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ON THE  
HOLY  
SPIRIT

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WORD  
STUDIES  
ON THE  
HOLY  
SPIRIT

E.W. BULLINGER  
FOREWORD BY WARREN W. WIERSBE



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## Foreword

The emphasis in recent years on the doctrine of the Holy Spirit has helped to produce a great number of books on that subject. Some of these books are immature and will not last. Their theology (to borrow a phrase from P.T. Forsyth) is "like a bad photograph — over-exposed and under-developed." But a few books have made a definite contribution to the subject and will surely last.

*Word Studies on the Holy Spirit* is one of the older works that has had a steady ministry and is sure to last. For one thing, the author was in his day widely accepted as a scholar in Biblical languages and textual criticism. Even those who disagreed with Dr. Bullinger's conclusions had to admit that he was an "indefatigable Bible scholar."

This book is unique in that it is both a concordance and a concise commentary on every verse in the New Testament that uses the word "spirit" (*pneuma*). It enables the serious student of the Word to examine each reference and compare Scripture with Scripture. Is there any better way to discern the mind of the Lord on a given subject?

To be sure, the author introduces some of his own special interpretations, particularly with reference to Israel and the Church. We may not agree with him, but at least we have the opportunity to examine our own convictions in the light of his thinking. It has been well said that he who knows only his own position does not know even that. It is

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good to widen our outlook even if we do not change our position; for, as Dorothy Sayers wrote: "There's nothing you can't prove if your outlook is only sufficiently limited."

Ethelbert William Bullinger was born on December 15, 1837, in Canterbury, England, a direct descendant of the great Swiss Reformer, Johann Heinrich Bullinger. He was a choirboy at Canterbury Cathedral and studied music with some of the leading men of his day. However, it was serious Bible study that captured his interest. He trained for the Anglican Church ministry at King's College, London and while there showed skill in Biblical languages. The Archbishop of Canterbury recognized this skill by granting Bullinger an honorary Doctor of Divinity degree in 1881.

Bullinger's studies convinced him that traditional doctrines concerning Israel and the Church were wrong, so he began an independent ministry of the Word. He founded *Things to Come*, a Bible study magazine that presented his dispensational views. He authored a number of books that are unique in their fields, such as *The Witness of the Stars*, *Number in Scripture*, and *The Critical Lexicon and Concordance to the English and Greek New Testaments*. His greatest work, *The Companion Bible*, contains the results of his life-time of tireless searching of the Scriptures.

He died in London on June 6, 1913. Most people remember him only for his beautiful tune for Frances Ridley Havergal's hymn, "I am trusting Thee, Lord Jesus." Serious students of the Bible remember him as one who dared to search into God's truth and follow it wherever it led him. We may not agree with all that Dr. Bullinger has written, but we must confess that he stimulates us to give our very best to the study of the Word of God.

## Introduction

**W**E are familiar with the word "Christology": which is applied to a study of such passages of God's Word as speak of "Christ" both by way of evidence, and of doctrine.

In the same way we may use the word "*Pneumatology*": as describing a study of all the passages which refer to *pneuma*, or spirit.

There are works bearing on the subject of "Psychology," and treating of passages which refer to *ψυχή* (*psyche*) *life* or *soul*. Also on the subject of "Physiology," which has to do with man's *nature* as a whole: and is used of man as a complex being, with special reference to the body.

But there is yet room for a work which shall deal specially with the word *pneuma*.

There has been much written on the subject of the Holy Spirit, both as to Himself and His work: but something is needed which shall embrace a wider field of enquiry and study. The word *pneuma*, both in its use and usage, requires more careful and systematic examination than it has yet received. And in this larger range the subject might appropriately be called "Pneumatology."

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Few subjects are of greater importance, or fraught with weightier consequences to our theology, than this : which bears directly upon the Holy Spirit, and upon His operations in connection with the Church of God as a whole, and with the individual experience of the child of God.

And yet there are few subjects which have received less attention and study ; and few about which there are greater differences of opinion among Christians.

In *The Expository Times* for May, 1903, the editor commences a review of a certain book with these words :—

“The doctrine of the Holy Spirit still suffers neglect among us. Spasmodically we beat our breasts, and say, ‘Go to, we must preach the Holy Ghost! But the people do not understand. We ourselves do not understand.’”

This confession, coupled with the number of letters which we constantly receive enquiring as to the meaning and teaching of certain passages (such, especially, as 2 Cor. iii. 6, 17, 18. Eph. v. 18. John iii. 5 ; iv. 21-24. Acts xix. 2, &c.), points to the necessity of some exhaustive treatment of this subject.

The question we have to ask, and the information we seek, is this : To what does the word *pneuma* refer each time it is used in the New Testament ? When does it refer to the Holy Spirit ? And when is it used psychologically or in any other way ? In other words, when ought *pneuma* to be rendered Spirit, and when spirit ? When with a capital “S,” and when with a small “s” ?

The answer is, that we can get no help, either from the original Greek manuscripts, the Printed Greek Texts, the Authorised Version, or the Revised Version.

Hence the necessity of our present effort : so that our readers may be able to answer these questions for themselves.

1. We can get no help from the ORIGINAL GREEK MANUSCRIPTS of the New Testament.

There are nearly four thousand of them ; but they are all in one of two styles of writing.

The one class is written all in capitals without any small letters. The other class is written all in small letters with no capitals, or with only a very few ; none as we use them, with certain words ; but only at the beginning of books or sections, or of large paragraphs.

The former class consists of about 127 manuscripts, called "Uncials"<sup>1</sup> because every letter is large, and the whole is written in capitals.

The other class consists of about 3,702 manuscripts, which are called "Cursives"<sup>2</sup> because every word is written in *running-hand*.

It is clear, therefore, that we can get no help from the manuscripts as to when to use "S," and when to use "s."

2. We can get no help from the PRINTED EDITIONS of the GREEK TESTAMENT.

The MSS. have been printed at different times by various scholars, who have edited particular editions.<sup>3</sup> The most important are as follows :—

The Complutensian Polyglot <sup>4</sup>	1514
Erasmus (1st Edition) <sup>5</sup>	... 1516

<sup>1</sup> So called from the late Latin *uncia*, an *inch*, from the large size of the letters.

<sup>2</sup> From the Latin *cursivus*, *flowing* ; hence, of hand-writing, *running*, or as we say, "running-hand" from *currere*, to run.

<sup>3</sup> These Editions, where quoted, are indicated by their initial letter.

<sup>4</sup> Though prepared by this date, the printing was delayed till 1522. So that Erasmus's first edition is known as the earliest printed Greek Testament.

<sup>5</sup> The subsequent Editions were published in 1519, 1522, 1527, 1535.

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Stephens <sup>1</sup>	...	...	...	1546-49
Beza <sup>2</sup>	...	...	...	1566
Elzevir <sup>3</sup>	...	...	...	1624
Griesbach	...	...	...	1774-75
Scholz	...	...	...	1830-36
Lachmann	...	...	...	1831-50
Tischendorf	...	...	...	1841-72
Tregelles	...	...	...	1856-72
Alford	...	...	...	1862-71
Wordsworth	...	...	...	1870
The Revisers' Text	...	...	...	1881
Westcott & Hort	...	...	...	1881-1903.

There are other less known editions, such as the recent edition by the late Dr. Weymouth, and Dr. Scrivener.<sup>4</sup>

These editors *all differ among themselves* as to the use of capital letters. They have used them according to their best judgment, of course; but still it is their own judgment, and is, therefore, a matter of interpretation rather than of *transcription*.

The same may be said of their paragraphs, parentheses, inverted commas, punctuation, etc. These, with chapters, verses, head-lines, etc., are all editorial, and rest only on human authority.

It is clear, therefore, that we can get no help from the printed texts of the Greek Testament.

3. We can get little or no help from the English AUTHORISED VERSION of 1611.

Since the original edition of the A.V., in 1611, many

<sup>1</sup> This Version (as well as the Elzevir) is spoken of as the *Textus Receptus*; or Received Text. In the main they are the same.

<sup>2</sup> Subsequent Editions of Beza were printed in 1582, 1589, 1598.

<sup>3</sup> This is also spoken of sometimes as the Received Text.

<sup>4</sup> This last, published by Bell & Co., is the best for general use, as it consists of the "Received Text," with every "various reading" printed in thick type, and the Editorial Authorities for and against them.

editions have been printed by the three great presses (Oxford, Cambridge and London); and, in these, great modifications have been made, and changes have been introduced from time to time, especially in the Cambridge editions of 1629 and 1638. More systematic revisions were made by Dr. Paris in the Cambridge edition of 1762, and by Dr. Blayney in the Oxford edition of 1769. These included the use of italic type, references, headings, chronology, capital letters, etc. But, as the Revisers say in their Preface, "none of them, however, rest on any higher authority than that of the persons who from time to time superintended the publication."

We may further say that none of the current editions of the A.V. exactly represents that of 1611.

This is specially true as to the use of capital letters.

In many cases where that had a "s" for spirit (or "g" for ghost) the current editions have "S" and "G." And the opposite is also the case; in several passages where the 1611 edition had "S," the current editions, to-day, have "s."<sup>1</sup>

Thus the Authorised Version is no help to us in this matter.

The use of capital letters was much more common in the seventeenth century than at the present day; such words as Altar, Ark, Court, Mercy-seat, Priest, Sabbath, etc., always had capitals. In later times the tendency has been to diminish their use: but, strange to say, while this has been the case with all other nouns, the change has been in the opposite direction with regard to the word "spirit." The small "s" of 1611 has in very many cases been replaced by a large "S" in the subsequent Editions. This is the more to be regretted, because, whether other nouns have capital letters or not does not

<sup>1</sup> All these changes and differences are noted in our complete list of passages which follows.

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affect the sense of the passage. But with the word "spirit" the case is quite different. With this word the use of the capital letter becomes at once a case of *interpretation* rather than of mere *translation*.

As our aim is to obtain the Divine interpretation of the word *pneuma*, we shall have to discard the *interpretation* thus given to us by the Translators, and irresponsible Editors of the A.V.

We have noted in all cases their use of small and capital letters in each passage; together with the changes from the edition of 1611; so that all the data may be in the hands of our readers.

4. We can get no help from the REVISED VERSION of 1881.

The Revisers make no reference to the use of capital letters in their preface. But a very slight examination will show that, whereas they have greatly diminished the use of capital letters for ordinary nouns, they have greatly increased the use of "S" in the word "spirit," and of "G" in the word "ghost."

This may be easily seen in the several "parallel" editions, where the text of 1611 is given side by side with the Revisers' edition of 1881.

It is clear, therefore, that we can get no help from the Revised Version.

It is a question whether there be two versions in any language which are absolutely uniform in their use of the letters "S" and "s."

The translators themselves have no guide beyond that afforded by the presence or absence of the definite article, and by the context. Aided by these they can express only their own opinion and give only their own *interpretation*.

No two of them being alike, not one of them can be taken as a standard or as a guide.

The Bible student is, therefore, thrown back on his own

resources: and he can find the truth only by examining each one of the many occurrences of the word; and form his own conclusions and his judgment by the manner in which the Divine Author of the Word of God has used it.

The *use* depends on a knowledge of the original; and the *usage* depends on a knowledge of all the contexts.

The two together will hardly ever fail to lead to a correct understanding of any or all of the passages where the word occurs.

To show the importance of the whole subject; and, to calm the minds of any who may feel that we are unnecessarily raising disturbing questions, it may be sufficient to show that we are not the first, or the only ones, who have realised the difficulty, if we quote the words of the late J. N. Darby, in the Preface to the second edition of his translation of the New Testament (1884). He says:—

“The use of a large or small ‘s’ is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Rom. viii. 27.”

On Rom. viii. 9, he has this note, “Another instance of the difficulty of putting a large or small ‘s.’ It is clearly the state and characteristic of the believer; but it is so by the presence of the Spirit.”

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Here then we have the difficulty stated and acknowledged. And we ask, What advance has been made in the solution of this "difficulty" in the twenty years that have elapsed since these words were written by Mr. Darby ?

Have his successors done anything to remove the difficulty ? Have they not, instead of advancing in the knowledge of the Scriptures, settled down "on their lees," as though their leaders had exhausted the treasures of the inexhaustible Word ?

Our desire is, therefore, to put the English reader in possession of all the facts of the case ; so that he may be independent of all human teachers.

We propose (1) to show every way in which *use* is made of the words "spirit" and "holy," in all their various combinations.

(2) To give a classified list of every *usage* ; *i.e.*, every sense in which the words are employed, in Scripture, both jointly, and severally ; whether with or without the article.

(3) To add a complete list of all the passages where the words occur ; giving each in full, pointing out the particular words employed (the *use*) ; with notes sufficient to show and explain the particular *usage* in each case.

In this way light will be shed on many important and difficult scriptures ; mistakes will be explained, errors corrected, and truth, which has been obscured, again recovered from the inspired Word.

The word *πνεῦμα* (*pneuma*), *spirit*, occurs 385 times in the Greek Received Text. Of these, the Critical Texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and the Revisers, agree in omitting nine\* and in adding

---

\* These nine passages are Luke ii. 40 ; ix. 55. Acts xviii. 5. Romans viii. 1. 1 Cor. vi. 20. Eph. v. 9. 1 Tim. iv. 12. 1 Peter i. 22. 1 John v. 7.

three.† These twelve passages will all be pointed out as we come to them in their respective places, where we shall note the changes involved.

There are, therefore, in all, 388 passages to be dealt with, affecting the use and usage of *pneuma*.

The word is thus distributed in the New Testament.

Books	Gross Total	To be Omitted *	To be Added +	Net Total
The Gospels ... ..	105	2	—	103
The Acts ... ..	69	—	1	70
The Church Epistles ... ..	140	4	1	137
Paul's other Epistles ... ..	21	1	—	20
General Epistles ... ..	27	2	—	25
Apocalypse ... ..	23	—	1	24
	<hr/> 385	9	3	379

In these 385 passages of the Received Text, the word *pneuma* is rendered in the current editions of the A.V. as follows :

Renderings	Times	Totals
Spirit ... ..	133	
spirit ... ..	153	
spiritual ... ..	1	
ghost ... ..	2	
life ... ..	1	
wind ... ..	1	291
<hr/>		
<i>With the Genitive case</i>		
spiritually ... ..	—	1
<i>With hagian</i>		
Holy Spirit ... ..	4	
Holy Ghost ... ..	89	93
	<hr/>	<hr/> 385

† These three passages are Acts iv. 25. Phil. iv. 23. Rev. xxii. 6.

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In the margin, *breath* is twice given as an alternative rendering (once for spirit and once for life). *Of the spirit* (for spiritually), once; and, *spirit* (for spiritual) once.

All these facts, taken together, show the necessity for some further study of this great and important subject.

## The Use of *Pneuma* in the New Testament

Let us next note the various ways in which the Greek word πνεῦμα, *pneuma*, is employed: *i.e.*, the way in which it is *used* (apart from its meanings, or the sense which is given to it: *i.e.*, its *usage*):—

- i. It is used alone, in two ways
  - (1) without the article: simply πνεῦμα (*pneuma*).
  - (2) with the article: τὸ πνεῦμα (*to pneuma*) the *pneuma*.
- ii. It is employed with ἅγιον (*hagion*) *holy*, in four ways:
  - (1) *pneuma hagion* (holy spirit) Matt. i. 18, and in 49 other places.
  - (2) *hagion pneuma* (spirit holy) 1 Cor. vi. 19, etc.
  - (3) *the hagion pneuma*, Matt. xxviii. 19, etc.
  - (4) *the pneuma the hagion*, Matt. xii. 32, etc.
- iii. It is used with *pronouns*: *e.g.*, *the pneuma of me*: *i.e.*, *my pneuma*, Matt. xii. 18, etc.
- iv. It is used with *prepositions*, which affect its sense:
  - (1) ἐν πνεύματι (*en pneumati*), by or through the Spirit: denoting agency.
  - (2) Adverbially, as meaning spiritually and sometimes (like ἐν δόλῳ, (*en dolō*), craftily, 2 Cor. xii. 16): thus turning the phrase into an *adverb*.
- v. It is employed in combination with the Divine Names in seven different forms; of which four have the article, and three are without: *e.g.*, *pneuma Theou*; *pneuma Christou*, etc.

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- vi. It is employed with ten other nouns in the genitive case, which (by *Enallage*) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g.*, a *pneuma* of sonship (Rom. viii. 15), *i.e.*, a sonship-*pneuma*.
- vii. It is employed with a second noun with which it is joined by a conjunction (*Hendiadys*). Thus used it becomes a superlative adjective.

Here are seven different ways in which the word *pneuma* is employed. Each class is distinct, to say nothing of the minor variations.

Now, the question is, are we to make no difference in our reading and understanding of these various uses? Can it be that God employs the word *pneuma* in all these different ways, and yet has no object in so doing and has only one meaning for them all?

Surely, no one will contend that this is the case. Judging by the perfection of all God's other works, we know that His *Word* and His *words* are alike perfect. He not only means what He says, but He has a meaning for everything He says. If He uses one word, there is a reason why no other word would do. If He uses this word in several distinct ways, then there must be a reason for His so doing.

“The words of Jehovah are pure words:

As silver tried in a furnace.

[Words] pertaining to the earth,

But purified seven times” (Ps. xii. 6).

His way is perfect . . . His word is refined (Ps. xviii. 30, marg.).

The *words* of which the *Word* is made up are perfect in themselves, perfect in their use, perfect in their order, and perfect in their truths.

If God has given a revelation in writing, then it must be in words, and the words must be His words. There-

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fore they must be inspired. They may be spoken by human lips, and written by human hands, but He calls them "His words." Whatever human agency or instrumentality may be employed, it is still His act. Hence we read "this scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas" (Acts i. 16). David's lips uttered them; David's pen wrote them down; but they were not David's words. They were the words "which the Holy Ghost spake." It was He who spake them. We cannot get beyond this, if we would seek a definition of Inspiration. All theories are useless in the face of this statement of fact: (compare Acts iii. 18. Heb. i. 1. 2 Peter i. 21).

Whatever the difference may be, therefore, in the various uses of the word *pneuma*, we may be certain that there is a Divinely perfect reason for such use in each case; and it is our great business to search it out.

The works of the LORD are great,

Sought out of all them that have pleasure therein

(Ps. cxii. 2).

His Word is the greatest of His works; and His words, therefore, are to be sought out by all who, through grace, have been made to value them more than their necessary food.

If we confound that which God has carefully distinguished, we must of necessity be landed in hopeless confusion; and all doctrine based on that confusion must itself be confused, and can only mislead.

If God has made a difference in His employment of the word *pneuma*, we cannot ignore that difference without serious loss.

Our business must be to read, mark, and study what He has written for our learning.

## The Usage of *Pneuma* in the New Testament

Let us next observe the USAGE; that is to say, the various senses in which God has employed this word *pneuma*. We have seen its *use*, *i.e.*, the various ways in which He has employed it; we have now to see its *usage*; *i.e.*, the various *meanings* which He has given it.

No Lexicons, or other works or words of man can avail us here. It is only from God's own Word that we can learn His truths. It is only by carefully observing what He has said, and how He has said it; what words He has used, and how He has used them; that we can discover the meaning which we are to put upon what He has written for our learning. Only thus can we understand His word.

As to the *usage* of the word (as distinct from its *use*) we note :

I. The word *pneuma* is used of GOD Himself or the "Father." "God is *pneuma*" (John iv. 24). It is His Divine Nature that is spoken of. The statement is simplicity itself. "God is *pneuma*."

II. The word *pneuma* is used of CHRIST, the second Person of the Trinity. He, in resurrection, became a quickening or life-giving *pneuma* (1 Cor. xv. 45). He became "living soul" in Incarnation; but "life-giving *pneuma*" in Resurrection. What this is in itself, and what it is in relation to the Resurrection body, we shall see under 1 Cor. xv. 45 below, in the list of passages. Compare *usage* No. xii. There are other passages where Christ is spoken of as *pneuma*, but these we must consider in their own place and order in the complete list of

all the occurrences of *pneuma*, which follows. (We may refer especially to 2 Cor. iii. 6, 17, 18.)

