

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).

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Acts 20:23 “*The pneuma the holy* witnesseth in every city saying that bonds and afflictions abide me.”

This is the Holy Spirit in action, speaking through His servants the prophets. (See usage No. X).

Acts 20:28 “The flock over which *the pneuma the holy* hath made you overseers.” Here, the articles and the context fix the meaning as denoting the Holy Spirit.

Acts 21:4 Certain “disciples . . . said to Paul by *the pneuma*”: *i.e.*, by the Holy Spirit as the source of all prophecy: the article referring back to ch. xx. 23.

Acts 23:8 “The Sadducees say that there is . . . neither angel, nor *pneuma*”: (*i.e.*, neither angel nor any spiritual being). The A.V. and R.V. both have “s,” and “A.”

Acts 23:9 “If a *pneuma* or an angel hath spoken to him, let us not fight against God.” The same as in verse 8. The A.V. and R.V. both have “s” and “a.” But the A.V. 1611 had “s” and “A.”

Acts 28:25 “Well spake *the pneuma the holy* by Isaiah the prophet.” Here, it is the Holy Spirit Himself speaking by Isaiah: showing us that, in Isaiah vi., we have Isaiah’s voice and Isaiah’s pen, but not Isaiah’s words. Compare Acts i. 16.

ROMANS

Rom. 1:4 In this passage the nature of the Lord Jesus is being set forth. God's gospel is "concerning His Son Jesus Christ": hence, it is necessary, at the outset, to define His true nature. As regards his *flesh* He was "of the Seed of David." As regards his *pneuma* He was "the Son of God." And this *pneuma* was "holiness" itself. The word is remarkable: it is ἁγιωσύνη (*hagiōsunē*). It does not occur at all in Greek Literature. And in the New Testament it is found only here, and 2 Cor. vii. 1 ("perfecting *holiness* in the fear of God"), and 1 Thess. iii. 13 ("unblameable in *holiness* before God"). The expression "*pneuma hagiōsunēs*" must therefore not be confounded with *pneuma hagion*. *Hagiōsunē* denotes the attribute of *holiness* itself; not merely holy as to character. Hence, "*pneuma hagiōsunēs*," a *pneuma of holiness*, being the Genitive of Apposition, means a *pneuma which is holiness* itself. This agrees with Luke i. 35 where it is distinctly stated to Mary: "that holy thing which shall be born of thee shall be called the Son of God." The Divine spiritual nature of Christ which He had from the Holy Spirit Himself is here put in contrast with the human flesh which he had of "Mary" as "the Seed of David."

Accordingly, at His birth He was declared to be "the Son of God." And being the Son of God, "it was not possible that he should be holden of death"; therefore "God raised Him from the dead" (Acts ii. 24); and by His resurrection He was thus by Divine power declared to be the Son of God.*

* We have elsewhere translated this "by a resurrection of dead persons," quoting Matt. xxvii. 52-54. But the context in Rom. i. 4 seems to require Christ's own resurrection; though the other may be included, on account of the greatness of the "power" put forth.

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“As to flesh” He was put to death. “As to *pneuma*” He was raised from the dead. This is also the argument in 1 Pet. iii. 18, where there is neither article nor preposition. (See below.) In Rom. i. 4, the A.V. of 1611 had “S”; but, strange to say, the current editions now print it with “s,” as it is, too, in the R.V.

Rom. 1:9 “God is my witness, whom I serve with my *pneuma* in the Gospel of His Son.”

Here, *pneuma* is used according to Hebrew Idiom, in which it stands for *reality*, denoting the true essence of the thing; and means whom I really and truly or faithfully serve. Both A.V. and R.V. have a “s” (see Usage No. X.).

Rom. 2:29 “He is a Jew which is one inwardly; and circumcision is that of the heart, in *pneuma*, not *letter*.” The A.V. and R.V. both have “s.”

Here, “*pneuma*” and “*letter*” are put by *Metonymy*, for what is internal and external respectively: (as in 2 Cor. iii. 6: which see below). The explanation of this usage is found in James ii. 26: “As the body without (or apart from *χωρίς*, *chōris*), *pneuma* is dead, so is faith without works.” And we may add, so is “Circumcision” (which is the subject here). If it is only external, it is dead; but, if it is internal, and pertains to the heart, then he is a true Jew who is circumcised *inwardly* or *spiritually*, and not merely formally.

Rom. 5:5 “The love of God is shed abroad in our hearts by *pneuma hagion* which is given unto us.”

Divine “Love” is one of the “gifts” (or “fruit”) which the great Giver, the Holy Spirit, gives (Gal. v. 22). This is another proof that *pneuma hagion* denotes the gift “given unto us,” and not the Giver of the gift. Both the A.V. and R.V. insert the article, and use capitals.

Rom. 7:6 There is a great divergence of translation in A.V. text and margin; as well as in the R.V. We therefore give our own rendering which agrees with R.V., and A.V., margin in the main, but avoids the introduction of the words "that" or "to that" of which there is nothing in the Greek:

"But now we (having died) have been discharged from the Law by which we were held fast"; so that we serve in newness of *pneuma*,* and not in oldness of letter."

The expression is adverbial, as in Rom. ii. 29 (see above), and means *spiritual* and in a new manner. In virtue of our new nature, we really and truly serve God, and not formally, as when we served outwardly, with the flesh or our old nature. That service was "religion": this service is Christianity.

Rom. 8:1 Few chapters have suffered more from the loose renderings of *pneuma* than this: for not until we come to verse 16 is the Holy Spirit Himself mentioned.

In verse 1, the last half of the verse must be omitted.† It is similar to the last half of verse 4, and may probably at first have been written by some transcriber in the margin against verse 1, and then afterwards got incorporated with it. It is the fourth passage which all the critical Greek Texts agree to omit as does the R.V.

Rom. 8:2 "For the law of *the pneuma* of life in Christ Jesus hath made me free from the law of sin and death."‡

In this chapter, *pneuma* receives its peculiar Pauline

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

† The A.V. of 1611 had a small "s." Current editions have "S." The R.V. omits it.

‡ The A.V. of 1611 had "s." Current editions, and R.V. have "S."

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usage; and is put (by *Metonymy*) for *the new nature*; because it is the greatest of the gifts which come of the operation of the Holy Spirit Himself. (See above, Usage No. V.).

The new nature is called "*pneuma*," just as the old nature is called "flesh": because, "as the body (the flesh) without *pneuma* is dead" (Jas. ii. 26), so man, without this real *pneuma*, the new nature, is counted dead before God (Eph. ii. 1, 5) because he is "alienated from the life of God" (Eph. iv. 18).

All men (physiologically) have material flesh and immaterial *pneuma* (Gen. ii. 7). But man is a fallen creature; and is mortal. A new *pneuma* has therefore to be given to him to make him a "partaker of the Divine nature" (2 Pet. i. 4). The saved sinner has this *pneuma* now; but his new body he will not get till resurrection. Then, that body will itself be a *pneuma*-body (see 1 Cor. xv. 44).

As long, therefore, as the believer is in this mortal body ("this body of death," Rom. vii. 24), there must be the conflict between the old nature and new. With the new nature the believer is serving the law of God; and with the old nature, the law of sin (Rom. vii. 25).

This *pneuma* is here called "the *pneuma* of life"; for it gives, not mortal life (as in Gen. ii. 7), but spiritual life, Divine life, eternal life. And having this, we have been made free from the law of sin; yea, from that death which came by sin.

Rom. 8:4 "That the righteous (requirement, R.V. ordinance) of the law might be fulfilled in us who walk not according to flesh (κατὰ σάρκα, *kata sarka*), but, according to *pneuma** (κατὰ πνεῦμα, *kata pneuma*). †

* There is no article. The A.V. of 1611 and R.V. have "s." But current editions of A.V. have "S."

† The word here is *not* δικαιοσύνη (*dikaiosunē*), the attribute of

The article is not expressed, as it is latent after the preposition; and it is the old nature (the flesh), and the new nature (*the pneuma*), which are spoken of and contrasted. He who has this new nature, walks according to it, and thus fulfils all the "righteous requirements" of the Law, to which he has died in Christ. God regards him as having judicially died when Christ died: (and he is so to "reckon" himself now. Rom. vi. 11), The Law has no power over a dead man (Rom. vii. 4. and 6 marg.); and yet we fulfil all it can righteously require, inasmuch as we walk henceforth in the power of this new nature, or "newness of life": *i.e.*: according to *pneuma*.

Rom. 8:5 (twice) "For they that are according to flesh do mind the things of the flesh; but they that are according to *pneuma* [do mind] the things of *the pneuma*."* The article with the second *pneuma* is only grammatical, in order to identify it with the former which immediately precedes it.

Rom. 8:6 "For the mind of the flesh [is] death, but the mind of *the pneuma** [is] life and peace."

Not until we have this *pneuma*, or new nature, have we true, real, Divine, eternal "life"; and not till then can we know what is true "peace." Then we understand the nature of the conflict described in Chap. vii.; and know that, in spite of all that seems to the contrary, "we

righteousness, but δικαίωμα (*dikaiōma*), *the righteous thing*; the Context showing what that righteous thing is. In Luke i. 6, Heb. ix. 1, 10 it is the righteous ordinance of the Law. In Rom. i. 32 and Rev. xv. 4 it is the righteous sentence or judgment of God. In Rom. ii. 26, and viii. 4 it is the righteous requirement (R.V., "ordinance") of the law. In Rom. v. 16 it is the righteous acquittal of the Law. In Rom. v. 18, it is the righteous act. In Rev. xix. 8 it denotes the righteous awards given.

*The A.V. of 1611 and R.V. have "s," but current editions of A.V. have "S."

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have peace with God" (Rom. v. 1). Indeed, this very conflict becomes itself the ground of our peace; for it is the surest evidence we can have that we possess the new nature which is God's own "new creation" work within us (2 Cor. iv. 17, Eph. ii. 10); and hence we have not only life, but a life which is peace itself. The Figure *Hendiadys*, "life and peace," is intended to mark this blessed reality of "PEACEFUL life" in the midst of internal conflict; for it puts all the emphasis on the word *peaceful*.

Rom. 8:9 (three times) "Ye are not in [the] flesh, but in [the] *pneuma*; * if so be that, *pneuma* † *Theou* dwelleth in you. But if any man have not *pneuma* † *Christou*, he is not his" (A.V., "none of his").

Here *Theou* (of God), and *Christou* (of Christ) are the Genitive of *Character*, and mean respectively *Divine pneuma* and *Christ-pneuma*.

Though the flesh is in us, yet we are not reckoned as being in the flesh, our old man having been crucified with Christ (Gal. ii. 20, Rom. vi. 6). We are in *pneuma*, *i.e.*, in the new nature, and in the new creation, if *pneuma* from God dwells in us: *i.e.*, that new nature of which God is the Creator (2 Cor. v. 17, Eph. ii. 10). We might well render this, "Divine nature," in harmony with the statement in 2 Pet. i. 4, which declares that such are "partakers of the Divine nature."

If we have not this *pneuma Christou*—this Christ *pneuma*, we are none of His. Christ had this *pneuma Theou* as the "Son of God": and all who are "sons of God" now and are joint heirs with Christ, have this same *pneuma*, as He had. This is why it is called *Christ-pneuma*, as is explained in verses 15-17.

* A.V. 1611 and R.V. have "s." Current editions of A.V. have "S."

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

Rom. 8:10 "And, if Christ be in you, the body indeed* [is] dead, on account of sin, but *the pneuma* [is] life on account of righteousness." Christ was delivered and was put to death on account of our sins, but was raised again on account of our justifying, or being declared righteous (Rom. iv. 25).†

That is to say, Christ's death justified His People. When, therefore, He was raised again from the dead, that resurrection was the declaration of it—the Divine promulgation of the decree pronouncing our justification. His resurrection is our receipt, the evidence to us that our debt has been paid and the bond cancelled. His blood was not the receipt, but *the price*. His death was not the receipt, but it was *the payment* of the debt. His resurrection, therefore, is *the receipt for that payment*. Hence, it goes on to state the blessed consequence of this in ensuring our own resurrection.

Rom. 8:11 (twice). "And if *the pneuma* (*i.e.*, the new nature from God, the article being used grammatically to identify this *pneuma* with what has been said about it above) of him that raised up Jesus from among the dead is dwelling in you, He that raised up the Christ (Jesus‡) from among the dead will quicken your mortal bodies

*Neither the A.V. nor the R.V. translates this word μέν (*men*) indeed, or although.

†The word here is δικαίωσις (*dikaiōsis*), which denotes the action of the judge in declaring or recognising a person as δίκαιος (*dikaïos*) righteous.

‡Tischendorf and R.V. add "Jesus." Lachmann puts it in brackets as we have done. These titles are very significant, and are used in all perfection. "Jesus" it was who died. That was the name associated with his humiliation. But it is "Christ," the Messiah (who, as Jesus, had been humbled) who was raised and glorified.

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also, on account of His *pneuma** (*i.e.*, the Divine Nature) that dwelleth in you.”†

Rom. 8:13 “For if ye are living according to [the] flesh ye must die,‡ but if by *pneuma* (*i.e.*, by the new nature) ye are putting to death by [reckoning according to chap. vi. 11] the deeds of the body, ye will live” (*i.e.*, live again in resurrection life, as the word generally means§). The A.V. of 1611 and R.V. have “s.” Current editions of A.V. have “S.”

Rom. 8:14 “For, as many as are led by *pneuma Theou* (*pneuma* of God: *i.e.*, by this new or Divine nature) these are “God’s sons.”

As many as are led by God’s *pneuma*, they are God’s sons.

This is not the same *pneuma Theou* as in Matt. xii. 28 ; because there both the context and the article (which is latent after the preposition *ἐν*, *en*, *by*), show that the Holy Spirit is there meant. There is no preposition here, and therefore no article is implied: nor does the context admit of the introduction of any new subject different from that which is being dealt with in these verses, 1-15. (The A.V. of 1611 had a small “s” here ; but the current editions, with R.V., have “S.”

Rom. 8:15 (twice). “For ye received not a bondage-*pneuma*, again, unto fear (*i.e.*, with a view to

* So the Textus Receptus, with many ancient authorities, followed by the A.V. and R.V. in margin.

† Here again the A.V. of 1611 had a small “s” in both cases, but current editions have a capital “S.” The R.V. has the first with “s,” and the second with “S.”

‡ Greek μέλλετε ἀποθνήσκειν (*mellete apothnēskein*) ye are about to die, *i.e.*, ye will have to die.

§ See Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts, i, 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

making you serve in fear): but ye received a sonship-*pneuma*,* whereby we cry Abba [*i.e.*] ‘my Father.’”

Rom. 8:16 (twice). Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit who is spoken of as the One who, having been the Giver of this wondrous gift of the *pneuma*, or new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it.

“*The Pneuma* (or Spirit) Himself beareth witness with our *pneuma*, that we are God’s children.”

Notwithstanding that both words have the article, the context makes the sense perfectly clear:—The Holy Spirit witnesses with the new nature which has been spoken of in the previous context. The first article is demonstrative, showing that the Holy Spirit is the subject as the Giver; whereas the second is grammatical, identifying it with what has been mentioned before, as the gift.

The A.V. of 1611 had “s” in both cases; but the current Editions, and R.V., have the first “S,” and the second “s.”

Rom. 8:23 “We ourselves . . . which have the first-fruit of *the pneuma*.”

This may be the Genitive of *Origin*, and mean the first-fruit which the Holy Spirit gives, as the Giver; or it may be the Genitive of *Apposition*, and mean “the first-fruit, which is *the pneuma*, or the new nature.” The Holy Spirit, the great Giver, having given us this great gift, we may look on it as the first-fruit of all that He

* The A.V. of 1611 and R.V. have “s” in both cases: but the current Editions have the first “s” and the second “S.”

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will do for us, including even the redemption of our body from the grave.

The A.V. of 1611 had "s." But the current Editions with R.V. have "S."

Rom. 8:26 (twice). "Likewise the *pneuma* also helpeth our infirmities: for we know not what we should pray for as we ought: but the *pneuma* itself maketh intercession for us, with groanings which cannot be uttered."

Rom. 8:27 "He that searcheth the hearts knoweth what is the mind of the *pneuma*": *i.e.*, the Holy Spirit, spoken of in verse 26. The A.V. of 1611 had "s"; but the current editions with R.V. have "S."

Rom. 9:1 "My conscience bearing me witness with *pneuma hagion*:" *i.e.*, his good conscience was the result of the Holy Spirit's operation. Here A.V. and R.V. have "the Holy Ghost." They insert the article, and use capitals. The A.V. of 1611 had "the holy Ghost."

Rom. 11:8 "God hath given them a *pneuma* of slumber." This is the Genitive of Relation, for sound sleep; or, as it is expressed in Isa. xxix. 10, "deep sleep" (see under Usage No. VII. above). The A.V. inserts the article, and has a small "s." The R.V. has no article, and uses "s" ("a spirit of stupor").

Rom. 12:11 "Fervent in the *pneuma*." See the Idiom in Acts xviii. 25 (Usage No. X.). Here both versions have "s."

Rom. 14:17 "Righteousness, and peace, and joy through (in or with) *pneuma hagion*." These are parts of the "fruit of the Spirit," and therefore are called *pneuma hagion*. The A.V. and R.V. insert the article, and use capital letters. See chap. xv. 13 below.

Rom. 15:13 "That ye may abound in hope, through power of *pneuma hagion*." Here it may be the Genitive of Apposition. There is no article with power, so that it would read, "That ye may abound in hope through (or with) power which is *pneuma hagion*." Both versions insert the article, and use capital letters.

Rom. 15:16 "Being sanctified by [the] *pneuma hagion*." Here the article is latent after the preposition *ἐν* (*en*), *by*, and therefore it may denote the Holy Spirit. Otherwise, it is the gift that is meant as in other places. Both versions use capital letters.

Rom. 15:19 "Through mighty signs and wonders by power of *pneuma hagion*." The Textus Receptus and A.V. have "*pneuma Theou*," *spirit of God*. But all the Critical Texts with R.V. read *pneuma hagion*; clearly referring to spiritual gifts, or "power from on high." Both versions insert the article, and use capitals.

Rom. 15:30 "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of *the pneuma*, that ye strive together with me in your prayers to God for me."

Here it is "by," as R.V., not "for the sake of." It is *διά* (*dia*) with the Genitive, and denotes *by means of*. The context shows (with the use of the definite article) that the Holy Spirit is meant: for the three persons of the Trinity are all mentioned in this one verse.

Both versions have "S."

