it would mean to even think or talk about God's transcendent, ultimate self that's above and beyond all, I don't know. I'm a creature. I can never know that. But what I can know is—as God has revealed God's self to me. *Ruakh* and *pneuma* are the main biblical words to talk about how a creature exists.

Jon: [Tim backchanneling throughout] I exist because of God. I exist within God. [chuckles] I can breathe in the Spirit of God.

Tim: "In him, we live and move and have our being," as Paul says.

Jon: Yeah. And so everything has life and sustains life because of God. And the shorthand is "God is spirit."

Tim: [chuckles] Yeah, that's right.

Jon: Okay.

Tim: It's like a riddle, really. "God is *breath*." "God is *wind*." "God is *mind*." "God is *life*."

Jon: Okay. All right.

Tim: Here we are as creatures breathing—

[Jon chuckles]

Tim: —breathing *ruakh*.

Jon: Yeah. We're breathing oxygen, but when we say we're breathing *ruakh*, you're using that as a metaphor—

Tim: Sure.

Jon: —to understand something deeper and more true.

Tim: The metaphysical thing.

Jon: The metaphysical thing—

Tim: That's right.

Jon: —that we only exist, our lives are held together, [chuckles] maybe even just all molecules are held together— [chuckles]

Tim: Mhm.

Jon: —by the breath of God.

Tim: That's right. Yeah. So there, it's the life-sustaining energy. Years ago, we found the metaphor of "energy" helpful.

Jon: Yeah.

Tim: But there's more to God—

Jon: There's more to God.

Tim: —than a creature could ever know and comprehend.

Jon: Okay.

Tim: A creature knowing God doesn't mean they have fully comprehended everything about God's essence and being.

Jon: Right. And for Paul to say God is spirit isn't him saying, "*I'm going to tell you this crisp definition of exactly how to think about God.*"

Tim: No. No. Theological language is—there's no such thing as *crisp*—

[Jon laughs]

Tim: —*precise* language about God.

Jon: Well, if I was going to do a theological dictionary entry, I would start something as simple as, like, “*Well, God is spirit.*”

Tim: Yeah. But then you have to do a whole thing on: What does that mean?

Jon: [laughs] Yeah.

Tim: [laughs] So to say that God is spirit—we’re talking about the way that God has reached out to me and sustaining me, and I can connect to God, and so God *is* spirit. But God’s even more. God’s beyond any category, you know? [Jon agreeing throughout] And this is where Paul will use these phrases, “beyond what we could even think or imagine.” “Immortal, invisible, God only wise.” You know, this kind of language. Really, it’s their way of saying: We—all our knowledge—

Jon: “*We hit a boundary.*”

Tim: Will hit a boundary.

Jon: Yeah. [chuckles]

Tim: [Jon backchanneling throughout] But what I do know is that I’m living, and I don’t have life in and of myself, and neither does any of reality. It’s a gift that comes from above and beyond. And in that sense, to exist is already to be joined to God in a really important way. And so “life” was what we focused on in the last conversation.

Jon: Life and death.

Tim: [Jon agreeing throughout] Life and death, that’s right. But that God is life. And for God to create a creature that doesn’t have life in and of itself means that its life is a gift, and it sits on the precipice of life and non-life if God doesn’t keep supplying life. But God wants to keep supplying life. The problem is humans want to redefine life by our own wisdom, and it ends up being death and not life.

Jon: Mhm. Yeah.

Tim: If you were to look at the key ideas and words associated with spirit throughout the Hebrew Bible, “life” is high on that list.

Jon: Okay.

Tim: But there’s a couple other words and ideas that are, like, most repeated. One of them is “wisdom,” spirit and wisdom. In other words, if you look in the hundreds of passages where *ruakh* appears in the Hebrew Bible—and that’s where we’ll focus in this conversation—you will also find many passages where God’s wisdom is close by. So first time the word *ruakh* appears in the first pages of the Bible is God’s *ruakh*

hovering, fluttering, in the dark, uncreated, pre-creation state. And then the next appearance of God's breath as an idea is God breathing into the clay that he's formed.

Jon: Yeah. While that's a different word. It's a synonym.

Tim: Synonym, *neshamah*. Yeah. And then later in the flood story, *ruakh* and *neshamah* will get joined together as the life-breath of a creature. So "life" is really key. If you go through Genesis from there looking for *ruakh* vocabulary, you won't find very much. You'll find another association of spirit and life in Genesis 6. That's a complex passage about the Nephilim and the sons of God. We're just going to skip right over that—

Jon: Okay. [chuckles]

Tim: —because we've talked about it before in the past.

Jon: Okay.

Tim: If you look for *ruakh* vocabulary after that, the next time it really—

[Music fades in]

Tim: —comes into focus is not until almost the end of Genesis in the story of Joseph as a slave down in Egypt.

Jon: Hmm.

Tim: So let's pick up in that story because there's some vitally important occurrences of *ruakh* there.

[Musical break (8:34-9:09)]

[Joseph's Wise Words to Pharaoh (9:09-25:47)]

Tim: So Joseph's been betrayed by his brothers in Genesis 37, sold to some caravan traders, Ishmaelites. Then they sell him down in Egypt as a slave. He ends up in an Egyptian high-ranking official's house named Potiphar, and he does great for himself there, [chuckles] in Potiphar's house, and he becomes like the house manager of the whole house.

Jon: Hmm. So betrayed by his brothers, sold as a slave, and then works his way up—

Tim: Ooh, yes.

Jon: —to be a very trusted servant for this guy, Potiphar.

Tim: [Jon agreeing throughout] Yeah. That's right. And importantly, what you are told is that—Genesis 39, verse 2—“Yahweh was with Joseph, and he became very successful.” So Potiphar elevates him to become basically his right-hand man over everything. Eventually, the only thing that Joseph doesn't have any responsibility for is Potiphar's wife. And that is the twist in the plot, because then Potiphar's wife takes a liking—

[Jon chuckles]

Tim: —to Joseph and wants to get in bed with him. Joseph refuses, and Potiphar's wife accuses him, and Joseph gets thrown into prison. And what we're told, then, is—at the end of Genesis 39, is that once again, Yahweh was with Joseph and showed loyal love to him and gave him favor in the eyes of the head of the prison. And so he ended up in prison, getting—become the manager—

[Jon and Tim laugh]

Tim: —right-hand manager of the prison.