III. It is used of the HOLY SPIRIT. Because He is emphatically the Spirit of God, the great mistake has been made of concluding, without sufficient thought or care, that the word *pneuma* must nearly always refer to Him, wherever it may be used.

This mistake is so general that, even where there is no article in the Greek, the definite article is often introduced and imported into the English; and where there is nothing to indicate capital letters in the original, they have been used without any Textual authority in the English and other translations.

This practice has been the fruitful source of many very popular errors. The English reader has been helpless in this matter. He sees the definite article, and the capital letters, in the English, and naturally concludes that "the Holy Spirit" is meant. He does not know that he is reading an interpretation or comment, instead of what ought to be a simple translation. He takes it as Divine and inspired; and proceeds to reason on these expressions, to draw his inferences, to form his views, and to build up his schemes of doctrine and teaching upon them. But his theories are based on a human foundation; his doctrines are built, not on the impregnable rock of the Divine words, but on the opinions and judgment of man.

In this lies the secret of many mistakes in the teaching of the present day. And here, too, lies the importance of our present course of study.

When it is presently seen that there are no less than fourteen distinct *usages* of the word *pneuma* (besides the several ways in which the word is *used*), the need of our investigation will be at once recognised.

We have to discover, when the Holy Spirit is meant;

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or when some other meaning is to be given to the word *pneuma*.

The use of the definite article is most important as a guide to help us in the formation of our judgment; but the context is a still more important guide. The two together will seldom leave us in doubt as to what is the exact meaning to be given to the word, and when the Holy Spirit is meant: *e.g.*:

In Acts v. 3, we read "why hath Satan filled thine heart to lie to *the pneuma the holy?*" *i.e.*, the Holy Spirit.

In Acts xiii. 2, "*The pneuma the holy* said."

In Acts xv. 28, "It seemed good to *the holy pneuma\** and to us."

In Acts xxviii. 25, "Well spake *the pneuma the holy* by Isaiah the prophet."

This full expression is not always necessary to denote the Holy Spirit. The briefer expression is sometimes used; see Acts xvi. 6, "They were forbidden by *the holy pneuma* to preach the word in Asia."

Here, it means the Holy Spirit, although the expression is not the usual one employed in this connection.

IV. *Pneuma* is used (by *Metonymy*) for the OPERATIONS produced by The Holy Spirit. "That which is born of *the Pneuma* is *pneuma*" (John iii. 6). Here in one verse we have two distinct usages of *pneuma*. First we have the Divine Nature; and then we have that which is born of or produced by (*ἐκ*) it: *i.e.*, His operations and gifts, which are called *pneuma*. In 1 Cor. xiv. 12, we read of those who are "zealous of spiritual *gifts*" (margin "Gr. of *spirits*"). Here the word "gifts" is actually (and rightly) supplied, in italic type (in both

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\* Tisch. Tregelles, Westcott and Hort, read *the pneuma the holy*, as in ch. v. 3.

## The Usage of *Pneuma* / 17

versions); and the Greek "zealous of spirits" is translated, "zealous of spiritual gifts." This is perfectly correct. But it proves to us that we have, here, a fourth usage of the word *pneuma*.

What these various spiritual works and operations and gifts are, we are told in 1 Cor. xii. 7-11.\*

V. *Pneuma* is used of the greatest of His spiritual gifts: for, the NEW NATURE is called *pneuma*. This is a special sense found only in the Church Epistles. This Pauline sense is quite distinct from the usage of the word in the Acts of the Apostles. The New Nature is the direct result of the operation of the Holy Spirit, and therefore, according to John iii. 6, it is "spirit," and is called *pneuma*. One who possesses this new nature is said to be "begotten of God." This *pneuma*, being Divine, is "perfect," and "doth not commit sin" (1 John iii. 9; v. 18). The Old Nature (which in contradistinction from "spirit") is called "flesh," cannot but sin (Rom. viii. 7). It is "enmity against God. It is not subject to the law of God, neither indeed can it be."

So that the true child of God has these two natures within him. They are contrary the one to the other, so that he often cannot do the good his New Nature would

\* Indeed, in this chapter (1 Cor. xii.) we have a wonderful revelation as to the Body of Christ—the Mystery or Secret of God.

A | 1-11. *Nine* Spiritual Gifts which God has given to His Church: (word of wisdom, word of knowledge, faith, gifts of healing, miracles, prophecy, discerning of spirits, tongues, interpretations).

B | 12-17. The one Body. Enumeration of members (*eight*): (Jew, Gentile, bond, free: foot, hand, ear, eye).

B | 18-27. The one Body. Enumeration of members (*eight*) set in the Body (eye, hand, head, feet: feeble honourable, uncomely, comely).

A | 28-31. *Nine* Spiritual Gifts which God has given to His Church: (Apostles, Prophets, Teachers, Miracles, Healings, Helps, Governments, Tongues, Interpretations).

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ever do ; nor, thank God, can he often do the evil, which his Old Nature would ever do.

This conflict must continue so long as we are in this mortal body, because it is equally true "that which is born of the flesh is flesh," and remains flesh, while "that which is born of the Spirit is spirit," and remains spirit (John iii. 6). Flesh is never changed into spirit, and spirit is never changed into flesh. There is no such thing as a "change of heart," of which so many speak. That will be seen one day in the case of Israel (Ezek. xxxvi. 24-29); but not now in the child of God. The presence of this New Nature necessitates conflict with the Old Nature: and this conflict is therefore the best *assurance* that we are "in Christ" (2 Cor. v. 17). This it is which ever distinguishes the true child of God from the mere professor. The true believer always has *an abiding sense of inward corruption*; while the merely religious person never has it at all, and knows nothing of it.

This New nature is called "*pneuma*": and the possessors of it walk "according to *pneuma*," and not "according to flesh" (Rom. viii. 4): *i.e.*, with the (spiritual) "mind" the believer "serves the law of God; and with the flesh the law of sin" (Rom. vii. 25).

A man may say he has "no sin": but he only deceives himself (1 John i. 8): he does not deceive others.

There are other special terms for *Pneuma*, when used of the New Nature. It is called "*pneuma Theou*"; *i.e.*, God's *pneuma*, or Divine spirit (for we are made "partakers of the Divine nature" (2 Pet. i. 4). It is called (the) "*pneuma of God*"; because God is the Creator of it. It is called also "*pneuma Christou*" or "Christ's *pneuma*": because it is in virtue of this New Nature that we are regarded as being made the "sons of God," even as Christ was "the Son of God" (Rom. viii. 14). As possessors

## The Usage of *Pneuma* / 19

of (the) "*pneuma* of Christ," we are looked at as being children of God, heirs, and joint-heirs with Christ (Rom. viii. 17). Hence it is spoken of as a "sonship-*pneuma*" in verse 15.

Only those who are made, by Divine power, to partake of this *pneuma Theou*, or Divine nature, can possess this New Nature. This at once disposes of all the modern teaching that every man possesses this in himself by natural generation. We see how Divine Truth cuts at the root of all such false teaching, and are shown how the true believer is "God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10).

Oh, to be the subjects of His marvellous grace and power! How wonderful! "His workmanship"! And this workmanship forms within us a "new spirit"—a "new nature."

VI. *Pneuma* is used *psychologically* of man's NATURE according to Gen. ii. 7.\* By the union of "body" and "*pneuma*," man becomes "living soul," *i.e.*, a living being. When the body returns to dust "as it was" (Gen. iii. 19), and the *pneuma* returns "to God who gave it" (Ecc. xii. 7. Ps. civ. 29, 30), man becomes, and is called, a "dead soul." See Lev. xxi. 11. Num. vi. 6, where the Hebrew "dead *nephesh*" (*soul*), is actually rendered "dead body"! (so as to agree with tradition). And compare Num. ix. 6, 7, 10; xix. 11, 13. It is also used of "the dead" in Lev. xxii. 4. Hag. ii. 13.

Hence, at death the *pneuma* is "commended" to God for His keeping (Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59), until it shall be re-united with the body in resurrection. While man thus possesses *pneuma*, he is never

\* Hence, in Jas. iv. 5 it is actually used, by *Metonymy*, for the old nature.

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once called “a *pneuma*,” as angels are. They are *spiritual* beings, man is a *human* being.

All persons have *pneuma*, psychologically: but not all have Divine *pneuma*. In this respect, men are higher, by nature, than animals; and some men are higher than other men.

VII. *Pneuma* is used of CHARACTER: *e.g.*, we read of “a *pneuma* of cowardice” (2 Tim. i. 7): *i.e.*, a cowardly spirit: “a *pneuma* of meekness” (1 Cor. iv. 21): *i.e.*, a meek spirit. The Saviour speaks of those who are “poor as to *the* (or, in their) *pneuma*”: *i.e.*, who are humble and meek (Matt. v. 3). In Rom. viii. 15 we have “a *pneuma* of bondage” (a bond-servant spirit): “a *pneuma* of sonship” (a sonship-spirit).

VIII. *Pneuma* is used by Metonymy of the FEELINGS; *i.e.*, the will, or mind, or desire of man, because it is invisible; in contrast to the flesh, which is visible: *e.g.*, “The *pneuma* is willing, but the flesh is weak” (Matt. xxvi. 41). This cannot, of course, have any of the meanings already considered: the revelation of “the new creation in Christ Jesus,” and the gift of the new nature, not having then been made.

IX. *Pneuma* is used, by Synecdoche, for THE WHOLE PERSON, or the man himself; a part being put for the whole. In these cases “my spirit” means *myself*, as “my soul” means *myself* (Luke i. 47). In Mark ii. 8 we read “Jesus perceived in his *pneuma*”; *i.e.*, in himself. In Mark v. 30 we have exactly the same meaning expressed plainly, without a Figure. “And Jesus . . . knowing in himself” (ἐν ἑαυτῷ, *en heautō*). Compare John vi. 61.

[“Flesh” is used in like manner for the person himself in Rom. iii. 20. 1 Cor. i. 29, etc.]

X. *Pneuma* is used also ADVERBIALY. Either in the simple Dative case, or with a preposition: *e.g.*, ἐν δόλῳ (*en dolō*) craftily, 2 Cor. xii. 16: ἐν τάχει (*en tachei*)

## The Usage of *Pneuma* / 21

*speedily*, Rev. i. 1 (not *shortly* as to time, when : but *speedily* as to pace, when once the things begin to come to pass): ἐν δυνάμει (*en dunamei*) *powerfully*, Rom. i. 4 (which see): ἐν κρυπτῷ (*en kruptō*) *inwardly, in the hidden parts* (as opposed to outwardly and formally, Rom. ii. 29) or *secretly* (John xviii. 20): ἐν ἀφροσύνῃ (*en aphrosunē*) *foolishly* (2 Cor. xi. 17).

Thus ἐν πνεύματι (*en pneumatī*) may sometimes mean *spiritually*: i.e., in a *spiritual manner* (and may not necessarily imply instrumental agency, as in Ezek. viii. 3 or Rev. i. 10, by *(the) Spirit*); though both senses may be true; for, if done by the instrumentality of the Holy Spirit, it is necessarily done in a spiritual manner.

This usage, therefore, comes to mean *spiritually* in the sense of *essentially, really, and truly*: and implies that what is possessed or done, is so, in the highest degree, in the strongest form, or in the greatest measure.

“Fervent in spirit” means *spiritually fervent*, or exceedingly fervent, or zealous (See Rom. xii. 11. Acts xviii. 25).

That this is a distinct usage is clear, otherwise the Holy Spirit contradicts Himself. In Acts xxi. 4 He said by certain disciples that Paul “should not go up to Jerusalem.”

But, in xix. 21, we read that “Paul purposed in the spirit.” If this means the Holy Spirit, then the purpose here was contrary to the purpose as expressed in xx. 23 and xxi. 4, 11.

But it means that Paul was *strongly purposed*, that he was *firmly determined* to go. This agrees with xx. 22, “and now behold I go *exceedingly bound*, or impelled, unto Jerusalem.”

But it was Paul’s own determination in opposition to the warning of the Holy Spirit. “He would not be persuaded” (Acts xxi. 14). Then the Holy Spirit (as distinguished from Paul’s *pneuma*) witnessed against him

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in every city, that bonds and afflictions awaited him in Jerusalem (Acts xx. 23 ; xxi. 11).

A comparison of Acts xx. 22 with verse 23, establishes this usage.

We meet with it again in Rom. i. 9, "God is my witness, whom I serve with (R.V., in) my *pneuma*": *i.e.*, whom I zealously or diligently serve.

XI. *Pneuma* is used of ANGELS, or spirit-beings. Thus used, Angels are distinct from *human*-beings, or "flesh and blood" (1 Cor. xv. 50); and distinct also from a human body in resurrection, which has "flesh and bones" (Luke xxiv. 39), and is not therefore truly an angel or spirit-being. - Those, therefore, utter a vain desire who are taught to sing "I want to be an angel." They "want" that which can never "be."

This usage of the word is proved by Heb. i. 7, "he maketh his angels *pneumata*," and Heb. i. 14, "are they not all ministering (or worshipping) *pneumata* sent forth to minister (R.V., do service) for them who shall be heirs of salvation."

Acts viii. 29 and Rev. i. 4 are other examples of this usage. See them in the list to follow.

XII. *Pneuma* is used also of EVIL ANGELS. 1 Tim. iv. 1, "The Spirit (*i.e.*, the Holy Spirit) speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing (*i.e.*, deceiving or misleading) *pneumata*, and doctrines (*i.e.*, teachings) of demons."

Evil angels are thus distinguished from "demons." But yet demons, being spirit-beings are also called *pneumata*.

Thus, we have simply "the *pneumata*" (Matt. viii. 16); "unclean *pneumata*" (Matt. x. 1); "the *pneuma* the unclean"\* (Luke ix. 42); "the unclean demon" (Luke

\* This is the very same construction (only in the very opposite sense) that is used of "the Holy Spirit." He is called "the *pneuma* the holy:" while this demon (Luke ix. 42) is called "the *pneuma* the unclean."

iv. 33); "a dumb *pneuma* (Mark ix. 17); a *pneuma* of infirmity": *i.e.*, causing infirmity (Luke xiii. 11); "a *pneuma* of Python" (Acts xvi. 16).

XIII. *Pneuma* is used also of the RESURRECTION BODY, as being something distinct from a purely *human* body on the one hand; and distinct also from a spiritual or *angelic* creation on the other hand. Angels never had a human body; but the raised and changed Saints will have had human bodies; and hence, in resurrection, they will be made glorious like their risen Lord's (Phil. iii. 21). Human bodies are "flesh and blood" (for "the blood is the life" of a human body). Christ's resurrection body was not thus purely human. It was a glorious body. It was "flesh and bones," which He distinctly says a *pneuma*, or purely spirit-being, has not. "A *pneuma* hath not flesh and bones as ye see me have" (Luke xxiv. 39).

The resurrection body of the saints will be a *pneuma*-body (or a spirit-body); and yet not identical with that of angels or of demons, or with the present human body. On this, see 1 Cor. xv. 45, which will be discussed and enlarged on, in the list of passages, to follow.

Here are thirteen different usages of the word *pneuma*. Each one is quite distinct from the other. But in all these thirteen cases the word *pneuma* is used alone.

There is still the presence and absence of the definite article ("the") to be observed. And the meaning of its use or omission must be determined by the context. The article is not used at hap-hazard, or by chance; but by the Divine author of the Scripture in all His Divine perfection. It may denote the Holy Spirit; or it may be used only grammatically in order to refer to what has been said before in the immediate context. Examples of this we shall see as we come to the various passages involved in this enquiry.

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The next, the usage with “*hagion*” (*holy*), is the most important of all, and is fraught with far reaching consequences as affecting traditional doctrines and beliefs.

XIV. The fourteenth example of the usage of *πνεῦμα* (*pneuma*) *spirit* in the New Testament is its combination with the word *ἅγιον* (*hagion*) *holy*.

Of this combination there are three kinds:

1. When neither of the two words has the article: *e.g., pneuma hagion.*

2. When both of them have the article: *e.g., the pneuma the holy [pneuma].*

3. When only one of them has the article: *e.g., the holy pneuma.*

Each of these must be distinct from the others; for surely the perfection of the Divine *Word* involves the perfection of the Divine *words*. The Scripture is made up of “words . . . which the Holy Ghost teacheth.”

Surely God not only means what he says, but He must have a distinct meaning for everything He says.

If we translate them all “The Holy Spirit,” inserting the article (“the”) in the English, where there is none in the Greek, are we not confusing what the Divine Author has distinguished? Are we not treating His words with disrespect, and this to our own hindrance and loss?

If, when there is no article in the Greek, we take the liberty of interpolating one in the English, and at the same time take the further liberty of putting a capital “H” and a capital “S,” are we not interpreting instead of translating?

And if we translate *pneuma hagion* “the Holy Spirit,” there is no stronger expression left which we can use

when both the words, in the Greek, have the definite article.

This shows us that these two different expressions cannot, and must not, be rendered in exactly the same way in the English.

Yet, out of the fifty places where *pneuma hagion* occurs, this is the rendering generally given to it in both the A.V. and R.V. The great liberty is taken, by both Versions, of designedly adding the article "the" in the English when God has designedly omitted it in the Greek; and of using capital letters without any authority whatever.

Surely language becomes useless for the purpose of revelation if we thus confuse two things between which God has set so great a difference.

In vain has He used the Greek *presbyteros* (*elder*) and *hierus* (*a sacrificing priest*) if we render them both by the one word "priest."

In vain did the framers of the "Thirty-nine Articles of Religion" use *presbyterus* (*elder*) and *sacerdos* (*a sacrificing priest*) if both words are to be translated by the one word "Priest."\*

In vain has God used "*pneuma hagion*" (without any definite articles), and "*the pneuma the holy*" (with two

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\*As *Sacerdos* is rendered in Art. xxxi., and *Presbyteros* is rendered in Art. xxxvi. The reader must remember that the Thirty-nine Articles were originally written in Latin; and that we have only an English Translation in the Prayer Book. Some Sacramentarians, not noting this, appeal to Art. xxxi. as recognising the sacrificing priest. So it does; but it is speaking of Romish priests, and, therefore, the word used is "*sacerdos*." But when Art. xxxvi. uses the word "Priest" in the sense of "Elders" or of the Christian Ministry, it always uses the word **PRESBYTER** in the Latin. This fact is hidden by translating both the words "priest."

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articles) if we render them both, in the same way, "the Holy Spirit."

Surely we shall not be charged with heresy for believing that God's Word is perfect. Rather may others be charged with carelessness when so little care is taken to distinguish what God has caused to differ.

### PNEUMA HAGION

When we have examined all the fifty passages where this expression (*pneuma hagion*) occurs, we shall find this to be the general result, that it is never used in the sense in which (*to pneuma to hagion*) "the pneuma the holy" is used: that is to say, it is never used of the Holy Spirit, but always of what He does; it is never used of the Giver, but always of His gifts and operations.

A careful study of all the fifty occurrences of *pneuma hagion* establishes the fact that this is the uniform usage of the expression.

"That which is born of THE *pneuma* [the Giver] is *pneuma* [His gift]" (John iii. 6).

First, we have the Divine *source*, and then that which comes from that Divine *source*. (See this passage in the list of passages to follow.)

If we ask, How, then, are we to render "*pneuma hagion*"? we might answer, "holy spirit," without the definite article "the"; and with a small "h," and a small "s." But when this is said, and done, we are not much forwarder in gaining a clear understanding as to what is meant by the words; or in expressing the exact sense intended to be conveyed to our minds.

Happily, we are not left to our own ingenuity in discovering a suitable rendering; nor are we dependent on any man for him to tell us what this expression means.