The "love of the Spirit" is the Genitive of Origin; and means that this love is the gift of the Spirit, the "love of God," which He, the Spirit, sheds abroad in our hearts. That love would be the means of causing them to pray for the apostle as he desired.

1 CORINTHIANS

1 Cor. 2:4 "My speech and my preaching was not with enticing (marg. *persuasible* ; R.V. text "persuasive") words of [human*] wisdom, but in demonstration of *pneuma* and power."

Here, both A.V. and R.V. interpolate the article "the," and use a capital "S," though there is no article and no word "holy" in the Greek. The Figure is clearly, *Hendiadys*, by which two words are used and one thing is meant; the second noun becoming a superlative adjective. Here, it denotes the powerful gift of Divine wisdom, in contrast with the weakness of human wisdom mentioned in the next verse. The usage here is the same as in Acts vi. 3, 5, 8, 10.

1 Cor. 2:10 (twice). "But to us God hath revealed [it] by the *pneuma*: † (*i.e.*, by the Holy Spirit), for the *pneuma* searcheth all things, even the deep things of God." Here it is the Holy Spirit, the Giver and Worker, in operation and manifestation. Both versions rightly have "S."

The context shows that the pronoun "it" should be supplied, and not "them," as the Mystery is the subject. The R.V. has "it" in the margin.

1 Cor. 2:11 (twice). "For what man knoweth the [deep] things of a man save the *pneuma* of a man, which is in him? even so the [deep] things of God knoweth no man, but the *pneuma* of God."

* The word *ἀνθρώπινος* (*anthrōpinos*), *human*, is omitted by all the Critical Greek Texts, and R.V. But it is clearly implied and must be supplied from verses 5 and 13.

† The pronoun "his" (or lit., "of him") is omitted by L.T.Tr. and R.V. Alford puts it in brackets.

Here, though we have the article in both sentences, *pneuma* is used, in the first, psychologically; and the article is used grammatically. Man's *pneuma* is contrasted with God's *pneuma*. Both versions correctly use "s" for the first, and "S" for the second.

1 Cor. 2:12 (twice). "Now we have received not *the pneuma* of the world, but *the pneuma* which is from God, that we might know the things that are freely given to us by God."

Here it is the *gift* of the new nature, which is set in contrast with the natural man, and the rest of the world. It is the spiritual "understanding" of 1 John v. 20; without which we neither *know* (*oīda oida*) nor can we *get to know* (*γινώσκω, ginōskō*) the things of God.

The A.V. of 1611 and R.V. use "s" in the first case and "S" in the second. But current editions of A.V. have "s" in both cases.

1 Cor. 2:13 "Which things we speak also, not with the words which man's wisdom teacheth, but with [those words] taught by *pneuma* [*hagion**] declaring † spiritual things to spiritual men."

Here, it is the Dative plural masculine, and means *to spiritual persons*. The Corinthian Christians were not thus spiritual; they were "carnal," because they were concerned with the Ecclesiastical bodies of man's

* All the Critical Texts, with R.V., omit "*hagion*" (holy). Both A.V. and R.V. insert the article and use capital letters.

† The word *συγκρίνω* (*sunkrinō*) occurs only here and 2 Cor. x. 12, twice; (where the reading is doubtful; *κρίνω* (*krinō*) being substituted for it in the first occurrence by Tischendorf). It means *to communicate, declare, or make known*. It is used for the Heb. פָּרַשׁ (*parash*) in Num. xv. 34; where it had not been "declared" what was to be done with the man who gathered sticks on the Sabbath. Compare also Gen. xi. 8, 16; xli. 12; and Lev. xxiv. 12.

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making, and were not occupied with the "one body," which God has already made in Christ. Hence they were "carnal" (ch. iii. 1-5); and, therefore, when the Apostle went to Corinth, he could not make known "the Mystery" (so R.V. in ch. ii. 1) or Secret concerning this spiritual body of the Christ, which depends on the great doctrine of Christ and Him RISEN. He could not advance beyond the teaching connected with Christ and Him "crucified." But now, at the time when he writes this Epistle, he is able to reveal the "mystery;" and he does so in chapter xii.

Here, it is the gift, and not the Giver; the gift of Heavenly and Divine wisdom, made known in Spirit-taught words.

1 Cor. 2:14 "The natural (*psychic*) man receiveth not the things of *the pneuma* of God": *i.e.*, the things done, and the words spoken, by the Holy Spirit. Both versions have capitals.

1 Cor. 3:16 "Know ye not that ye are A TEMPLE (Sanctuary or Shrine) of God, and *the pneuma* of God dwelleth among you?"

The scope of this chapter is the one Body of God's building in contrast with the many bodies, fellowships, or communities, of man's making. These are said to be "carnal." The other is spiritual. When the Holy Spirit is spoken of as indwelling, the word "body," or "temple," is *always in the singular*. Believers are addressed collectively as being in Christ, "builded together for AN HABITATION of God through the Spirit" (Eph. ii. 22). This building, being "fitly framed together, groweth unto AN HOLY TEMPLE in the Lord" (v. 21).

The argument is here that "if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye (*plural*) are" (v. 17).

The word rendered "defile" means *to mar, to make of none effect by defiling it.**

The "One Body" is marred in the case of those who make other bodies or corporate fellowships. By these the "unity of the Spirit" is made of none effect; and thus, in a certain sense, (so far as they were concerned), destroyed.

So that, here, it is the Holy Spirit, indwelling the spiritual body of Christ as a whole—and filling the separate members of it with His gifts and by His power.

1 Cor. 4:21 "Shall I come . . . in a *pneuma* of meekness." This is the Genitive of attribute or character. (See Usage No. VII.): and means, in a meek spirit; or, in great meekness. Both Versions have "s," but A.V. inserts the definite article "the."

1 Cor. 5:3 "I verily, as absent in body, but present in *pneuma*." Here the Dative case is used adverbially. Paul speaks of being absent from them actually and bodily, but with them, in a very real sense, in thought and feeling.

1 Cor. 5:4 "Being gathered together, ye and my *pneuma*."

Here, again, by *Metonymy* (of the cause), *pneuma* is put for that which is produced by, or emanates from, the man, which is invisible: or, his thought, his instructions on the matter before them:

Or, it may be, by *Synecdoche*, put for "me" present with you in thought. Both Versions use "s."

1 Cor. 5:5 "That *the pneuma* may be saved in the day of the Lord Jesus."

* The word *φθείρω* (*phtheirō*) is always translated *corrupt*, except in these two occurrences in this verse. See 1 Cor. xv. 33; 2 Cor. vii. 2; xi. 3; Eph. iv. 22; Jude 10; Rev. xix. 2. So R.V., except both times in 1 Cor. iii. 17 and Jude 10, where it has *destroy*: but *corrupted* in the margin.

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Here *pneuma* is used psychologically of the *pneuma* of man as distinguished from his "flesh," according to Gen. ii. 7. The *pneuma*, in any case, returns to God at death (Eccles. xii. 7 ; Acts vii. 59) ; but it is reunited to the body in resurrection. Hence the being saved is connected with "the day of the Lord Jesus."

Both Versions use "s."

1 Cor. 6:11 "In the name of the Lord Jesus, and by the *pneuma* of our God." Here, without a doubt, it is the Holy Spirit Himself. Both Versions use capitals.

1 Cor. 6:17 "He that is joined unto the Lord is one *pneuma*," i.e., a member of the spiritual body of Christ. If we are "in Christ," we are "members" (v. 15) of His one spiritual body (v. 15), and not members of any earthly corporate fellowship. All such are "carnal" (1 Cor. iii. 1-5), and cannot receive the truth of the *One Body*, because they are not in a fit spiritual condition to have the blessed truth of this "Mystery" or Secret made known to them.

Both Versions use "s."

1 Cor. 6:19 "Know ye not that your body is a temple (or *sanctuary*, R.V. marg.) of the *hagion pneuma* in you, which ye have of (or from) God."

Both Versions use capital letters. Here the truth connected with the one spiritual body of Christ (1 Cor. iii. 16) is applied to bodies of individual members of that Body. That *One Body* is indwelt by *One Spirit*. The members of it are indwelt by *pneuma hagion* ; for, in spite of the article, it is not the Giver, but the gift which we "have from" Him. Indwelt by His "power from on high," our bodies are like the Sanctuary of old, filled, not with the material or visible Shechinah, or "glory of the Lord," but with *holy pneuma*, spiritual power, and Divine gifts.

1 Cor. 6:20 "Therefore" (this being so, the exhortation is) "glorify God in your body."

All the critical Greek Texts with R.V. omit the clause that follows in Stephens' Text. "And in your *pneuma*, which are God's." According to this it formed no part of the ancient Text. It certainly seems to weaken the whole point of the argument. The scope of the passage is the body. It is not a question of the *pneuma* at all. This is the fifth passage in which the word *pneuma* is omitted.

1 Cor. 7:34 "That she may be holy both as to body and as to *pneuma*." All the critical Greek Texts, with that of the Revisers, add the article in both cases: but the usage here is not affected by it either way; for it is psychological, according to Gen. ii. 7. Both Versions use "s." The R.V. omits the article in the English.

1 Cor. 7:40 "I think also that I have *pneuma Theou*," i.e., Divine spirit, Divine power, Divine inspiration. It refers to the gift of inspiration which he had, and not to the Giver. Compare Rom. viii. 9, 14. Both Versions insert the Article and use capitals.

The word rendered "think" implies the certainty of assured belief. Compare Luke i. 3; x. 36; xii. 40; xvii. 9; xxii. 24. John v. 39. Acts xv. 25, 28, 34; xxvi. 9. 1 Cor. x. 12, etc.

1 Cor. 12:3 (twice). "No man speaking by *pneuma Theou* calleth Jesus accursed:" i.e., no one speaking by the Divine New Nature, with the gift of tongues, thus speaks. By this test they could "try the *pneumata* (spirits)" (v. 10).

"No man can say 'Jesus is Lord' but by *pneuma hagion*."

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This means much more than merely pronouncing the two words with the lips. Any one can do that; but it means, to call Jesus, "Lord," to confess Him as Lord and Master; to confess ourselves as being His possession, and loving to be under His rule, control, and guidance. No one can do this except by Divine power, "power from high," by *pneuma hagion*, which is the great spiritual gift, given by the Holy Spirit as the Giver. (Compare ch. vii. 40, and Rom. viii. 9, 14.)

The A.V. of 1611 had holy Ghost. But the current editions have Holy Ghost. The R.V. uses capitals in both cases.

1 Cor. 12:4 "There are diversities of gifts, but *the* same *pneuma*." Here we have the Holy Spirit as the Giver of these divers gifts.

We have also further evidence of this supplied by the context: for in verse 4 we have "the Spirit;" in verse 5, we have "the Lord" (Christ); and in verse 6 we have "God" the Father.

The A.V. of 1611 used a "s" here. But the current editions with the R.V. have "S."

1 Cor. 12:7 "But the manifestation of *the pneuma* is given to each man for [the general] profit."

Here, again, it is what is given by the great Giver (the Holy Spirit) as indicated by the context and the article. The A.V. of 1611 had "s." Current editions and R.V. have "S."

1 Cor. 12:8 (twice). "To one is given by *the pneuma* the word of wisdom; to another the word of knowledge, by *the same pneuma*."

Here, as in verse 7, it is the Giver in both cases. The A.V. of 1611 had "s" in both these verses. But current editions, with R.V., have "S."

1 Cor. 12:10 "To another [is given] the discerning of *pneumata*."

Here it denotes, either the discerning of spiritual gifts, or of evil spirits or demons.

Both Versions have "s."

1 Cor. 12:11 "All these worketh *that* one and *the* selfsame *pneuma*, dividing to each one severally as he will." The A.V. of 1611 had "s." Current editions, with R.V., have "S."

He is the great Giver of all these spiritual gifts: and He gives them, not as we will, but "AS HE WILL." We are not, therefore, to chide or lash ourselves or others because we or they have not these gifts. No one can receive any of these gifts, except as "He," the Giver, may be pleased to bestow them. No one has any "claim" to them; none can "demand" them; nor can we establish any right to receive what has never been promised. If we desire a special gift, we incur a grave responsibility. May the Giver never give us a gift without at the same time bestowing the grace to use it aright: for our profit, for the good of others, and for His own glory.

1 Cor. 12:13 (twice). "With one *pneuma* are we all baptized into one body . . . and have all been made to drink* at one *pneuma*." This seems to be the force of the *eis* (*eis*); which, on account of its difficulty in this position is omitted by all the Critical Greek Texts. We who are baptized *with* one *pneuma*, are all made to drink *at* the same spiritual fountain and streams, to which we are led out (compare Luke xiii. 15).

Here there is no article. The A.V. of 1611 had "s" in both cases. Current editions, with R.V., have "S":

* All the Critical Greek Texts and R.V. omit *eis* (*eis*), into.

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it cannot mean the Holy Spirit. How can we drink a person, or be baptized with a person?

John truly baptized with *water*. The element of his baptism (which related to the One who was to come) was *material*. But the baptism with which Christ (who is the baptizer*) baptizes, relates to Himself, *who has come*, and, in resurrection is made "a quickening spirit," and has a *spiritual* element in which He baptizes all the members of His body. That body is One. That baptism is *One*. "There is one baptism." (See Eph. iv. 5.) In Religion all is material. In Christianity (which is Christ) all is spiritual. The members of His body are endued (Greek *clothed*) with "power from on high." The future baptism of Israel is to be with spiritual water (Ezek. xxxvi. 24-31): how much more shall our baptism now be with spiritual water. See on John iii. 5, above.

1 Cor. 14:2 "Howbeit, in *pneuma*, he speaketh mysteries" (or secret things). Here, there is no article, and the subject of the whole context is spiritual gifts, and especially the gift of "speaking with tongues." Both Versions have "s."

1 Cor. 14:12 "Forasmuch as ye are zealous of *pneumata*."

Here it is plural; and both the A.V. and R.V. actually translate this "spiritual gifts," and put in the margin "Gr. *spirits*," with a small "s"; the word "gifts" in the Text being in italic type. This is conclusive evidence as to the usage of *pneuma* to denote a *spiritual gift*.

1 Cor. 14:14 "If I pray in an [unknown] tongue my *pneuma* prayeth, but my understanding is unfruitful." Both Versions have "s."

* Christ did not baptize when on earth; not even with material water (John iv. 2). His baptizing was reserved till after His resurrection, and that, with spiritual water, or *pneuma hagion*.

It is only one who is really born again from above who can really pray. Prayer is the breath of the new nature (as the Word of God is its food). The prayer of the "lips," or of the natural man, is not prayer at all. Paul used to pray, as Saul: for he was a Pharisee, and must have "made long prayers": but when God said of Saul to Ananias (Acts ix. 11), "Behold he prayeth," it was the first time that this could be truly said of him.

1 Cor. 14:15 (twice). "I will pray with *the pneuma* . . . I will sing with *the pneuma*."

Here, again, it denotes the new nature. Both Versions have "s" in both cases.

1 Cor. 14:16 "Else, when thou shalt bless with *the pneuma*."

Here, all the Critical Greek Texts omit the article. But the meaning is the same in either case, as in verse 15. Both Versions have "s."

1 Cor. 14:32 "And prophets' *pneumata* (plural), are subject to [the] prophets."

There are no articles in the Greek. The reference is clearly to the spiritual gifts of the prophets. These were used in subjection to the prophets. Compare verse 12. Both Versions have "s."

1 Cor. 15:45 "The first man, Adam, was made a living soul (*ψυχή, psuchē*): the last Adam [was made] a quickening *pneuma*." Both Versions have "s."

Here, *pneuma* is used of the resurrection body of Christ, which had "flesh and bones," but not "flesh and blood"; for "flesh and blood" cannot enter into the kingdom of heaven. (See Luke xxiv. 39, and compare 1 Cor. xv. 50).

We have no means of knowing what the first man was, as the creation of God. We have no means of

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knowing how great was the "Fall," or what the change was which then took place in what had been created. There is no mention of "blood" till after the Fall. That it became very different from the Resurrection body we are told. That it was very different from the first created body is clearly implied.

The resurrection body is a spirit-body; yet it will not be like either that of angels or demons, which are merely *pneumata* or spiritual beings.

Nor is it like that of human beings. (See under Usage No. XIII.).

To understand what the human body will be when it is raised from the dead, and "changed," and made like unto Christ's risen and glorious body (Phil. iii. 21), we must remember all that we are told about that body.

As the "Son of Man," "born of a woman," Christ was "living soul," and had a human body of "flesh and blood." This was in Incarnation. But in Resurrection He "became life-giving *pneuma*."

The present psychical, "natural," or *human* body of "flesh and blood" has "blood" for the life thereof.* But the *risen* body has no "blood"; it is "flesh and bones." Instead of "blood," it has *pneuma* for its life. This *pneuma* gives life immortal and eternal to the risen body. Therefore it is called "*life-giving pneuma*" (not life-giving "blood").

What the "blood" is to the human body, *pneuma* will be to the resurrection body. "Blood" is the life of the human body, and therefore there can be no immortality for the body "except it die": except it gives up its blood. Hence the necessity of the Saviour's "shedding of blood." This was necessary to the laying down of the life of the "first Adam," so that, in resurrection, He might become—not again "a living soul"—but,

* See Gen. ix. 4; Lev. xvii. 11, 14; Deut. xii. 23, etc.

instead, "the second man," "a life-giving *pneuma*," as "the last Adam"

Man, as man, has nothing to give or to get, in "exchange for his life," or "living soul." But for those "in Christ" there will be a blessed and glorious "exchange." This exchange will be "the gift of God"; for "God giveth it a body, as it hath pleased Him" (1 Cor. xv. 38).

As "living soul," man possesses *pneuma* in a material organism; and food is absolutely *necessary* to preserve and keep up the vital connection and relation. But, in the resurrection body, while it is able to partake of food (Ps. lxxviii. 25, Matt. xxvi. 29, Acts x. 41), the *pneuma* itself will preserve, for ever, this vital connection. Hence it is then called "*life-giving pneuma*." Thus, life-giving *pneuma* will be to the future resurrection body what blood is now to the present human body.

We know how food is disposed of in the human body, or "living soul." But we know nothing of what becomes of it in the spiritual body which has a *life-giving pneuma*. We know full well that that body will not be more limited in its powers than the human body. We cannot imagine what those wondrous powers will be. We know only what is revealed; and this, only "in part." It is useless, therefore, for us to speculate.