Jon: Okay.

Tim: So you can see the—there's something about this guy.

Jon: Yeah.

Tim: People notice it. What the narrator tells you is “Yahweh is with him.”

Jon: Hmm. Yeah.

Tim: It's, I guess, as riddle-like and packed as saying “God is spirit.” “Yahweh is *with*” someone.

Jon: Right.

Tim: In a way, isn't Yahweh everywhere in creation?

Jon: Right. Sure.

Tim: So in that sense, he's with everything. So we're using a spatial metaphor, Yahweh being next to somebody, to just—

Jon: To talk about a connection with Yahweh.

Tim: Mhm. Connection. Yahweh's working in and through this person in such a powerful, visible way. Oh, because success. So everything he does works out.

Jon: Right.

Tim: So I think what's important here is the word spirit is going to appear later. But the point is for years—

Jon: It's the idea.

Tim: For many, many years, Joseph is marked as somebody who is really responsible, works hard, and when he makes plans, people notice. And “God is with him” is the phrase used to describe that.

Jon: Okay. Mhm.

Tim: Okay. So after this, Pharaoh has a dream. Chapter 41—I'm actually skipping a chapter, but I'm just trying to keep the story going here.

Jon: Okay.

Tim: Pharaoh has a dream. What we're told is that, you know, he has a dream of seven healthy cows grazing by the Nile, then seven mutant, ugly cows, like, crawl up out of the Nile River and eat the healthy cows. It's a grizzly dream.

Jon: [chuckles] Yeah. I kind of imagine a Salvador Dalí painting when I—

[Tim laughs]

Jon: —think about this dream.

[Jon and Tim laugh]

Tim: Totally! Yes. Yeah, thanks for that.

[Jon chuckles]

Tim: That's right. So okay. So he wakes up, and he's freaked out. He tells, you know, his hired magicians and astrologers—these are things that ancient kings, you know, had, staff of these kind of crew—and they can't tell him what the dream means. Then one of his courtiers says, “Wait, no, I know of this Hebrew servant. I came across him. He's in

a prison, but he can interpret dreams,” because that’s what happened in chapter 40 that we skipped.

Jon: Mhm. Okay.

Tim: So Pharaoh calls for Joseph, and he has Joseph shaved and puts on a change of clothes.

Jon: Hmm. Okay, make him look nice.

Tim: Yeah, so kind of like a transformation process. Yeah, all his hair cut off. He tells Joseph the dream, like, repeats it kind of word for word. And Joseph just says, “You know, God is revealing to you, Pharaoh, something that he’s about to do.” And he goes on to say the seven, you know, healthy cows are seven years of abundance and plenty, followed by seven years of famine and drought. And “God is showing you what’s about to happen. So I’ve got an idea, Pharaoh.” So not only does he interpret the dream, but then he says, “You know what we should do? You should appoint supervisors over the land, and you should store one-fifth of all the harvest for each of these seven years to save up for the seven years of drought that are coming.” And what he says is, “Pharaoh, you should select somebody who is discerning and wise.” So “discerning” is one of your favorite wisdom words in the Hebrew Bible.

Jon: *Binah*?

Tim: Yeah, yep, *bin* or *binah*. So your ability to discern between things, good and bad, knowing good and bad.

Jon: Mhm. Yeah.

Tim: Or good from bad.

Jon: Mhm.

Tim: And then “wise” is about competence and skill.

Jon: This was *khokhmah*?

Tim: Mhm.

Jon: Okay.

Tim: Yeah, or *khakham*.

Jon: Okay.

Tim: But *khokhmah* is the noun “wisdom.” So “That’s what you should do.” “This plan was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said

to everybody standing around, ‘Whoa’— [pause] well, I guess—that’s my insertion there.

Jon: [laughs] There’s no whoa in the Hebrew?

Tim: [laughs] There’s no whoa. What he says is, “Are we able to find a man like this anywhere else, a man in whom is the *ruakh* Elohim?” So it’s the first time the phrase *ruakh* Elohim has appeared.

Jon: Since Genesis 1?

Tim: Since Genesis 1. Yep. So there’s been other appearances of “spirit” where God will say, like, “my *ruakh*,” but the phrase “*ruakh* Elohim” is going all the way back. And then Pharaoh says, “You know, God has given you knowledge, and there is nobody as discerning and wise as you. So guess what?”

Jon: “*You’re the guy.*”

Tim: And now, for the third time, he’s elevated.

Jon: Mmm. Okay.

Tim: “You will be over my house, and at your word are my people.” When Pharaoh woke up from his dreams, what we’re told is that “his *ruakh*,” from those dreams, “was agitated.”

Jon: Oh, right. And that’s what we looked at before.

Tim: Mhm. That’s right.

Jon: The Pharaoh’s *ruakh* was troubled.

Tim: So he wakes up, and his *ruakh* is—it’s a fascinating word—*pa’am*, which, as a noun, what it means is a instance or a beat, like a footstep.

Jon: [rhythmically] Like: patam—

[Jon knocks on a table in beat with his words]

Jon: —patam, patam, patam.

Tim: So as a verb, it’s like—

[Tim knocks more rapidly on the table than Jon did]

Jon: Oh.

Tim: It’s referring to, like—

Jon: Knocking?

Tim: —increased heartbeat.

Jon: Oh, okay.

Tim: So his *ruakh* is palpitating.

Jon: Pounding.

Tim: [laughs] Pounding *ruakh*. [laughs]

Jon: Yeah, yeah, yeah. [chuckles]

Tim: [laughs] Yeah, it's really interesting. So "agitated," "troubled," are different English translations. But the idea is that he's got his *ruakh*, like, his breath—

[Tim breathes rapidly]

Tim: —and that's how he wakes up. Maybe "panting"—

[Jon chuckles]

Tim: —"hyperventilating."