We have the Lord's own definition. He gives us the

## The Usage of *Pneuma* / 27

equivalent, which settles the matter for us; and leaves us in no doubt as to what is meant by *pneuma hagion*.

This exact meaning is obtained by comparing Acts i. 4, 5, with Luke xxiv. 49.

In Acts i. 4, the Lord commanded the Apostles "that they should not depart from Jerusalem, but wait for the promise\* of the Father, which (saith he) ye have heard of me."

They had heard it, as recorded in Luke xxiv. 49, when He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with POWER FROM ON HIGH."†

This was what the Father had promised. And the Lord goes on, in the next verse (Acts i. 5), to further explain this by saying that "John truly baptized with water; but ye shall be baptized with *pneuma hagion* not many days hence."

In these two passages we have the key to the meaning we are to put upon the expression *pneuma hagion*; because, in both passages (Luke xxiv. 49 and Acts i. 4, 5) the Lord is speaking of *the same thing, viz.*, "the promise of the Father."

In Luke xxiv. 49 He calls this "promise," "power from on high."

In Acts i. 5 He calls this same "promise," "*pneuma hagion*."

Therefore, we have this foundation and self-evident truth that *pneuma hagion* is identical with "power from on high."

It is impossible for us to get away from this fact. It makes us independent of all human teachers, and sets us free from all man's opinions.

\* "Promise" is here put (by *Metonymy* of the adjunct) for the fulfilment of the promise.

† δύναμις ἐξ ὑψους (*dunamis ex hypsous*) power out of, or from, on high: i.e., from heaven, or from above.

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We have it, here, on Divine Authority, that "power from on high"\* is to be taken as the equivalent of the Greek, *pneuma hagion*, whenever we meet with it.

This "power"† may be manifested in different forms. It may be "power" for service, for speech, for miracles, for wisdom and knowledge, for teaching, or for whatever it may be needed.

It may sometimes be well rendered "Divine power," or "spiritual power," or "spiritual gifts."

But, however we may mention *pneuma hagion*, there is one thing certain: it never means the Holy Spirit

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\* It is interesting to note that, in this very Gospel, Luke claims to have this "power." In Luke i. 3 he says that he had perfect understanding of these things "from above." Not "from the very first" (A.V.), or "from the first" (R.V.). The Greek here is ἀνωθεν (*anōthen*) *from above*, and should be so rendered, as it is in

Jas. i. 17: "Every good gift and every perfect gift cometh down *from above*" (not "from the first.")

Jas. iii. 15: "This wisdom descendeth not *from above*."

17: "The wisdom that is *from above*."

John iii. 3, 7: "Ye must be born *from above*" (see margin).

The A.V. renders it "again"; the R.V. "anew." Both Versions have "*from above*" in the margin.

Luke xxiv. 49 expresses the same truth, though another word is used to describe it.

So, in ch. i. 3, Luke had his "understanding" *from above*, and that is why it was "perfect."

The word rendered *power* in these cases is always δύναμις (*dunamis*) *inherent power*, not so much power put forth, but *power possessed, capability*. It thus differs from ἐξουσία (*exousia*) *authority* (Matt. vii. 29. John i. 12; v. 27, etc.); and from κράτος (*kratos*) *strength* put forth (Luke i. 51. Eph. i. 19. Col. i. 11, etc.). Here it is *dunamis* (from which we have *dynamite, dynamic force*, etc. (See Matt. vi. 13. Rev. v. 12. Luke xxix. 49. Acts i. 8), for it is this *power* which is imparted, and with which those who receive *pneuma hagion* are said to be "endued." The Greek "endued" means *clothed with power*, in Luke xxiv. 49. (See Acts xii. 21, where it is rendered *arrayed*. 1 Cor. xv. 53, 54, *put on*. 2 Cor. v. 3, etc.).

Himself, but always His Divine "power" as put forth and manifested in various ways and operations, and in His bestowal of spiritual "gifts" or powers as described in 1 Cor. xii. 7-11.

When this "promise of the Father" was originally fulfilled in Acts ii. 4, the two are carefully distinguished. In the very same verse the two are mentioned together, and we are distinctly told that the Apostles "were all filled with *pneuma hagion* [the gift], and began to speak with other tongues [one of His gifts] as THE *Pneuma* [the Giver] gave them utterance."

This proves that the two are perfectly distinct and are not to be confused. First we have the GIFT called *pneuma hagion* (without the article); then we have, in the very same verse, the GIVER mentioned (with the definite article), "THE *Pneuma*," to denote the great Giver of this wonderful "power from on high." "Speaking with tongues" is stated (in 1 Cor. xii. 10, 30) to be one of the gifts of the Holy Spirit; and this was the special gift bestowed at Pentecost.

Another thing comes out in this passage (Acts ii. 4). The Greek is "they were all filled *of-pneuma hagion*": in other words, the Greek verb *to fill* is always followed by the Genitive case of that with which anything or anyone is *filled*.\* That is to say, the Greeks always said they were "filled of" anything, whereas we, in our English idiom, say "filled with."

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\* See Luke iv. 28, "filled with (Gen.) wrath" (Gr., of-wrath). Luke v. 26, "filled with (Gen.) fear" (Gr., of-fear). Luke vi. 11, "filled with (Gen.) madness" (Gr., of-madness). Acts iii. 10, "filled with (Gen.) wonder" (Gr., of-wonder). Acts v. 17, "filled with (Gen.) indignation" (Gr., of-indignation). Acts xiii. 43, "filled with (Gen.) envy" (Gr., of-envy). Acts xiii. 52, "filled with (Gen.) joy" (Gr., of-joy). Acts xix. 29, "filled with (Gen.) confusion" (Gr., of-confusion).

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See, for example, Luke i. 15, "He shall be filled with (Gen.) *pneuma hagion*" (Greek, of-*pneuma hagion*). It is the same in verses 41, 67; iv. 1. Acts iv. 8, 31; \* vii. 55; ix. 17; xi. 24; xiii. 9.

In all these passages there is no article in the Greek, and there should be none in the English, nor should there be any capital letters. Each time, the Genitive case is used after the word *to fill*, to denote that wherewith they were filled: viz., "power from on high": *i.e.*, spiritual or divine power.

We ought also to note, in connection with the working of this grammatical law, that the Accusative case is used of the place, person, or thing that is filled. See Acts v. 28, "Ye have filled Jerusalem (Acc.) with (Gen., lit. of) your teaching."

But when the person, agent, or instrument that fills is to be mentioned, then the Dative case is used; or, the Preposition (*ἐν, en*), followed by the Dative case (*ἐν πνεύματι, en pneumati*) by or through [*the*] Spirit (the article being latent after the Preposition, and not required to be used unless for special emphasis). See Eph. ii. 22, "Ye are builded together for an habitation of God through [or by] the Spirit" (*ἐν πνεύματι, en pneumati*). This is the expression in Eph. v. 18, be filled, "through (or by) the Spirit," where it is again *ἐν πνεύματι (en pneumati)*, and not the genitive case, as in all other passages. It was not the Person "with" whom they were to be filled, but by or through whom they were to be filled. They were not to be filled through (or by) wine, in which there is excess (of talkativeness), but by the Spirit who, when He fills with His "power from on high," enables us to "speak" with spiritual conversation.

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\* The Critical Greek Texts add one article here and change the order of the words, but the article is grammatical and refers to the original gift of ch. ii. 4.

## The Usage of *Pneuma* / 31

If it meant what it is popularly supposed to teach, the word "spirit" would, of necessity, be in the Genitive case, "be filled of-the Spirit," but this is not what it says. We are to be filled "by the Spirit." He is the *filler*, and He fills with His gifts and His power: just as in Eph. ii. 22, where He is the *builder*, He builds the Holy Temple of the Lord with "living stones," sprinkled with the blood.

See further under Eph. v. 18, in its place, in the list to be given below.

It is the same when the adjective "full" is used.\* "Look ye out among you seven men of honest report, full of-*pneuma hagion* (Gen.), and of wisdom (Gen.), whom we may appoint over this business" (Acts vi. 3).

The A.V. and R.V. say, "full of the Holy Ghost." If this be correct, then it is clear that He does not include wisdom in Himself: and that, according to this, a man may be full of the Holy Ghost Himself, and yet be destitute of wisdom.

No, they wanted men "full of Divine power," or *spiritual gifts*, but, of all the spiritual gifts, they wanted specially "the gift of wisdom," for it was a "business" matter over which they were to be set.

A man may be a very spiritual man, with gifts of speaking and of working miracles; but he may be, at the same time, very foolish in business matters.

They chose (verse 5) the seven, and among them they chose Stephen, who not only had the gift of "wisdom" as part of this "power from on high," but he was "a man full of-faith" (Gen.) and of-*pneuma hagion* (Gen.).

Then we read in verse 8, "and Stephen, full of-faith (Gen.) and of-power (Gen.) did great wonders and miracles among the people." "Faith and power," as well as "wisdom," are thus included in this "power

\* In this case the English idiom is the same as the Greek, for we say "full of" as they did.

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from on high"; so that Stephen had other spiritual gifts beside "wisdom." He had the gift of "faith" (1 Cor. xii. 9), and the gift of "the working of miracles" (1 Cor. xii. 10). The result of Stephen's ministry was that his enemies "were not able to resist the wisdom and the *pneuma* by which he spake"\* (verse 10). Here, although the article is used with *pneuma*, it is used only grammatically, in order to refer back to the *pneuma hagion* of verses 3 and 5. It is not the Holy Spirit who is meant, hence the A.V. rightly uses a small "s."† We learn from this that Stephen's address in chapter vii. was inspired.

Luke xi. 13 is another passage which is generally regarded as referring to "the Holy Spirit," and is so translated with the article and capital letters, both in the A.V. and R.V. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give *pneuma hagion* to them that ask Him." It is, here, simply *pneuma hagion*, and means *spiritual gifts*, or "good things" (as in the parallel passage, Matt. vii. 11). See further on this passage, in its place, in the list to be given below.

Again, we have another proof of this "power from on high" being *pneuma hagion*, in Acts viii. 19, 20. Simon Magus said to Peter, "Give me also this power, that on whomsoever I lay hands, he may receive *pneuma hagion*. But Peter said unto him, thy money perish with thee, because thou hast thought that THE GIFT OF GOD may be purchased with money." So that here, again, *pneuma hagion* is actually called "God's gift," and must not be confused with the Giver of the gift. It is the Divine "power," and not the Divine Giver of the power, the Holy Spirit.

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\* Though his enemies, who knew and understood all he said, "could not resist" him, critics to-day do so, though they have not that knowledge.

† The R.V. has a capital "S."

## The Usage of *Pneuma* / 33

As the "gift of God," *pneuma hagion* is spoken of as being "received."

In John xx. 22, the Lord Jesus breathed on the Apostles, and said "Receive ye *pneuma hagion*." Not "the Holy Ghost." There is no article: and it is not the Spirit Himself who is meant; He had not yet come; for the Lord Jesus had not gone to the Father. "When He is (or shall have) come" (John xvi. 13), marks a definite moment of coming, as fulfilled in Acts ii. 4. It means, here, "Receive ye power from on high": *i.e.*, Divine power, Spiritual power, Spiritual gifts, such as Stephen afterwards received: See Acts vi. 3, 5, 8, 10 (compare Isa. xi. 2, 3).

Sometimes, a fuller expression is used (with the article): *i.e.*, *the holy pneuma*; *viz.*, the holy "power from on high," as the fulfilment of "the promise of the Father": but even in this case the article may be only grammatical, pointing back to Acts ii. 4. In Acts x. 45, the fuller expression of verse 44 is spoken of as "the gift" given by "the Holy Spirit." So that we have the "gift" in verse 44, and the *giver* in verse 45. This "gift" is explained and described in verse 46 as being the special gift of tongues, and refers back, as we have said to ch. ii. 4.

In Acts viii. 19, 20, it is specially called "the gift of God," as we have seen above.

Some Bishops to-day, at "Confirmation," profess to give "the Holy Spirit." As they misunderstand the expression *pneuma hagion*, they do not profess to give spiritual power or gifts; we could soon test them if they did, and be convinced that no such power or gifts were bestowed; and that it really was only an "imposition" of hands! But as it is the Holy Spirit Himself whom they profess to give, it is impossible for us to judge one way or the other. (See further on John xx. 22, in the list to follow).

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We have the same special expression in Acts xi. In verse 15 we have "*the pneuma the hagion*," *i.e.*, the "gift" (the articles referring back to ch. ii. 4); and then, in verse 17, we have the Divine Giver mentioned. Thus the context shows how the articles are to be interpreted.

The Lord Jesus Himself so speaks of it in John iv. 10 "If thou knewest the gift of God," *i.e.*, the gift of spiritual life and Divine power with all its blessed manifestations, capabilities, and possibilities.

In Eph. iii. 7, it is called "the gift of the grace of God": *i.e.*, God's gracious gift, or His gift of grace. And, as we have seen from Acts viii. 19, 20, the one phrase is thus used for the other.

As this *pneuma hagion* comes from "on high," so it is spoken of as "falling on" those who received it (see Acts viii. 15, 16; x. 44). It was not the Holy Spirit Himself who "fell on" people; but He caused His power and His gifts that were bestowed by Him to fall on them "from on high."

It is the same with the verb *to pour out*. How can a Person be poured out? It is impossible. But a Person can be said to pour out His "gifts"; and that is what is meant by the expression.

For the same reason *pneuma hagion* is said to be "received"; because it is the *gift*, and not the Giver who is received, as in John xx. 22.

The *usage* of *pneuma* in the Acts of the Apostles is special,\* and is quite distinct from the peculiarly Pauline usage in the Church Epistles. This will be seen on a careful examination of all the passages in the list to follow.

In the Acts nearly all the expressions, more or less full, denote that "power from on high" with which the

\* Nineteen out of the fifty occurrences of "*pneuma hagion*" are in this one book, the Acts.

## The Usage of *Pneuma* / 35

book opens, *viz.*, the Divine energy put forth; of the manifestations of which the book is so full that it has sometimes been spoken of as "the Acts of the Holy Spirit."

Even where the definite article is used, it does not necessarily or always denote the Giver; for the article may be used, as we have said, only grammatically for the purpose of identifying the word with a previous mention of *pneuma hagion*. This is the case in Acts viii. 18,\* compared with verses 15, 16. In the same way Acts xi. 15 may refer back to ch. ii. 4; as the spirit will, just after, be spoken of in verse 17 as "the like gift": *viz.*, the gift mentioned in chap. ii. 4.

On the other hand, the article is never used with the expression when it is associated with "baptism." Here, it is always *pneuma hagion*, *i.e.*, the spiritual in contrast with the material medium; and not the Holy Ghost. Christ is the baptizer, and not the Holy Spirit: and He baptises with *pneuma hagion*.

It is *pneuma hagion* that is contrasted with *water* as the element with which the believer is baptized. It is the *spiritual* element in contrast with the *material* element. (See Luke iii. 16. Acts i. 5; xi. 16.)

Passing on to Acts xix. 2, we read that Paul asks certain disciples at Ephesus whether they had received *pneuma hagion* at the time when† they believed. And they answered "we have not so much as heard whether there be [such a thing as] *pneuma hagion*."

They must surely have heard of the Holy Spirit; but, Ephesus was a long way from Jerusalem and Cæsarea where these spiritual gifts had been first given; and these

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\* See this passage in its place in the list, for the various readings involved in it.

† There is no word for "since" in the Greek. It is simply the participle, and means *on believing*: *i.e.*, *when ye believed*.

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believers had not heard about them. See further on this passage in its place in the list below.

From all that has been said of *pneuma hagion* it will be seen that the usage of the expression marks it off very distinctly from the Holy Spirit; and thus distinguishes the gift from the Giver.

As, however, in most of the passages the Translators and Revisers have taken the liberty of inserting the definite article, "the"; and used capital letters; it has been, and is, generally believed to refer to the Holy Spirit.

The importance of our work will be at once seen: as it will enable the ordinary English reader to distinguish not only what *pneuma* means in all its 385 occurrences, but what *pneuma hagion* means in the fifty places where we meet with this expression.

It may, however, be asked, How are we to understand what is meant as it concerns our own individual experience? How does all this affect what is spoken of, theologically, as the "indwelling of the Holy Spirit"?

The answer is that the difficulty is partly of our own creating; from our not carefully noting the exact language of Scripture; partly from our clinging to "tradition"; and partly from the failure of human terminology when used of Divine truths.

Words are but counters on which we agree to put a certain value respectively. These words are human and *finite*; but the things connected with our subject are *infinite*. It is impossible, truly and exactly, to express Divine realities with human words, or infinite truths with finite words.

We speak of "the Person" of the Holy Spirit, but what do we mean? What is the idea conveyed to our mind by this collocation of words? What is the actual sense of "person" used in this connection?

## The Usage of *Pneuma* / 37

"Person" denotes an individual. The word is from the Latin "*per*," *through*, and "*sonare*," *to sound*, and was used of *the mask through* which the actor's voice *sounded*, as he represented a particular personage. Hence the *usage* of the word always refers to *individuality*.

The Christian Creeds do not speak of "three Persons" as though they were three Gods. We are not Polytheists but Trinitarians; *i.e.*, we believe in "a Trinity in Unity, and Unity in Trinity."

"Three in One; and One in Three"

It is not therefore correct to speak of the Holy Spirit as a Person apart from His being God Himself.

Christ can be spoken of as a "Person," for He is "God manifest in the flesh," and therefore individualized. Hence, He can be spoken of as localized now, as sitting on the Father's throne (Rev. iii. 21), and hereafter, at His advent, as sitting "on the throne of His glory" (Matt. xxv. 31).

But, in the Scripture, the Holy Spirit is neither called nor spoken of as "a Person." He is spoken of as "God." (Compare Acts v. 3 with verse 4).

God is *pneuma*, and there is no common ground between flesh and *pneuma*. Hence we know Him objectively, in Christ, as our Creator and Redeemer; and we know Him subjectively, within us, by realizing His presence there in His gracious operations and gifts.

The Pauline teaching, as it is called, is distinctly in advance of the truth that is revealed in the Old Testament; or rather, we should say, the Divine revelation by Paul speaks not only of a power proceeding from God, and working in the hearts of His people, but that of God Himself "working in" them (Phil. ii. 13), and

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clothing them with His "power." This is why it is called "power from on high" (Luke xxiv. 49).

Dr. Candlish puts it thus:\* "The Spirit of God is not in his (Paul's) view an independent personality; that is not implied in the doctrine of the personality of the Spirit; but, as the spirit of a man is to man, so, according to Paul, the Spirit of God is to God; in one sense the same, but in another sense distinct. The principle of the Christian life is not a mere impersonal power, but God Himself in a mysterious way dwelling and working in the soul. But it is God working in man to lead him to God as He is above him; hence the Spirit of God that works in him must be distinguished from God, yet not as a different being; but just as the spirit or mind of a man may be distinguished from the man, and may be said to know the things of a man (1 Cor. ii. 10-16)."

In the Divine spiritual "gifts," "ministrations," and "operations," we have a marvellous and mysterious testimony to the Biblical doctrine of the Trinity. We recognise them as the work of one Spirit, one Lord (Christ), and one God and Father of all (1 Cor. xii. 4-6, compare Eph. iv. 4-13).

The Holy Spirit is God; and God is omnipresent. Yet, in the Tabernacle and Temple of old, His presence was manifested by the miraculous shining of the Shechinah; so real, that God Himself was said to "dwell" there.

Even so in all His people to-day His presence is manifested by His miraculous operations and gifts, so real, that God is said to dwell in us; so real, that the new nature which is begotten of "The *Pneuma*" is itself

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\* *The Work of the Holy Spirit.* By James S. Candlish, D.D. T. & T. Clark, p. 26.

*pneuma* and Divine. Hence, in 2 Pet. i. 4, those who possess this, are stated to be "partakers of the Divine nature."

There is no need for us to increase the difficulties necessarily inherent in so great a subject, by introducing a word which the Scripture does not once use of the Holy Spirit. He is never called a "Person" in Scripture; and we only create a difficulty when we use the language of Theology instead of the words of God.