We know that the body, in Gen. ii. 7, had an existence (but not life) apart from *pneuma*; but only as *formed clay*, or "dust." The *pneuma* also had a separate existence with God before it was breathed into the body. The body is of dust, and to dust it must return. The *pneuma* is Divine, and therefore immortal. At death, man becomes "a dead soul": because the *pneuma*, its life, "returns to God who gave it" (Eccles. xii. 7). See above, under Usage No. VI. Body and *pneuma*

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united, is called man, or, "a living soul": but separated in death man becomes "a dead soul."

This very expression is used in Num. ix. 6, 7, 10, in which passages the Hebrew expression "dead soul" is translated "dead body," without a word in the margin to show the English reader that such a serious change has been made. It is actually rendered "body," Lev. xxi. 11; Num. vi. 6; xix. 11, 13. The word "soul" is also rendered "dead" in Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11. Hag. ii. 13, where again, is no intimation that this is the case.

All these passages prove the fact that, at death, which is the separation of spirit and body, man, who had been "a living soul," becomes a "dead soul." And, that it is only in resurrection that the spirit and body are re-united and raised again in the likeness of Christ (Phil. iii. 21). Man becomes, not again a "living soul," but "a spiritual body"; and has "a life-giving pneuma." Hence the vital importance of the doctrine of resurrection; which is the distinguishing article of the Christian Faith; marking it off as being absolutely distinct from man's "religions," which have no place for resurrection.*

Spirit-beings, like angels or demons, who have never had a material body, are never spoken of as "souls," or called "living soul."

All that we know about the resurrection body, at present, is revealed in 1 Cor. xv. 42-53.

"It is sown in corruption;

It is raised in incorruption:

It is sown in dishonour;

It is raised in glory:

It is sown in weakness;

It is raised in power:

* Those not "in Christ" will, of course, be raised for judgment; but not raised in the likeness of Christ's glorious body.

It is sown a natural† (or, animal) body ;

It is raised a spiritual ‡ body.

There is a natural† (or, animal) body,

There is a spiritual ‡ body.

And so it is written,

The first man Adam was made a living soul § ;

The last Adam was made a quickening *pneuma*.

Howbeit, That was not first which is spiritual, ‡

But that which is natural (or, animal) ; †

And afterwards, that which is spiritual. ‡

The first man is of the earth, earthy : ||

The second man is the Lord from heaven.

As is the earthy, ||

Such are they also that are earthy ;

And as is the heavenly, ¶

Such are they also that are heavenly. ¶

And as we have borne the image of the earthy, ||

We shall also bear the image of the heavenly, ¶

Now this I say, brethren,

That flesh and blood

Cannot inherit the kingdom of God ;

Neither doth corruption

Inherit incorruption.

Behold, I show you a mystery (*i.e.*, tell you a secret) :

We shall not all sleep,

But we shall all be changed,

In a moment, in the twinkling of an eye, at the
last trump :

For the trumpet shall sound,

† ψυχικόν (*psychikon*) *psychical*, or, *animal* (See Vulgate).

‡ πνευματικόν (*pneumatikon*) *spiritual*.

§ ψυχὴν ζῶσαν (*psychēn zōsan*) *a living soul*, as Gen. ii. 7.

|| χοϊκός (*choikos*) *made of dust*.

¶ ἐπουράνιος (*epouranios*) *heav. nly.*

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And the dead shall be raised incorruptible
And we shall be changed.
For this corruptible
Must put on incorruption,
And this mortal
Must put on immortality.”

1 Cor. 16:18 “For they have refreshed my *pneuma* and yours.”

Here, *pneuma* is put, by *Synecdoche* (a part for the whole); *i.e.*, “they have refreshed you and me.” The Figure thus points to the *reality* of the “me” and the “you”: *i.e.*, they were refreshed inwardly and truly.

Both Versions have “s.”

2 CORINTHIANS

2 Cor. 1:22 “Who hath also sealed us, and given the earnest of (or, which is) *the pneuma* in our hearts.”

The sealer and the giver of this earnest or pledge is God (*v.* 21). He is the Giver. The earnest of His establishing is the *pneuma*, or the new nature, which is His great gift. It is the Genitive of Apposition:—“the earnest which is the *pneuma*.” Both versions have “S.”

2 Cor. 2:13 “I had no rest for my *pneuma*”: *i.e.*, in myself. As in 1 Cor. xvi. 18. Both versions have “s.”

2 Cor. 3:3 “Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with *pneuma* of the living God.”

Here, *pneuma* is used with the Genitive of Origin or source: *i.e.*, their conversion was due, not to human power or wisdom (as a letter is written with the hand of mortal man and with material ink), but to invisible power and grace (Acts vi. 3, 5, 8, 10), and to the power and operation of the living God Himself. The A.V. of

1611 had "s"—but current editions have "S" with the R.V.

2 Cor. 3:6 (twice). This verse is, perhaps, the one that, more than any other, is dependent on a right interpretation of the word *pneuma*.

"God hath made us able ministers of a (not 'the') new Covenant (as in R.V. not 'Testament' as in A.V.): not of letter (no article) but of *pneuma* (no article): for the letter (the article referring back grammatically to the 'letter' just previously mentioned) killeth, but the *pneuma* (i.e., the '*pneuma*' just mentioned) giveth life." Both versions use "s."

What this "*pneuma*" is we are clearly told, but not till the seventeenth verse.

The scope of this whole passage (2 Cor. iii. 6—18) is to show that the Old Covenant, apart from Christ, is like a dead body.

He is the *pneuma*, and the Old Covenant is the body. And, "as the body without *pneuma* is dead" (Jas. ii. 26), so the Old Covenant as contained in the Old Testament is dead without Christ. Compare John vi. 63, and see pages 133, 134, above.

Hence we have the conclusion stated, in verse 17, at the close of the parenthesis:

"Now the Lord (Christ) is the *pneuma*: and where the *pneuma*, the Lord (Christ) is, there is liberty" as well as "life." The article here, in v. 17, refers back to the *pneuma* of verse 6.

Thus, *pneuma*, here, is used of Christ. It cannot mean the Holy Spirit: for it would be stating a needless truism to say "The Spirit is the Spirit." No: it is "the Lord" (Christ) who is the *pneuma* (i.e., the spirit and life; or the life-spirit, the life-giving spirit) of the Old Testament, as He Himself testified:—

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“ It is *the pneuma* that quickeneth ; the flesh (*i.e.*, the ‘letter,’ profiteth nothing ; the words that I (even I) speak unto you, they are *pneuma* and they are life” (John vi. 63).

But there is still the conclusion to be stated, showing how this affects ourselves now.

Pneuma is necessary to life ; and it quickens and gives life to the Old Covenant, which is a dead letter without it. In verses 17, 18, we are told how *pneuma* is necessary for *liberty* as well as life.

We, now, are not like the children of Israel who looked on Moses’ veiled face : but, like Moses himself, we gaze “ with unveiled face ” on the glory of Christ. We are in the position of Moses, who removed the veil when he went in before the presence of the Lord ; and, like him, we are changed by the glory on which we gaze.

This is the teaching of verse 18 :

“ But we all with unveiled face [like Moses] beholding-as-in-a-mirror the glory of the Lord, are being transformed [as he was] into the same image, from one glory [reflecting] another glory, even as [coming] from (*ἀπό, apo*) [the] Lord, who is [the] *pneuma* ” : (*i.e.*, the *pneuma* referred to in verses 6 and 17.

In these two verses we have the Genitive of Apposition.

In verse 17 it is “ the *pneuma* who is “ the Lord [Christ]. ”

In verse 18 it is “ the Lord [Christ] who is the *pneuma*. ”

We have the same great statement put in two different ways, so that there should be no mistake. The argument of the whole context is that Christ is the *pneuma*, the life and light, of the Old Covenant. The Old Covenant apart from Him was dead (*v.* 6).

“ We are (the Apostle’s argument is) ministers of this

New Covenant, and in ministering it to you we use great boldness of speech (v. 12). We are not like Moses, who put a veil over his face when he spoke to the people: we use no veil when we speak to you: but we are like Moses when he went in to speak to the Lord. Our faces are unveiled; and, gazing on that glory of Christ, we, like him, are being changed by it; our faces reflect it on you.

In proportion as we are occupied with Christ and His glory, we "are being changed," as Moses' face was changed. The glory which Moses beheld began to change him: and when "we shall see Him as He is" we, too, shall be altogether changed. Our bodies will be made like His own glorious body (1 John iii. 2; Phil. iii. 21).

Meanwhile, "beholding Him, we are transformed." The glory which comes (or emanates) from (*ἀπό, apo, away from*) Him who is *pneuma* changes or transforms us "by the renewing of our mind" (Rom. xii. 2).*

Just as, when we look into an Eastern mirror (of polished metal), *we* see ourselves, but *others* see the reflection of the shining metal on our face; so we, beholding (as in a mirror)† the glory that emanates from (*ἀπό, apo, away from*) Him, have that glory reflected on us. Moses "wist not that the skin of his face shone." And, though we may not see the effect of our occupation with Christ on ourselves, others will see it; and will "take knowledge of us that we have been with Jesus" our Lord.‡

* The only other place where the word rendered "transfigure" occurs, except in the Gospel account of the Transfiguration.

† "Beholding-as-in-a-mirror" is represented by only one word in the Greek, *κατοπτρίζομενοι (katoptrizomenoi)*.

‡ And on the other hand, "if we say that we have no sin" we may "deceive ourselves," but we cannot thus deceive other people.

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Thus, in this verse 6, we have *pneuma* twice; and each time the usage is psychological. Both versions use "s."

2 Cor. 3:8 "How shall not the ministration of the *pneuma* be rather glorious"? Here the usage of *pneuma* is again psychological, as in verse 6; and the use of the article with it is grammatical, referring back to the *pneuma* in that verse. Both versions have "s."

This verse (8) is in the parenthesis, already referred to above, which extends from verse 7 to verse 16 (inclusive); and we must give the translation, as required by the scope, which is determined by the Structure.

The Structure of the whole Epistle shows that ch. iii. 1—vi. 10 has the *Ministry of Paul* for its subject: and that ch. iii. 6-18 gives its character, as being the *New Covenant*.

This *Ministry of the New Covenant* (iii. 6-18) is set forth in four members, thus:

- | | | | | |
|---|---|--|---------|---|
| A | B | | iii. 6. | <i>Pneuma</i> necessary for LIFE. |
| | C | | 7-16. | How <i>pneuma</i> changes the Old Covenant. |
| | B | | 17. | <i>Pneuma</i> necessary for liberty. |
| | C | | 18. | How <i>pneuma</i> changes us. |

The second member C (ch. iii. 7-16), stands by itself, as a parenthesis; the subject of which is:

HOW PNEUMA CHANGES THE OLD COVENANT.

This subject is two-fold. *Pneuma* not only gives *life*, but it brings into *liberty*.

- | | | | | |
|---|---|--|--------|--|
| D | E | | 7-11. | <i>Pneuma</i> gives LIFE. (Statement of the Facts). |
| | E | | 12-16. | <i>Pneuma</i> brings into LIBERTY. (Application of the Facts). |

We will present our Translation of verses 7-11 in full, in the form of the Structure:—

How "pneuma" changes the Old Covenant by giving it LIFE

(Expansion and Translation of "B." (Ch. iii. 7-11)
The Statement of the Facts

- | | | |
|---|----------------|--|
| E | F ¹ | 7. THE OLD COVENANT.] "If, however, the ministrations of [that which inflicted] DEATH , engraved in writing on stones, came (<i>ἐγενήθη</i>) with glory (so that the children of Israel could not gaze on the face of Moses, on account of the glory of his face), which [glory] is being annulled (or superseded): |
| | G ¹ | 8. THE NEW COVENANT.] Will not the ministrations of the pneuma [that gives LIFE] be (established, <i>ἔσται</i>) in glory? |
| | F ² | 9-. THE OLD COVENANT.] "For if the ministrations of [that which pronounced] CONDEMNATION [was with] glory , |
| | G ² | -9. THE NEW COVENANT.] "Much rather doth the ministrations of [that which gives] RIGHTEOUSNESS exceed in glory. |
| | F ³ | 10-. THE OLD COVENANT.] "For even that which was made glorious had no glory at all in this respect (<i>i.e.</i> , in inflicting DEATH), |
| | G ³ | -10. THE NEW COVENANT.] On account of the surpassing glory [of giving LIFE.] |
| | F ⁴ | 11-. THE OLD COVENANT.] For if that which is being annulled [came] by means of glory (<i>διὰ δόξης, dia doxēs</i>), |
| | G ⁴ | -11. THE NEW COVENANT.] Much more that which remains [will remain] in glory (<i>ἐν δόξῃ, en doxē</i>)." |

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In these members it will be seen that the Old Covenant and the New Covenant are contrasted in several respects, in alternate statements.

A similar alternation is followed in

The Application of the Facts

(Expansion and Translation of "B," ch. iii. 12-16).

- | | | |
|----------------|---|--|
| E | H ¹ | 12. "Therefore, having a hope like this, we use much boldness [or liberty] in speaking, |
| | | I ¹ 13-. "(And do not act as Moses did who [when he spoke to the people] used to put a veil over his face, so that the children of Israel should not gaze on it), |
| | H ² | 13. "[For we speak] with a view to the end [viz., Christ] of that which is being annulled. |
| | I ² | 14-. "Yea, their minds were hardened: (for to this very day, during the reading of the Old Covenant, the same veil remains unlifted) ; |
| H ³ | -14. "because it is by Christ that it is being annulled. | |
| | I ³ | 15. "Yea, to this day, whenever Moses is read, a veil lies over their hearts ; |
| H ⁴ | 16. "but when it [the mind (v. 14-) or heart of the nation] shall have returned to the Lord, the veil will be withdrawn." | |

The whole of this argument is the application and the illustration of the Old Testament history recorded in Exodus xxxiv. 29-35.

(29) "And it came to pass, when Moses came down from Mount Sinai* with the two tables of Testimony in Moses' hand, when he came down from the mount, that

* This was the *seventh* and last descent of Moses from the Mount.

Moses wist not that the skin of his face shone while he talked with him (God). (30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. (31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. (33) And [until*] Moses had done speaking with them, he put a veil on his face. (34) But when Moses went in before the LORD to speak with him, he took the veil off, UNTIL he came out. . . . (35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, UNTIL he went in to speak with him."

The word *ἐπιθει* (*etitheí*) in verse 13 is the *Imperfect* tense, and may be best translated *used to put*. It refers to the habit of Moses, whenever he spoke to the People.

We are not told how long this practice continued; but there is nothing to show us that it was ever discontinued.

Moses' face is put by The Figure *Metonymy* for the Old Covenant. The People could not look on his face, for there was a veil between. So now, with the Old Testament, there is a veil between it and the eyes of the heart (Eph. i. 18, R.V.); consequently its real glory (Christ) cannot be seen.

The conclusion of the subject, which was stated in verse 6, is taken up again (after the parenthesis) in the significant words in verse 17;

* The word "until" must be supplied from verses 34 and 35.

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2 Cor. 3:17 (twice). In this verse *pneuma* is used twice; both times of Christ. "Now the Lord (Christ) is that *pneuma* [which thus gives life to the Old Covenant]; and, where the *pneuma* [that is to say] the Lord is, there is liberty." The Genitive is the Genitive of Apposition. See above, under verse 6. He is *the pneuma* of that "body" (or "letter"). And, without Him, it is itself dead, and ministers only condemnation and death to all who are under it.

The A.V. of 1611 had "s" in the first case, and "S" in the second. But the current editions, with R.V., have "S" in both clauses.

2 Cor. 3:18 "But we all with unveiled face, beholding-as-in-a-mirror the glory of the Lord, are being changed into the same image, from one glory [reflecting] another glory, even as [coming] from (*ἀπό, apo, away from*) the Lord who is [the] *pneuma*." The Genitive is the Genitive of Apposition. See above, under verse 6. The A.V. of 1611 had "s." But the current editions, with R.V. have "S."

2 Cor. 4:13 "We having the same *pneuma* (or spiritual gift) [which is] faith," *i.e.*, the Genitive of Apposition: and *pneuma* is used of the spiritual gift of faith. "We having the same spiritual gift [*i.e.*, faith]": for "faith" is one of the Spirit's gifts. (1 Cor. xii. 8, 9). Both versions have "s."

2 Cor. 5:5 "God, who hath given us the earnest, [which is,] *the pneuma*." Here, again it is the Genitive of Apposition; and, even though the article is used, it refers back to the original gift of this earnest in Acts ii. 4 and elsewhere. Both Versions have "S."

As human beings, we all have *pneuma* (psychologically), according to Gen. ii. 7: but the gift of the new nature is the assurance, "the earnest" or pledge, that

God will raise us from the dead. Resurrection is the one subject of 2 Cor. v. 1—9. Here, while in this tabernacle we groan, and are “absent from the Lord.” We do not wish to be “unclothed” and thus have no body at all: therefore we earnestly “desire to be clothed upon with our house which is from heaven”; *i.e.*, with our resurrection body; and thus, in it, to be “present with the Lord.”

The New Nature which God has given us, is the “earnest” of that resurrection life which Christ is pledged to give us in resurrection; and which we shall then enter upon in the reality of all its glory, and have and enjoy its eternal fruition.

2 Cor. 6:6 “In all things approving ourselves as the ministers of God (*v.* 4) . . . by pureness, by knowledge, by long-suffering, by kindness, by *pneuma hagion.*”

This “power from on high” is thus one of the evidences of ministerial calling.

Both the A.V. and R.V. insert the article here, and use capital letters. The R.V. has a note which reads “Or, *Holy Spirit*: and so throughout this book.” It is “so” if it refers to the absence of the article; but not “so” if it refers to the use of capital letters.

2 Cor. 7:1 “Let us cleanse ourselves from all filthiness of flesh and *pneuma.*” Here both A.V. and R.V. have a small “s”: and naturally; for, how can there be any “filthiness” of the Holy Spirit? But why not, we ask, exercise the same discrimination in other passages? Why confine the “s” merely to a few places?

There is no article, either with “flesh” or “spirit.” The expression “flesh and spirit” is put by *Metonymy* for human nature; but here, by *Synecdoche* (a part for

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the whole) for the whole person—that which is visible and that which is invisible. As we use “body and soul,” or “flesh and bones,” for the whole person, so we say “mind and body” as denoting the physical and intellectual powers.

2 Cor. 7:13 “The more joyed we for the joy of Titus, because his *pneuma* was refreshed by you all”: *i.e.*, Titus himself was refreshed, as the body is refreshed outwardly. Compare Rom. xv. 32, and 1 Cor. xvi. 18; where we have the same thing expressed in other words Both versions have “s.”