Jon: Okay.

Tim: Something. So that's his *ruakh*. And then all of a sudden, he sees Joseph. And Joseph can, as it were, see into his mind.

Jon: Yeah.

Tim: He can see his dream and see what it means.

Jon: Hmm. Yeah, yeah, yeah.

Tim: So instead of just saying "God is with you," he's like "*God's ruakh—you're saying God is telling me in my ruakh what's about to happen, but somehow you have access to that, you have access to my ruakh.*"

Jon: Yeah. "*You're seeing something and connecting to something that people typically don't.*"

Tim: Yes, connecting to something.

Jon: Yeah.

Tim: Yeah. "*You just said words that came out of your ruakh*"—

[Jon laughs]

Tim: —like, your mind—“*and my ruakh is palpitating, agitated, because of this dream that I just had.*” So this is where I suggested that perhaps the word “mind” is helpful to think of “his spirit was troubled.” You could think of it as hyperventilation.

Jon: Oh, the Pharaoh’s spirit?

Tim: Mhm.

Jon: Yeah.

Tim: But then, when he says, “*The ruakh of God is in you because you just solved the riddle in my mind*” —

Jon: Yeah, “*in my ruakh.*”

Tim: There’s some—and that has to be, then, why Pharaoh also uses the words “discernment” and “wisdom.” Because these are words about a deeper level of insight. So really, I think about the miracle of human understanding.

Jon: Hmm. [chuckles]

[Jon and Tim laugh]

Jon: Tell me about that. [laughs]

[Jon and Tim laugh]

Jon: That we can comprehend anything?

Tim: It’s really remarkable.

Jon: Yeah.

Tim: Like, we can look at, I don’t know, some, like— [pause] just the mystery of human cognition—so I’m just thinking: I rode my bike here this morning, [Jon backchanneling throughout] and I have to cross a number of busy streets. So I sit, and I wait for the street, for the cars passing. And my mind is tracking with them.

Jon: Yeah, the speed of the vehicles—

Tim: There’s these huge, huge, dangerous-to-me objects speeding by.

Jon: [chuckles] Right.

Tim: And they’re like feet from me when I’m waiting, right?

Jon: Uh-huh.

Tim: And my brain figures out there’s a pattern when there’s enough space and time between them that I can get through and, like, cross the street. [chuckles]

Jon: And it's become kind of unconscious to you.

Tim: So unconscious. But my brain is doing immense amounts of processing and pattern sifting—

Jon: Yeah. Right.

Tim: —and then, like, sends signals to all my muscles, and coordinate them to do that.

Jon: Yeah.

Tim: That's a moment of wisdom. I'm discerning between the good time and the bad time—

[Jon and Tim laugh]

Jon: To cross across the street.

[Jon and Tim laugh]

Tim: [Jon agreeing throughout] —to cross the street. Now, that's so basic, like, we don't even think about that kind of cognition, because our bodies are doing that, you know? But then there's all kinds of cognition and understanding that we actually really have to focus on. And that's super high-level stuff that we're doing. And how amazing is it that a creature can observe things outside itself, observe patterns, and then begin to make decisions that actually work out. It's like we're participating with the orchestra, the symphony, of patterns out there—

Jon: Mhm. Yeah.

Tim: —and learning how to weave our lives in sync with the patterns.

Jon: Right. So yeah, just at a basic level, the average human is a marvel to be able to understand things.

Tim: Yeah. Yeah.

Jon: [Tim agreeing throughout] And so then, are you saying then: If that's already marvelous, then how much more marvelous is something where, then, someone can sit with you, and suddenly see something from within you? Maybe you're going through some grief, or you're thinking about something wrong, or you're stuck, and you're talking to this person, and the person just sees it and can help you see it. And all of a sudden, you're like, "*Whoa, what—you just tapped into something much deeper than anyone else has tapped into for me.*"

Tim: Yep. Yeah, that's it. Yeah. So one way to talk about that is: "*The ruakh Elohim is in you, and it's giving you insight into how things work.*" And then, in particular, in this case, "*how things work inside me.*"

Jon: Yeah.

Tim: So we might have other words to talk about that—empathy or sympathy, I guess, depending— [chuckles]

Jon: Yeah.

Tim: —that's about discerning how they're feeling, and then—right?—mirroring that and connecting to it—

Jon: Yeah.

Tim: —but then, understanding—I mean, Jon, think how many hundreds of hours we've logged sitting here [chuckles] talking, sharing ideas.

Jon: Yeah. Uh-huh.

Tim: And you have these ideas in your mind, and I have these in my mind, and we share them back and forth. But then there are some times where—I think we've both had moments, where it feels like we discover something together as we talk.

Jon: Mhm.

Tim: It wasn't what I came in the room thinking about. It's not what you came in the room thinking about. But we tap into it. And one way the biblical authors talk about that is "*The ruakh Elohim is in you.*" And like, "*Whoa, when you said that, like, I heard something above and beyond addressing me.*"

Jon: Okay. Now—whew—but is that what Pharaoh meant? Like, you're just—

Tim: He matches it with discerning and wisdom. "*You were able to see something and name something and bring a solution*"—

Jon: Yeah.

Tim: —"*that's like: How did you see that?*"

Jon: Okay.

Tim: "*Where did that come from? That must*"—

Jon: Because when we say that, like, the Spirit of God is in someone—and now I'm saying in kind of our modern Christianity—we don't mean like, "*Oh, that was insightful.*" Or: "*That was highly empathetic.*" We mean, like, something more than that. [Tim

agreeing throughout] Because someone can be empathetic or insightful without connecting with God.

Tim: Okay, well—so I think I just want us to then look at some other examples.

Jon: Okay.

Tim: And I want to mess with that a little bit.

Jon: All right.

Tim: Or I think the biblical authors want to mess with that.

Jon: Huh.