Surely the fact is great enough for us without weakening the force of this wondrous truth, or losing sight of the glorious reality.

God is in us; and the evidence of this to us is that, as the *Pneuma*, He there begets *pneuma*, and performs His new creation work, with all its consequent bestowal of graces and gifts.

In the various passages in which the word *pneuma* is used, sometimes the reference is to Himself as the *worker*, and sometimes it is to the *work* which He performs. And it is our business to "search the Scriptures," and find out all that He has revealed in connection with this great subject.

It is peculiarly a matter of Divine revelation: for, apart from the Word of God we can know nothing whatever about it. We are wise, or we must "err," according as we know or do not "know the Scriptures."

We are now ready to consider each passage by itself: and we propose to give each, and to make the list complete and exhaustive. Each expression (or *use*) will be given, and the particular *usage* of the word, or words, or phrase will be carefully noted. Then, when we examine each in the light of the context, we shall learn what, in the God-breathed Word, has been "written for our learning."

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We must be prepared to *unlearn*, as well as to *learn*; for much of what we have received on this subject, as well as on others, is from tradition, and rests only on human authority. This, as we well know, is more likely to mislead us than to guide us aright.

We cannot do more, or do better, than put our readers in possession of all the facts, and give them the whole of the *data*. The responsibility will then rest entirely with themselves as to the use they make of the information. With this complete list in their hands they will be independent of man, and be able to say with David:

“ I have more understanding than my teachers :

For thy testimonies are my meditation.”

“ How sweet are thy words unto my taste !

Yea, sweeter than honey to my mouth !”

“ Therefore I love thy commandments above gold :

Yea, above fine gold ” (Ps. cxix. 99, 103, 127).

We repeat that we are dealing with the “ words ” of God, and not merely with the “ Word.” We are taking pleasure in examining the perfections of the Divine workmanship (Ps. cxi. 2). We are bringing, as it were, the spiritual microscope into use. But, with all this, we can never with our finite minds exhaust the wonders of either the words or works of our God. We shall be able to say with David (Ps. cxix. 162) :

“ I rejoice at thy word,

As one that findeth great spoil.”

God has been graciously pleased to give us a revelation in *writing*. That writing consists of *words*. And these words are “ God-breathed ” (2 Tim. iii. 16).

In the exact and perfect precision in the use and usage of the word *pneuma* and its various combinations, we have the greatest proof of “ verbal inspiration.” If we

## The Usage of *Pneuma* / 41

slur over these differences and these varied expressions, and treat them as though they were used by chance, or at haphazard, instead of being perfect and Divine, it is clear that we must err, not distinguishing what God has made to differ. One of our duties with regard to the Word of God is to try, or

*“ Prove the things that differ ”\**

If we would abound in knowledge and in all discernment, and be sincere and without offence till the day of Christ (Phil. i. 9, 10), then we must obey this precept; and try, and prove, and test, the things, even the words and expressions which God, in His Word, has Himself “ made to differ.

## References in Which *Pneuma* Occurs in the New Testament

We now give a complete list of all the passages where the word πνεῦμα (*pneuma*) *spirit*, occurs in the New Testament.

If our readers will mark in their Bibles the use and usage in each case, they will have all the information that can be given, and that is needed to enable them to judge for themselves as to the interpretation of the word, and of the passage.

### MATTHEW

**Matt. 1:18** "She was found with child by *pneuma hagian*." Here the article may be latent, implied after the preposition ἐκ (*ek*) of or by the "power from on high" put forth by the Holy Spirit. Compare Luke i. 35. The A.V. of 1611 has "H" and "G." The R.V. and current editions of A.V. have capital letters.

**Matt. 1:20** "That which is in her is begotten by *pneuma hagian*." Here it is power put forth by the Holy Spirit, agreeing with verse 18, and with Luke i. 35 (see ch. i. 18, above). The capital letters are the same as in verse 18.

**Matt. 3:11** John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, . . . he shall baptize you with *pneuma hagian* and fire."

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This is the Figure *Hendiadys*; by which, two words are used, but one thing is meant; the latter noun becoming a superlative adjective. The English idiom would be: 'He shall baptize you with *pneuma hagion*, yea, with a burning [*pneuma hagion*], that will refine, and purge, and purify the People of Israel.' It is *judgment* that is being spoken of by John, not mercy or grace (see verses 7-10, and compare Is. iv. 4 and Mal. iii. 2).

This refining and purging by judgment will precede the cleansing and purifying by grace, which will take place after it. That is characterised by "*pneuma* and water" (see John iii. 5 below, and compare Ezek. xxxvi. 25-27, etc.).

In 1 Cor. ii. 4 we have "*pneuma* and power"; *i.e.*, powerful spiritual demonstration (the Figure *Hendiadys* again).

The capital letters are used as in chap. i. 18.

**Matt. 3:16** "He saw *the*\* *pneuma* of God descending like a dove." Here, the articles, and the context together, show that it is the Holy Spirit Himself who is symbolised by the bodily form of a dove. The A.V. and R.V. both have "S."

**Matt. 4:1** "Then was Jesus led up of *the pneuma*"; *i.e.*, the Holy Spirit, as in chap. iii. 15. This is shown by the article being used as well as the preposition *ὑπό* (*hypo*) by. The A.V. of 1611 had a large "S," as the R.V. has. But, strange to say, the current editions of the A.V. have a small "s."

**Matt. 5:3** "Blessed are the poor in *the pneuma* [of them]": *i.e.*, in their spirit. Or, poor as to their spirit. Here the article is used grammatically, to indicate the

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\* Tischendorf, and Westcott and Hort, omit the articles here before Spirit and God. Alford puts them in brackets.

possessive pronoun, and *pneuma* is used as denoting character. Character is spoken of as *pneuma* because it is invisible; in contrast to that which is visible. This verse, when compared with verse 8, may refer to *mental endowments* of which we are apt to be so proud; and the other to those *affections of the feelings* by which we are so apt to be led astray.

Here the A.V. and R.V. have a small "s."

**Matt. 8:16** "He cast out *the pneumata*\* with His word." Here, evil spirits are meant.

A.V. and R.V. have "s," as in all cases where evil spirits are clearly meant.

**Matt. 10:1** "He gave them power (Greek, *authority*) over unclean *pneumata*." Same as chap. viii. 16.

**Matt. 10:20** "For it is not ye that speak, but *the pneuma* of your Father which speaketh in you." This looks as if it were the original "promise of the Father" referred to by Christ in Luke xxiv. 49. But, on comparing it with Mark xiii. 11, it is clear that it is the Holy Spirit, for there it is *the pneuma the holy*.

The A.V. and R.V. both have "S."

**Matt. 12:18** "I will put my *pneuma* upon him." (Lit., *the pneuma* of me).

This is the fulfilment of Isa. xlii. 1-4, where the A.V. and R.V. both have a small "s." There is also a reference to Isa. xi. 2, where it refers to the spiritual gifts of "wisdom," and "understanding," and "counsel," and "might," and "knowledge," and "godly fear," and "quick understanding." These are not seven Holy Spirits, but seven of His gifts (See under Rev. i. 4).

\* Here we have put *pneumata*, as it is the plural form of the Greek *pneuma*. So in all subsequent similar cases.

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The A.V., consistently with Isa. xlii. 1, puts a small "s" here. But the R.V. has a capital "S" here, notwithstanding the small "s" in Isa. xlii. 1.

**Matt. 12:28** "If I by *pneuma* of God (or, by God's *pneuma*) cast out demons." Here, the Genitive denotes apposition ("If I by *pneuma*, i.e., God). There is no article: but it is not required grammatically, being latent after the preposition. "*Pneuma Theou*," here, is to be distinguished from Rom. viii. 14, where there is no preposition as there is here. Both A.V. and R.V. put the article and use capital letters.

Verses 31 and 32 clearly show that the Holy Spirit is meant, and thus prove that He is "God."

**Matt. 12:31** "But of (or concerning, Gen. of relation) *the pneuma*, blasphemy will not be forgiven."

**Matt. 12:32** "Whosoever speaketh against the *pneuma the holy*, it will not be forgiven him."

Here, in both these verses, the Holy Spirit is meant. What this blasphemy was is clearly explained in verse 24. It is ascribing to Beelzebub (i.e., Satan himself) that which was wrought by the Holy Spirit.

The A.V. of 1611 had "H" and "G" in both verses. The R.V. has "H" and "S."

**Matt. 12:43** "When the unclean *pneuma* is gone out of a man." Here, *pneuma* is used of an evil spirit.

**Matt. 12:45** "He taketh with him seven other *pneumata* more wicked than himself."

Here again, evil spirits are meant; and we learn that there are degrees of wickedness among them. See under Luke xi. 24-26.

**Matt. 14:26** The word rendered "spirit" in this verse, is not *pneuma* at all. It is *φάντασμα* (*phantasma*),

a *phantasm* or *phantom*. It occurs only here and Mark vi. 49.

**Matt. 22:43** "How then doth David by [the] *pneuma* call him Lord?"

Here the preposition (*év, εν*) *by*, does not necessitate presence of the article, grammatically; so that it denotes the Holy Spirit speaking through David. Hence we have in this passage (Ps. cx. 1) David's voice, and David's pen, but *not David's words*. This is the Scriptural account of inspiration, and renders all other definitions unnecessary. Compare Mark xii. 36.

The A.V. has "s"; but the R.V. puts "S," and adds the definite article.

**Matt. 26:41** "*The pneuma* indeed is willing, but the flesh is weak." Here the article is used, both with "*pneuma*" and "flesh," to mark them as the subject, and to set them in contrast. The *pneuma*, therefore, here, will denote what is invisible: *i.e.*, the mind and will of man, in contrast to his flesh. It cannot mean the Holy Spirit, although it has the article; nor can it mean His spiritual gifts. The A.V. and R.V. both have "s."

**Matt. 27:50** "Jesus, when he had cried again with a loud voice, yielded up *the pneuma* [of him]: *i.e.*, His *pneuma*."

Here it is used psychologically of man's nature, according to Ps. xxxi. 5, and Ecc. xii. 7. (Compare Gen. ii. 7.)

The A.V. has a small "g" (ghost), and the R.V. a small "s" (spirit).

**Matt. 28:19** "Baptizing them in the name of the Father, and of the Son, and of *the holy pneuma*"; *i.e.*, the Holy Spirit.\* This is to be carefully distinguished

\* These words are contained in every Greek MS. known, and

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from being baptized with *pneuma hagion* (See below, Mark i. 8).

The A.V. of 1611, had a small "h"; but current editions, with R.V., have "H."

### MARK

Mark 1:8 "He shall baptize you with *pneuma hagion*"; i.e., with "power from on high," or with Divine and Spiritual gifts which are far better than

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are, therefore, on documentary evidence, beyond suspicion: but yet there is one great difficulty with regard to them.

The difficulty is that, the Apostles themselves never obeyed this command; and in the rest of the New Testament there is no hint as to its ever having been obeyed by anyone. Baptism was always in the name of the one person of the Lord Jesus.

Acts ii. 38. "Be baptized in the name of Jesus Christ."

Acts viii. 16. "They were baptized in the name of the Lord Jesus."

Acts x. 48. "He commanded them to be baptized in the name of the Lord."

Acts xix. 5. "They were baptized in the name of the Lord Jesus."

It is difficult to suppose that there would have been this universal disregard of so clear a command, if it had ever been given; or it ever really formed part of the primitive text.

It is a question, therefore, whether we have here, something beyond the reach of the science, or the powers of ordinary Textual Criticism.

As to the Greek MSS. there are none beyond the fourth Century, and it seems clear that the Syrian part of the Church knew nothing of these words.

Eusebius quotes this verse no less than *eighteen times*, and always quotes it in this form, "Go ye into all the world and make disciples of all nations." He omits all reference to "baptizing them in the name of the Father, Son and Holy Ghost."

Now Eusebius, the great Ecclesiastical historian, died in 340 A.D., and his work belonged, therefore, in part to the *third*

material water. The contrast here lies between what is spiritual and what is material.

The A.V. of 1611, had a small "h"; but current editions, with R.V., have "H." Both add the definite article.

**Mark 1:10** "He saw *the pneuma*, like a dove, descending upon him."

This is the same as **Matt. iii. 16.** Both A.V. and R.V. have "S."

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century. Moreover, he lived in one of the greatest Christian Libraries of that day. If the Greek MS. there contained these words it seems impossible that he could have quoted this verse eighteen times without including them.

Professor Lake (now of the University of Leiden) and Mr. Conybeare have called attention to this fact, and shown that neither Justin Martyr (who died in 165 A.D.), nor Aphraates, of Nisibis (who flourished in Syria, 340 A.D.), knew anything of these words.

It looks, therefore, as though the words got into the text (perhaps from the margin) in the Church of North Africa; and that the Syrian Churches did not have them in the MSS. at their disposal.

The point is interesting. The difficulty is there. And if there be any truth in Professor Lake's argument, then that would be a reasonable explanation of it.

If this be not the explanation, then we submit that the verse must be rightly divided, and the command must be understood as referring entirely to the future preaching of "the Gospel of the kingdom" in the coming new Dispensation; and as having no place in this present Church period, which is the Dispensation of Grace.

It is clear that some sort of "dividing" of the word of truth is necessary, for the whole verse as it stands is in conflict with **Matt. x. 5** "go not into the way of the Gentiles." If those words refer to the then Dispensation, when the Kingdom was at hand; then **Matt. xxviii. 19** may refer to the coming Dispensation, when the Kingdom shall be again proclaimed, and then the "all power," given unto Christ, shall be exercised in heaven and on earth.

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Mark 1:12 "And immediately *the pneuma* driveth him into the wilderness." The same as verse 10.

Mark 1:23 "There was in their synagogue a man with an *unclean pneuma*," i.e., an evil spirit.

Mark 1:26 "When *the pneuma the unclean*."

The article is used here, only grammatically, in order to identify this *pneuma* with that already mentioned in verse 23.

Mark 1:27 "With authority he commandeth even *the pneumata the unclean*, and they do obey him." Here it is plural, and is used of evil spirits generally.

Mark 2:8 "Jesus perceived in his *pneuma*": i.e., in Himself. By *Synecdoshe*, a part is put for the whole. (See Usage No. IX. above.) The A.V. of 1611 had "S"; but current editions, with R.V., have "s."

Mark 3:11 "And *the pneumata the unclean*, when they saw him, fell down before him," etc. The same as chap. i. 27.

Mark 3:29 "But he that shall blaspheme against *the pneuma the holy* (i.e., the Holy Spirit) hath never forgiveness . . ."

Mark 3:30 "Because they said, He hath an *unclean pneuma*." They said the Lord Jesus was possessed by an evil spirit. This it was that constituted the unpardonable sin, or blasphemy, against the Holy Spirit, because it was attributing the miracles of Christ to the power of Satan, instead of to God.

Mark 5:2 "There met him out of the tombs a man with an *unclean pneuma*." The same as chap. iii. 30.

Mark 5:8 "Come forth, *the pneuma the unclean*, out of the man." The same as chap. i. 26.

**Mark 5:13** "And the *pneumata the unclean* went out," etc. The same as chap. i. 27.

**Mark 6:7** "And gave them power (Greek, authority) over *the pneumata the unclean.*" The same as chap. v. 13.

**Mark 7:25** "A *certain* woman whose young daughter had an *unclean pneuma.*" The same as chap. v. 2 above.

**Mark 8:12** "And he sighed deeply in *the pneuma* of him": *i.e.*, his spirit. The same as chap. ii. 8. Both versions have "s."

**Mark 9:17** "I have brought unto thee my son, which hath a *dumb pneuma*": *i.e.*, a dumb boy possessed by an evil spirit.

**Mark 9:20** "*The pneuma* tare him." This passage furnishes an example showing how the article is used grammatically. The article is there. It is "the pneuma," but it refers back to the spirit mentioned in verse 17.

**Mark 9:25** "Jesus . . . rebuked *the pneuma the unclean*, saying unto him, (*The*) *pneuma the dumb and deaf*, I charge thee, come out of him." Here we have, again, the full expression with two articles used grammatically.

**Mark 12:36** "David himself said by *the pneuma the holy*": *i.e.*, by the Holy Spirit. So that it was David's pen, and David's voice, but they were not David's words. (See on Matt. xxii. 43, above). David spake as He was moved by the Holy Spirit. To say, therefore, as the "higher" critics do, that this scripture (Psalm cx. 1) is not David's at all, is not only to make Christ Himself a liar, but comes perilously near to blasphemy against the Holy Spirit.

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Mark 13:11 "It is not ye that speak, but *the pneuma the holy*": *i.e.*, the Holy Spirit: *i.e.*, God Himself. (See Matt. x. 20.) The A.V. 1611 had "h"; but the current editions, with R.V., have "H."

Mark 14:38 "The *pneuma* truly is ready, but the flesh is weak." This is the same as Matt. xxvi. 41.

Mark 15:39 "he gave up his *pneuma*": *i.e.*, he breathed out his *pneuma*, or expired. According to Psalm xxxi. 5, Ecc. xii. 7.

### LUKE

Luke 1:15 "He (John) shall be filled with *pneuma hagion*\*"; *i.e.*, with "power from on high" (ch. xxiv. 49) or with heavenly, Divine and spiritual power. If we take "Υψίστου (*hupsistou*) here, as a proper name, then we not only may but must use the article "power from the Most High."

Luke 1:17 "He (John) shall go before him (Christ) in [the] *pneuma* and power of Elijah."

Here, the article is not grammatically required after the preposition; its presence is latent, and must be represented according to English Idiom.

The expression "*pneuma* and power" is the Figure *Hendiadys*, by which two nouns are used, but only one is meant; the other becoming a superlative adjective, thus:—"He shall go forth before Him in (the) mighty *pneuma* of Elijah" (with emphasis on the word "mighty"—the mighty spiritual power by which Elijah worked); for *pneuma* already has the idea of power in it (see ch. xxiv. 49, compared with Acts i. 4, 5). What this mighty power was, is seen and defined in the words that follow: "to turn the hearts of the fathers to the

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\*The A.V. and R.V. use capital letters and introduce the definite article.

children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.”

Such a work as this could not be done by any human power. It would not be inherent in John, nor is it inherent in any human being. It must come “from on high.” It must be the special, Divine endowment by the operation of the Holy Spirit of God.\* This is seen in the next example in the case of Mary.

**Luke 1:35** “And the angel answered and said to her, ‘*Pneuma hagion*† shall come upon thee, And power of [or from] the Most High shall overshadow thee ; Therefore also *that hagion* (or, the holy thing) which shall be born of thee, Shall be called the Son of God.’”

Here, the first two lines are synthetic, the latter expanding and explaining the former ; defining *pneuma hagion* (as in ch. xxiv. 49), as being the operation of the Most High put forth upon her. It is *pneuma hagion* that should come upon her, as we have seen above.

**Luke 1:41** “Elizabeth was filled with [Greek, *of*] *pneuma hagion*.”‡ The verb “filled” goes with this expression, as we have seen above,§ and the result of this “filling” is immediately seen in her inspired utterance (*vv.* 42-45). Mary’s own inspired utterance was given in direct response to Elizabeth’s (see *vv.* 46-55). It is worthy of note that both these women, filled with this Divine and spiritual power, acknowledged

\* We see another illustration of this in the case of Stephen (Acts vi. 3, 5, 8, 10, and ch. vii.).

† The A.V. and R.V. both use capital letters ; and add the definite article, though there is none in the Greek.

‡ A.V. and R.V. both use capital letters and insert the definite article.

§ Usage No. XIV., see page 87.

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the Deity of Christ. Elizabeth calls Him "my Lord," and Mary says :

**Luke 1:47** "My soul ( $\psi\upsilon\chi\eta$ ) doth magnify the Lord :  
And my spirit [*pneuma*] hath rejoiced in God my Saviour."