2 Cor. 11:4 “If he that cometh is preaching another Jesus, whom we did not preach; or if ye are receiving a different *pneuma*, which ye did not receive; or a different gospel, which ye did not accept [from us]; ye are doing well in bearing with him.” Both versions have “s.”

The scope is that they listened to false teaching, but questioned that of the Apostle. They accepted some teacher who had come in his own name, but questioned Paul, notwithstanding he had a Divine commission.

Evil angels or demons *teach* by their mediums (1 Tim. iv. 1, 2); and their teachings were then rife, as they are to-day. There is great need for this “spiritual gift” of the “discerning of spirits” (1 Cor. xii. 10) of which he had written to them.

“Another Jesus” is preached to-day: and “spirits” are received which teach very differently from the teaching of the Holy Spirit. But many Christians “bear with them” and get on “well” with them, and do not discern the difference.

Evil spirits are abroad in the earth; and, as some are “more wicked” than others, some also must be *less wicked* than others. Some teach foul and unclean things; others teach doctrines that sound so good, and appear

so fair, and seem so holy, that many are deceived by them; and hesitate even to judge them, though they "discern" them sufficiently to be suspicious of them. If the Lord speaks of "this kind" of spirits (Matt. xvii. 21), there must be *other kinds*. Another "kind" is spoken of in Acts xvi. 17: where one of them actually endorsed Paul's own teaching, in order to mar his work by tempting him to accept its co-operation. This it did, working through "a certain damsel," for many days. But Paul, when he saw it, was "grieved."* To-day such help is readily accepted, and so long as it sounds "good," and seems fair and holy, God's servants are misled and deceived. There is little or no trying of the spirits as to whether they be of God: hence the warning, not to believe them, is unheeded. (1 John iv. 1.)

If Satan transfigures himself into "an angel of light," it is "no great marvel if his ministers transfigure themselves as ministers of righteousness." (2 Cor. xi. 14, 15). These words refer to solemn realities; and these ministers are spirits, as well as human beings. Their ministry looks like "light," and it looks like "righteousness." But it is really only darkness; and the end of both shall be "according to their works" (v. 15). They are well-called "misleading"† spirits." (1 Tim. iv. 1).

2 Cor. 12:18 "Walked we not (Titus and himself) in the same *pneuma*?"

Here *pneuma* is put by *Metonymy* for *mind*, and for that which is internal, in contrast with the next sentence,

* The word *διαπονεῖσθαι* (*diaponeisthai*) occurs only here and Acts iv. 2, and implies *feeling constant* (or, *repeated*) *annoyance*.

† Since 1611 "seducing" has come to be used of one particular form of deception, or misleading.

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which refers to what is outward: "walked we not in the same steps?"

The A.V. has a small "s." The R.V. an "S."

2 Cor. 13:14 "The communion of *the hagion pneuma.*"

Here, the context, and the use of the Article, leave us in no doubt that the Holy Spirit is meant. Both Versions rightly use Capitals.

GALATIANS

Gal. 3:2 "Received ye *the pneuma* (i.e., the new nature) by the works of the law, or by the hearing of faith?" This is clear from the next verse. The A.V. of 1611 had "s." Current Editions and R.V. have "S."

Gal. 3:3 "Are ye so foolish? Having begun in (or, by) *pneuma*, are ye now being perfected by *flesh*? Both Versions insert the article and have "S." But there are no articles in the Greek; and the two nouns "*pneuma*" and "*flesh*" are in the Dative case. The new nature is being contrasted with the old nature.

Having begun with the knowledge that the new nature was the gift of God, they were trying to improve the flesh: forgetting that "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh."

This is the great truth of John iii. 6: according to which the flesh cannot be converted or changed into spirit. There is therefore great necessity for this correction. The doctrine laid down in the Epistle to the Romans had been departed from; and the correction is given in this Epistle to the Galatians.

How many Christians to-day have begun by possessing this new nature; but from ignorance of, or from ignoring, this great doctrine of John iii. 6, are seeking to

make the flesh perfect by mortifying it? The only way of putting the flesh to death is by *reckoning* that it was "crucified with Christ" (Rom. vi. 6, 11, Gal. ii. 20), that we "died in Christ." It is "senseless" (or foolish) to treat and deal with a dead thing as though it were alive.

The *new nature* is "perfect," and cannot sin (1 John v. 18, and compare iv. 7; v. 1 and 4); while the *old nature* is evil, and cannot but sin (Rom. viii. 6, 7. Jas. iv. 4). The one is the work of the Spirit; and is, and remains, spirit: the other belongs to the flesh; and is, and remains, flesh. It cannot be changed into spirit, or be improved. The question, therefore, is: If, then, ye have begun on this foundation of the new nature, why are ye now seeking to make the flesh perfect? In other words: If ye have been justified by *grace*, why are ye seeking to be sanctified by *works*?

Gal. 3:5 "He that ministered to you *the pneuma* and worketh miracles (*i.e.*, he that ministered to you, or was the means of your receiving that greatest of all spiritual gifts; and manifested the lesser gift of working miracles) doeth he it by the works of the law, or by the hearing of faith?" The use of the article is grammatical, referring to the previous references to *pneuma*. Both versions use "S."

Gal. 3:14 "That we might receive the promise of *the pneuma*." Here it is the Genitive of the Agent: *i.e.*: "the promise made by the Holy Spirit": or it is the Genitive of Possession, and means "the Spirit's promise." Christ was the "seed promised" by spiritual communication to Abraham. God's "promise" of Gen. xv., &c., is, in the following context, set in contrast with the Law. That promise was Abraham's

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"seed"* which was confirmed by God in Christ. Both versions have "S."

Gal. 4:6 "Because ye are sons, God hath sent forth *the pneuma* of his Son into your hearts, crying, Abba, *i.e.*, My Father." Current editions of A.V., with R.V. have "S."

The article is used here; and it refers to the gift of the "sonship-spirit" spoken of in Rom. viii. 15: *i.e.*: having been made sons, we have, as a spiritual gift, the same sonship-*pneuma* which God's Son has; for we are joint-heirs with Him (Rom. viii. 17).

Gal. 4:29 "He that was born according to flesh persecuted him that was born according to *pneuma*." The same as in Rom. viii. 1, 4, 5. Both versions have "S."

Gal. 5:5 "For we, by *pneuma*, wait for the hope of righteousness, by faith"; *i.e.*, "faith" is one of the gifts of the Spirit. There is no article here; and it is the Spirit's gift of *faith* that is meant, not Himself, the Giver. The A.V. of 1611 had "s." Current editions, with R.V., have "S."

Gal. 5:16 "This I say then, Walk by *pneuma*" (there is no article): *i.e.*, Walk spiritually, or according to the new nature; and then ye will not fulfil the lust of the flesh (or the old nature). The A.V. of 1611 had "s." It and the R.V. now have "S." Both add the article (R.V. "by the Spirit").

* The Law was given 430 years after this "*promise*" of the seed (Ex. xii. 40, Gal. iii. 17); but 400 years after the fulfilment of the promise in the actual *birth* of "the seed" (Gen. xv. 13, Acts vii. 6).

That promise was unconditional; for God was only "one" party (Gal. iii. 20). The Law was conditional; for there were two parties (Gal. iii. 19), and one of them, Israel, failed. God's covenant was, therefore, a "promise"; which must stand; and it was made by spiritual communication.

Gal. 5:17 (twice). The same as v. 16. It is not till the new nature is given that there can be conflict. Till then, the peace of death reigns. The moment the new nature is given, that moment conflict begins. We find we cannot do all the good things the new nature would have us do; and, thank God, we find also that we cannot do many of the evil things our old nature would have us do. The A.V. of 1611 used "S" for the first, and "s" for the second. Current editions, and R.V. use "S" in both cases.

Gal. 5:18 "But if ye be led by *pneuma* (your new nature) ye are not under law." (As is stated also in Rom. viii. 4). The A.V. of 1611 had "s." Current editions and R.V. have "S." Both insert the article "the."

Gal. 5:22 "The fruit of the *pneuma*" (*i.e.*, the fruit or spiritual gifts of the great Giver, the Holy Spirit), are love, joy, peace," etc. Here, the context distinguishes—by the article with both Spirit and the "fruit"—His spiritual gifts. The A.V. of 1611 had "s." Current editions and R.V. have "S."

Gal. 5:25 (twice). "If we live by *pneuma*, by *pneuma* let us also walk"; as in Rom. viii. 1, 13. Both Versions add the article "the," and use capital letters in both clauses of this verse.

Gal. 6:1 "Brethren even if a man has been overtaken in some transgression, ye, the spiritual [ones] restore such an one in a *pneuma* of meekness; considering thyself, lest thou also be tempted."*

Here *pneuma* is put by Metonymy for the effect of the action of the new nature; and means *meekly* or *with meekness*; which will necessarily be the case if there be this consideration of one's self.

* Both versions have "s."

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Alas! alas! How greatly needed is this Divine precept to-day.

The word "Brethren" at the head of the precept is intended to remind us that all are only equally weak, sinful, fellow-servants; and that this fact should dispose us to listen to, and heed, the solemn admonition that follows.

How great is the contrast presented, practically, to-day: and this not merely in cases of actual transgression, but in cases of difference of opinion in the interpretation of Scripture.

This, with many Brethren, is treated as being of far greater importance than honesty in business transactions. Great latitude is shown in matters of that kind, but woe be to those who dare hold honestly a different view of a passage of God's Word.

The conduct of some "Brethren" to-day seems as though they read this verse as if it were written: 'If a man be overtaken in a fault—persecute such an one, cast him out, hound him down; in a spirit of bitterness, not considering thyself!'

Gal. 6:8 (twice). "He that soweth to the *pneuma* shall of the *pneuma* reap life everlasting"

Here, by the Figure *Ploké*, the first *pneuma* is used of the new nature according to which we sow (or walk); while the second refers to the Holy Spirit Himself, who is the Giver of life everlasting.

The A.V. of 1611 had "s" in both clauses. Current editions with R.V. have "S."

Gal. 6:18 "The grace of our Lord Jesus Christ be with your *pneuma*."

Here *pneuma* is put by *Synecdoche* (i.e., a part for the whole) for the whole person. The clause reads: "The

grace of our Lord Jesus Christ be with you," or "with yourselves" (*pl.*).

Both versions have "s" here.

EPHESIANS

Eph. 1:13 "In whom (Christ) ye also [were allotted an inheritance] on hearing the true word of the gospel of your salvation: in whom [Christ] on believing also, ye were sealed [by the Father] with the promised *pneuma* (Lit., the *pneuma* of the promise)—*the hagion*." Both Versions use "S."

The first occurrence of *sealing* is in John xi. 27 and it is attributed to the Father. This gives us the key to this sealing in Ephesians. It is the fulfilment of "the promise of the Father" (Lu. xxiv. 49, Acts i. 9).

There is nothing about "after" in the Greek; either "after that ye heard," or "after that ye believed." It is merely the participle (one word) in both cases, and should be rendered as above: "on hearing" and "on believing"; or "when ye heard," and "when ye believed."

The articles are used here: but the words "*pneuma*" and "*hagion*" are separated (in the Greek) by the words "of the promise"; which looks as though the Father was the Sealer, sealing them with *pneuma*, by the bestowal of the new nature, and with other spiritual gifts which the Gentiles received, as well as the Jews. The Jews are mentioned in verse 11 ("we"); and the Gentiles, in verse 13 ("ye"). Both had been allotted the same inheritance in Christ; and the earnest or pledge of it (*v.* 14) was the promised gift of *pneuma hagion*, which had been promised by the Father, and is hence, called the promised *pneuma*.

Eph. 1:17 And that He may "give unto you *pneuma* [that is to say] wisdom and revelation in [the] full

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knowledge of him." The A.V. of 1611 had "S." Current editions and R.V. have "s." The A.V. has the English definite article. The R.V. has "a spirit."

It is the full knowledge (*ἐπίγνωσις*) *epignōsis*; (not merely *γνώσις*, *gnōsis*, *knowledge*) of God, that is prayed for us here. This must be the gift of *revealed wisdom*. And this revealed wisdom is *pneuma*, *i.e.*, a spiritual gift (as is implied in verb "give.")

The Figure is *Hendiadys*, and means, "wisdom, yea, —Divinely revealed wisdom." The Genitive is the Genitive of Apposition, and explaining what the special spiritual gift is, that is prayed for (compare Acts vi. 3, "*pneuma* and wisdom.")

Eph. 2:2 "The *pneuma* that now worketh in the children of disobedience."

Here, "*the pneuma*" being in the Genitive must be connected not with "the prince," but with the sphere of his authority (*ἐξουσία*, *exousia*) *viz.*, *the jurisdiction*. (Compare Lu. xxiii. 7 and 2 Kings xx. 13), *of the air*: *i.e.*: the lower atmospheric air; the sphere in which man lives and breathes.

Eph. 2:18 "Through him (Christ) we both (Jew and Gentile) have access by one *pneuma* unto the Father."

Here, though there is no article, the context shows that the Holy Spirit is meant. The article is latent after the preposition, and is not required by the grammar.

Both Versions have "S."

Eph. 2:22 In whom (Christ) ye also are being built together for a habitation of God by [the] *pneuma*. Both Versions have "S." The Holy Spirit is the builder of this holy temple for a habitation of God.

There is no article ; but it is latent after the preposition, and is not required by the grammar.

Eph. 3:5 "It (the Mystery) was lately made known unto his holy apostles and prophets by [the] *pneuma*." It will be found that *vûv* (*nun*), with the Aorist, in the New Testament, means what we express by "just now" or "lately," as distinct from *now* at this time.

Here it is the Holy Spirit. Although there is no article (see under ch. ii. 22 above) it is latent after the preposition.

He is the great revealer of this secret, and it was revealed to the New Testament "apostles and prophets" (see ch. iii. 5). Both Versions have "S."

Eph. 3:16 "That he (the Father) would grant you, according to the riches of his glory (*i.e.*, his glorious riches), to be strengthened with might by the *pneuma* of Him (*i.e.*, His Spirit), in the inner man" (*i.e.*, in the new nature).

Here it is again the Giver of all power and might, the Holy Spirit who is meant. The article being used as well as the preposition *διά* (*dia*), *by means of*, shows that He is emphatically meant. Both Versions have "S."

Eph. 4:3 "Endeavouring to keep the unity of the *pneuma* : " * *i.e.*, the spiritual unity already effected by God in His having made us the members of the one spiritual body. It is the Genitive of Origin. We do not read of 'the unity (*ἐνότητα*, *henotēta* †) of the body,' which is so often spoken of, but "the unity of the spirit.' This unity is already made ; and that which we have to

* Both Versions have "S."

† The word occurs only here and in verse 13 ; and refers, not to the unity of the one faith, but to the *unity* of the spirit ; *i.e.*, the bond in which the faith and the full knowledge *ἐπίγνωσις*, *epignosis*) of God binds all the members of this spiritual body.

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do is to “keep” it and guard it with diligence. It is not a *corporate* unity which *we* have to *make*; but a spiritual unity which we have diligently to “keep,” preserve, and guard.

It is made by the Holy Spirit Himself.

According to the next occurrence of the word *pneuma*, we learn that the body itself is “one.” *ἓν* (*hen*) one. To make any other “body,” therefore, or to form any corporate union or “fellowship,” and to call it by any other name, is to make a “schism in the body”; and to destroy (for those who make it) the spiritual unity, so far as they are concerned. That unity has been already made by the Holy Spirit. That which is done or effected by Him is spiritual (John iii. 6, *pneuma*); and our business is to keep watch and guard over, and preserve, that “unity of the spirit.”

To do this there is one requisite which is absolutely essential. It is given in the previous verses. The injunction does not commence with the word “Endeavouring.” This participle is dependent on a previous statement.

The subject is “His calling” of us (verse 1, compare ch. i. 18):

“I therefore, the prisoner of the Lord, beseech you that ye walk worthily of the calling (i. 18) wherewith ye were called,

with all lowliness
and meekness,
with long suffering,
forbearing one another in love.

Giving diligence to KEEP the spiritual unity [of the spirit], in the bond of peace.” Only by the strict observance of these solemn injunctions can that spiritual union of the members with one another in Christ be preserved and maintained in peace.

What this "lowliness" means is shown in Phil. ii. 3, "in lowliness of mind let each esteem other better than themselves." It does not say 'nearly as good,' or 'as good,' but "BETTER than themselves." How difficult then must be the duty! How necessary must be this *diligence!* How earnest must be this exhortation!

If there be not this mutual humility and meekness, mutual long suffering, mutual forbearing of one another, and the exhibition of mutual love, there will be no real spiritual unity, and no peace.

Instead of "one Body," there will be many Bodies; gendered by pride, and fostered by and exhibiting envy, hatred, malice, and all uncharitableness.

It is just in this point that the saints have failed from the beginning, and all through the ages.

The central truth of Ephesians, the one Body, having been lost, *practical* errors necessarily ensued through not holding the truth concerning the members; and *doctrinal* errors crept in through "not holding the Head."

The former is reproved in Philipians. The latter is corrected in Colossians.

Hence it is that we have the injunction of Eph. iv. 1-3, 30-32 enforced in such precepts and examples as are given in Phil. i. 27; ii. 1-4, 8, 20, 26, 30; iii. 16; iv. 2.

The exhortations of Eph. iv. 30-32 show that the special grieving of the Holy Spirit of God is caused by not holding and manifesting this spiritual unity of the One Body.

Eph. 4:4 "There is one body, and one *pneuma*." The A.V. of 1611 had "s." Current editions and R.V. have "S."

As all the members of the human body are held together in one organism, and that body is kept corporately one, by one *pneuma*, which preserves each of its

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members in life (Jas. ii. 26), so the members of the one spiritual body are held together in one, and by one *pneuma* they are preserved, in spiritual union with the Head, in heaven, who is the life of each member.

This body is spiritual: because no living body can be complete without the head; and, as the Head of this body is in heaven, the unity must of necessity be spiritual. Hence the sin (to say nothing of the folly) of attempting to form a corporate body; and of actually calling it "the unity of the body," when God calls it "the unity of the *pneuma*."

Eph. 4:23 "Be renewed in the *pneuma* [that is to say] your mind." (Lit., "*pneuma* of your mind").

Here, it is the Genitive of Apposition; and this defines what is meant by *pneuma* here. It is called "mind," as in Rom. vii. 25: *i.e.*, the spiritual mind, or the new nature. Both Versions have "s."

Eph. 4:30 "Offend not the *pneuma*, the holy, of God, by Whom ye were sealed." Both Versions have "S."