Tim: Because the question is: Well, whose wisdom is this? Like, Joseph's put in years now—like many, many years of hard work, like, running things, [Jon agreeing throughout] solving problems, being responsible. The author was very clear to, like, show us this is the third rodeo, so to speak, [chuckles] of him coming up against a—

Jon: However, he didn't go to, like, a dream reading class, right?

Tim: That's true, exactly right. No, that's right.

Jon: So like, God had to give him that information.

Tim: [Jon backchanneling throughout] Mhm. That's right. That's right. But I guess my point is: How are we to imagine the *ruakh* Elohim working in and through the mind of Joseph? Is it possession, as it were? [chuckles] Is it something so above and outside of him and his mind—like, he just becomes like a musical instrument, and the wind blows through it? But even take that analogy. When the wind blows through an instrument, the instrument has to have been shaped in a certain way—

Jon: Yeah.

Tim: —so that when the wind goes through it, it takes on a certain sound.

Jon: Right.

Tim: And meditating on this example over time has really convinced me that Joseph isn't the passive instrument—

Jon: Yeah. Sure. Okay.

Tim: That it's a marriage of this guy's life experience and wisdom and knowledge above and beyond that Pharaoh encounters.

Jon: Yeah.

Tim: It's, as it were, an incarnation of God's wisdom in the person of Joseph.

Jon: Okay.

Tim: But he uses the phrase "*Ruakh* Elohim is in you."

Jon: Now, if Pharaoh would have brought in another one of his magicians or something and said, "*Here's the dream*," and they gave an interpretation, and he's like, "*Ooh, I think you're on to something*" —

Tim: Yeah.

Jon: —he might use the phrase, then, "*Oh, you're tapping into the ruakh*."

Tim: Mmm.

Jon: But we would say, "*Well, but that person wasn't filled with God's ruakh*" —

Tim: Oh, sure. Yeah, sure.

Jon: —"*that person was*" —

Tim: Yeah. Well, they are in one sense —

Jon: But they are in one sense.

Tim: —they're—they're breathing. [laughs]

Jon: They are breathing.

Tim: Yeah.

Jon: And I guess, to understand anything, that's a gift of God.

Tim: Yeah. In one sense, any act of human discernment and understanding is a gift of God's *ruakh*.

Jon: But isn't the story about Joseph trying to help us appreciate that while everyone is living within the breath of God, that Joseph is different?

Tim: Yes. It's more concentrated. It's more —

Jon: Concentrated. [chuckles]

Tim: Well, we're back to also that phrase "God was with Joseph."

Jon: Yeah.

Tim: And: "*Well, he's with everything and everyone*."

Jon: Yeah.

Tim: But there are certain moments where people experience or perceive God being *with* in a special, super concentrated, intense way. Joseph is regularly a vehicle for that, of God's presence and work and wisdom happening in the world through his actions and his words.

Jon: Isn't it important that it's a dream, though? Because a dream is something truly hidden to us.

Tim: Oh, yeah, yeah. That's right.

Jon: [Tim agreeing throughout] So like, you need to tap into something beyond our own mental thing.

[Music fades in]

Tim: That's right. You got it. Yeah, that's good. That's great. Now, Joseph's the first example. I want to show some others because there are many gaps or questions that are being raised here that'll be, I think, addressed in some other examples.

Jon: Okay.

Tim: [Jon agreeing throughout] So I want to push pause on Joseph, go to the second Spirit-filled person [laughs] in the Bible, which is just in the next book of the Torah, in Exodus, chapter 28.

[Musical break (25:21-25:47)]

[Bezalel's Craftsmanship and Joshua's Leadership (25:47-40:17)]

Tim: So this is the story about the building of the tabernacle. Moses is shown this heavenly temple blueprint up on Mount Sinai, and God says, "Okay, so go back down there, take this blueprint that you're observing, and make it a reality, but share it with a couple of people, and specifically one guy who's going to then help a bunch of other

people actually make this tent.” And this is Exodus 28, verse 3: “You will speak to all of the people who are wise of heart”—*khakham lev*, wise of heart—“whom I have filled”—this is God speaking—“with the *ruakh* of wisdom so that they can make . . .” And then it begins a long list of, like, the tent and the priestly garments and the gold and the weavings and the—all the beautiful stuff of the tabernacle.

Jon: Yeah. So these are the craftsmen.

Tim: Yeah. So “Speak to people who are—” and then our English translations use a variety of English words here in Exodus 28 verse 3—

Jon: For *khakham lev*?

Tim: Yep. *Khakham lev*—

Jon: *Khakham lev*.

Tim: —so “wise of heart.”

Jon: Okay.

Tim: And heart is very closely connected to *ruakh*. They’re almost synonyms, except heart is not connected with life. It’s connected with desire and purpose and plans.

Jon: Yeah.

Tim: Even though for us—

Jon: That’s a whole other conversation—

Tim: That’s a whole other conversation. [laughs]

Jon: —the way that the ancients thought about hearts.

Tim: Yeah, that’s right.

Jon: Yeah.

Tim: So they are people who are wise of heart. It’s usually translated—ooh, NIV just has “I have given wisdom.” They don’t even mention their spirit. NIV just says, “Tell the skilled workers to whom I’ve given wisdom. . .” Literally, it’s “Tell all of the wise of heart whom I have filled with the spirit of wisdom to do” X. NIV really kind of makes it more bland. NAS says, “Skillful people whom I’ve endowed with a spirit of wisdom.” So they’d change English words even though it’s the same Hebrew word, “skill” for one, and “wisdom” in another. Ah, here we go. King James. “Thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom.”

Jon: Oh.

Tim: There we go.

Jon: King James did good.

Tim: Yeah, they did great. Good job. So notice: “They *are* wise of heart, and I’ve *filled* them with the spirit of wisdom.”

Jon: Notice: They are wise, *and* God fills them with wisdom.

Tim: Mhm. Mhm.

Jon: So they need to start at a certain level of capability.