Here, again, the two parallel lines are synthetic ; the second expanding and explaining the first.

"My soul," and "my spirit," are both put, by *Synecdoche*, for the whole person (a part being put for the whole). Here, and in all similar expressions, "my soul" means *I myself*.

Whenever this Figure is used instead of the ordinary pronoun, it is for the purpose of putting great emphasis upon it. The ordinary pronoun would be very weak and tame in a case like this.

What Mary says is spoken in immediate response to what Elizabeth had said to her ; and the Figure *Synecdoche* gives the emphasis : which may be thus expressed :

"I, even I, do magnify the Lord,  
And I rejoice in Him, my Saviour, God."

In Greek, the pronoun really forms part of the verb. When, therefore, a pronoun is separately expressed and used in addition to the verb, it is very emphatic. But when, as here, instead of even the pronoun we have another noun altogether, turned by this Figure (*Synecdoche*) into a pronoun, it is still more emphatic, and is used to impress us, and to call our attention to the fact.

**Luke 1:67** "And his [John's] father Zacharias was filled with (Greek, of) *pneuma hagion*, and prophesied."\*

Here, the verb "filled" connects the expression with the *operation* of the Holy Spirit ; the "gift" in question being the gift of prophecy. The direct result of this

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\* The A.V. and R.V. again use capital letters, and add the article "the."

filling is seen in the words that follow : “ and prophesied, saying ” : the inspired utterance being recorded in verses 68-79.

**Luke 1:80** “ And the child (John) grew, and waxed strong in *pneuma*\* ” (the “ in,” here, is not the rendering of a preposition, so that the article is not even latent. It is simply the Dative case, and means “ as to his *pneuma*.”

The word is used here, psychologically, according to Gen. ii. 7. The two parts of human nature are mentioned :

1. As to his body—he grew.
2. As to his *pneuma*—he was strengthened.

**Luke 2:25** Of Simeon it is said, “ *pneuma hagion* † was upon him ” ; *i.e.*, power from on high. How this showed itself is immediately explained in the words following :

**Luke 2:26** “ And it was revealed to him by *the pneuma the holy*, that he should not see death before he had seen the Lord’s Christ.

**Luke 2:27** “ And he came by *the pneuma* ‡ into the Temple,” &c.

In these three verses we have—

(1) The statement (*v.* 25) that Simeon had *pneuma hagion* “ upon him ” ; *i.e.*, not the Holy Spirit, but His powerful operation ; not the Giver, but His gift.

(2) Then we have the statement (*v.* 26) that the Giver of this wondrous gift was the Holy Spirit. He it was who “ revealed ” to Simeon the fact stated.

\* Both A.V. and R.V. use a small “ s.”

† Both A.V. and R.V. use capital letters and arbitrarily add the definite article.

‡ The A.V. of 1611, had “ s.” But current editions, with R.V., have “ S.”

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(3) That through the power of this *pneuma* he came into the Temple (v. 27). The article here grammatically identifies this *pneuma* with the person just mentioned in the previous verse (v. 26). And, though the preposition (ἐν, *en*, *by* or *through*) is used, the article is added for the purpose of ensuring this identification (v. 27).

(4) We have in verses 29-32 Simeon's inspired utterance—the gift of “speaking” which was the manifestation of the *pneuma hagion* which was upon him.

**Luke 2:40** All the Textual Critics (Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revised Version) omit the word πνεύματι (*pneumati*) “in (or, as to his) *pneuma*.” This is the first passage from which, according to the Critical Greek Texts, *pneuma* is to be omitted.

**Luke 3:16** “He (Christ) shall baptize you with *pneuma hagion*\* and fire.” The same as Matt. iii. 11.

**Luke 3:22** “The *pneuma the holy*, descended.” See Matt. iii. 16.

**Luke 4:1** (twice). “And Jesus being full of *pneuma hagion*† returned from the Jordan, and was led by the *pneuma*† into the wilderness.” Here, *pneuma* is used twice: first of the gift, then of the Giver. The expression *pneuma hagion* (having no article) refers to the Divine “power from on high” with which He was filled by the operation of the Holy Spirit; while in the latter expression, the Filler is emphasised by the presence of the article (“the”) which is used with *pneuma*, though the grammar does not require it after the preposition (ἐν, *en*, *by*).

\* The A.V. and R.V. both use capitals and add the definite article.

† The A.V. of 1611 had a small “s” for the latter word; but current editions, with the R.V., use capitals in both cases.

**Luke 4:14** "Jesus returned, in the power of the *pneuma*, into Galilee."

Here the article is used in the Greek (though it is not necessary after the preposition (ἐν, *en*, *in*); except for the purpose of emphasis, and in order to identify *pneuma* with the Giver of the power. The Genitive is that of *origin*, marking the source of the power.

**Luke 4:18** "He found the place where it was written, *pneuma*\* from the Lord (or Jehovah's *pneuma*) is upon me, because he hath anointed me to preach the Gospel to the poor," etc. What this *pneuma* was we are immediately told. It was the Divine *power* of Adonai Jehovah (Is. lxi. 1, etc.), as manifested in His preaching to the poor, healing the broken-hearted, liberating Satan's captives, giving sight to the blind, etc.

It is called "*pneuma* from the Lord" here, for the purpose of identifying this with the *pneuma* *hagion* received by Christ according to the prophecy of Isaiah, which was that day "fulfilled in their ears."

**Luke 4:33** "And in the synagogue there was a man that had a *pneuma* of an unclean demon."

Here it is the Genitive of apposition; "the *pneuma* (that is to say) an unclean demon. It does not mean that the demon had a *pneuma*, but that he was a *pneuma*. It might be rendered "a spirit which was an unclean demon."

**Luke 4:36** "With authority and power he commandeth the unclean *pneumata*, and they came out."

**Luke 6:18** "And they that were vexed with unclean *pneumata* . . . were healed."

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\* Both versions insert the article in accordance with the requirements of English Idiom, and use "S."

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**Luke 7:21** "He cured many of their infirmities and plagues, and of evil *pneumata*."

**Luke 8:2** The same as ch. vii. 21.

**Luke 8:29** "For he had commanded *the pneuma the unclean* to come out of the man."

This case is remarkable; for the construction is the same as the fullest form used for denoting the Holy Spirit Himself. He is "*the pneuma the holy*." This is "*the pneuma the unclean*." This is to emphasise the importance of this particular case. In verse 27 we are told that the man was possessed with "demons." And, indeed, "he said" his name was "Legion, because many demons were entered into him."

It is worthy of note that all the so-called "spirits" with whom the so-called "spiritualists" have dealings must be these evil and unclean spirits, or demons. For we never read of good *pneumata* having dealings with mankind. And the *pneumata* of dead men cannot have such dealings with the living: for they all alike return to God (Ecc. xii. 7. Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59). He is not only the giver of the *pneuma*, but He is the custodian of all *pneumata* after death (see Num. xvi. 22; xxvii. 16. Zech. xii. 1. Heb. xii. 9). Now, they are imperfect; but in resurrection they will be "made perfect" (Heb. xi. 28). God being their custodian, they can have no communication with mankind. God forbade this communication while they were alive, and He is not going to allow it after this life. It follows therefore that the spirits of "Spiritualism" are evil and unclean demons.

**Luke 8:55** "And straightway her *pneuma\** came again." The usage here is psychological; and is in accordance with Gen. ii. 7. Zech. xii. 1.

\* Both A.V. and R.V. have "s" here.

**Luke 9:39** "Lo, a *pneuma* taketh him": *i.e.*, an evil *pneuma*; for he is called a "demon" in verse 42: "the demon threw him down."

**Luke 9:42** "Jesus rebuked *the pneuma the unclean.*" Here the articles are grammatical (as in ch. viii. 29) for the purpose of emphasis, and for identifying it with the *pneuma* of verse 39.

**Luke 9:55** All the Critical Greek Texts and R.V. omit the words from "and said" down to (and including) the words "to save them." This is the second passage where *pneuma* is to be omitted, and if so it calls for no further explanation. The two verses read, "But he turned and rebuked them. And they went to another village."

It is supposed that a later scribe ventured to supply what the Lord said. At first, probably, it was only put as a gloss in the margin; and then some other transcriber afterwards, taking it to be the indication of an omission, put in into the text.

**Luke 10:20** "Rejoice not that *the pneumata* are subject unto you; but rather rejoice, because your names are written in Heaven."

Here the plural is used of evil spirits or demons.

**Luke 10:21** All the Critical Texts and R.V. add the preposition *ἐν* (*en*) by; also the words *τῷ ἁγίῳ* (*tō hagiō*) *the holy*. The passage therefore reads, "Jesus rejoiced by the *pneuma the holy*\*": *i.e.*, by the power of the Holy Spirit. This full expression emphasises the fact that it was the Holy Spirit, the Great Giver of the joy, as well as the power over all unclean spirits and demons,

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\* The A.V. has a small "s." The R.V. reads "in the Holy Spirit."

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Hence it is that the fact of attributing this power put forth by Christ to the work of Beelzebub is blasphemy against the Holy Spirit.

**Luke 11:13** "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give *pneuma hagion*† to them that ask Him."

There are four contrasts in this verse.

- (1) Earth and heaven: for "heaven" is in the singular, and the contrast therefore is with the earth: we might render it "[that giveth gifts] out of heaven."
- (2) Human, and therefore evil, † parents, in contrast with God our Father.
- (3) The children of these human parents, in contrast with the children of God.
- (4) The gift of temporal things, in contrast with the bestowal of spiritual gifts.

Parts of the "Sermon on the Mount" recorded in Matt. v.—vii., were *repeated* at different times and on subsequent occasions, as recorded in Luke. In Matthew it was spoken as a connected whole before the calling of the Twelve; but this repetition of Matt. vii. 9-11 here, in Luke xi. 10-13, was after the calling of the Twelve and of the Seventy.

In Matt. vii. 11, He says, "How much more shall your Father which is in heaven give good things to them that ask Him?" But when He repeats it in Luke xi. 13 He varies it by saying "*pneuma hagion*" instead of

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† Both A.V. and R.V. use capital letters and insert the article, though there is none in the Greek.

‡ *πονηρός* (*ponēros*) evil in nature. The verb is *ὑπάρχοντες* (*huparchontes*) existing: i.e., being evil to begin with.

“good things.” By this he shows that *pneuma hagian* is the same as “good things”; except that in Matthew they include *temporal* things, while in Luke He confines the “good things” to *spiritual gifts*.

This passage, therefore, does not mean that unconverted people are to pray for the Holy Spirit (as the insertion of the article and the use of the capital “S” in A.V. and R.V. imply), but that the children of God (who can pray only by the operation of the Holy Spirit) are to ask their heavenly Father to give them spiritual gifts or “power from on high.”

The argument is that if earthly parents, who by nature are evil, give good gifts to their children, how much more shall our heavenly Father, who is goodness itself, give infinitely better things to His children; yea, He blesses them with “all spiritual blessings” in Christ.

We thus see how the expression *pneuma hagian* includes all good gifts, whereas any other expression would limit the blessing to some special gift.

**Luke 11:24,25** “When *the unclean pneuma* is gone out of a man, he walketh through dry\* places, seeking rest; † and, finding none, he saith, I will return unto MY HOUSE whence I CAME OUT; and when he cometh he findeth it swept and garnished.”

**Luke 11:26** “Then goeth he and taketh to him seven other *pneumata* more wicked than himself, and they enter in and DWELL there; ‡ and the last state of that man is worse than the first.”

Here the Lord repeats what He had said in Matt. xii.

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\* ἀνύδρων (*anudrōn*) *waterless*.

† ἀνάπαυσις (*anapausis*) *temporary rest*; in contrast with κατάπαυσις (*katapausis*) *complete rest*.

‡ κατοικέω (*katoikeō*) *to settle down, or, take up one's abode*.

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43-45; when he concluded His parable by giving its interpretation:—"Even so shall it be also unto (or, with) this wicked generation" (or nation).

The Lord taught, by this parable, that the nation of Israel was meant by the man possessed of an evil spirit: and, instigated by it, the nation rejected Christ. But that spirit went out of its own accord, and by and by it will return in the perfection of evil spiritual power. It will find the nation reformed, and outwardly "swept and garnished;" and the last state of that wicked nation shall be worse than the first.

They rejected Christ, who came in His Father's name. They will receive Anti-christ, who will come in his own name (John v. 43). THE\* strong man will be in possession: he will be keeping his palace: his goods will be in peace (Dan. xi. 21. 1 Thess. v. 3); when the "stronger than he shall come upon him, and overcome him," and shall "divide his spoils."

Never more will he return, for he will be "cast out" (and not merely go out, of his own accord).

That is how it will be with the nation of Israel. It will be "even so." This is the *interpretation* of the parable; but, there is an *application* to this *present* generation. When the evil spirit "is gone out of a man" of his own accord, and the efforts of a professing world succeed in making him "a reformed character," then the evil spirit returns in seven-fold power, and the last state of that man is worse than the first.

Only when the evil spirit "in possession"—"the strong man"—is "CAST OUT" by the stronger than he, then he never can return; and the man will enjoy an everlasting peace and security (Ps. lxxii. 3, 7. Isa. ii. 4).

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\* The article is emphatic in Luke xi. 21 and Matt. xii. 29.

**Luke 12:10** he "that blasphemeth against the *holy pneuma*": i.e., the Holy Spirit, as in Matt. xii. 31.

**Luke 12:12** The same as verse 10.

**Luke 13:11** "There was a woman which had a *pneuma* of infirmity": this may have been a demon, causing peculiar sickness or suffering: but the case is a remarkable one. The woman is said to have been unable to straighten herself upright. The negative is *μη* (*mē*), not *ου* (*ou*); and is therefore subjective. She *felt* as if she could not do so. And the Lord is not said to have bidden any spirit to depart out of her; but He calls her "a daughter of Abraham," and He says "Satan had bound her." It appears, therefore, to have been a *nervous disorder*; and had to do with her *pneuma*.

**Luke 23:46** "Father, into thy hands I commend my *pneuma*."\* The usage here is psychological, according to Gen. ii. 7. Ps. xxxi. 5. Ecc. xii. 7; and Acts vii. 59.

**Luke 24:37** "they supposed that they had seen a *pneuma†*": i.e., an angel, or spiritual being; not the spirit of a dead man, for that cannot be seen, having returned to God who gave it. This the Lord explains to them in verse 39 (see below).

**Luke 24:39** "Behold my hands and my feet, that it is I myself: handle me, and see; for a *pneuma* hath not flesh and bones, as ye see me have."

This tells us that the resurrection body, though called a *pneuma* (or spiritual) body in 1 Cor. xv. 44-46 (see above, under Usage XIII.), will not be exactly the same as that of the angels. They were created *pneumata*, or purely spiritual beings. We are created *human* beings

\* The A.V. and R.V. both have "s."

† The A.V. and R.V. both have "s."

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having a *pneuma*. In resurrection we shall be *pneumatika*, but of a different order from that of angels and demons. They never had, and will not have, flesh and bones, as we shall have, for we shall be like our risen Lord (Phil. iii. 21). His was made a *pneuma*-body in resurrection (1 Cor. xv. 45. 1 Pet. iii. 18). Even so will ours be made, when, like Him, we shall be raised from the dead (1 Cor. xv. 44).

### JOHN

**John 1:32** "I saw the *pneuma* descending from heaven." The same as Mark i. 10. Compare Matt. iii. 16.

**John 1:33** (twice). "Upon whom thou shalt see the *pneuma* descending, and remaining on him, the same is he which baptizeth with *pneuma hagion*."\*

In the first instance, we have (from the context and the definite article) the Holy Spirit; and in the second, we have His spiritual power, or spiritual gifts, as the medium with which He (Christ) would baptize, as opposed to the material medium (water) with which John had baptized.† In the former we have the Giver, and in the latter we have the gifts which he gives.

In Acts xi. 17 it is actually called "the Gift," and is thus distinguished from the Giver.

It is important for us to note this remarkable contrast between the baptism of John and of Christ. Seven times‡ our attention is distinctly called to the important contrast between the two baptisms and the two opposite mediums which John and Christ would use. One was

\* The A.V. and R.V. insert the article and use capital letters.

† We have shown above, under *Usage* No. XIV., that *pneuma*, when mentioned in connection with baptism, is always called *pneuma hagion*.

‡ Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26-33. Acts i. 5; xi. 15, 16; xix. 4.

*material*, the other was to be *spiritual* (Eph. iv. 5); one was "water," the other was *pneuma*. Compare the passage (John iii. 5 below), where this medium is called "spiritual water," the emphasis being put on the word "spiritual."

**John 3:5** "Verily, verily I say unto thee, except a man be born\* of water and *pneuma*, he cannot enter into the kingdom of God."

In the A.V. of 1611, the translators inserted the article, but used a small "s."† In the current editions of the A.V., and in the R.V., we have the article and a capital "S." The question for us to answer is: Which of these is correct? A difficulty is created for the English reader by this alteration: and he is not only entitled to ask, but bound to find out, which of these two is correct: the A.V. of 1611, or the A.V. as printed to-day in the current editions. It is our duty to place all the data before him that he may be able to judge for himself.

(1) Note that the words were spoken to an Israelite, to a Ruler, a Pharisee, and a "Master in Israel" who ought to have known, from the Old Testament, the truth which the Lord was here enunciating: "Verily, verily, I say unto THEE."

(2) It was spoken about the "KINGDOM," and has therefore nothing whatever to do with the "Church of God." The words referred to "earthly things," as the Lord Himself stated in verse 12.

(3) Nicodemus ought to have known and understood what the Lord was teaching: seeing it had been clearly foretold, that, when Israel should be restored and brought back to the Land, and the kingdom set up, everything was to be changed from the material to the spiritual. Their

\* Greek, *begotten*.

† According to the reprint in the R.V.

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“heart of flesh” was to be taken away, and a new heart was to be substituted for it. Israel was to be cleansed and purified, and therefore “water” is used as the symbol. See Ezek. xxxvi. 24-30; xxxvii. 9: and compare Num. xix. 9, 13. Lev. xiv 6-9. Zech. xiii. 1 (with xii. 9-14).

But before this spiritual *water* could “cleanse,” spiritual *fire* was to “purge.” The refiner’s fire was to purify (Matt. iii. 11). This refining (or baptism of “*pneuma* and fire”) is described in Mal. iii. 1-6; iv. 1, and would be in judgment.

In Isa. iv. 4, these two baptisms are mentioned together, in connection with that future day “when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” This purging is the spiritual fire of Mal. iv. 1, and Matt. iii. 11.

But Israel is also to be cleansed and purified, as well as purged and refined; and the *spiritual water* of John iii. 5 is used as the symbol of this “washing away” of Isa. iv. 4.

It is the spiritual water of Ezek. xxxvi. 24-30 and John iii. 5: and is to “wash away the filth of the daughters of Zion.” Compare Isa. xliv. 3, and Zech. xiii. 1.

These are the scriptures which should have explained the Lord’s words to Nicodemus; and which should now explain them to us.

If the church insists on having the “the water” of John iii. 5, it must also have “the fire” of Matt. iii. 11. But here, as in the Prophets, the church picks and chooses, taking the blessings for itself, and leaving the curses and judgments for Israel.

The holiest among us appropriate the “water” of

Ezekiel xxxvi., but carefully leave the "fire" of Malachi iv.; though both are so identified with Israel, that it seems wonderful that such "discriminating" selection could ever have been made.

(4) In order to take John iii. 5, which is spoken of the "Kingdom," and to secure it for the church, the definite article (which is absent from the Greek) is inserted in the English, and a Figure of Speech (*Hendiadys*) is taken *literally* by those who make war with the church of Rome for doing the very same thing, when it takes another Figure (*Metaphor*) *literally*: "This is my body."

Both are Figures of Speech; the one as much as the other: and two gigantic errors connected with the two Sacraments have been built up upon them, by taking them *literally*: Baptismal Regeneration, and Transubstantiation.