Here there can be no doubt as to the Holy Spirit's being meant. And the meaning is *offend* as in Rom. xiv. 15 (compare v. 21), or *anger* as in Gen. iv. 5; xlv. 5; 1 Sam. xxix. 4; 2 Kings xiii. 19; Neh. v. 6; Est. i. 12; ii. 21; Isa. viii. 21; Jonah iv. 1, 4, 9.

The two verses that follow (vv. 31, 32) show what this offending the Holy Spirit is. It is not by defects in our general walk as Christians; but in our special failure in not manifesting the kindness, and meekness, and tenderness, and forbearance, which are requisite for the preservation of the spiritual unity of the One Body.

Eph. 5:9 Here, all the critical Greek Texts and R.V. read φωτός (*phōtos*) of light, instead of πνεύματος (*pneumatos*) of spirit.

This is the sixth of the nine passages where all the Editors say *pneuma* is to be omitted.* And the effect of the omission is to cause verses 8 and 9 to read:

“Walk as children of light: (for the fruit of the light consists in all goodness and righteousness and truth) proving what is well-pleasing unto the Lord.”

Eph. 5:18,19 “Be not drunk with (or by) wine wherein is excess; but be filled by [the] *pneuma*; speaking to yourselves (R.V. one another: marg., *to yourselves*) in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.”

It is a grammatical law that the verb *to fill* (*πληρώω*, *plerōō*) takes after it (or governs) more than one case of the noun, in order to distinguish, and to enable us to identify (1) the *thing filled*, (2) the *material* that fills it, and (3) the *agent* or instrument that effects the filling.

(1) It takes the *Accusative* case of the thing filled:

(2) It takes the *Genitive* case of the matter with which the thing is filled.† The idiom being, to be filled of a thing; whereas the English idiom is, filled *with* a thing.

(3) It takes the *Dative* case of the means used to accomplish the filling; or of the instrument or agent that fills.

Sometimes the preposition (*ἐν*, *en*) *by* or *through* is used in addition to the Dative case (as here), in order to emphasize this agent.

A few examples will serve to make this clear:

Matt. xxiii. 32. “Fill ye up then the measure (Acc.) of your fathers.”

*The other eight are Luke ii. 40; ix. 55. Acts xviii. 5. Rom viii. 1. 1 Cor. vi. 20. 1 Tim. iv. 12. 1 Pet. i. 22. 1 John v. 7.

† Sometimes it takes the Accusative, according to *Hebrew* idiom; but never the Dative, as here.

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Acts ii. 28. "Thou wilt fill me (Acc.) with joy" (Gen., of joy).

Rom. xv. 13. "Now the God of hope fill you (Acc.) with all joy (Gen.) and peace (Gen.) by believing" (*ἐν, εν*, with Dative). Here we have all three cases, clearly distinguished.

Rom. xv. 14. "Filled with all knowledge" (Gen., of all knowledge).

Luke ii. 40. "Filled with wisdom" (Gen., of wisdom).

2 Tim. i. 4. "Filled with joy" (Gen., of joy).

Phil. iv. 19. "My God will fill up all your need" (Acc.)

Acts ii. 2. "It filled the whole house (Acc.) where they were sitting."

Acts ii. 4. "And they were all filled with (Gen., of) *pneuma hagion*."

Acts v. 28. "Ye have filled Jerusalem (Acc.) with your doctrine" (Gen., of your doctrine).

Acts xiii. 52. "The disciples were filled with joy (Gen., of joy), and *pneuma hagion*" (Gen., of *pneuma hagion*).

Eph. iv. 10. He "ascended up far above all heavens, that he might fill all things" (Acc.).

Acts v. 3. "Why hath Satan filled thine heart?" (Acc.).

John xvi. 6. "Sorrow hath filled your heart" (Acc.).

The Greek Old Testament usage is the same :

1 Kings vii. 14. "Filled . . . with wisdom (Gen.) and understanding" (Gen.).

2 Chron. vii. 1. "The glory of JEHOVAH filled the house" (Acc.).

Hag. ii. 7 (8). "I will fill this house (Acc.) with glory" (Gen. of glory).

Jer. xiii. 12. "Every bottle shall be filled with wine" (Gen.).

It will thus be seen that the usage is uniform.

In none of these passages do we find the *Dative* case; because, when that is used it refers to the *means* whereby the thing or person, etc., is filled: the agent or instrument which effects the filling.*

'Ev (*en*) is frequently thus used in the sense of *by*, denoting agency. See

Mat. ix. 34 "through the prince of the devils."

xvii. 21 "by prayer and fasting."

Lu. xxii. 49 "Shall we smite *with* the sword?"

Gal. iii. 11 "by law is no man justified."

1 Thess. v. 18 "This is the will of God *by* Jesus Christ."

2 Thess. ii. 13 "through sanctification of the Spirit."

2 Tim. i. 13 "Faith and love which are *by* Christ Jesus."

2 Tim. ii. 10 "Salvation *by* Christ Jesus."

* Rom. i. 29, 2 Cor. vii. 4, and Col. iv. 12, are no exceptions. In Rom. i. 29, "being filled with (Dat. *by*) all unrighteousness, &c." These are regarded here as being the characteristics of the old nature of the natural man, by which he is moved instrumentally to do all his unrighteous acts. It is *passive*, "Being filled" from the first: not the transitive act of another agency filling them with something they did not before possess.

2 Cor. vii. 4, I have been filled by (Dative, *by* or *by reason of*) the encouragement [given by you], I overabound with (Dat., *by reason of*) joy in all our tribulation.

When the preposition *ἐν* (*en*) *in*, *with* or *by* is used, it emphasizes this instrumentality.

In Col. iv. 12, all the critical Greek Texts read *πεπληροφορημένοι* (*peplērophorēmenoi*) "fully assured by God's will."

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Heb. ix. 22 "purged *with* blood."

x. 10. "by the which will we are sanctified."*

Jas. iii. 9 "therewith bless we God . . . and therewith curse we men."

1 Pet. i. 2 "through sanctification of the Spirit."

In Eph. v. 18 (the verse under consideration), ἐν πνεύματι (*en pneumati*) must be taken exactly in the same way as in chap. ii. 22; where we read that "Ye are builded together for an habitation of God *through* (or *by*) the Spirit."

He is the great builder; Christ is the foundation; and we are the "living stones" of this spiritual Temple, built into it by the Holy Spirit.

If it were the *pneuma* with which we were to be filled, *pneuma* would necessarily be in the Genitive case, and the Greek would have been "filled of the Spirit. *But it is not!* It is in the Dative case (emphasized by the preposition ἐν, *en*) denoting the One who fills. So that the rendering "filled with the Spirit" is quite misleading. The capital "S" is correct, for it is the Holy Spirit who is meant. But He is *the Filler*: and it is with His gifts and graces and "power from on high" that He fills the children of God.

The special gift implied by the immediate context is that of "speaking"; which is used of "spiritual" speaking, as the outcome of the operations of the Spirit. This is its meaning in ch. vi., 18.

We must note that there is no full-stop after the word Spirit. The passage goes on at once to speak of *that with which He fills*.

In Col. iii. 16, where the same "speaking" and teaching "with Psalms and Hymns and Spiritual songs" is mentioned, it is produced by the word of

* *i.e.*, in the Divine "Will" and purpose the elect are already in the state of sanctification spoken of. Compare Col. ii. 10.

Christ dwelling in our hearts, richly, and with all wisdom. This is the result of the Spirit's work—glorifying Christ and His word, and working in us that spiritual gift of “wisdom,” and this singing with grace *in our hearts* to the Lord.

It is out of the fulness of the heart that the mouth speaketh ; and so it is, also, when our hearts are filled by the Spirit with His spiritual gifts. “Speaking” is one of these gifts, and that gift is at once evidenced. Excess of wine makes people talk. This spiritual wine also makes those who drink of it talk and sing of Him, not with their throats, but in their “hearts.”

We have seen above, under Usage No. xiv., that whenever *filling* is mentioned it is always with *pneuma hagion* ; and that this is “power from on high” and consists of spiritual gifts, which are the gifts of the Holy Spirit.

Eph. 6:12 (margin), “We wrestle . . . against *wicked spirits* in heavenly places.” We include this marginal rendering “spirits,” although the noun “*pneuma*” is not used in the Greek. It is translated “spiritual wickedness” in the text, because it is the adjective *τὰ πνευματικά* (*ta pneumatika*), *the spiritual things*. What it is that is “spiritual” is not stated. Their character is given, as “evil” (*πονήρος, ponēros*). The R.V. supplies “hosts,” and renders it, “the spiritual *hosts* of wickedness.” It might well be rendered *the spiritualities of wickedness*. The word is one of four employed here to describe our spiritual enemies, and they seem to be arranged in an *epanodos* or *chiasmus*.

- a | the principalities
- b | the authorities
- b | the world-rulers
- a | the spiritual [powers]

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The fourth corresponding with (being the subordinates of) the first; and the third corresponding with (being the subordinates of) the second.

Eph. 6:17 “The sword of *the pneuma*.” Here the article marks the Holy Spirit; and “the Word of God” is spoken of as His sword: *i.e.*, the sword which He has provided, and uses Himself; and which He has given to us for our use. We take it as the Genitive of Possession; (the Spirit’s sword), as we do “faith’s shield,” which is Christ (*v.* 16).

Eph. 6:18 “Praying always with all prayer and supplication through [the] *pneuma*”; *i.e.*, through the power of the Holy Spirit. The article is latent after the preposition *ἐν* (*en*), so often rendered “by” or “with.” (See above under Eph. *v.* 18, 19.) He is the source and power of all prayer.

PHILIPPIANS

Phil. 1:19 “For I know that this will turn out to [my] deliverance [from bonds] through your prayers, and the bountiful supply of *the pneuma* of Jesus Christ.”

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

Here *pneuma* is used of what is supplied, as being quite distinct from Him who supplied it. Jesus Christ is the supplier; and what He supplies is “power from on high;” grace, patience, strength, and all needed spiritual gifts and help to support Paul in his heavy trials in his bonds.

It is remarkable that the word, here, for “supply” is *ἐπιχορηγία* (*epichorēgia*); and the word is used in Eph. *iv.* 16; where we are told how the whole body is “continually fitted together, and compacted by every sensa-

tion of SUPPLY.* So also in Gal. iii. 5, the verb is used of ministering and supplying spiritual help required by human agency.†

Here, the needed supply of spiritual power was ministered bountifully by Christ the Head, to Paul the member of His Body, in prison, sufficient for all his need.

It was this abundant supply of spiritual grace and power which thus enabled him to allow no personal consideration to keep him from rejoicing, so long as *Christ was preached* (and this, "whether in pretence or in truth," v. 18): and it was the same supply of grace which enabled him to allow no personal consideration, or desire to continue in life to weigh with him so long as *Christ was magnified* (v. 20-23). If only Christ were preached during his life, he cared not for prison. If Christ were magnified by his death, he cared not to live.

So long as Christ's cause and the cause of the Gospel, received "gain," his own "gain" did not enter into his mind.

His "bonds" had resulted in Christ's being preached by many brethren instead of by himself alone. What "gain" might not his death result in?

What wonderful spiritual power and grace must have been ministered by Christ thus to enable Paul to put

* See *The Church Epistles* (p. 144), by the same Author and Publisher.

† The verb ἐπιχορηγέω (*epichorēgēō*) occurs only five times: and is rendered *minister abundantly*, 2 Pet. i. 11; *minister*, 2 Cor. ix. 10, Gal. iii. 5; *have nourishment ministered*, Phil. ii. 25; *add*, 2 Peter i. 5.

The noun, ἐπιχορηγία (*epichorēgia*), occurs twice, Col. ii. 19 and Eph. iv. 16.

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himself entirely out of all consideration ; and to think only of the "gain" and furtherance of the cause of Christ.

It was this that caused him to rejoice at being superseded by others, and to become of "no reputation"; and not to care whether he should live or die, so long as Christ should be preached, and Christ should be magnified.

Phil. 1:27 "Stand fast in one *pneuma*." Here, *pneuma* is used of that which is spiritual and invisible, in contrast with that which is outward and corporate.

The words which follow this injunction show that it relates to *the mind*: "Stand fast in one *pneuma*, with *one soul*, striving together for the faith of the Gospel." "One *pneuma*" is therefore explained as meaning "one soul," and denotes spiritual fellowship; one object, aim, and desire animating and dominating all the members of the one spiritual Body.

This is the great subject of the Epistle to the Philippians. In Ephesians we have the whole Body: Christ the glorious Head in heaven; and the members of that Body on Earth.

In Philippians and Colossians we have the two parts of the Body presented separately.

In Philippians we have reproof administered for the *practical* evils which come from not holding the members.

In Colossians we have correction with regard to the doctrinal evils which come from "not holding the Head" (Col. ii. 19).

These two latter of the three Prison Epistles (Philippians and Colossians), are intended to reprove and correct the failure which comes of not knowing the truth revealed in the first (Ephesians).

In Philippians, the failure is, as we have said, *practical*.

Not holding the truth concerning the *members*, there was a want of that one *pneuma*, or one mind, which Eph. iv. 1-4 emphasises as so necessary, if the spiritual unity of the members is to be preserved. This is the great theme of the whole Epistle.

In ch. ii. 2-5, we read "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was in Christ Jesus also."

Then, four examples of this "one *pneuma*" are given: showing and exhibiting the lowly mind which springs from it. First there is Christ, who looked not on His own things, but the things of others (ch. ii. 6-11). Then there is Paul's own example, willing to be poured out in death as a drink-offering on their sacrifice of service, not caring whether he lived or died, himself (ch. ii. 17, 18).

Then there is the example of Timothy, "like-minded" and caring for their state, when no one else cared; and all sought their own things, not the things which are Jesus Christ's (ch. ii. 19-24).

Then there is the example of Epaphroditus, longing after them all, and full of heaviness, not because he had been sick, but because they had heard of his sickness. His concern was for them; therefore they could hold him in reputation, because, like his Master, he "made himself of no reputation" (ch. ii. 25-30).

When others hold themselves "in reputation" they save us the trouble of doing so. But, when any "regard not their life" (v. 30), like Paul (ch. i. 20-23), to supply the lack of service on the part of others who seek their own, then such can be held in reputation.

In chap. iv. 1, 2, the Philippian saints are exhorted to

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stand fast in the Lord. This is the standing fast in one *pneuma* of chap. i. 27. Euodias and Syntyche were exhorted to be of "the same mind in the Lord"; thus showing the usage of *pneuma* in ch. i. 27, which is the passage under consideration.

Phil. 2:1 "If there be any fellowship of *pneuma*"; *i.e.*, any community of *spirit* or "mind." There is no article in the Greek. This, and the whole context shows that it is not the Holy Spirit who is meant here, but oneness of mind, spiritual like-mindedness. Yet both A.V. and R.V. insert the article and use "S."

Phil. 3:3 "We are the circumcision who serve (or worship) by *pneuma Theou*."

Here all the Critical Greek Texts read *θεοῦ (theou)* of God (Genitive), instead of *θεῷ (theō)* to God (Dative, *i.e.*, render service to God).

In this case *pneuma theou* would have the same meaning as in Rom. viii. 9 (see above); and denote the new nature, *pneuma* from God, by which alone true service can be rendered, or true worship offered.

The R.V. reading expresses in a more precise and definite manner what the Received Text means.

The A.V. inserts the article but uses "s." The R.V. also inserts the article, and uses "S," rendering it "by the Spirit of God;" and thus interprets the expression of the Holy Spirit, instead of His gift, the new nature.

Phil. 4:23 This is the second* of the three places where *pneuma* is to be added. All the Critical Greek Texts read, with R.V., "the grace of our Lord Jesus Christ be with your *pneuma*," instead of "be with you all."

It thus agrees with Gal. vi. 18 (see above).

* The other two are Acts iv. 25, and Rev. xxii. 6.

COLOSSIANS

Col. 1:8 "Who declared also unto us your love in [the] *pneuma*."

Here, the article may be latent after the Preposition *ἐν* (*en*), *in*, or *by*, or *through*. If so, it is grammatical, and refers to the original gift of *pneuma hagion* (Acts ii. 4). Compare Rom. v. 5, where we are told how this "love of God is shed abroad in our hearts through [the] *pneuma hagion* which is GIVEN to us."

The A.V. of 1611 bears this out by having "s." In later and current editions someone without any authority has changed this to "S." The R.V. also has "S."

Col. 2:5 "For even if in flesh I am absent, yet in *the pneuma* I am with you, joying and beholding your order, and the steadfastness (or solidness) of your faith in Christ."

The usage is that of 1 Cor. v. 3, 4; *pneuma* being put for what is the opposite of the flesh. As we frequently say, "I cannot be with you (referring to some coming event), but I shall be thinking of you"; *i.e.*, with you in thought and mind. There is no other way of being with anyone except in the flesh.

1 THESSALONIANS

1 Thess. 1:5 "Our Gospel came not unto you in word only, but in power also, and in (or by) *pneuma hagion*, and in much assurance . . ."

1 Thess. 1:6 "Having received the word in much affliction, with joy of *pneuma hagion*."

Here, in both these verses, it denotes "power from on high," or Divine power, producing joy in affliction.

A.V. and R.V. both use capitals and insert the article. The R.V. puts "Or *Holy Spirit*" in the margin in both verses.

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1 Thess. 4:8 "God, who hath also given us his *pneuma* the holy." Here Lachmann, Tischendorf, Tregelles, W.H., and R.V. read "giveth" (διδόντα, *didonta*), instead of "gave" (δόντα, *donta*).

In spite of the fact that the articles are used here, we take them as referring back to the gift of *pneuma hagion* in Acts ii. 4; for it is this which is always "given," while the Holy Spirit is always the Giver.

Moreover the words *pneuma* and *hagion* are separated by the pronoun "His," thus breaking up the expression; which would hardly be the case if the Person were meant. Both Versions use "S."

1 Thess. 5:19 "Quench not *the pneuma*." Here the article refers to the *pneuma* or spiritual gift of prophesy-
ing mentioned in the context (the next verse). The verb translated *quench* means *to extinguish*, as a light is extinguished.* In no sense can this be spoken of as being done to the Holy Spirit. No mortal can extinguish Him. But His gifts may be quenched in others. *Pneuma* is here put, by *Metonymy* (of the cause), for the spiritual gifts of the Spirit; and we can be said to extinguish these when we forbid or prevent their exercise by others who possess them (as Joshua wished to quench this same gift of prophesying in Num. xi., 28, 29). The very next sentence confirms this: "Despise not prophesy-
ings."† The A.V. of 1611 had "s." Current editions with R.V. have "S."