Tim: Yeah, in other words, it’s not like these are a bunch of farmers and then they just woke up one day zapped by the spirit, and they can—

Jon: And they’re like, “*Whoa, I can sew garments so well.*”

Tim: Exactly.

[Jon laughs]

Tim: Yeah.

[Jon chuckles]

Tim: I mean—

Jon: [jokingly] I know karate.

Tim: Keep— [laughs] wha— [laughs]

[Jon and Tim laugh]

Tim: I think—

[Jon and Tim laugh]

Jon: You know that.

Tim: I think I know what you—I know what you mean, but I don’t know the source reference. [chuckles]

Jon: *The Matrix*.

Tim: That’s from *The Matrix*. Got it.

Jon: That’s where he uploads his mind— [chuckles]

Tim: Okay.

Jon: —and he learns karate?

Tim: That's right.

Jon: Yeah. [chuckles]

Tim: Yeah. And then he's an instant karate expert.

Jon: Yeah. [chuckles]

Tim: So these are people who are already wise of heart—

Jon: This is going to the dojo, and like, getting the black belt.

Tim: So actually—this is Joseph. God's already with him, and he's put in many years of wise, successful management and leadership.

Jon: Okay.

Tim: And then, there's one day, there's one moment, where a super intense form of God being with him happens, or God's *ruakh* giving him a wisdom and an insight that just seems like: *"Whoa, where'd that come from?"*

Jon: Hmm. *"You tapped into something extra."*

Tim: Yes. So here, it's not with words. It's with the ability to make—

Jon: Their craft, their skill.

Tim: [Jon backchanneling throughout] —beauty, Eden-like beauty, an ability to make Eden—

[Jon chuckles]

Tim: —out of cloth and gold metal. It's amazing.

Jon: Hmm.

Tim: So the point is: I think that there's this mixing of divine and human agency when we talk about the Spirit and wisdom. When we talk about spirit as life, I don't have life in and of myself. My breath is so fragile, it could go at any moment, and it often does. With wisdom, we're talking about something a little different that, when God fills someone with wisdom, it's usually not like zapping them so that they are all of a sudden the vehicle of something that has no connection to their past history or abilities. We're talking about a true merging of human and divine agency. They are skilled of heart—

Jon: [with new clarity] Ahh.

Tim: —and their skill of heart is intensified by God's *ruakh*, but it was already there through their life experience.

Jon: Hmm. Okay.

Tim: That's interesting.

Jon: Yeah.

Tim: The language of filling then doesn't automatically mean that somebody is being zapped with an ability that has no connection to what we would call their *natural* abilities. But I think the biblical authors want to say, like: "*What do we mean by natural ability?*" Like, any ability that any human has is already, like, the *ruakh* 1.0. And what we're talking about here is like a *ruakh* 2.0 kind of moment.

Jon: Hmm. And that's going back to this: It's a marvel we can understand anything.

Tim: Yes, yeah. That's right.

Jon: That's *ruakh* already.

Tim: That's right. Yeah, that's right.

Jon: But then to understand something at a level where you would say, "*Oh, you're filled with ruakh Elohim,*" is kind of another level.

Tim: Yep. Yep.

Jon: But you've always been filled with *ruakh* Elohim.

Tim: Yeah. So there is like a two-step process here, but it's—to be filled with the *ruakh* is an intensifying—in these cases we've looked at—an intensifying of something that was already at work and already in these humans.

Jon: Hmm. Yeah.

Tim: That feels significant to me. That'll be relevant to when we come to New Testament discussions of being filled with the Spirit. And I'm not trying to predetermine what filling with the Spirit means in the New Testament. I'm just saying we have to reckon with—

Jon: At least start here.

Tim: —these fillings—yeah—that are in the Hebrew Bible as well.

Jon: Okay.

Tim: So let me show you some other examples. The other moment of a Spirit filling, as it were, is in the story of Moses, where Moses is realizing he's not going to make it into the promised land. He blew it at the rock of Meribah that he hit two times, and that's a whole other story.

[Jon chuckles]

Tim: But what he says is, “Okay, God”—he’s talking to God, and says: “You know, if I’m not going to lead the people into the land, who’s it going to be? Like, they need a leader, so that they are not like sheep without a shepherd.” This is in Numbers chapter 27, verse 17. So the Lord says to Moses, “All right, take that guy, Yehoshua, son of Nun”—

Jon: Joshua. [chuckles]

Tim: Joshua—“a man in whom is the *ruakh*, and lay your hand on him, and have him stand in front of Eleazar the priest, and you shall take some of your”—hmm—uh, your “majesty”?—your “honor”?—“and put it on him so that everybody in Israel will then listen to him.”

Jon: Okay.

Tim: So he is a man in whom is the Spirit. And you’re like, “*Whoa, that’s cool. The Spirit’s already been doing cool stuff.*” And that’s true. Joshua has played a key role in many stories throughout the Torah.

Jon: Yeah. Hmm.

Tim: He just appeared in Exodus as, like, a commander when the Israelites were attacked by the Amalekites. He was able to go higher up the mountain with Moses, Mount Sinai, than anybody else. And it’s ambiguous whether he was with him at the top.

Jon: Hmm.

Tim: That’s in Exodus 24. He’s with Moses when he’s coming down from Mount Sinai to see the golden calf. Joshua is one of the two spies sent into the land who—

Jon: He’s one of the two that—

Tim: —says like, “Yeah, God can save us in the land.” Like: “We can do it.” And the other ten are like, “No, we’re going to”—

Jon: And didn’t they have a spirit or something?

Tim: Yes, that’s right. God says that Caleb, Joshua’s partner there, has a different *ruakh*.

Jon: Yeah, than the other ten.

Tim: Than the other ten, yeah.

Jon: Yeah.

Tim: So Joshua’s already a winner. And I guess the point is is: For years—

Jon: Yeah.

Tim: —once again, like—

Jon: Like Joseph.