Romanists are more consistent in this than Protestants: for they do treat *both* passages in the *same* way, but Protestants, with great inconsistency, take John iii. 5 *literally*; and will not allow Romanists to take Matt. xxvi. 26 *literally*; while Romanists persist in taking both passages *literally*, agreeing with those Protestants who treat John iii. 5, in such a way that it is made the basis of the doctrine of Baptismal Regeneration.

Seeing that these two errors have desolated the church, and been the fountain head of all the corruptions which are leading up to and will soon end in the great Apostasy, does it not behove us to look carefully at this corrupt root from which comes the corrupt fruit of both these deadly errors?

First, then, there is no article in the Greek, either with the word "water," or the word "spirit." It reads "ἐξ ὕδατος καὶ πνεύματος (*ex hudatos kai pneumatos*) of water and *pneuma*. It is the Figure *Hendiadys* (as

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Matt. xxvi. 26 is the Figure *Metaphor*\*) by which, though two words are used, only one thing is meant.† Here the one thing is “water:” but the Lord emphasises the fact that this water is not to be *material* as it was under the law, but *spiritual* as stated in Ezek. xxxvi. The Figure is best represented idiomatically in English thus: “Except a man be born of water, yea, *spiritual water*.”

What this spiritual water is to be is explained in John vii. 39 (see below). It is *pneuma*: which was not, and could not be, then given, the Lord Jesus being not yet glorified.

(5) There are three great reasons why these words cannot be interpreted of the church of God in this present dispensation.

(a) The *time* referred to in Ezek. xxxvi. 24, 25, for the fulfilment of that prophecy is the time of Israel's restoration to their Land.

“I will take you from among the heathen,  
And gather you out of all countries,  
And will bring you into your own LAND.  
THEN will I sprinkle clean water upon you,  
and ye shall be clean:  
From all your filthiness, and from all your idols,  
will I cleanse you.”

(b) The other reason is given in the next verses (26, 27).

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\* See Figures of Speech, pages 664, 738, and a small pamphlet, “This is my Body” (one penny), both by the same author, and published by Eyre and Spottiswoode, 33 Paternoster Row, London.

† As in Acts xiii. 13, “oxen and garlands” means “garlanded oxen” and therefore ready for heathen sacrifice. 2 Sam. xx. 19, “a city and a mother.” *i.e.*, a mother city, or a metropolitan city.

“ A new heart also will I give you,  
And a new spirit will I put within you :  
And I will take away the stony heart out of your  
flesh,  
And I will give you an heart of flesh.  
And I will put my spirit within you,  
And cause you to walk in my statutes,  
And ye shall keep my judgments, and do them.”

(c) The consequent blessings are to be material, as well as spiritual (verses 28-31, and 33-36).

“ And ye shall dwell in the land that I gave to  
your fathers ;  
And ye shall be my people and I will be your  
God.

I will also save you from all your uncleannesses:  
And I will call for the corn, and will increase it,  
And lay no famine upon you.  
And I will multiply the fruit of the tree, and the  
increase of the field,  
That ye shall receive no more reproach of famine  
among the heathen.

THEN shall ye remember your own evil ways,  
And your doings that were not good,  
And shall lothe yourselves in your own sight  
For your iniquities and for your abominations . . .  
Thus saith Adonai Jehovah ;

IN THE DAY when I shall have cleansed you  
from all your iniquities  
I will also cause you to DWELL IN THE  
CITIES,  
And the wastes shall be builded.  
And the desolate land shall be tilled,  
Whereas it lay desolate in the sight of all that  
passed by.

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And they shall say, THIS LAND that was desolate  
Is become like the garden of Eden :  
And the waste and desolate and ruined cities  
Are become fenced, and are inhabited.  
THEN the heathen that are left round about you,  
Shall know that I the LORD build the ruined places,  
And plant that that was desolate :  
I the LORD have spoken it,  
And I will do it.”

It must be clear to all who desire rightly to divide “the word of truth” that these Scriptures cannot be interpreted of the church of God in this present dispensation. The Lord Jesus distinctly told Nicodemus that, as “a master in Israel,” he ought to have known them, for they related to “earthly things.”

On the other hand, the church’s standing is entirely “heavenly” and spiritual. The old heart is neither “changed” (according to popular phraseology), nor is it “taken away” or eradicated (according to popular theology). The new nature which cannot sin is given to the believer ; but the old nature which cannot but sin remains as long as we are in this mortal body. Not to know this is to be ignorant of the fundamental Christian position and teaching as set forth in Rom. i.-viii.

Israel, when restored, will have an indefectible nature. The child of God will not possess his until he is delivered, as he, one day, will be, “thank God” (the Apostle says), either by translation, or resurrection.

**John 3:6** (twice). “That which is born of *the pneuma* is *pneuma*.”

It is a question, whether, here, *the pneuma* does not mean more than the Holy Spirit, and denote God

Himself. It is the assertion of a great eternal principle, that whatever is begotten by God is Divine. Hence that new nature which is begotten in us makes us "partakers of the Divine nature." It is Divine, and therefore perfect, and cannot sin. In any case, we have in the first *pneuma*, (with the article), the Holy Spirit, or God; and, in the second, that which is begotten of or produced by Him in us, whether the new nature, or spiritual gifts, or "power from on high."

The A.V. of 1611 had a "s" in both cases,\* but current editions, with R.V., now print the former with "S" and the latter with "s."

We have, here, "the teaching of Jesus"; but those who love to call it thus will not have it. Popular teaching, to-day, is all based on the principle that the flesh can be improved: whereas the Lord declares that "that which is born of the flesh, is flesh" (and remains flesh); and "that which is born of the spirit, is spirit" (and remains spirit). There is no process by which the flesh can be changed into spirit. This is the great fundamental truth of Christianity. Christianity is the formation of Christ (the *pneuma Christou*, Rom. viii. 9) within the believer (Gal. iv. 19. Col. i. 27), by the Spirit of God; and this is *pneuma*, and is Divine. But all "Religion" consists in the improvement of the flesh. It is all external. It all has to do with "that which goeth into the mouth" (Matt. xv. 16-20. Mark vii. 18-23). The one is Divine: the other is human. The one is eternal: the other is only for time.

**John 3:8** This verse exhibits a beautiful Figure of Speech called *Epanadiplosis* (or *Encircling*): by which an important pronouncement is emphasised, by being rounded off, so to speak, and made a complete and

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\* According to the reprint in the R.V.

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independent statement, by commencing and finishing with the same word, or words: the words, here, being "*the pneuma*."\*

The use of this Figure is to mark the passage as being very weighty: making it to stand out so clearly that it may attract our attention, and cause us to consider the solemnity, significance, and importance of its statement.

This passage is part of a revelation concerning the Holy Spirit and His work. And the Figure, not being heeded by the A.V. and R.V., requires to be presented in a new translation. The first *pneuma* in this verse is translated "wind" in both versions, though this is the only place, out of the 385 occurrences, where it is so rendered. If "wind" had been meant there is its own proper noun which could have been used, *viz.*, *ἄνεμος* (*anemos*).†

John uses this word *ἄνεμος* (*anemos*) when he wishes to express *wind* in ch. vi. 18; and would, without doubt, have used it here if *wind* had been meant.

The verse consistently rendered will stand thus:—

"THE PNEUMA breatheth where He willeth, and His voice thou hearest; but thou knowest not‡ whence He cometh and whither He goeth. Thus it is [with] everyone who has been begotten by THE PNEUMA."

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\* See *Figures of Speech*, published by Messrs. Eyre & Spottiswoode, 33 Paternoster Row, London, pp. 245-249, where many examples are given: *e.g.*, Ps. liii. 2. Mark xiii. 35-37. Luke xii. 5. Gal. ii. 20 (Greek). Phil. iv. 4, etc.

† It occurs 31 times, and is always rendered *wind*: *viz.*, Matt. vii. 25, 27; viii. 26, 27; xi. 7; xiv. 24, 30, 32; xxiv. 31. Mark iv. 37, 39 (twice), 41; vi. 48, 51; xiii. 27. Luke vii. 24; viii. 23, 24, 25. John vi. 18. Acts xxvii. 4, 7, 14, 15. Eph. iv. 14. James iii. 4. Jude 12. Rev. vi. 13; vii. 1 (twice).

‡ The word for innate or intuitive knowledge; and the negative for a categorical denial of the fact.

The Spirit moves, as in the old creation (Gen. i. 2). The subjects of His new creation-work hear His voice, and feel His power; but they cannot tell whence He cometh, or whither He goeth. As there, He commanded the light to shine out of darkness, so now He causes Divine light, "the light of the knowledge of the glory of God," to shine in our hearts, by revealing God to us in the person of Jesus Christ. Compare 2 Cor. iv. 6, and v. 17, 18.

It cannot mean "the wind," for the wind has no will. But the Spirit has a will and a voice, and it is of Him that the new nature is begotten.

The verb θέλειν (*thelein*), *to will*, occurs 213 times; and expresses a personal act, or desire, or determination, proceeding from one capable of wishing, willing, or determining. See the nearly synonymous expression in 1 Cor. xii. 11—"But all these worketh that one and the self-same Spirit, dividing to every man, severally as HE WILL."\*

Moreover, it is not correct to assert this of the "wind." We *do* know whence it comes, and whither it goes: and the Scriptures affirm that the comings and goings of the wind can be known and traced (see Job i. 19. Eccles. i. 6. Ezek. xxxvii. 9). But not so of the spirit (see Eccles. xi. 5), where "spirit" is placed in direct contrast with "wind" which is mentioned in the previous verse, and not in likeness to it.

The context shows that the things contrasted are "flesh" and "spirit," earthly things and heavenly things. And AS the Spirit in His movements is contrary to nature and above nature (*i.e.*, super-natural), SO is that which is begotten of the Spirit. Those who are thus twice born are "sons of God" by the second

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\* But here the word is βούλευται (*bouletai*), and refers to *counsel* rather than *determination*.

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birth. Therefore the world (the once born) knoweth us not, because it knew Him not (1 John iii. 1). As the world knoweth not the motions of the Spirit of God, so the motions of the *pneuma* within us—the new breathings, the new will, and the new desires of the new nature in those who are begotten of *the pneuma*—are also unknown.

**John 3:34**      “He giveth not *the pneuma* by measure unto him.”

This clause evidently presented difficulties to the Transcribers of the Text; and it seems as though they added *ὁ Θεός* (*ho theos*) *God*: for it is put in brackets by Lachmann and Tregelles; while Tischendorf, Alford, Westcott and Hort, and R.V. omit it altogether. The Revisers render it “for he giveth not the Spirit by measure.”

The article with *pneuma* seems to mark it as the subject of the verb “giveth” and not the object; just as it marks “God” as the subject in the previous clause (“God is true.”)

The rendering therefore may be “For not (with emphasis on the “not,” standing as it does, by *Hyperbaton*, at the beginning of the sentence) by measure doth the *Pneuma* (*i.e.*, the Holy Spirit) give [the words of God] unto him.” As there is no object mentioned after the verb “giveth,” and as (being transitive) it must have an object, we have supplied (from the previous clause) “the words of God.” The A.V. rightly supplies the other *Ellipsis* with the words “unto him.”

The meaning of the whole verse, therefore, is, that “He whom God hath sent speaketh the words of God: for the Spirit giveth not the words of God by measure unto him.”

Hence *pneuma*, here, having the article, denotes the

Giver, and not the gift: and the gift that He gave to Christ was not Himself, but "the words of God," which Christ was claiming to speak, because He was sent by God. This we can understand. But how a Person can be given by measure; or how the First Person can give the Third Person to the Second; or how the Third Person can give Himself to the Second baffles all comprehension; besides introducing a difficulty into the passage which is not there.

**John 4:23** "The hour cometh, and now is, when the true worshippers shall worship the Father in *pneuma* and truth."

Here, we have the Figure *Hendiadys* again, as in ch. iii. 5. There are no articles in either passage. Yet both versions arbitrarily insert the article in ch. iii. 5, and put a capital "S," rendering it "the Spirit"; while, in ch. iv. 23, where the conditions are exactly the same, they do not use the article, and put a small "s." The A.V. says "in spirit and in truth." The R.V. says "in spirit and truth." The latter is more correct; for the word "in" is used only once in the Greek; showing that only one thing is meant, though two words are used.

In chap. iii. 5 we have "water and *pneuma*"; in ch. iv. 23 we have "*pneuma* and truth." The second noun becomes the superlative adjective in each case. In the the former it is "spiritual water"; in this it is "true spirit."

We have the same Figure repeated in the next verse.

**John 4:24** (twice). "God is *pneuma*": not, as in A.V., "God is a Spirit;" but as in R.V. margin, "God is spirit." Here the definite article is used with "God," marking the noun, which is to be taken as the subject of the verb (as it marks *pneuma* in ch. iii. 34); otherwise it would be "the Spirit is God." But here, it says

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"God is *pneuma*"; This is a unique and special usage of the word *pneuma*, which shows that it is not always used in precisely the same sense; and should prepare us for the special study of each passage where it occurs, with the view of discovering the *use* of the word in the Greek, and the *usage* of the word as to its signification.

Then we have a repetition of the statement made in the previous verse: "and they that worship Him must worship Him in *pneuma* and truth": *i.e.*: in true spirit, or truly in spirit, or truly with the spirit: *i.e.*: with those spiritual powers and gifts which He gives.

There is no article; and it is not the Holy Spirit who is meant. *Pneuma* is used psychologically of human nature: and we are taught that true worship cannot be offered with the "flesh," or with our bodies, or with any or all of our senses. It must be truly spiritual: *i.e.*: with our spirit; or it will be fleshly or sensuous worship rendered with our senses. There is no *choice* left us in the matter. It is useless for us to say "I *like* this in worship," or "I *prefer* this." The great rubrick, that overrides all man's rubricks, declares that they that worship God, who is *pneuma*, **MUST** worship Him truly with their *pneuma*. This "must" is the same as the "must" in John iii. 7: "Ye **MUST** be born again": *i.e.*: of spiritual water. It is the same as ch. iii. 14: "Even so **MUST** the Son of Man be lifted up."

The statement, here, with regard to the "true worshippers" is, that they cannot worship except with the innermost occupation of their heart. No outward act of the body, in kneeling or standing, singing or saying, gazing or listening, eating or drinking, can be substituted for that which **MUST** be *spiritual*.

All that does not conduce to this end is not only a hindrance to true worship, but is positively destructive of it. To do anything that attracts or distracts our

minds or thoughts, or any of our senses, is a snare of the devil, making it impossible for us to render the only worship which the Father seeks and accepts.

It is this which marks off true worship from false, from the very beginning, in the oldest lesson which is given and written on the very forefront of revelation (Gen. iv.). Abel, in the obedience of faith, worshipped God, as He must have commanded; for he worshipped "by faith," and "faith cometh by hearing." Cain worshipped according to his own invention; he "brought of the fruit of the ground"; of which the LORD God had said (ch. iii. 17), "Cursed is the ground." "The way of Cain" (Jude 11) was, therefore, to offer to God, in worship, that which He had put under the curse.

The flesh is under the curse. It has no place in Divine worship. True worshippers are they who "worship God in spirit, . . . and have no confidence in the flesh" (Phil. iii. 3): "The flesh profiteth nothing" (John. vi. 63).

Sensuous worship : *i.e.* : any worship which is the effort of the flesh, or any of our senses; is a direct insult to God; and is that to which He will "not have respect." It must be an abomination in His sight.

To put up anything to be looked at; to perform anything to be listened to; to burn anything to be smelt; to do anything to be admired and make the people say "How beautiful!" is not true worship. It may be called so, it may bear any name that men may be pleased to give it, but it is not what is here defined as the worship which God "seeketh," or as the worship which "must" be rendered by the "true worshippers."

Those who make so much of what they call "the teaching of Jesus" would do well to read, mark, learn, study, and obey this, which is *His teaching* concerning true worship.

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Then, when the seed, the word of God, has been sown in the heart and received by "them that hear," no organ would be allowed to crash in with some march or fugue; and thus illustrate and prove the truth of the Saviour's words: "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke viii. 11, 12).

No! "God is *pneuma*: and they that worship Him MUST worship Him in true *pneuma*": i.e., with those spiritual powers which are His gift only, and of His operation alone.

When we consider the burden of the flesh, and how difficult it makes the effort to fix and occupy the heart with God without a wandering thought, we see that it is a sin of no ordinary kind, and a snare of no ordinary subtlety, to do anything to increase that difficulty by attracting or distracting our thoughts, or any of our senses; thus helping, and actually causing, the thoughts to wander from Him, who "must" be alone the one and only object before our hearts.

When one can be found who has ever said the "Lord's Prayer" through without a wandering thought, let him be the one to cast the first stone at what is here said; or, let him and all others hold their peace and tremble before this solemn utterance of the Lord Jesus Christ.

**John 6:63** (twice). "It is the *pneuma* that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are *pneuma*,\* and they are life."

Here, with the first *pneuma*, the definite article is used, not to denote the Holy Spirit, but grammatically.

It is used psychologically according to Gen. ii. 7. Man was made "flesh" out of the dust of the ground;

\* The A.V. of 1611 used "S" in both cases; but the current editions, with R.V., have "s."

and was only "flesh" until the quickening "*pneuma*" was breathed into his nostrils; then he "became a living soul." At death *the pneuma* returns to God, and is commended to Him (Ps. xxxi. 5. Luke xxiii. 46. Acts vii. 59). It "RE-turns to God who gave it" (Ecc. xii. 7): for "God is *pneuma*," and He is the custodian of all *pneumata* (Num. xvi. 22; xxvii. 16).

"The body without *pneuma* is dead" (Jas. ii. 26). So man, when the *pneuma* returns to God who gave it, is dead, and he who was before called "a living soul" is called a "dead soul." (See Lev. xxi. 11. Num. vi. 6, and compare Num. ix. 6, 7, 10; xix. 11, 13. It is also used of the "dead" in Lev. xxii. 4. Hag. ii. 13).

The Hebrew word *Nephesh* (*soul*) being translated "body" in these passages, hides this psychological truth from the English reader. Neither in the A.V. nor in the R.V. is there even a marginal note to inform the reader of this important fact.

The teaching of the Lord Jesus (John vi. 63) is that, as the flesh without the *pneuma* is dead, so "words" are useless and are dead without *pneuma*; but HIS words are *pneuma*, and therefore "life" and life-giving. They give life to those who are dead in sins, just as the *pneuma* gave life to Adam's flesh; and as works manifest the presence of living faith which is "faith of the operation of God." (Compare with this, 2 Cor. iii. 6, 17 below; and Jas. ii. 26).

**John 7:39** (twice). "This spake he of *the pneuma*, which they that believe on him should (*ἔμελλον, emellon, were about to*) receive: for *pneuma*\* was not yet given, because Jesus was not yet glorified."

The fact that the second time *pneuma* occurs in this verse it is without the article (though both the A.V. and

\* Or *pneuma hagion*. Tregelles and Alford put "holy" within brackets, and the R.V. puts it in the margin.

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R.V. insert it), and that it is spoken of as not being given until after the Lord Jesus was glorified, shows that it is the gift, and not the Giver, that is the subject of this verse. The Holy Spirit is the Giver of the gift.

The gift He had spoken of was that, out of "the belly" of the believer should flow "living water." "Belly" is here put by *Metonymy* (of the subject) for the inward parts (mind, heart, thoughts, feeling, etc.)\*

It is difficult to understand how the Holy Spirit can "flow forth" from every individual believer, seeing there is only one Holy Spirit and many believers. But His gifts and graces and powers, produced by His operations within. When *these* are given, they can "flow forth" and be manifested in life and blessing, as living water conveys blessing and refreshment whither it goes.

**John 11:33** "Jesus . . . groaned in *the pneuma* [of him]"; or, in his *pneuma*.† Here, *pneuma* is put by *Synecdoche* for himself. Compare chap. vi. 61, where we have "in himself" without the Figure *Synecdoche*.