* See Matt. xii. 20; xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

† ἐξουθενέω (*exoutheneō*), *to set at nought*. Luke xxiii. 11, Acts iv. 11, Rom. xiv. 10, where it is so rendered; and Luke xviii. 9, Rom. xiv. 3, 1 Cor. i. 28, xvi. 11, Gal. iv. 14, where it is rendered *despise*; and 1 Cor. vi. 4, *least esteemed*; 2 Cor. x. 10, *contemptible*.

1 Thess. 5:23 "[I pray God] your *pneuma*, and soul and body may be preserved [alive] blameless, as one whole, AT (so R.V.) the coming (or *Parousia*) of our Lord Jesus Christ."

Both the A.V. and R.V. have "s," and thus agree that *pneuma* is used psychologically.

The meaning and usage of *pneuma*, and indeed, all the words in this passage must be determined by its scope. The scope of the whole context is the hope that the spirit and body should not be separated by death, but should be preserved together entire till (or at) the coming of our Lord Jesus Christ. Verse 23 expresses the hope of ch. iv. 17, that they might be among those who should be "alive and remain" to that Coming. The emphasis is on *ὁλόκληρον* (*holoklēron*), *all the parts complete, no part wanting*; hence *entire, whole, complete* (Jas. i. 4).

The hope is that they might not die; because, at death, the body returns to dust, and the *pneuma* to God,* and thus are separated, so that the whole man is no longer complete and entire as a "living soul."

The revelation in chap. iv. governs the whole of this fifth chapter; and this 23rd verse must be read in its light.

Indeed, the verse is made up of six lines, in which the subjects are thus set forth.

- | | | |
|---|---|--|
| A | | The work of the "God of peace." Sanctification: |
| | | complete. (Positive). |
| | B | a The <i>whole</i> person (<i>ὁλόκληρον</i>). |
| | | b One <i>part</i> of it (the <i>pneuma</i>). |
| | B | a The <i>whole</i> person (the living <i>soul</i>). |
| | | b The other <i>part</i> of it (the body). |
| A | | The Coming of the Lord Jesus Christ. Preserva- |
| | | tion: without blemish. (Negative). |

* See Gen. iii. 19. Job xxxiv. 15. Psalm civ. 29. Ecc. iii. 20; xii. 7, &c.

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In the central members the truth is stated psychologically. The whole person, the living soul, is seen to consist of two parts: the *pneuma* and the *body*. The whole (a) corresponds with the whole (a), and the part (b) with the part (b). The positive (complete in all respects) is joined with "sanctify," and marks the initial stage (A). The negative (without blame) is joined with "preserved," and marks the final stage (A).

This will be more clearly seen if we set out the verse in full, according to the above structure, and in our own translation:

A		"Now may the God of peace Himself sanctify you completely (in all respects);
B		a and may your entire person (complete in all its parts),
		b your pneuma,
B		a even your [living] soul,
		b and your body,
A		be preserved [alive] without blame,* at the coming
*		of our Lord Jesus Christ."

The very title used of God, here, points us to the true scope of the passage. It is "the God of peace." Why "the God of peace"? Why not "the God of patience"? (Rom. xv. 5). Why not "the God of hope" (Rom. xv. 13)? Why "the God of peace"? Because, "peace" is peculiarly associated with resurrection. It is the first word uttered by the risen Lord. Hence, in Heb. xiii. 20, it is "the God of peace, that brought again from the dead our Lord Jesus."

So here, if we are to be preserved entire, complete in all our parts, we must be either among those who will be "alive and remain" to that coming, or among those who will be "brought again from the dead," (as

* "Kept faultlessly; a complete whole." Only here and ch. ii. 10.

the Lord Jesus was), at His coming. Hence it is "the God of peace" to whom the prayer is made. He it is who will sanctify us, and can preserve us entire, without blame, and present us without spot to Himself in that day: for, if alive and remaining, we shall be changed; and, if brought again from the dead, we shall be raised like Him, with bodies like His own glorious body, and must therefore be, then, holy and without blame before Him in that day, and for ever.

This Scripture is written not for the purpose of giving psychological instruction, but the Apostle is writing to those for whom he prays, and he is praying for those to whom he writes. They were *alive*, when he thus wrote to them, and his prayer was that they may continue to be preserved alive, and in life, until the coming of the Lord, so that they might be then presented unto the Lord entire, as living souls.

The word "preserve" (*τηρέω, tēreō*) means *to keep, maintain or continue a thing in its present state*, not in some future state: and he prays that they may be preserved in life, not preserved after death. If he were praying that (whether dead or alive) they might be found blameless at the coming of Christ, then the request for the preservation of the entire person has no place; for *that* sort of preservation is assured to all "the dead in Christ." The Apostle was not praying that they might *be* blameless at that coming; but that they might be preserved alive until that coming, and thus have their part with those who shall be "alive and remain," and be thus presented blameless.

To suppose that he is praying that after death the body may be preserved in one place, and the spirit in another, renders the words "whole" and "entire" quite superfluous, and perfectly meaningless.

2 THESSALONIANS

2 Thess. 2:2 "Be not . . . troubled . . . by a *pneuma* . . . as from us."

Do not be troubled by any communication from a spirit (1 Tim. iv. 1, 2), or by any spirit-communication purporting to have come from us.

Here, *pneuma* is put by *Metonymy* (of the cause), for *the work of a spirit*.

Both Versions have "s."

The Apostle here refers to the fact that some false communication had been made to them by the agency of an evil or false brother, purporting to have come from him, to the effect that "the Day of the Lord" (R.V.) had already set in. If it had, then Paul had deceived them; for he had told them that that day could not overtake them as a thief (1 Thess. v. 1). This misrepresentation had marred their hope; for the word "hope" is omitted in 2 Thess. i. 3 (compare 1 Thess. i. 3). Hence, he writes to tell them that that day ("the Day of the Lord") could not come till the man of sin should be revealed. The coming of that day depended on "times and seasons." Their "gathering together unto Him" in the air did not (1 Thess. v. 1). He writes in the interest of that blessed hope, "We beseech you by (*ὑπέρ*, *hyper*, R.V. *touching*). In all this, Paul differs from modern teachers. They say that day cannot come till the world's conversion comes: Paul said that it could not come till the Apostacy had come, and "the man of sin" had been revealed. They say the world is not good enough: Paul said the world is not bad enough. But this verse shows that such teaching is the work of evil spirits and false teachers to mar or destroy the hope of our being alive and remaining till the Lord's Descent into the air to catch us up to be with Himself *before*

the day of the Lord shall burst forth upon an ungodly world.

Hence this warning to these Thessalonian saints, and to ourselves.

2 Thess. 2:8 "Whom the Lord shall destroy by *the pneuma* of his mouth."

Here it is a Hebrew *idiom* for the blast of Jehovah, as explained in Isa. xi. 4. Hos. vi. 5. Rev. xix. 15, 21.

The A.V. has "s." The R.V. translates it "breath"; and adds "Jesus" after "Lord" with all the Critical Greek Texts.

2 Thess. 2:13 "God hath from the beginning chosen you to salvation through sanctification of [the] *pneuma* and belief of the truth."

The article, being latent after the preposition, refers to the Holy Spirit as the Sanctifier, as in 1 Pet. i. 2; where we have the same expression, and *pneuma* is clearly one of the three Persons of the Trinity (see below).

The preposition *ἐν* (*en*), with the Dative, is rightly rendered "through," as it should be in Eph. v. 18. (See p. 159).

1 TIMOTHY

1 Tim. 3:16 "Justified in *pneuma*." Here, *pneuma* stands in contrast with "flesh" (manifested in [the] flesh). The "flesh" refers to Incarnation. "Seen of angels" refers to Ascension. Therefore "justified in [the] *pneuma*" (which comes between) must refer to Resurrection, for Resurrection comes between Incarnation and Ascension. "He was delivered [to death] on account of our offences, and was raised again on account of our justification" (Rom. iv. 25).

Pneuma, here, refers to Christ's resurrection body (see under 1 Cor. xv. 45 above).

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The A.V. has "S"; though, strange to say, the R.V. has "s."

1 Tim. 4:1 (twice). "Now the *pneuma* speaketh expressly, that in the latter times some shall depart from the faith, giving heed to deceiving *pneumata* and teachings of demons."

In this verse *pneuma* occurs twice, and is used in two distinct senses. The first refers to the Holy Spirit; and the latter to evil angels, as distinct from "demons."

Both Versions are correct, therefore, in using "S" with the first; and "s" with the second.

1 Tim. 4:12 "In *pneuma*." All the Critical Greek Texts agree in omitting these words with R.V.

This is the seventh omission which we have to note.*

2 TIMOTHY

2 Tim. 1:7 "God hath not given us a *pneuma* of cowardice," *i.e.*, a cowardly spirit. The word being used here in the sense of character (see above: Usage, No. VII., page 20). Both Versions use "s."

2 Tim. 1:14 "That good deposit † (see R.V. margin) guard by [the] *pneuma hagion* that dwelleth in us." This deposit was the wondrous Secret or "Mystery" received by *pneuma hagion*, and specially committed in the first instance to the Apostle Paul. In 1 Tim. i. 11 he calls it "the gospel of the glory of the blessed God which I, even I, was entrusted with."

In 2 Tim. i. 12 he declares his faith that God "is able to keep guard over my deposit (*παραθήκην, parathēkēn*), mine because He has committed to me, with a view to that day." There is nothing about "I have committed unto

* The other passages being Luke ii. 40; ix. 35. Acts xviii. 5. Rom. viii. 1. 1 Cor. vi. 20. Eph. v. 9. 1 Peter i. 22. 1 John v. 7.

† All the Critical Greek Texts (with R.V.) read *παραθήκην* (*parathēkēn*) deposit, instead of *παρακαταθήκην* (*parakatathēkēn*).

Him" in the Greek. The R.V. margin says, "*that which he hath committed unto me. Greek, my deposit.*"

Those who had heard Paul had turned away from him and his teaching, as he tells Timothy in verse 15, "All they which are in Asia be turned away from me." Those very persons, who for two whole years had heard more about it than any others (see Acts xix. 10), had given it up. But he says in verse 12, "I know whom I have believed; and am persuaded that He is able to take care of that precious deposit that He hath committed unto me. And now, Timothy—do you, in your turn, guard it." He thus solemnly exhorts him,

"O Timothy, guard the deposit * committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some, professing, have erred concerning THE faith."

Then again in 2 Tim. i. 14 (the verse we are considering) there is the same exhortation to guard this deposit, the revelation of the Mystery or Secret concerning "Christ and the church."

These are the only three places where the noun *παράθεκη* (*parathēkē*), *deposit*, occurs. (1 Tim. vi. 20 and 2 Tim. i. 14, in the Critical Texts; and 2 Tim. i. 12, according to these and the Received Text as well). The very confusion in the Greek Text over the passages which have to do with the Mystery† is a sad proof of

* All the Critical Greek Texts read this precisely as they do in 2 Tim. i. 14, as noted above. And the R.V. puts in the margin "*Greek, the deposit.*"

† See these three passages: also 1 Cor. ii. 1, and 1 Tim. iii. 16. Transcribers, *not understanding* what they were copying from the more ancient Manuscripts, would naturally be tempted to make it conform to what they did believe and understand.

In 1 Tim. iii. 16, "God manifest in the flesh," the word rendered "God" was in all probability originally written "O (*ho*), *which*."

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the fact that it was given up in the Apostle Paul's own life-time (as is stated in 2 Tim. i. 15).

It is a fact that most of even the ancient MSS. exhibit a correction at this place; and, as the truth of the Mystery was so soon forsaken, it is not to be wondered at that "O (*ho*), which, could not be understood. "O (*ho*) is the neuter gender, and it agreed with *Μυστήριον* (*mustērion*), *Mystery*, to which it refers. But, the *Mystery* being forgotten, it was altered by some scribe into "OC" (*hos*), *who*: i.e., from the neuter into the masculine.

"O (*ho*), which, is a reading of sufficient ancient importance to be noted in the R.V. margin. Zahn, (in his *Forschungen*, Vol. iii., Beilage iv., p. 277 quoted by Nestlé in his *Introduction to the Textual Criticism of the Greek New Test.*, p. 317), published two or three lines from some parchment fragments in the Egyptian Museum of the Louvre, which he thinks belongs to the IV.-VI. Centuries, and contain this reading.

It is also the reading of D (The Cambridge MS. or Codex Bezae, belonging to Cent. V. or VI.

It can be easily understood how, when in the midst of controversies concerning the Deity of Christ, it would be a great temptation to put a little mark in the middle of the O, and turn it into Θ (*th*), by which the pronoun OC would then become ΘC, the abbreviated form for Θεός (*theos*), *God*. This is the contested reading of the Alexandrine MS. in the British Museum (some declaring that it is a mark that shows through from the other side of the leaf—a statement, the truth of which, the use of microscopes has been enabled to establish). It is a fact that the Sinaitic MS. reads OC, *who*, but a fourth hand has corrected it to ΘC. It may also be stated that in the MS., D which gives "O (*ho*), which as the original reading of the MS., a third hand has altered it again to OC (*who*).

Hence the R.V. says in the margin,

"The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*."

And, judging by the internal evidence of the Epistles to Timothy, we agree with this latter reading.

In 1 Cor. ii. 1, The Alexandrine (Cent. IV.), Ephræmi (Cent. V.), and Sinaitic (Cent. IV.), and all the Critical Greek Texts agree in reading "*Mystery*" instead of "*Testimony*." Tregelles does not even concede it a place in his margin.

The revelation of the "Mystery" was by *pneuma hagion*, or "power from on high." It was "the deposit" entrusted to Paul, and by him to Timothy and others, who were solemnly charged to guard it with all care.

Both Versions insert the Article and use Capitals. The R.V. says, in the margin, "Or, *Holy Spirit*."

2 Tim. 4:22 "The Lord be with thy *pneuma*." Here, all the Critical Greek Texts and R.V. omit "Jesus Christ." Alford puts it in brackets. "Thy *pneuma*" is put here, by *Synecdoche*, for thyself; *i.e.*, with thee. Both A.V. and R.V. have "s."

TITUS

Titus 3:5 "Not as the result of works of righteousness which we ourselves did (see R.V.), but according to his mercy, he saved us through the washing (or purifying) of a new birth, even [the] new creation of *pneuma hagion*."

Here the work of salvation is described as having been the work of God; and it is declared to be not the work of man by his own good works, but the act of God: "HE SAVED US." How? Not by the washing or purifying with material water, but with the spiritual water (see above under John iii. 5), even the New creation of *pneuma hagion*.

These are the meanings of the two words: *παλιγγενεσία* (*palingenesia*) translated "regeneration," *new birth*—or *re-creation*, *new creation*; it occurs only here and Matt. xix. 28: *ἀνακαινῶσις* (*anakainōsis*) translated "renewing," means *a making anew*. It occurs only here and Rom. xii. 2.

The subject of this verse is the Divine act of the new birth, by which the New nature, *pneuma hagion*, is imparted, and the new creation is effected.

This verse has no reference to baptism with

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material water by man, but the new-creation work of God in the new birth, which is a baptism with the spiritual medium of *pneuma hagian*.

The only other place where λουτρόν (*loutron*) occurs is Eph. v. 26; where, as here, it is translated "washing." In both places the R.V. gives "*laver*" in the margin. But note that in both these passages it is the act of God, and *He uses no laver!* In Eph. v. 26, it is again His act, "that HE might sanctify it, having cleansed it by the washing of water (not material water, but by the spiritual medium) by the Word."

So here: "HE saved us," not by material washings in material water; or by works of righteousness which we did ourselves (R.V.), but by the washing of *pneuma hagian* of the new birth, even the new creation.

PHILEMON

Phil. 25 "The grace of our Lord Jesus Christ be with your *pneuma*." Here, *pneuma* is put by *Synecdoche* for *yourself*. Both Versions have "s."

HEBREWS

Heb. 1:7 "Who maketh his angels *pneumata*"; i.e., they are "made," or created, spiritual beings, and not *human* beings. See verse 14.

A human being has "flesh and blood."

A risen and changed human being has "flesh and bones" (Luke xxiv. 39). In the resurrection body *pneuma* takes the place of "blood;" and hence the resurrection body is called a "spiritual body." (See above, on 1 Cor. xv. 45).

Compare Psalm civ. 4: where the A.V. has "s;" while the R.V. translates Heb. i. 7 "winds" and puts "*spirits*" in the margin; but in Ps. civ. 4 the R.V. has *winds* both in text and margin.

Heb. 1:14 The same as verse 7 above. Both Versions have "s."

Heb. 2:4 "With divers miracles, and gifts (margin distributions) of *pneuma hagion*." These "spiritual gifts" were distributed, as stated here, as well as in 1 Cor. xii. 11, "according to his own will." Both Versions insert the article, and use capitals.

Heb. 3:7 "Wherefore as *the pneuma the holy* saith, To-day if ye will hear his voice."

Here, it is the Holy Spirit, as the direct Inspirer of Scripture, speaking through "holy men of God."

Heb. 4:12 "The Word of God is quick (or living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both *psychē* and *pneuma*, of both joints and marrow, and able to judge* thoughts and intents of heart."

Here *psychē* (translated "soul,") is used of what is natural, and *pneuma* ("spirit") is used of what is spiritual; what is of man as a natural human being, and what is of God; what is human, and what is Divine; what is of the flesh, and what is of the *pneuma*, according to John iii. 6.

"The Word of God": *i.e.*, the living Word (the Lord Jesus Christ), and the written Word (the Scriptures of truth), are able, and are appointed, to be the judges of men (John v. 22, 27, and xii. 48). And they are "able to judge" and condemn the "thoughts and intents of the heart": *i.e.*, the Old nature. Both Versions have "s."

Heb. 6:4-6 "For it is impossible for those who were . . . partakers of *pneuma hagion* . . . if they shall fall away, to renew them again unto repentance."

Here, though there is no article in the Greek, both

*Greek, κριτικός (*kritikos*) able to judge, skilled in judging: hence, our Eng. "Critic." But it is the Word of God that is the critic or judge of man: and not man, who dares to arrogate to himself the right to judge the Word of God.

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Versions interpolate it in the English, and use Capital letters, of the Holy Spirit. But the passage speaks of those who had "gifts." Nothing is said about their having received "grace." It is possible to have the one without the other. A man may have *grace*, but no "gifts": and another may have *gifts*, but no "grace." Balaam had gifts, but not grace. He had the gift of prophecy from the Lord (Num. xxiii. 5, 16), but he was "none of His." For it is "grace that saves," and not "gifts" (Eph. ii. 8). Grace is the great "gift," without which all others are of no avail.