Tim: [Jon backchanneling throughout] —this isn't coming out of nowhere. He's proven himself through years of being a person who is this kind of person. And he just is a person in whom is the Spirit. So this theme comes back around in the story when Moses dies at the end of Deuteronomy. And he dies, and the people mourn. And then in Deuteronomy 34, verse 9: "Now Joshua, son of Nun, was full of the *ruakh* of wisdom." So back in Numbers, it just said he's a man in whom is the *ruakh*. But that's exactly what Pharaoh said to Joseph: "Can we find anybody in whom is the *ruakh* of Elohim? There's nobody as discerning and wise."

Jon: Mhm. Yeah.

Tim: And now, at the end of Deuteronomy, the narrator tells us, "Joshua, the son of Nun, was full of the *ruakh* of wisdom." Mhm. Numbers 27 just said he had the *ruakh* of God. Now here in Deuteronomy, it's the *ruakh* of wisdom.

Jon: Mmm. Okay.

Tim: So notice Numbers 27 says—God says, "A man in whom is the *ruakh*." But then at the end in Deuteronomy 34, when it actually happens, when Joshua's installed as the new leader, the narrator tells us he's full of the *ruakh*—

Jon: Of wisdom.

Tim: —of wisdom.

Jon: Because Moses placed his hands on him.

Tim: Moses placed his hands on him, yeah.

Jon: So it's almost like there was an extra filling.

Tim: Yeah. Yeah. What it doesn't mean is that he's *now* breathing. [laughs]

Jon: Yeah, yeah, yeah, yeah.

Tim: Because to be full of *ruakh* is one way to just say you're alive.

Jon: Right.

Tim: That's clearly—more is meant here.

Jon: Well, okay. There's a couple layers. One way is just to say you're alive. The *ruakh* is in my nostrils.

Tim: Yep.

Jon: Another thing you would say is, “*Oh, that person’s really—their life has shown through years*”—

Tim: Oh, like the artists.

Jon: Like the artists.

Tim: They’re skilled of heart. Mhm.

Jon: Yeah, they’re skilled of heart. Or like Joshua, he’s filled with God’s *ruakh*.

Tim: [Jon agreeing throughout] Mhm. “*When they make leadership decisions, what we experience is God’s presence or God’s wisdom, like, a wisdom that’s coming from above and beyond but through that person.*”

Jon: But then you could also say that here in Deuteronomy 34:9, Joshua was filled with the *ruakh* of wisdom because Moses placed his hands on him.

Tim: Oh.

Jon: So there was this moment—

Tim: Totally. Yes.

Jon: —like, where more *ruakh* came down?

Tim: Yeah. That’s great. Mhm. Yeah.

Jon: And that’s the same way where those craftsmen who were skilled of heart were, like, infused with more skill.

Tim: That’s right. Yes. It was an intensifying—

Jon: Intensifying.

Tim: —of something that was already there within them.

Jon: And so that’s what you were trying to say is happening in Joseph, is the intensifying. Where I was saying—

Tim: Oh.

Jon: —you know, the fact that it’s a dream makes me feel like it *is* a zapping.

Tim: Ah, I see.

Jon: You know? Like—

Tim: Yeah. Yeah, yeah, yeah.

Jon: —Joseph couldn’t have done that in and of himself.

Tim: Sure. Sure. That's right.

Jon: So I guess I've always kind of emphasized or thought about that aspect of it.

Tim: But maybe it's also the case that: Could it have really happened through anyone other than Joseph?

Jon: Right. That's—okay.

Tim: [Jon agreeing throughout] And then the story is trying to focus on his really unique life experiences that have shaped him into a certain kind of person.

Jon: Okay.

Tim: This is going to be a theme throughout our conversations to come.

Jon: Okay.

Tim: Really, this is a meta question about how God's agency and work relates to human agency and work.

Jon: Okay.

Tim: And one thing that I keep encountering in the biblical story is: The biblical authors want to mess with me—

[Jon chuckles]

Tim: —because I want to think in binaries.

Jon: [Tim backchanneling throughout] Yeah, either I'm doing it out of my own understanding and my own skill, and it's very human, or I can be infused with God's Spirit, and I'm doing something beyond myself.

Tim: Right. Yeah. And in one sense, that's a helpful binary, because I'm not God. But in another sense, the whole premise of the biblical story from page 1 is: God has chosen to be present with, to bring about his wise rule and stewardship, through human images, representatives. And so right there already is a marriage of divine and human agency, or we've called it the partnership over the years. So here in the language of spirit, isn't it interesting that very often divine and human agency is so closely connected, but it's clearly God, like in a case of Joseph?

Jon: Yeah.

Tim: But it's also clearly Joseph, uniquely Joseph.

Jon: Hmm. Right, uniquely Joseph.

Tim: Because of his own life experience.

Jon: I like that: clearly God, uniquely Joseph. Okay, real quick: You're using "1.0," "2.0."

Tim: I know.

Jon: I was—no, that's fine.

Tim: Yeah.

Jon: Kind of two different ways of thinking about being filled with God's *ruakh*. I exist because the *ruakh* of God is in my nostrils.

Tim: You're alive. And that's true of every creature.

Jon: Yeah. That's just true of reality.

Tim: Human and animal, and anything.

Jon: To be alive is to be filled with God's *ruakh*.

Tim: Yeah. That's right.

Jon: Okay. So that's 1.0.

Tim: Mhm. Yeah. Level one: *Ruakh* is in my nostrils, if you're alive.

Jon: Okay.

Tim: Level two is: My life experience has shaped me such that I have a set of habits and skills, and I've developed them.

Jon: Okay. Okay.

Tim: But when those become more intensely fused with, joined to, permeated by the presence and breath of God, it becomes like a super intense moment.

Jon: Because nothing has prepared you—

Tim: Yeah. Yeah, that's right.

Jon: —right?—

Tim: Totally.

Jon: —to know what that dream means.

Tim: Yeah, that's right.

Jon: So it's that something more—

Tim: That's right.

Jon: —than becomes—

Tim: Or *someone* more.

Jon: Hmm.

Tim: I mean, what is happening is people are encountering a *someone* above and beyond and more than the *someone* that I'm looking at—make the priestly garments or interpret the dream.