**John 13:21** The same as ch. xi. 33. Here both A.V. and R.V. have "s," in ch. xi. 33.

**John 14:17** "*The pneuma* of truth." Here, the article and the context show that the Holy Spirit is spoken of as the source and the Giver of truth.

**John 14:26** "The Comforter, [which is] *the pneuma the holy*." This full expression signifies the Holy Spirit.

**John 15:26** "The *pneuma* of truth": *i.e.*: the Holy Spirit is the source of all truth, as in ch. xiv. 17.

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\* As in Prov. xx. 27: "The *Ruach* (Heb. for *pneuma*) of man is the candle (or lamp) of Jehovah, searching all the inward parts of the belly."

† The A.V. of 1611 had "S," but current editions, with R.V., have "s."

**John 16:13** "When he, the *pneuma* of truth, is come, (*i.e.*, shall have come) he will guide you into all truth." The A.V. of 1611 had "s"; but the current editions, with R.V., now have "S." Here, it is the great Giver and revealer of the truth of God Who is meant. He has guided into all truth (which could not then be revealed by the Lord Jesus: see verse 12). This promise of the Lord is very solemnly emphasised. *Eleven* times in these three verses (13, 14, 15), He says "shall" and "will."\*

He must have fulfilled this promise, so surely made and so strongly confirmed. But, how has it been fulfilled? Surely not to each believer individually: otherwise, He gives one "truth" to one believer, and the opposite to another believer; so that they henceforth live in enmity, only to have a bitter controversy as to which one of them has "the truth." Surely not to believers collectively, so that one part of the "church" tortures and burns another part. "God is not the author of confusion"; still less of "envy, hatred and malice, and all uncharitableness."

How then has this sure promise been performed?

We submit that in "the Scriptures of truth," and especially in those Scriptures subsequently written in the Epistles addressed to the churches, the Spirit has guided the whole "Church of God" into "all truth."

In the Epistles addressed through Paul to the seven Churches (Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians), He has revealed "all truth" necessary for, and relating to, the Church of God: making known the perfect standing of the believer "in Christ"; taking of the things of Christ, and showing them unto us, thus fulfilling the exact

\* When He "is come" is literally *shall have come* (as in 2 Thess. i. 10, etc.)

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promise of John xvi. 12-14, telling us what God has made Christ to be to us, and what He has made us to be "in Him." These are indeed "the things concerning Christ" which could not be revealed while he was on earth, nor until the Holy Spirit of Truth had come.

John 19:30 "He gave up the *pneuma*."\* The usage here is *psychological*, according to Gen. ii. 7. Ecc. xii. 7. Ps. cxxxi. 5. Acts vii. 59.

John 20:22 "And when he had said this, he breathed on them, and said unto them, Receive ye *pneuma hagion*." †

What *pneuma hagion* means is clear from Luke xxiv. 49 (as we have shown above). There we are told that "the promise of the Father" was "power from on high." In Acts i. 4, 5, this "power from on high" is called "*pneuma hagion*." This they were baptized with (as the spiritual medium, in contrast with water, the material medium); and this they "received," as recorded in Acts ii. 4.

It is a great pity that this translation of *pneuma hagion* has led to a misuse of the words in the Church of England "ordering of Priests" (and of Bishops). There, when the Bishop lays his hands on their heads he says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," etc.

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\* The A.V. has "the ghost," and R.V. has "his spirit."

† Here there are no articles in the Greek; yet both the A.V. and R.V. translate it "the Holy Ghost," inserting the article, and using capital letters. In the margin the R.V. says, "or, *Holy Spirit*." But why put capital letters, when *pneuma hagion* always signifies the *gift* and not the Giver?

Mortal men thus take the words of Christ into their own lips, and put ordinary mortals into the place of the Apostles. And this without the slightest warrant; and in spite of the fact that there is not a syllable to show that the Apostles themselves ever did, or ever had the authority to, pronounce those words, and give that gift to others: still less, that those others had the power to pass the gift on to others.

Whatever the words of the last clause (*v.* 23) mean, they relate only to those to whom they were then spoken. It is, therefore, quite unnecessary for us to discuss their meaning.

If the popular use of this passage be correct, some words are wanting to give it the needed support. Surely, the Lord would have said "And, when *you* pronounce these words over *others*, the same results will follow." But there is not a word of this. There is a *missing link*. And yet it is on this missing link that the whole fabric of Priestcraft is built up!

Something might be said if we saw any evidence of the actual conveyance of "spiritual gifts." But in the absence of these, it is making a very large demand on our credulity to ask us to admit such a claim: and it may well be called "the IMPOSITION of hands."

## ACTS

Acts 1:2 "He was taken up, after that he through *pneuma hagion* had given commandments unto the apostles whom he had chosen." There are no articles here.\* It is simply *pneuma hagion*; and it denotes the Divine power and authority with which He gave His commandments. All that He did was by this *Divine power*.

\* Though the A.V. and R.V. insert it on their own responsibility, and use capital letters. The R.V. margin says "Or, *Holy Spirit*: and so throughout this book"; thus, not adding the article, but still using capital letters.

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**Acts 1:4,5** He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me. For John, truly, baptized with water; but ye shall be baptized with *pneuma hagion* not many days hence."

It was the promise made by the Father; and we must here anticipate its fulfilment in chap. ii. 4 by remarking that the promise had to do with the kingdom, not with the church. It was made in Isa. xlv. 3.

"I will pour water upon him that is thirsty,  
And floods upon the dry ground :  
I will pour my spirit upon thy seed,  
And my blessing upon thy offspring."

The same promise is referred to in Joel ii. 28, where the subject is the restoration of Israel; and the promise relates to the day when

"Jehovah will be jealous for his Land,  
And pity his People" (v. 18).

After enumerating some of these outward and temporal blessings which will be the outcome of Jehovah's presence "in the midst of Israel," the prophet speaks of Divine and spiritual blessings with which God will bless His People, Israel.

"And it shall come to pass afterward (*i.e.*, after He has bestowed all these blessings on the Land), that

"I will pour out my spirit upon all flesh ;  
And your sons and your daughters shall prophesy,  
Your old men shall dream dreams,  
Your young men shall see visions :  
And also upon the servants and upon the hand-  
maids in those days

Will I pour out my spirit.  
And I will show wonders in the heavens  
And in the earth,  
Blood, and fire, and pillars of smoke.

The sun shall be turned into darkness,  
 And the moon into blood,  
 Before the great and the terrible DAY OF THE  
 LORD come.

And it shall come to pass,  
 That whosoever shall call on the name of the  
 LORD shall be delivered:

For in MOUNT ZION and in JERUSALEM  
 shall be deliverance,

As the LORD hath said, and in the remnant whom  
 the LORD shall call,

For, behold, IN THOSE DAYS, AND IN THAT  
 TIME,

When I shall bring again the captivity of JUDAH  
 and JERUSALEM,

I will also gather," etc. (Joel ii. 28—iii. 2).

Surely it is marvellous that any who really study "the Word of Truth" could have so wrongly divided it as to interpret this of the Church of God.

In Acts i. and ii. there was a re-proclamation of the kingdom. The keys had been given to Peter;—the "keys of the kingdom" mark, and not the keys of the church: (for the Pope's pretensions are based on the same wrong dividing, and therefore wrong interpretations, of "the Word of Truth").

It was a last proclamation of blessing for Israel on the one and only condition of *national repentance*. "Repent" was this one condition. "Repent," and ye shall receive the gift of the *pneuma hagion*: for the promise is unto you and to your children (Isa. xlv. 3; Acts ii. 38, 39).

This promise of Joel ii., and this call of Peter, have nothing to do with the church, or with this present Dispensation, or with "Infant Baptism." They have to do with *the national repentance of the People of Israel*.

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“Repent,” he says, and this promise shall be fulfilled in you, now.

Again he makes the proclamation, and again he uses the key of Israel\* in Acts iii. 19-26 (R.V.). Peter says:

“Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ (*i.e.*, the Messiah) who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me (marg., Or, *as* he raised up *me*); to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made (marg. Gr. *covenanted*) with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities” (Acts iii. 19-26 R.V.).

It seems impossible for us to interpret these words of the Church of God—the Body of Christ, seeing that the Mystery or Secret of the Church had not yet been revealed: inasmuch as the Church was never the subject of Old Testament prophecy; but that Mystery was “kept secret since the world began” (Rom. xvi. 25): and “from the beginning of the world hath been hid in

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\* As in Acts x., xi., he uses the other key, for Gentile blessing.

God" (Eph. iii. 9): "even the Secret which hath been hid from ages and generations" (Col. i. 26).

Peter was using "the keys of the kingdom," which had been committed to him; and was proclaiming, and opening the doors of, the kingdom. But the People, through their Rulers, again rejected the Messiah. Christ had gone "to receive for Himself a Kingdom and to return"; but they sent a messenger after him, saying, "we will not have this man to reign over us." Here was the fulfilment of the Lord's parable of Luke xix. 12-14.

"His citizens hated him"; and, instead of repenting, they imprisoned those who proclaimed Him. They stoned Stephen; they slew James with the sword; and would have slain Peter also, but for his miraculous deliverance.

So, the kingdom and all its blessings, with the fulfilment of Joel ii., are now all in abeyance; while the Church, the Body of Christ, is being taken out.

The stoning of Stephen (Acts vii.) was shortly followed by the call of Paul (Acts ix.); and, indeed, was over-ruled to bring it about.

The killing of James and the imprisonment of Peter (Acts xii.) were followed by the commissioning of Paul, and the sending him forth on his wondrous ministry. (Acts xiii. 1-3).

The exhaustive fulfilment of the promise of Joel is still in abeyance: and it will not now be fulfilled until "the great and terrible day of the Lord come." When the judgments of Rev. viii., ix., and Matt. xxiv. 29-31, shall have been poured out, then, "afterward," shall *pneuma hagion* be poured forth "upon all flesh."

*Pneuma hagion* was the promise of the Father (Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7;

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Acts ii. 33). It was the *spiritual* medium with which they were to be baptized instead of *material* water.

The promise of Acts i. 5, was performed in Acts ii. 4. It was strictly in connection with the kingdom, and with Israel; and had nothing to do with the Church, or the Gentiles.\*

The expression *pneuma hagion*, therefore, in Acts i. 5, relates to *the gift*, and not to the Giver. For, the moment it was given, the effect was seen:—"they were all filled with *pneuma hagion*, and began to speak with other tongues, as the Spirit gave them utterance" (see below under Acts ii. 4).

Acts 1:8 The Lord here, again, identifies *pneuma hagion* with "power from on high," as being the *gift* of the Holy Spirit.

"Ye shall receive power after that *the hagion pneuma* is come upon you; and ye shall be witnesses unto me."

None can be witnesses for Him before they are endowed with this "power," which, as *pneuma hagion*, is the *gift* of the Holy Spirit, the Giver.

The article is used here, grammatically, merely to refer it back to, and identify it with verse 5. But the A.V. and R.V. again wrongly use capital letters.

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\* "This is that" (Acts ii. 16). What is the "this"? and what is the "that"? To what do these pronouns refer? Peter's words commence with "But," introducing a new argument in rebutting the charge of drunkenness. The pronoun "this" is emphatic: and refers not to the event, or to the speaking, but to the prophecy of Joel in the words which follow (vv. 17-21). The argument was that the speaking with tongues need not proceed from wine, inasmuch as similar speaking was prophesied of "the last days." *That* speaking would be the result of the pouring out of Divine *pneuma*. Why then should not this be produced by the same cause. Peter does not say, "This event is the fulfilment of Joel": but, "This (which follows) is what Joel says of a future similar event."

**Acts 1:16** “This scripture must needs have been fulfilled which *the pneuma, the holy*, by the mouth of David, spake before concerning Judas.”

Here, it is the Holy Spirit, the Giver and Inspirer of that scripture, by David. The definite article is used with each of the two words, and we have the full expression, to show us that it was the Holy Spirit Himself in operation.

It was David's mouth that spake, but they were not David's words.

Here we have the clearest definition of what Inspiration is: and no one can explain the mystery to us beyond this.

**Acts 2:4** (twice). “They were all filled with *pneuma hagion*.” Here it is not the Giver, but it is the gift; and the gift is “the gift of tongues” (1 Cor. xii. 10, 11); for it is immediately added, that they “began to SPEAK with other tongues as *the pneuma* gave them utterance.” Here, it is the Giver, giving them utterance.

The fact that *pneuma* is used twice in this verse is of great service to us: because the article with the second occurrence distinguishes the Giver from His gift; and the Divine worker from His operations. It shows that in the former we have the *gift*, and in the latter we have the Giver.\*

This fulfilment of the promise should be studied in connection with what has been said about the promise under ch. i. 5.

**Acts 2:17** “I will pour out of my *pneuma* (Lit., of *the pneuma* [of me]) upon all flesh.”

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\*Strange to say, the A.V. of 1611 has “the holy Ghost” in the first clause, and “the spirit” in the second. Current editions, however, with the R.V., have capital letters in both clauses.

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**Acts 2:18** "And on my servants and on my handmaidens I will pour out in those days of my *pneuma* (Lit., of the *pneuma* [of me]); and they shall prophesy."

Here, in both these verses, we have the pouring out; a term inapplicable to a Person, but most appropriate of gifts. A person can pour out, but how can he be poured out? Moreover, we are distinctly told what it was that was to be poured out; viz., "the gift of prophesying."

**Acts 2:33** "Having received from the Father the promise of the *hagion pneuma* he hath shed forth (or poured out) this, which ye now see and hear."

Here, all the Critical Texts and R.V. read "the *pneuma the holy*." But, even if they be correct, the articles are used only grammatically, to identify it with the *pneuma hagion* of verse 4, which is the subject of the whole chapter.

It cannot be the Holy Spirit; for He is *pneuma*; He cannot be seen except by the effects (See John iii. 8 above). Whatever "this" was that was poured out, it could be both *seen* and *heard* (ch. ii. 33). It must therefore refer to the gifts, which were both visible and audible, and not to the Giver.

**Acts 2:38** "Ye shall receive the gift of the *hagion pneuma*." Here the "gift" is so called, and is clearly distinguished from the Giver, who is the Holy Spirit.

**Acts 4:8** "Then Peter filled with *pneuma hagion*": i.e., with "power from on high," or Divine power manifested in the gift of speaking according to the promise of Matt. x. 20. (Compare 2 Sam. xxiii. 2. 2 Tim. iv. 17.)

It was the gift of speaking; and this was given by the

great Giver of all spiritual power. Acts vi. 10 throws further light on this. (See below.)

Both A.V. and R.V. again insert the English definite article, though there is none in the Greek.

**Acts 4:25** This is the first of the three passages\* which have to be added, where *pneuma* is not found in the Textus Receptus.

The A V. reads "Who by the mouth of thy servant David hast said." But all the Critical Greek Texts and the R.V. read "who by *pneuma hagion*, by the mouth of our father David thy servant, didst say" (referring to Psalm ii.).

Whether these be correct or not, it was by "power from on high," *i.e.*, by Divine inspiration that David spoke and wrote that Psalm.

**Acts 4:31** "They were all filled with *pneuma hagion*."

All the Critical Greek Texts read "*the hagion pneuma*": but either reading shows that *spiritual gifts* are meant; for the speaking the Word of God with boldness is mentioned as the gift that was here specially given. Both A.V. and R.V. add the articles and use capital letters.

**Acts 5:3** "Why hath Satan filled thine heart [for] thee to lie † to *the pneuma the holy*?" *i.e.*, to the Holy Spirit.

**Acts 5:9** "How is it that ye have agreed together

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\* The other two are Phil. iv. 23 and Rev. xxii. 6.

† This verb *ψεύδασθαι* (*pseudesthai*), in its twelve occurrences in the New Testament, is used absolutely in (at least) eight, once with *εἰς* (*eis*) *to*, following (Col. iii. 9); once with *κατά* (*kata*) *against*, (Jas. iii. 14). In Acts v. 3 we have it used first with an *Acc.*, and, in verse 4, with a *Dative*. So we might preserve this distinction by rendering the two passages thus: "to overreach the Holy Spirit" (v. 3); and "thou hast not lied to men, but to God."

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to tempt *the pneuma* of the Lord?" The article points back to verse 3, and shows it is the Holy Spirit who is here meant.

**Acts 5:16** "Them which were vexed with unclean *pneumata*": i.e., with demons.

**Acts 5:32** "And we are \* witnesses of these things; and [so is] *the pneuma the holy*, also, which God gave to them that obey Him."

Here, though there are two articles, they are used grammatically: for the Aorist verb points back to the definite gift which the Holy Spirit "gave" in Acts ii. 4. That gift is there said to be "*pneuma hagion*." And the articles here (as in chap. xi. 16) are used to identify this gift with that giving.

**Acts 6:3** "Look ye out seven men...full of *pneuma hagion*† and wisdom, whom we may appoint over this business."

If the A.V. and R.V. correctly interpret this of "the Holy Spirit," then it is possible to be full of "the Holy Spirit" and yet be destitute of "wisdom." Can this be correct? Can it be possible? Does not this stamp as false and untenable the whole system of translating *pneuma hagion* as though it were the Giver instead of His Gifts?

Here, the matter in question is specially declared to be "business"; and for this, something more was required than *spirituality*. A man might be very spiritual but most unbusinesslike. He might be able to pray, or speak, but be a baby in matters of business. He might be good in teaching, but bad at accounts. So, what was required was seven men, who were filled with spiritual gifts, *plus*

\* Tisch. and Tregelles and R.V. omit "his."

† All the Critical Texts and R.V. omit the word *hagion* (holy). But both the A.V. and R.V. insert the article and use capital letters.

“wisdom,” which was the special gift necessary to deal with business matters.

The gifts of “tongues” or “healing,” etc., would not be sufficient where the gift of “wisdom” was specially called for and needed.

This proves that *pneuma hagion*, by itself, must not be interpreted of the Giver, but of His Gifts.

Acts 6:5 “And they chose Stephen, a man full of faith, and of *pneuma hagion*.”\*

The use of *pneuma* in this chapter, and its interchange and combination with various spiritual gifts, is most instructive, and valuable, because it throws a flood of light on the whole subject.

We learn what this *pneuma hagion* was, of which Stephen was “full.” It consisted of “wisdom” (v. 3), “faith” (v. 5), “faith and power,” “wonders and miracles”† (v. 8), and also in verse 10 “the wisdom and *pneuma* by which he spake” and which his enemies could not “withstand.”‡

From this we learn that Stephen’s speaking was by direct Inspiration; for *pneuma hagion* denotes the spiritual power which was the Gift of the Great Giver (the Holy Spirit) to him.§

This should forever stop our mouths in speaking of “discrepancies” which the natural man thinks he sees in Stephen’s address in Acts vii.

\* The A.V. of 1611 used a small “h” and put “the holy Ghost.” Current editions put “H.” The R.V. translates “the Holy Spirit.”

† Greek “wonders and signs.” See R.V.

‡ The word rendered “resist” here (in A.V.) is *ἀνθίστημι* (*anthistēmi*) to withstand. This his enemies could not do. The word rendered “resist” in ch. vii. 51 is *ἀντιπίπτω* (*antipiptō*) to fall against: this His enemies could do, and did.

§ The A.V. of 1611 and current editions have “s” here, as in v. 10. But R.V. has “S.” Both Versions insert the article.

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When man finds a "difficulty" it never seems to dawn on him that the difficulty is in his own head! He always thinks there is something corrupt in the text, or wrong with the translation; but he never seems to suspect that what is wrong is, in all probability, in himself.

Stephen's inspired address is perfect in Divine wisdom and truth. His enemies, at any rate, were "not able to withstand" it; but the critics to-day do withstand it; though they only fall against it to their own confusion.

**Acts 7:51** "Ye do always resist\* *the pneuma, the holy.*"

Here it is the Holy Spirit, who has spoken by His prophets. The People ever opposed themselves to His testimony, and slew His prophets with the sword. Stephen goes on at once to show that he referred to the Holy Spirit's testimony by His prophets; for he asks:—"Which of the prophets have not your fathers persecuted?"