Judas, as one of the Twelve, doubtless shared their miraculous gifts, which were given to all of them (see Matt. x. 1).

The Lord Himself tells us of those who will have done "many wonderful works," but who will be rejected because they had not *grace* (see Matt. vii. 21-23).

This is also the teaching of 1 Cor. xiii. 1-3.

It is now as it was in the Old Testament Dispensation: *pneuma* may "come upon" persons for *service*, without being "within" them for *salvation*.

These Hebrews were believers; but many of them believed no more than those Jews in Acts xxi. 20, of whom there were "many thousands who believed," but were "all zealous of the Law." We are not told what they believed; or how much they believed. Whether, as Jews, they believed in Christ as the Messiah of Israel; or whether, as lost sinners, they believed in Christ as the Saviour. They could hardly have taken the place of sinners, or be on the ground of *grace*, if they were still "zealous of the Law."

Hence, these words in Heb. vi. may well have been addressed to such Hebrew believers as they were: but they have no application to-day to those whose standing is in grace, according to Rom. viii., Eph. ii., &c., and who

are members of the Body of Christ, *in Whom* there is "no condemnation" and *from Whom* there is no separation.

The whole passage speaks of "gifts." They had "tasted" the "powers of the world to come." They had had a foretaste of millennial days in those early (transitional) chapters of the Acts. But the unbelieving Jews rejected Christ as the Messiah; and many who believed He was the Messiah rejected Him as the Saviour: rejecting His sacrifice by going back to the sacrifices of the Law (Acts xxi. 20., Gal. iv. 9).

All such were warned that "there remaineth no more sacrifice for sins" (Heb. x. 26); and that without a sacrifice they were without hope, and must be lost.

Heb. 9:8 "The *pneuma the holy*, this signifying." Here the statement is that the Holy Spirit, in inspiring Moses to write the account of the Tabernacle in Exodus, had a meaning beyond what Moses himself understood. It does not say that Moses "signified" anything in what he wrote; but the Holy Spirit "signified" many deep spiritual truths, which He revealed to the Apostle Paul, and afterwards made known to us, through him, in this Epistle to the Hebrews.

Heb. 9:14 "Who through eternal *pneuma* offered Himself without spot to God."

Here, it is the Holy Spirit, although there is no article. It is there, grammatically, being latent after the preposition *διά* (*dia*) *through* or *by means of*. It was *by means of* the energy of the Holy Spirit that Christ's spotless human nature was formed (Lu. i. 35), and could be "offered to God" on our behalf.

Heb. 10:15 "Whereof the *pneuma the holy* also is a witness to us."

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As in ch. ix. 8.: the Holy Spirit was the direct Inspirer of the words written in Jer. xxxi. 33, 34, which are quoted here; and therefore of all that was spoken and written by His prophets (Heb. i. 1; 2 Pet. i. 21).

Heb. 10:29 "And hath done despite unto (*i.e.*, insulted) *the pneuma* of grace."

By the rejection of Christ, the Jews had trodden under foot the Son of God, and counted the blood of the Covenant (wherewith He was sanctified) an unholy thing. They had thus insulted the Holy Spirit, the Author and Giver of all grace, by Whose power and gift the blessings and grace of this new Covenant had been brought to them.

Rejecting Christ's Sacrifice, there remained for them no other, "no more sacrifice for sins." Their own sacrifices had all been done away by His one sacrifice; and, despising that, no other sacrifice was left for them.

This must not be applied to the Members of the Body of Christ to-day. "If we sin, we have an advocate with the Father" (1 John ii. 1, 2). But the sin of those Hebrews who are here specially referred to, is quite another matter altogether.

Heb. 12:9 "Shall we not much rather be in subjection unto the Father of the *pneumata* (*i.e.*, our *pneumata*), and live?"

The A.V. of 1611 had "S": but the current editions, and R.V., have "s." The latter, in the margin, suggests "*our spirits*."

The point is that our earthly parents (the authors of our bodies) discipline these bodies, which die. Shall we not much rather be in subjection to our heavenly Father, who is the Author and Giver of our spirits? The profit of their discipline was only for "a few days;"

but the profit of His discipline is for ever and ever. "We shall live," means, *live again* in resurrection.*

Heb. 12:22,23 "Ye are come . . . to God the Judge of all, and to [the] *pneumata* of [the] just [who] have been perfected" [in resurrection].

The future heavenly sphere of blessing in Christ, to which these Hebrews "came" under the New Covenant, is here contrasted with the earthly sphere of blessing, into which they came under the old Covenant by Moses. That was "sight." The New is "faith."

Those Hebrews who now believed were partakers of a New Covenant, in which all is spiritual, real, Divine and heavenly: *but all is future*; as is clear from verses 26-28, that follow. In the past, the Old Covenant was material, and repellent: In the New Covenant all is Spiritual, though real; and Heavenly, not earthly; and future, not present or past.

"God, the judge of all," tells of future judgment: the next clause therefore must refer to resurrection, without which their will be no judgment. Hence, the resurrection of the wicked dead is called "[the] resurrection of judgment" (John v. 27-29). The just will be perfected only by resurrection. Even now, we are imperfect; and Death leaves us still more imperfect: "unclothed," with body and spirit separated. The body (at death) returns "to the earth as it was, and the *pneuma* returns to God, who gave it" (Ecc. xii. 7). Both are imperfect till resurrection. Then they will be united in glory, and thus the just will be "made perfect."

* This is the meaning of ζῶν (*xaō*) very frequently. See Matt. ix. 18. Mark xvi. 11. Luke xxiv. 5, 23. John. xi. 25, 26. Acts i. 3; ix. 41; xxv. 19. Rom. vi. 10; xiv. 9 (so all the Critical Greek Texts). 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; vx. 4, 5 (so all the Critical Greek Texts). See *Things to Come*, Vol. VIII., page 142.

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Till then, till the coming of the Lord and the resurrection of His People, all is imperfect; all is incomplete.

The Apostle Paul, in writing to the Thessalonian Saints, tells them how he longed to see once again the grace bestowed upon and manifested by them. He prayed that God might direct his way to them. Satan might hinder such fellowship here (1 Th. ii. 17, 18). Distance might divide them. Death might separate them. There was no hope, no joy, no crown of rejoicing, until they, and he, should find it "in the presence of our Lord Jesus Christ at his coming" (1 Thess. ii. 19. Compare Chap. iii. 9-13).

In writing to the Corinthian saints he tells them how he would rather not be "unclothed" in death (2 Cor. v. 4), but "clothed upon" with "the building of God," the "house (or body) not made with hands," and that thus "mortality might be swallowed up of life" (not death)! (*vv.* 1-4).

Heb. xii. 23 stands in direct relation to Heb. xi. 40. The "elders," who lived by faith, and had the promises made to them personally ("to THEE and to thy seed"),* all "died in faith," and "did not receive the promises." They *will* receive them in resurrection; but they will not be "made perfect" in resurrection, apart from (*χωρίς, choris*) us. That is to say, those who had "died in faith" will not rise before "us" (*i.e.*, their fellow Hebrew believers), but will with them have part in "the first resurrection" (Rev. xx. 5, 6). All of them will be raised according to 1 Cor. xv. 23. They in their own rank or order will have part in the "first resurrection," and will thus be "made perfect," before the thousand years. "The rest of the dead"

*See *Things to Come* for August, 1903.

will not be raised till after the thousand years (Rev. xx. 1-6).*

JAMES

Jas. 2:26 "The body without *pneuma* is dead, just as faith also† without works is dead."

The use of *pneuma* here is psychological, according to Gen. ii. 7, Ps. civ. 29, Ecc. xii. 7, &c. The A.V. puts "*breath*" in the margin. Both A.V. and R.V., insert the article, but put "s."

The true *application* of this statement depends on the truth—true interpretation—of the fact stated.

It illustrates the previous passage. "As the body without *pneuma* is dead," so the personal organism (the "living soul"), the man, is imperfect till resurrection.

It illustrates 2 Cor. iii. 6, 17. "As the body without *pneuma* is dead," so the Old Covenant also without Christ (its *pneuma*) is dead: and the letter of the Old Testament, yea, the whole Word of God also, is dead, without Christ, who is its *pneuma*. As it is said of the New Jerusalem "the Lamb is the light thereof"; so may it be said of the Word of God—Christ is the life, or the *pneuma*, thereof. (See under 2 Cor. iii. 6).

* All this is, of course, quite apart from the raising of those who, being members of "the body of Christ," have fallen asleep. These will rise at the coming forth of the Lord into the air and be changed and caught up to meet Him there, and be for ever with Him. The "first" resurrection in Rev. xx. is the *former of the two there mentioned*, and will not take place till after the destruction of the Beast and the false prophet, and the binding of Satan. Not the first resurrection since the world began, but the first (or former) of the two which had been the subject of revelation, and are the subject of Rev. xx. 1-6. The Resurrection spoken of in 1 Thess. iv. is the subject of a special revelation "by the Word of the Lord," and had not been made known to the sons of men till that moment.

† The word "also" goes with the word "faith," not "dead."

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Jas. 4:5,6 "Do ye think that the Scripture saith in vain *the pneuma* within us lusteth to envy? But he giveth a greater grace" (so R.V. margin).

Here *pneuma* is used psychologically, of the invisible motions of the mind, which are called *pneuma*, by *Metonymy*; in contrast with the body which is visible.

These motions are always evil, and evil continually, as *the Scripture saith* (see Gen. vi. 5; viii. 21, &c.) This is the statement of the previous verse (*v. 4*), which is here being established by the reference to the universal testimony of scripture as to the Old nature, or the natural man. (See 1 Cor. ii. 14. Rom. vii. 18; viii. 5, 7. John iii. 6. Matt. xv. 13, &c., &c.)

The next verse tells us that, though this be so, though by nature our will is "enmity against God" (Rom. viii. 7), yet God gives a New nature, which is here called "a greater grace" (so the Greek, see R.V. margin). It was grace in the old creation (Gen. ii. 7); but, since man is fallen, the gift of the New nature is truly "a greater grace." Both Versions use "s."

1 PETER

1 Peter 1:2 "Through sanctification by [the] *pneuma*."

The article is latent after the preposition, and is as clearly implied before *pneuma*, as it is before the words "foreknowledge," "father," and "obedience" in the same verse. It means, therefore, the Holy Spirit.

1 Peter 1:11 "Searching what, or what manner of time *the pneuma* in them did signify concerning Christ."

The use of the article here, distinguishes *the pneuma Christou* from a similar expression in Rom. viii. 9 (where it is without the article), and is used of the New nature. Here, the words "in them" are inserted (in the Greek) between "the" and "*pneuma*." Emphasizing the

action of the Holy Spirit* in inspiring them with prophecies concerning Christ's "sufferings" and "glories." We take the Genitive to be that of *Relation*: for it was concerning Christ, that the Holy Spirit communicated those prophecies to the prophets.

The prophets did not understand "what *time*" was signified in this revelation: whether the glory was to follow immediately on the sufferings, or whether there was to be an interval between them; and, if so, how long it was to be. Hence "they searched, and searched diligently," to see "what, or *what manner of time* the Spirit-in-them signified concerning Christ, when it testified beforehand as to the sufferings of Christ, and the glory that should follow."

The prophets told of both: but, though they often foretold and testified concerning the glory without referring to the sufferings, they never testified of the sufferings without telling of the glory of which they were the foundation. (See Ps. xxii., Is. liii., &c.: and compare Matt. xvi. 21 and 27, Luke xxiv. 26, 1 Pet. iv. 13, v. 1 and 10, 11).

1 Peter 1:12 They "preached the gospel unto you with *pneuma hagion* sent down from heaven."

They preached with "power from high," sent down in Acts ii. 4. See under Acts i. 5, ii. 4, &c.

Both versions insert the article, and use capital letters. The R.V. puts "*Holy Spirit*" in the margin.

1 Peter 1:22 "Seeing ye have purified your souls [*i.e.*, yourselves] in your obedience to the truth through [the] *pneuma*."

This is the eighth place where the word *pneuma* is to be omitted, for all the Critical Greek Texts with R.V. omit *διὰ πνεύματος* (*dia pneumatos*), through [the] *spirit*.

* Both versions have "S" correctly.

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1 Peter 3:4 "The ornament of a meek and quiet *pneuma*." Here *pneuma* is put by Metonymy (of the cause) for the demeanour and character produced by the New nature. It is thus used of character. (See under usage No. vii., page 20). Both versions put "s."

1 Peter 3:18 "Having been put to death indeed (*μέν, men*, which neither A.V. nor R.V. translates) as to the flesh, but made alive* as to the *pneuma*."†

The A.V. has "S" whereas the R.V. has "s."

Resurrection is here meant. It is in 1 Cor. xv. 44-46 that *pneuma* is used of Christ's risen body. (See also Luke xxiv. 39, above).

The *pneuma* as part of man (psychologically) is alive in itself, and can never die, though the body sees corruption: the *pneuma* "returns to God who gave it." The *pneuma*, therefore, needs not to be, and cannot be, "made alive." It is man, the "living soul," who is "made alive" in resurrection, and is thereby and then made a *pneuma* or spiritual being (1 Cor. xv. 46).

So Christ, though He was put to death, as to the flesh, was raised a spiritual body.

1 Peter 3:19 "By (or in) which [resurrection body] to the-in-prison-*pneumata* also, he went and made proclamation

(disobedient as they once were (Gen. vi.) when the longsuffering of God was waiting in Noah's days, while an ark was preparing, into which [hav-

*ζωοποιέω (*zōopoieō*) to make alive in resurrection. See John v. 21, Rom. iv. 17, viii. 11, 1 Cor. xv. 22, 36, and note on page 182.

† All the Critical Greek Texts omit the article before *pneuma*. The Revisers omit it in their Greek Text but not in their English translation. The Dative case here, both of "flesh" and "spirit," is the Dative of reference.

ing gone], a few, that is eight souls (*i.e.*, persons) were brought safely through* water; which [water], the antitype [of that], now saves you also,† [even] baptism:—not the putting away of [the] filth of [the] flesh (*i.e.*, fleshly filth) [with water], but [the] answer of a good conscience toward God, by [the] resurrection of Jesus Christ).

—who is at the right hand of God, having gone into heaven, angels, and authorities, and powers having been made subject to Him.”

Here the word “*spirits*” refers to angels. Man is never called or spoken of as a *pneuma*. In all these 385 passages not one can be found where man, in any condition (past, present or future), is called “a spirit”: not one: for a spirit “hath not flesh and bones.” Angels are so called, but not man. In resurrection, man will be raised with “a spiritual body” (2 Cor. v. 2†) like that with which the Lord Jesus rose (Phil. iii. 21). These angels “once were disobedient;” and this disobedience, here, is set in contrast with the obedience of those “angels” spoken of in verse 22 as being “subject” and therefore obedient to Christ.

Angels are called in the Old Testament “sons of God.” In every place where this expression occurs,§ it means angels: *i.e.*: angelic or spiritual beings. No one can give us authority to take the words in Gen. vi. 1, in a

* The Greek here, *διασώζειν* (*diasōzein*), is always used of *bodily saving*, in all its eight occurrences:—Matt. xiv. 36. Luke vii. 3. Acts xxiii. 24; xxvii. 43, 44; xxviii. 1, 4; and 1 Peter iii. 20. It thus differs from the simple *σώζειν* (*sozein*), *to save*, in the next verse.

† So all the Critical Greek Texts.

‡ The word *οικητήριον* (*oikētērion*) is used of a *spiritual body* only in 2 Cor. v. 2 and Jude 6.

§ Gen. vi. 2, 4; Job. i. 6; ii. 1; xxxviii. 7; Ps. xxix. 1; lxxxix. 6; Dan. iii. 25 (Hos. i. 10 is a different expression altogether).

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different sense from that which they have in every other place, in the Old Testament.

The "fall of the angels" is a historical fact: and spoken of as distinctly, though not described so fully as is "the fall of man."

In Jude 6 we are told that "they kept not their first estate, but left* their own habitation."† What this means, or what it involves, we cannot tell; and no one can tell us. Whatever it was it made their sin possible; which, otherwise, with our present knowledge, seems to us impossible.‡

That it was thus possible for them to sin as recorded in Gen. vi. 1-4 is clearly implied in Jude 7, where their sin is compared to the sin of "Sodom and Gomorrha, and the cities about them IN LIKE MANNER, giving themselves over to fornication, and going after strange§ flesh, are set forth as an example suffering the vengeance of eternal fire."

Gen. vi. 1-4 further describes their sin, and tells us that their progeny was called *nephilim* or *fallen ones*.|| So awful was this progeny, and so monstrous in every sense of the word, that it doubtless became the basis of the heathen mythology. That mythology did not have its origin in the imagination of man, but it had its historical basis in fact; and that fact the Scripture thus explains to us.

So terrible were the results of this fall of the angels,

* ἀπολείπω (*apoleipō*) to leave completely, or, leave behind. Compare 2 Tim. iv. 13, 20.

† οἰκητήριον (*oikētērion*) used only here and 2 Cor. v. 2 of a spirit-body.

‡ In Luke viii. 29 a *pneuma* could tear and rend a man.

§ ἕτερος (*heteros*) different, of another kind: not ἄλλος (*allos*), another of the same kind.

|| נַפְלִיִּם (*nephilim*) fallen ones, from נָפַל (*nāphal*) to fall.

that no judgment short of the Flood would serve to destroy them all.

So universal was it, that only one family was found untainted. Of Noah, it says, "These are the generations (*i.e.*, the family pedigree) of Noah: Noah was a just man, and perfect (*i.e.*, without blemish)* in (or among) his generations"† (*i.e.*, among his contemporaries), Gen. vi. 9. Hence, all mankind had to be destroyed, except the family of Noah.

There was another irruption of fallen angels "AFTER THAT." This is expressly stated in Gen. vi. 4, as being *after the Flood*. Their progeny was called נְפִילִים (*nephilim*) *fallen ones*. See Gen. vi. 4. They are so called also in Numbers xiii. 33, where the word is again rendered "giants:" and they were known as "sons of Anak" (from a prominent Canaanite in Moses's day, *Anak* is spoken of as of the *Nephilim*). They were also known as *Rephaim*, רִפְאִים, after another prominent character named *Rapha*: hence they were called *sons of Rapha*, or *Rephaim*. See Deut. ii. 11, 20, which shows they were also known as *Emim* by the Moabites. Compare Deut. iii. 11, 13. Josh. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16. 1 Ch. xx. 4, 6, 8.