Jon: Yeah, okay.

Tim: And so I'm encountering, as it were, another layer of *someone* in and through the *some one* human that I'm looking at.

Jon: Yeah. Yeah, yeah, yeah.

Tim: And that's it. And they say, "*That's the ruakh, the ruakh Elohim speaking through you.*"

Jon: Huh. Okay.

[Music fades in]

Tim: Let me—let's look at the last example—

Jon: All right.

Tim: What's interesting is: The last example is the longest and most involved. It's the book of Daniel.

[Musical break (39:55-40:17)]

[An Extraordinary Spirit in Daniel (40:17-54:49)]

Tim: So King Nebuchadnezzar conquers Jerusalem, takes mostly the elite and wealthy of Israelite leadership in prison, and exiled to Babylon. And you're introduced to a bunch

of young men in Daniel 1, verse 4, who—“in whom there was no blemish,” which is the phrase used of sacrificial animals. [chuckles]

Jon: Okay.

Tim: It's interesting. Actually, it's very intentional.

Jon: Yeah.

Tim: They were “good of sight”—

[Jon chuckles]

Tim: —which was used of the trees in Eden.

Jon: Uh-huh.

Tim: “They showed intelligence in every branch of wisdom, endowed with understanding and discerning knowledge.”

Jon: So they're kind of like the Bezalel's crew.

Tim: [Jon agreeing throughout] Yeah. Exactly. They are wise of heart already. That's why they're going to get recruited. And they had ability for serving in the king's court. And so he, the king, ordered that they be taught the language and literature of the Babylonians. And they do this for three years. So they're already really smart. They—

Jon: Get more training.

Tim: [Jon backchanneling throughout] —get three years of, like, classes and study, right? And then Daniel gets notice of the diet, the assigned, like, cafeteria diet that they're supposed to eat. And it's really rich foods and meats. And Daniel, being a Torah-devout Israelite, he's aligned his diet according to the laws and wisdom of the Torah, like the kosher food laws. And so—

Jon: And none of the meats are kosher.

Tim: Yeah, exactly. So he just says, “No, me and my three friends, we're not going to eat that.” And that really makes the whole leader of the whole program angry. And he says, like, “You might be giving up your lives here if I report this to my superiors—not just disqualify you, [laughs] but you'll probably get killed.” And Daniel just says, like, “No, we have to honor our God, as we'd be happy to serve Babylon but not compromise who we are.” And so they go through this test where, for a period of time, they only are going to eat water and vegetables. [chuckles]

Jon: Mhm. Yeah, and it's a test because the leader guy's checking to see: Can they hang?

Tim: Yeah. Can they hang?

Jon: Will their bodies be as nourished as everyone else?

Tim: Exactly, yep. As everyone else.

Jon: Yeah.

Tim: And what we're told in Daniel 1:17 is "God gave them knowledge and intelligence in every branch of literature and wisdom, and Daniel even could understand visions and dreams." And you're like: "*Whoa, he got plussed up right there.*"

[Jon and Tim laugh]

Tim: So the whole point is: The Spirit's not mentioned in chapter 1, but them already being wise, then enduring this test—

Jon: And God gives them more wisdom.

Tim: And we're told, just, God gave them. And then it's all the stuff they already had, but just more of that.

Jon: Mhm. And even dreams. That's interesting.

Tim: [Jon agreeing throughout] And dreams added because next couple stories are going to be about the king having dreams. And in chapter 2, and then again in chapter 4 and in chapter 5, there are these dreams that the kings have. And it's all set on analogy and hyperlink back to—

Jon: Joseph's?

Tim: Joseph's—

Jon: Okay.

Tim: [Jon backchanneling throughout] —like, full of verbatim language and hyperlinks. But in chapter 4, when the king has the dream and, not only does he make his sorcerers try and interpret it, he doesn't even tell them what the dream is. He's just like, "Tell me what my dream is *and* interpret it for me." So Daniel gets called up like Joseph, and he's able to both tell him the dream—it's about the statue made of four parts of metal—and what Nebuchadnezzar says is that "Daniel came in before me, and in him is the *ruakh* of the holy gods." And then he says to Daniel, "Because I know that the *ruakh* of the holy gods is in you, and no mystery can overwhelm you, you can tell me the visions of my dream." And so he does, and he gets elevated to an even higher leadership position.

Jon: Yeah.

Tim: So remember how in Joseph, it wasn't said that he was already full of wisdom. You were just told God was with him.

Jon: Right. But it's the same idea.

Tim: Same idea. But then he has leadership skill and he can read Pharaoh's mind, as it were. And Pharaoh says, "Whoa, the *ruakh* of God is in you." Now we are told that he's like a Bezalel or a Joshua. He has got lots of skill already. I mean, Daniel is actually the fulfillment of all of the passages that we've looked at— [laughs]

Jon: Mmm. Sure. Yeah, yeah, yeah.

Tim: —in terms of how this works.

Jon: [Tim agreeing throughout] Okay. So what you're drawing attention to is: Let's not so separate the kind of the quality of who Daniel was already, or Joseph, and—to what it means for him to then be filled with the Spirit.

Tim: Right.

Jon: [Tim agreeing throughout] With that in mind, the fact that these are dreams, and that these are mysteries, and nothing could really fully prepare Daniel or Joseph—like, they *have* to tap into something beyond them—

Tim: Mhm. Yep, a knowledge that comes from above and beyond them. Yeah.

Jon: So it's both. We're talking about both things. We're talking about getting charged by something that's beyond me, but then also not becoming something that I'm not already.

Tim: Yeah, yes, exactly. And you know, this is a common cross-cultural experience of—I mean, who am I talking to?—epiphanies.

[Jon and Tim laugh]

Tim: Right? Like, years ago, you and your friends started an explainer video business—

Jon: Yeah. Uh-huh. [chuckles]

Tim: —to help people have epiphanies by watching videos.

Jon: Yeah. [chuckles] Right.