They could not "withstand" the Holy Spirit's words in His prophets; but they could, and did, "resist" those words, by putting the prophets to death.

**Acts 7:55** "But he, being full of *pneuma hagion* (*i.e.*, of Divine power and grace), looked up steadfastly into heaven." There is no article; and it is not the Giver, but His Divine gift of grace, and His sustaining power.

**Acts 7:59** "And they stoned Stephen, calling upon [God] and saying, Lord Jesus receive my *pneuma.*" His Lord had himself thus called on the Father, Luke xxiii. 46, according to Ps. xxxi. 5, and Ecc. xii. 7. The

\* See note on ch. vi. 5, page 93.

word *pneuma*, here, is used psychologically. Both A.V. and R.V. have "s."

**Acts 8:7** "For unclean *pneumata*, crying with a loud voice, came out of them": *i.e.*, demons, as in ch. v. 16.

**Acts 8:15** "Who when they were come down, prayed for them, that they might receive *pneuma hagion*": *i.e.*, spiritual gifts, according to Luke xi. 13.

Both A.V. and R.V. add the article and use capital letters.

**Acts 8:17** "They laid their hands on them, and they received *pneuma hagion*."

As John xx. 22 has been misused in connection with the "Ordering of Priests" in the Church of England, ever since the Reformation; so Acts viii. has been perverted in like manner in connection with "Confirmation," but only in very recent times.

"The Order of Confirmation" according to the Prayer-Book of the Church of England, says nothing whatever about the *giving* or *receiving* the Holy Spirit. On the contrary, the prayer for those on whom the Bishop lays his hands, is: "daily increase in them Thy manifold GIFTS of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them O Lord, with the spirit of Thy holy fear, now and for ever. Amen."

And all this with a small "s."

It is quite a sign of the times that there has been, only of late years, an attempt on the part of certain Bishops to make an unfair and unwarrantable use of this mistranslation of Acts viii. 17; forcing it, and using it for a departure not only from Bible doctrine, but from Prayer-Book teaching, and the Reformation settlement.

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The Bishop of London, in his "Pastoral"\* (1904), boldly overrides the simple Prayer-Book service by saying, "It needed the long preparation of the world before the Incarnation, the Incarnation itself, the Agony and Bloody Sweat, the Death upon the Cross, the Resurrection, and finally the Ascension, before a 'Confirmation' became possible."

What does this mean if it does not recognise "Confirmation" as a Romish Sacrament.†

Bishop Gore, of Worcester, (1904), actually goes so far as to add to the Prayer-Book service by requesting the candidates to repeat the words, "I am here to receive the gift of the Holy Ghost by the laying on of the Bishop's hands."‡

We affirm that this addition is not only illegal as an act; but it is Anti-Reformation and Romish in character. It is a new departure altogether.

Archbishop Cranmer, referring to this passage in connection with this subject, says,§ "these acts were done by a special gift given to the apostles for the confirmation of God's Word, at that time"; and that "the said special gift does not now remain with the successors of the Apostles." That "the bishop, in the name of the Church, doth invoke the Holy Spirit to give strength and constancy with other spiritual gifts, unto the person confirmed."

Bishop Jewell says|| of this act of the apostles. "It is not so now . . . there is no such miracle wrought.

\* It is not our province here to question his right to order this to be read by Evangelical Clergymen, though it is a right only by courtesy.

† See *The Protestant Churchman*, Jan., 1904.

‡ Which was done on March 4, 1904, according to *The News* (Upton-on-Severn).

§ *Cranmer's Remains and Letters*, Parker Society, page 80.

|| Bishop Jewell. *Treatise on the Sacraments*. Works. Part II. Parker Society, page 1126.

There is no need that it should so be. There was no commandment either to appoint it to the church, or to continue it until the coming of Christ."

The doctrine of the Anti-Reformation Bishops, to-day, is not the doctrine of the Church to which they profess to belong.

No wonder the Prayer-Book suffers, when the Bible itself is set at nought.

Church Officers, and Professors, to-day, use the power and influence conferred on them, for undoing the work for which they were set apart.

They were all of them asked at their ordination, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" and they all of them answered, "*I do believe them.*"

They were all of them asked, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word . . . ?" and they all of them answered, "*I will, the Lord being my helper.*"

In spite of these promises many are using the influence derived from their dignities and their emoluments to undermine the Word of God, and to bring in novel and strange doctrines, not only contrary to the Scripture, but opposed to the Prayer-Book.

In the commercial world, a man who received his pay from one firm and did the work of another would be dismissed at a moment's notice. In the Naval or Military Service, he would be drummed out in time of peace, and in time of war he would be shot. It is only in the "Church" and in "Religion" that such an outrage is not only tolerated and condoned, but is a stepping-stone to promotion, and this, to the undoing of the "Church" and the inconceivable injury to the first principles of morality: the effect of which

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must be felt in the lowering of morals throughout the country.

It is a pity that the mistranslation of *pneuma hagion* in Acts viii. 17 should afford any ground for such dishonesty.

**Acts 8:18** "When Simon saw that through laying on of the apostles' hands *the pneuma, the holy* was given."

Here the words "the holy," are omitted by all the critical Greek Texts and R.V., and are put within brackets, as doubtful, by Tregelles. But in either case the article or articles refer back to the *pneuma hagion* spoken of in verses 15, 17.

**Acts 8:19** "Give me also this power, that on whomsoever I lay hands, he may receive *pneuma hagion*." There is no article here; and, as in all other similar passages where these words are so used, they denote the gift and not the giver: *i.e.*, the gift mentioned in vv. 15, 17. Both A.V. and R.V. add the article and use capitals.

**Acts 8:29** "Then *the pneuma* said to Philip." The article refers us back to "the angel of the Lord" mentioned in verse 26, for angels are made and called *pneumata* or *spirits* (Ps. civ. 4, Heb. i. 7), because they "have not flesh and bones," as a risen and "changed" human body has (See Luke xxiv. 39), nor have they "flesh and blood" as a mortal human body has. Both A.V. and R.V. wrongly use a "S" as in verse 39.

**Acts 8:39** "A *pneuma* of the Lord (*pneuma Kyriou*) caught away Philip": *i.e.*, the angel already mentioned in verses 26 and 29. Compare chap. x. 19 and xi. 12 below for a similar usage of *pneuma*.

**Acts 9:17** "The Lord, even Jesus . . . hath sent

me (Ananias) that thou (Saul) mightest receive thy sight, and be filled with *pneuma hagion*": i.e., with "power from on high," as the Eleven had been filled in John xx. 22, and the Twelve in Acts ii. Both A.V. and R.V. add the article and use capitals.

**Acts 9:31** "Then had the churches rest throughout all Judea . . . and walking in the comfort of (i.e., given by) *the hagion pneuma* were multiplied."

Here it is the Holy Spirit as the giver of the comfort, strengthening them and enabling them to walk in "the fear of the Lord."

**Acts 10:19** "While Peter thought on the vision, *the pneuma* said to him": i.e., the spiritual being already spoken of in verse 3 as "an angel of God." The A.V. of 1611 had "s." But the current editions with R.V. have "S." Compare viii. 31, and xi. 12, for a similar usage of *pneuma*.

**Acts 10:38** "How God anointed Jesus of Nazareth with *pneuma hagion* and power," as recorded in Luke iv. 1, etc. The A.V. and R.V. interpolate the article and use capitals.

**Acts 10:44** "While Peter yet spake these words *the pneuma the holy* fell on all them which heard the word." Although there are two articles here, their use is only for grammatical emphasis, in order to identify what is said with ch. ii. 4. See verses 45 and 47 below.

**Acts 10:45** "On the Gentiles also was poured out the gift of the *hagion pneuma*." Here it is either the Gen. of Apposition, in which case *hagion pneuma* is the gift; or, it is the Gen. of Origin, in which case it is the Holy Spirit the Giver of the Gift.

**Acts 10:47** "These . . . which have received *the pneuma the holy*, as we also [received it]?"

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They had received *pneuma hagian* in ch. ii. 4; and these Gentiles received nothing different from, and nothing more than the Twelve received then.

**Acts 11:12** “The *pneuma* bade me go with them”: *i.e.*, the angel, or spiritual being, mentioned already in ch. x. 3, and 19. The A.V. of 1611, and current editions have a small “s” here. The R.V. has “S.” Compare ch. viii. 31, and x. 19, for a similar usage of *pneuma*.

**Acts 11:15** “And as I began to speak, the *pneuma the holy* fell on them, as on us at the beginning.”

Here, these concluding words clearly show that the definite articles are used to refer us back to that beginning described in ch. ii. 4. For in the next verse that which fell on them is definitely spoken of as *pneuma hagian*; and in verse 17, is spoken of as “the like gift,” which, we know from ch. ii. 4, was “*pneuma hagian*.”

**Acts 11:16** “Ye shall be baptised with *pneuma hagian*”: *i.e.*, with “power from on high.” See usage No. XIV., Acts i. 4, 5. The A.V. and R.V. both insert the article and use capitals; thus making no distinction between this and verse 15, where there are two articles in the Greek.

**Acts 11:24** “He (Barnabas) was a good man and full of *pneuma hagian*”: *i.e.*, full of Divine power, and spiritual gifts. Both A.V. and R.V. insert the article and use capitals.

**Acts 11:28** “Agabus . . . signified by the *pneuma*.” Here it was the Holy Spirit revealing Himself through Agabus. Though the Greek has the article, the A.V. has a small “s.” The R.V. has a capital “S.”

**Acts 13:2** “The *pneuma the holy* said, Separate

me Barnabas and Saul for the work whereunto I have called them."

Here it is God (the Holy Spirit Himself) in solemn action, commencing the special ministry and teaching of the Apostle Paul. Here, hands were laid upon him, solemnly setting him apart for this wondrous work. Here, his Hebrew name, Saul, was changed to the Gentile name, Paul. Here, also, is the dividing line between the two halves of the Acts of the Apostles.

The first half is occupied with Peter's ministry in the Land of Israel, ending with his imprisonment; and, after his deliverance, going to "another place," and disappearing from the page of history.

The last half of the Acts is occupied with Paul's ministry among the Gentiles, ending with his imprisonment likewise. He too, or rather his ministry, has disappeared from history. But with this difference that while there was "no small stir . . . what was become of Peter" (ch. xii. 18), there is, to-day, no stir at all as to what has become of Paul and his teaching!

That teaching was given up even in his own lifetime (see 2 Tim. i. 15, compared with Acts xix. 10). Paul has been deposed. Peter has been found: and he and his "keys" have been placed at the head of the professing Church! While the teaching of Paul has been replaced by "the Teaching of the Twelve."

**Acts 13:4** "So they, being sent forth by *the pneuma the holy*, departed." Here all the Critical Texts and R.V. read "the holy pneuma." But, whichever is the true reading, it refers back, here, to verse 2, and denotes the Holy Spirit Himself.

**Acts 13:9** "Then Saul (who also is called Paul) filled with *pneuma hagion*," (or, "power from high").

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Both A.V. and R.V. insert the Eng. article and use capitals, as in v. 52.

**Acts 13:52** "The disciples were filled with joy, and *pneuma hagion*" : *i.e.*, with spiritual gifts, of which "joy" was one (Gal. v. 22).

**Acts 15:8** "God who knoweth the hearts bare them witness, giving them *the pneuma the holy*, even as he did unto us."

These last words, "as he did unto us," point back to ch. ii. 4; and show that the articles are used grammatically, in order to identify this gift of *pneuma hagion* to believing Gentiles in Acts x. 44 as being the same as that bestowed upon believing Jews in ch. ii. 4.

**Acts 15:28** "It seemed good to *the holy pneuma*, and to us." Here the context, together with the articles, clearly shows that the Holy Spirit is meant.

**Acts 16:6** "They . . . were forbidden by *the hagion pneuma* to preach the Word in Asia." The context and definite article show that the Holy Spirit is meant, although the expression is not the full one generally used when He is meant.

**Acts 16:7** "*The pneuma*\* suffered them not" (to go into Bythinia).

Here, the Holy Spirit is meant, as in v. 6.

These two actions of the Holy Spirit clearly show that the expression, "all nations," in Matt. xxviii. 19, is not to be interpreted of this present dispensation of Grace, or understood in the popular missionary sense: but that God's openings and closings, and leadings and guidings, are to be looked for and obeyed. Missionary work, as well as our own private affairs, is all subject to

\* All the Critical Texts and R.V. add "of Jesus": *i.e.*: the Spirit sent and promised by Jesus.

His will. "Even so, Father ; for so it seemed good in Thy sight," is to be our attitude (Matt. xi. 26) in the presence of the "closed door," as well as in the light of what we call "failure." "All that the Father giveth me shall come to me" (John vi. 37). There can, therefore, be no failure (except in our faithfulness), and should be no disappointment as to the Lord's real work.

**Acts 16:16** "A *pneuma* of Python": *i.e.*, an evil spirit of some special kind: a Python-spirit.

**Acts 16:18** "Paul said to *the pneuma*." The article points back to the evil spirit mentioned in verse 16. It thus illustrates the grammatical use referred to in similar cases; and shows that "the spirit" does not necessarily mean the Holy Spirit.

**Acts 17:16** "Paul's.....*pneuma* was stirred within him."

Here *pneuma* is put by *Metonymy* (of the Cause) for his feelings, which were painfully excited within him. Both A.V. and R.V. have a small "s" here.

**Acts 18:5** This is the third passage in which the word "*pneuma*" is omitted by all the Critical Greek Texts, and the R.V. They all read *συνείχετο τῷ λόγῳ* (*suneicheto tō logō*) *engrossed with the word* (instead of *συνείχετο τῷ πνεύματι* (*suneichetō tō pneumati*) *pressed in spirit*): or, perhaps, better still, *engrossed with his discourse: i.e.*, his testimony; which is in harmony with the context, for it goes on to tell us how he "testified to the Jews that Jesus was the Messiah."

**Acts 18:25** "Apollos was fervent as to *the pneuma* [of him]": *i.e.*, fervent in his *pneuma: i.e.*, according to the Hebrew *Idiom*, very zealous and diligent in spiritual things (Compare Rom. xii. 11, and see usage No. X.). Both A.V. and R.V. have a small "s."

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**Acts 19:2** (twice) "Did ye receive *pneuma hagion*\* when† ye believed?" *i.e.*, Did ye receive spiritual gifts when ye believed. Paul's teaching was that no one could believe without the Holy Spirit's enabling power. He could not, therefore, have meant to ask whether they had, by believing, merited or become entitled to the work of the Holy Spirit; but, had they received any of the spiritual gifts which He then or afterwards bestows, "as He will," upon believers.

They replied that they had not heard anything about spiritual gifts (*pneuma hagion*).

They must have known about the Holy Spirit: but Ephesus was a long way from Jerusalem, and Samaria, and Cæsarea, where the spiritual gifts had been previously given; so that they had not heard anything about them; just as those in Cæsarea had not heard of the spiritual gifts in Jerusalem (Acts x.). "And he (Paul) said, Into (we quote from the R.V.) what then were ye baptized? And they said, Into John's baptism.

**Acts 19:4** "And Paul said,

John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus.‡ (5) And when they heard this, they were baptized into the name of the Lord Jesus."

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\* Both A.V. and R.V. insert the article without any warrant, and create a difficulty by using *capitals*. They therefore make no difference between verse 2 and verse 6, where there are two articles.

† There is nothing in the Greek about "since" or "after." It is simply the participle *having believed*, or, on believing: or, with R.V., *when ye believed*.

‡ All the Critical Greek Texts, with R.V. omit "Christ."

Acts 19:6 “And when Paul had laid his hands on them, *the pneuma the hagion*, came on them; and they spake with tongues, and prophesied.” The articles refer us back to verse 2. The fifth verse is usually taken as the resumption of the narrative of Luke; as though Luke went on to give an account of what Paul *did* after what he had *said* in verse 4. But we believe that in verse 5 we have the *continuation* of the words of Paul, and of what Paul was saying. Paul (in *vv.* 4, 5) is telling these Ephesian believers what John said and did. It is not Luke, breaking off suddenly, and telling us, in verse 5, what Paul did.

It is important for us to define who are the “they” of verse 5.

Who were “they”? Were they those who heard John, or those who were listening to Paul? We believe they were those who heard John, and not those who heard Paul: otherwise we have here the only case of re-baptism mentioned in the New Testament: which, to say the least, is rather startling.

Paul finds no fault with John’s baptism; for it was “from heaven.” But he says that they were baptized unto repentance and in the faith of *a coming Messiah*; and goes on to speak of the faith of those who heard John as evidenced by their being baptized into the name of Him who John said should come after him; *i.e.*, in the name of the Lord Jesus.

It is not till verse 6 that Luke again takes up and goes on with his account of what Paul *did*, after he has told us of what Paul had *said*, in verses 4 and 5.

(6) “And when Paul had laid his hands upon them, *the pneuma the holy* came upon them, and they spake with tongues and prophesied.” These were the spiritual gifts which they received with the laying on of Paul’s hands. The articles are used grammatically to refer us

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back to the *pneuma hagion* of verse 2. It does not say that Paul re-baptized them. The contrast is *not* between John's baptism with water, and Paul's re-baptism with water; but between John's baptism with water (*vv.* 4, 5), and Paul's baptism with *pneuma hagion* (*v.* 6).

"Laying on of hands" was one of the "first principles" of the "doctrine of Christ" (Heb. vi. 1-4. Compare 1 Tim. iv. 14, 2 Tim. i. 6). It was a solemn act of public and authoritative sanction and designation. Paul exercised it here in the bestowal of spiritual gifts, after he had told them what John said and did, and had thus shown the difference between John's baptism with water, and the new baptism with *pneuma hagion*, instituted by Christ.

The interpretation given above is borne out by

### THE STRUCTURE OF ACTS xix. 1-8

- A | 1. Paul's **arrival** at Ephesus.
- B | 1. Certain **men** there. Their character:  
        | "Disciples."
- C | 2. Spiritual gifts: their **ignorance** of  
        | them.
- D | 3. What they had **received**: "John's  
            | baptism."
- E | 4, 5. What **Paul** said. (Paul's  
                | description of **John's** action).
- E | 6-. What **Paul** did. (Luke's  
                | description of **Paul's** action).
- D | 6-. What they now **received**: Spirit-  
            | tual gifts: (*pneuma hagion*).
- C | -6. Spiritual gifts: their **use** of them.
- B | 7. The **men**. Their number: "about twelve."
- A | 8. Paul's **continuance** at Ephesus.

In this Structure we have all the members exquisitely balanced: and the Correspondence is perfect and complete.

We have John's baptism standing out (in D) in contrast with *pneuma hagion* (in D), which was to supersede it as stated again and again. See Matt. iii. 11. Acts i. 5; xi. 16.

The material element of water was to give place to the spiritual element of Divine power and gifts.

What we have in Acts xix. therefore, is no case of re-baptism with water by Paul: but an object-lesson illustrating the important fact which lies at the threshold of the Acts of the Apostles, furnishing the key to the understanding of that book; and of the essential character of the new Dispensation of Grace, which distinguishes it from the old Dispensation of Works.

**Acts 19:12** "The evil *pneumata* went out of them" (plural).

**Acts 19:13** The same as verse 12.

**Acts 19:15** "The evil *pneuma* answered and said, Jesus I know, and Paul I understand very well; but who are ye?"

**Acts 19:16** "The man in whom the evil *pneuma* was leaped on them."

**Acts 19:21** "Paul purposed in his *pneuma*." This is an Idiomatic Hebrew usage of the word *pneuma*, meaning that Paul was firmly resolved. (See usage No. X). Both A.V. and R.V. have a small "s."

**Acts 20:22** "And now behold I go bound as to (my *pneuma*): lit. "as to the *pneuma* [of me]": i.e., firmly resolved, as in ch. xix. 21. Both A.V. and R.V. have a small "s." (See usage No. X).