Tim: But the idea of an epiphany is—the idea—it's the word "revealing," "uncovering."

Jon: Yeah.

Tim: It's happening in your mind, but what you feel like is something happened from—to my mind from beyond me.

Jon: Beyond me, yeah. Right.

Tim: It was both me and not me.

Jon: Yeah.

Tim: And that's also what this is trying to name here.

Jon: Hmm. Okay.

Tim: It happened through my mind, but it was as if something from outside my mind entered my mind. And this is why language of spirit possession or spirit filling, I think, can be appropriate, but I think what that language can hide from us is the fact that it's a true merging of something outside and the uniquely inside of me.

Jon: Yeah. And it doesn't give space to think of just a very simple moment of saying no to something or discerning between something in just the quiet of your day—

Tim: That's right.

Jon: That's also being filled with the Spirit in a sense, right? Is that what we're saying?

Tim: Yeah. Yeah, totally. What the son of Nebuchadnezzar says to Daniel is that—when he solves his riddle and dream—is that the *ruakh* of the holy gods is in you. And then he says that “You have an extraordinary *ruakh*.” Daniel 5, verse 12.

Jon: Mmm.

Tim: An extraordinary *ruakh*, like—

[Jon chuckles]

Tim: —precious, unique.

Jon: What's that word?

Tim: *Yakira*, it's used of precious stones. “Rare.”

Jon: Oh, rare. Okay.

Tim: Rare, valuable.

Jon: Hmm. Okay.

Tim: Unique was this word we came across earlier, uniquely Daniel.

Jon: Mmm.

Tim: [Jon backchanneling throughout] So it's as if when the *ruakh* of God happens to these people, they become more themselves, or they become the most heightened,

perfected version of themselves. It's like their mind reaches its fulfillment, but precisely by becoming joined in that instance with God's mind. Humans are capable of uniquely remarkable, miraculous levels of understanding and achievement. Not all the time, every day. But if somebody wasn't having these little micro-miracles of Spirit filling day by day through their decision making, they likely wouldn't be in a position for the one day or one moment when something like this—you know, a Daniel or Joseph moment.

Jon: [chuckles] Hmm. What would you say to someone who is listening to this, and is a little bit sad, because maybe they've lived a foolish life up until a certain point where they started to follow God and kind of turn things around? And what they have is a life where they just—they haven't built the—this—a foundation. And for that kind of person, feeling like you can just be zapped and filled with the Spirit, and just—

Tim: Ohhh.

Jon: —like, that's just such a relief.

Tim: That could be really good news. Yeah, yeah, yeah, yeah, yeah.

Jon: It's *good* news.

Tim: Sure. Sure. In my experience, the Spirit of God is endlessly creative with redirecting and transforming the history of people's life experience towards healing and new creation purposes.

Jon: Hmm.

Tim: [Jon backchanneling throughout] So you know, what—yeah, whatever terrible decisions a person has made, I've observed in the church communities I've been a part of, that often where people have been hurt or hurt other people because of histories of decisions, uniquely qualifies them to have insight into that part of human experience and then to become somebody who can help others and be a vehicle of God's mercy or wisdom to people who want to find a way out of that or to empathize with people. You know? I think it's why, for example, some of the most skilled and wise leaders of like a twelve-step program are people who themselves—

[Jon and Tim laugh]

Tim: —have gone through the twelve steps of addiction recovery. That principle.

Jon: Mmm. Yeah, yeah, yeah. That's good.

Tim: In other words, even the decisions that I wasn't directing towards God's wisdom, I think, can be reframed—

Jon: The experiences.

Tim: Reframed or transformed. And when they're directed towards love of God and neighbor. And all of a sudden, what I thought was a lost chapter of my life can end up having served a bigger purpose or is part of a bigger redemptive arc to someone's life.

Jon: Yeah.

Tim: That's my first thought.

Jon: That's a good thought.

Tim: Because, yeah, what these stories are about is somebody who was rocking it. They were doing awesome.

Jon: Yeah. Totally.

Tim: And then they got even more.

Jon: But how rare is that, right?

Tim: [laughs] Yeah. Yeah, that's a good—yeah, that's a good point. [pause] I have often thought about all the years that I trained myself to do things repeatedly on my skateboard—

[Jon and Tim laugh]

Tim: Because skating is really about a dedication to repeat.

Jon: Yeah. It's a craft.

Tim: Yeah, forming the muscle memory of doing the same trick over and over and over and over and over 10,000 times—

[Jon chuckles]

Tim: —until you—it becomes automatic. And those are skills that, when I started learning Greek and Hebrew—

Jon: [chuckles] Yeah.

Tim: —in biblical studies, I didn't know it, but I was like, all of a sudden, like, "Whoa, I have like the ability to learn these languages."

Jon: Yeah. Suddenly, you're kickflipping verbs in Hebrew?

Tim: Yes.

[Jon laughs]

Tim: [Jon backchanneling throughout] And it really surprised me because I was such a terrible student in high school. But I realized it's just that I could've cared less. And that's

why I did poorly is because I—nobody taught me how to care, or nobody could make me care. But once learning was tied to my discipleship to Jesus, I was like, “Well, now I care.”

[Jon chuckles]

Tim: “I’ll kickflip the verbs.” So maybe that’s, you know, like—even things that we think are lost can become vehicles for God’s Spirit—

[BibleProject theme]

Tim: —but a whole lot of other things need to, you know, have happened.

Jon: Hmm.

Tim: That’s a great question. Thanks for asking that.

[Musical break (52:10-52:14)]

Jon: Thanks for listening to this episode of BibleProject podcast. Next week, we’ll look at the third most common idea associated with the Spirit of God in the Hebrew Bible, the Spirit and prophecy, that is, God’s speech flowing through a human.

Tim: [Audio clip from Spirit of God (Reboot) E4: The Spirit and Prophecy in the Hebrew Bible] But with a human whose mind doesn’t go away, it’s supercharged their mind. And that’s the picture of the Hebrew prophets that the biblical authors want to put forward to us.

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