This second irruption was evidently not so extensive as the first; though they were numerous enough to populate the land of Canaan, but could be dealt with and destroyed with the Sword, and did not necessitate another Flood.

* תָּמִים (*tāmim*) means *without physical defect*. It is the word used of sacrifices, &c., being *without blemish*.

† This is a different word from that rendered "generations" in the former part of the verse. The former word is תּוֹלְדוֹת (*tōl'dōth*) *family pedigree*. The latter word is דּוֹר (*dōr*), *contemporaries*.

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It was the special mission of Israel to destroy this corrupt race of Canaanitish nations. This extermination was imperative, as was the judgment of the Flood. And yet there are those so-called "philanthropists" who can speak of the "cruelty" of God in using Israel to destroy these nations. Infidels never tire of charging God with cruelty; not knowing the awful ancestry, or the nature and character, of this corrupt race. The judgment executed by Israel was a mercy (Ps. cxxxvi. 20) to the whole human race.

It was the sight of these horrible creatures that so frightened the twelve spies (Num. xiii. 28-33). And it was the first great victory over them that makes the destruction of "Og, King of Bashan," so celebrated in Israel's history. (Num. xxi; Read Josh. xii. xiii.; xv. 8.; xvii. 15; xviii. 16; Ps. cxxxvi. 20.) David completed the work of destruction. (1 Chron. xx. 4, 6, 8. Compare 2 Sam. xxi. 16, 18, 20, 22).

As to the angels themselves, as they were spirit-beings they could not be thus destroyed, like their monstrous progeny; but they were put "in prison" (1 Pet. iii. 19) and are "kept in chains," and "in darkness, reserved unto judgment (to come)." See 2 Pet. ii. 4; where they are mentioned in connection with Noah (v. 5) as they are also in 1 Pet. iii. 20.

The context of 1 Pet. iii. 18-22 shows that the passage is the continuation of what precedes, as it commences with the word "For."

The scope of the passage shows that those to whom Peter was inspired to write, were suffering great and heavy trials,* and needed encouragement to enable them to endure their suffering for well-doing. Verse 17 (of ch. iii.) tells them that "it is better, if the will of God be so, that ye suffer for well doing than for evil doing."

*See 1 Pet. i. 7; ii. 20-23; iii. 14-17; iv. 12-19.

Then the argument goes on :

FOR Christ also suffered. He was even put to death as to His flesh ; and that was for well doing, indeed.

But He was raised again from the dead ; and thus had a glorious triumph. And His triumph was so great that He went and proclaimed* His victory, so that it reached even to the imprisoned spirits.† Then, ye may well suffer ; for ye suffer for “well doing,” and ye shall have a like glorious triumph. Ye may “suffer” now ; but “the glory” will surely follow, in your case, (ch. iv. 13) as it did in His.

This is the scope of the passage—and no other explanation of “the-in-prison-spirits” will satisfy the whole context, of which this verse is only a part ; being introduced by the word “for,” which connects it indissolubly with what precedes.

1 Peter 4:6 This verse is also introduced as a reason for what is said in verse 5 ; and it must be interpreted in harmony with the context.

The argument is, that those who did them evil “shall give account to Him that is ready to judge the quick (*i.e.*, the living) and the dead. FOR to this end was the Gospel preached to those [now] dead also,‡ that

*The word is not *εὐαγγελίζω* (*euangelizō*) to preach the Gospel ; but it is *κηρύσσω* (*kērussō*) to make proclamation as a herald (from *κήρυξ*, *kērux*, a herald). It does not mean to preach in any sense of the word, but to herald that which is determined or defined by the context.

† In 2 Pet. ii. 4 this prison is *τάρταρος* (*Tartaros*) not *Hades*, or *Gekenna*. Not “hell” as in A.V. and R.V. The noun *τάρταρος* (*tartaros*) does not occur at all in the New Testament ; and the verb *ταρταρόω* (*tartarōō*) only here : and should be rendered : “but having cast them to the deepest abyss, delivered them to pits of darkness to be reserved for judgment.”

‡ *νεκροί* (*nekroi*) without the article, always means dead people, regarded as having been once alive, but are now dead. See Deut. xiv. 1 ; Matt. xxii. 32 ; Mark ix. 10 ; Luke xvi. 30, 31,

THOUGH* they might be judged according to [the will of] men as to the flesh, **YET** they might live [again] † according to [the will of] God as to *pneuma*.” ‡ (i.e., as to their spiritual resurrection body, 1 Cor. xv. 44, 45).

Here, therefore, *pneuma* refers to the spiritual resurrection body. Both A.V. and R.V. use “s” here.

1 Peter 4:14 “If ye are reproached in (so Greek) [the] name of Christ blessed are ye; because *the* [*pneuma*] of glory, even *the pneuma* of God resteth upon you.”

The Ellipsis in the first clause is to be supplied by repeating the word *pneuma* from the second clause.

The figure is *Hendiadys*; showing that though two expressions are used: only One—the Holy Spirit—is meant. The two descriptions are synthetic; the second expanding the first.

The interpretation of the Figure would be—“because the glorious, yea, the Divine Spirit resteth upon you.”

The A.V. has “s.” The R.V. has “S.”

xxiv. 46; Acts xxiii. 6; xxiv. 15; xxvi. 8; Rom. vi. 13; x. 7; xi. 15; Heb. xi. 19; xiii. 20; 1 Cor. xv. 12, 13, 15, 16, 20, 21, 29 (2nd word) 32.

οἱ νεκροί (*hoi nekroi*) with the article always means *dead bodies, corpses*. See Gen. xxiii. 3, 4, 6, 8, 13, 15; Deut. xxviii. 26; Jer. xii. 3; Ezek. xxxvii. 9; Matt. xxii. 31; Luke xxiv. 5; 1 Cor. xv. 29 (1st and 3rd words) 35, 42, 52.

* The work μέν (*men*) *though*, is left untranslated both in the A.V. and R.V., though they have translated the related word δέ (*de*) *but*.

† ζῶν (*zōn*) means not only *to live*, but, when used in this connection (after the mention of death), it means *to live again in resurrection*, see Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

‡ We translate κατὰ ἀνθρώπων (*kata anthrōpous*) *according to* [the will of] *men* (or the judgment of men): and κατὰ θεῶν (*kata Theon*) *according* [to the will of] God, as the A.V. renders the very same words in Rom. viii. 27, putting “*the will of*” in italics as we have in brackets.

2 PETER

2 Peter 1:19-21 "And we have more sure the prophetic word, to which ye do well that ye take heed (as to a lamp shining in a dark place, until the Day dawn, and the Morning Star arise), in your hearts;* knowing this first, that any prophecy of Scripture never came† of its own‡ unfolding§ (or sending forth): for not by the will of man was prophecy at any time brought, but, being moved by *pneuma hagiôn*, men spake from|| God."

* The words "in your hearts" must be read with "taking heed" for this is where the heed is to be taken. It cannot mean that the ungodly are to take heed to the prophetic word until they are converted; but that the children of God are to give heart-heed to prophecy until its consummation takes place in the rising of the Morning Star, and the dawning of that future Day for which we wait.

Modern teachers tell us that prophecy is a dark place, and we do well to avoid it; but this Scripture declares that this world is a dark place, and we do well to take heed to the prophetic word as being the only light that shines in it, and illumines us in the darkness.

† γίνομαι (*ginomai*) to become, come to be, arise, originate, come into existence.

‡ ἴδιος (*idias*) its own. ἰδίος (*idios*) occurs 113 times in the New Testament, and is never rendered "private" elsewhere. This is very significant: it at once arrests our attention, and points us to the true solution of the difficulty. 77 times it is rendered *own*: e.g., his own people, his own servants, his own sheep, his own country, &c., &c. The other places are similarly rendered. We may well therefore make this a 78th rendering and translate it *its own*.

§ ἐπιλύσις (*epilysis*) a loosening upon. As this word occurs nowhere else, its meaning must be determined

- (1) by its *etymology*
- (2) by its *usage*, and
- (3) by the *scope* of passage.

(1) Its etymology is ἐπί (*epi*) upon, and λύω (*luō*) to loosen. Greek writers use it only two or three times, of loosening the

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The notes below show us very clearly that the scope of the whole passage is the origin of the prophetic word.

1. It never came from its own sending forth, because

2. It never at any time came by the will of man, and therefore not from the prophets' own inner consciousness.

3. The question then arises, How did the prophecy of the Scriptures come? And the answer is, "from God." The prophets spake from Him, being borne along by *pneuma hagion*, or Divine "power from on high."

The word "God" being emphatic here, points us to the fact that He Himself is the alone source of Holy Scripture. "All Scripture is God-breathed" (2 Tim. iii. 16), and it is God, who "spake by the prophets."

He spake "by the mouth" of His holy prophets. The "mouth" and the *pen* were theirs, but the *words* were His.

As the trees are swayed and borne along* by the wind that sweeps by, and give forth each their peculiar sound, by which they can be distinguished by the practiced ear, even in the dark; so, the prophets were borne along and swayed by the Divine breath, *pneuma hagion*, or "power from on high."

leash of dogs, and sending them forth on the earth. Also unfolding so as to set loose and expose what is folded up.

2. As to its usage, the word does not occur elsewhere in the whole Bible. Even the verb occurs only in Gen. xli. 12. Mark iv. 34, and Acts xix. 39. Where its meaning is seen to be to make known, unfold or disclose.

3. The scope of 2 Pet. i. 19-21, is certainly not interpretation. The passage does not speak of what Scripture means, but whence it "came." It refers not to the sense of Scripture, but its source; not to its interpretation, but to its origin.

|| All the critical Greek Texts and R.V. read ἀπό (apo) from, instead of οἱ ἅγιοι (hoi hagioi) holy.

* φερόμενοι (pheromenoi) borne or carried along.

They "spake from God." And, while the prophetic word was God's, the mouth, the voice, the caligraphy were peculiar to the individuals who came, like the trees, under the power of that heavenly wind.*

Both Versions insert the articles, and use Capital letters. The R.V. margin omits the article and says "*Or, Holy Spirit.*"

1 JOHN

1 John 3:24 "We know that He abideth in us by *the pneuma* which He hath given us."

Here, notwithstanding the article, it is expressly stated to be what is "given us." It is not the Giver therefore, but the New nature which is the greatest of His gifts, by which we know that God abideth in us. This is why the New nature is called "spirit of God" (or Divine spirit) Rom. viii. 9.

The A.V. of 1611 had "s"; but current Editions of A.V. and the R.V. have "S."

1 John 4:1 (twice). "Beloved, believe not every *pneuma*, but try the *pneumata* whether they are of God."

There can be no doubt as to the usage here.

Spirits are of various kinds—They may be teaching "demons" or "deceiving angels" (1 Tim. iv. 1). All are called "spirits." Some are "more wicked" than others (Matt. xii. 45). There are spirits "different" from others (2 Cor. xi. 4). The Lord speaks of "this kind" (Matt. xvii. 21). It is sometimes difficult to distinguish them from good spirits from whom they differ. They deceive by transforming themselves and, like human ministers, appear to be "ministers of

* A newspaper recently described the performance of a great violinist, and, speaking of his interpretation of the composer's thoughts and intentions, said, "there was an effacement of self, but no effacement of individuality." This faintly describes the phenomena of inspiration.

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righteousness," and "angels of light" (2 Cor. xi. 13—15). One of them so appeared, advertising the message and the meetings of Paul and Silas (Acts xvi. 16—18).

Our responsibility is, not to believe them, but to "try" them and test them.

How can this be done? How are we to try them? Only by the Word of God. We have no other test by which we may prove them.

By this we can try their teachings. By this we can try their doctrines. (Gal. i. 6—10). By this we can test their practices (1 Cor. xiv.). If many speak at the same time, we can at once test this by the Word, which says the speaking is to be "by course" (*i.e.* in succession) "one by one" (v. 31); and the reason is given, "For God is not the author of confusion" (v. 33). "The spirits of the prophets are subject to the prophets" (v. 32). If therefore we see that the speakers are under the 'control' of the spirits, and cannot speak or cannot be silent for some alleged reason, then it is clear that the spirits are not "subject" to the speakers, but that the speakers are subject to the spirits.

When are we to try the spirits if not now? How are we to try them but by the Word of God? No other test can take the place of this. We can be so easily misled by apparent results, or by our own tastes and feelings, that, if we use not this one and only judge we may be mistaken and deceived.

Both versions have "s" in each case.

1 John 4:2 (twice). "Hereby ye may get to know the *pneuma* of God: every *pneuma* that confesseth that Jesus Christ has come in the flesh is of God."

The A.V. of 1611 had "s" in both cases. Current Editions with R.V. have "S" in the first clause, and "s" in the second.

1 John 4:3 “And every *pneuma* that confesseth not that Jesus Christ has come in the flesh is not of God.”

Both Versions have “S.”

The contrast is between evil *pneumata* and *pneumata* from God.

And here we have one of the tests. Not the only one: for in Gal. i., we have a test as to *doctrine*; in 1 Cor. xiv. we have several tests as to *order*. Here we have a test as to the teaching concerning the person and coming of the Lord Jesus.

These may not always be the marks in every case. One class may stand one test but not the others, and *vice versa*.

It is important and interesting to note the exact tenses used with regard to this particular test.

In chap. iv. 2, 3, it is the *Perfect* tense ἐληλυθότα (*eteluthota*) *has come*.

In chap. v. 6, it is the *Aorist* or simple past: ὁ ἐλθών (*ho elthōn*) *he that came*.

In 2 John 7, it is the *Present*, ἐρχόμενον (*erchomenon*) *coming*, or, [*the*] *coming one*.

Deceiving spirits deny these facts concerning the person and coming of the Lord Jesus Christ.

1 John 4:6 (twice). “Hereby we get to know the *pneuma* of truth, and the *pneuma* of error.”

By the test of the Word of God we get to know a true *pneuma* who speaks the truth from God; and a deceiving *pneuma* who speaks lies. This latter word “deceiving,” is the same as in 1 Tim. iv. 1. Where it is rendered “seducing;” which means deceiving by lies, and false representations.

Both Versions have “s.”

1 John 4:13 Hereby we get to know that we abide

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in Him, and He in us, because he hath given us of His *pneuma*.

Here the word "of" is the Greek ἐκ (*ek*) *out of, from*; and the meaning is that He hath given us gifts from His Spirit: spiritual gifts, "power from on high."

Both Versions have Capital letters.

1 John 5:6-8 (four times). "It is *the pneuma* that beareth witness, because *the pneuma* is truth. (7) For there are three that bear record [. . .] (8) *The pneuma* and the water, and the blood, and these three agree in one.

In all the Critical Greek Texts and R.V. the rest of verse 7 and the first part of verse 8 goes out. So that the *pneuma hagion* of verse 7 is the ninth and last place where *pneuma* is to be omitted.

The words are not found in any Greek Manuscript before Cent. xvi., nor in any ancient Version. They are never quoted by the Greek Fathers, even when writing in support of the doctrine of the Trinity; and they are not included in any of the Critical Greek Texts. They are first found in the Complutensian Polyglot of Cardinal Ximenes (1514). Erasmus asked the Editors whether there were any Greek MSS. with these words. One of the Editors replied that the Greek MSS. were corrupt, and the Latin MSS. were true. Erasmus however, unfortunately pledged himself to include it in his Greek Text if *one* could be found. One was found, a Greek Codex, called by Erasmus a "Codex Britannicus." It is known as Codex Montfortianus (because it formerly belonged to Dr. Montfort of Cambridge) and is now in the Library of Trinity College, Dublin.

Erasmus kept his promise, and inserted the passage in the *third* edition of his Greek Testament, 1522.

It seems therefore that the passage was never in any

Greek MSS. before Cent. xvi.; that it was first seen in the margin of some Latin copies, in Africa; that from them it crept into the Text of two or three later Greek codices; and thence into the printed Greek Text, to which it never had any claim.

JUDE

Jude 19 "These are they who separate themselves, natural men,* not having *pneuma*": *i.e.*, not having the New nature, which is the gift of the Holy Spirit. The A.V. of 1611 had a small "s" here; but, current Editions with R.V., have a capital "S."

Jude 20 "Praying with (or by) *pneuma hagion*" *i.e.*, praying with "power from on high."

Both Versions insert the Article, and use Capital letters.

REVELATION

Rev. 1:4 "The seven *pneumata* which are before the throne."

This also had a small "s" in the A.V. of 1611, and so it should have been kept. The Current Editions of A.V., with R.V., have "S."

When we are distinctly told that there is only "one Spirit" (Eph. iv. 4), how can we understand this number, "seven," or any other, as being used of the Holy Spirit?

The Apocalypse is full of references to the doings of these same "seven angels"; who, as the "servants" of God find their proper place "before" the throne.

But, surely, if the Holy Spirit be God, he must be *on* the throne.

* ψυχικοί (*psychikoi*) *natural, soulial*; men, as being merely "living souls." See 1 Cor. xv. 44. Compare 1 Cor. ii. 14.

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It is assumed that the Trinity is mentioned or referred to in these verses (4 and 5); but it is only an assumption. There is no reason whatever why we should create such a difficulty for ourselves.

The *theme* of the book is judgment. Its *scope* is "the Day of the Lord." And, in those judgment scenes, special angels are mentioned as being assessors, holding high office and estate—as principalities and powers. See Matt. xvi. 27. "The Son of Man shall come in the glory of His Father with His angels." See 1 Tim. v. 21. "I charge thee before the Lord Jesus Christ and the elect angels." (Compare Acts viii. 29.)

The Article denotes the "seven angels" referred to throughout the Apocalypse.

Those who take this as referring to the Holy Spirit Himself refer to Is. xi. 2. But there is no number mentioned there. Seven spiritual gifts are enumerated, and designated; but this is quite a different thing, and affords no warrant for such a polytheistic interpretation. (See Matt. xii. 18).

Rev. 1:10 "I became by [the] *pneuma* in the Lord's day." The A.V. of 1611 had a "s." Current Editions with R.V. have "S." The article is latent after the preposition *ἐν* (*en*) *by*; and, what we are told is that, John, by* the power and agency of the Holy Spirit was transported into a sphere of heavenly vision, where he saw the future scenes of judgment unveiled, which will one day be a dread reality.

What that power was may be seen from analogous cases.

* See Matt. ix. 34. "He casteth out devils *through* the prince of the devils." Matt. v. 34, 35. "Swear not at all, neither *by* heaven, nor *by* the earth, for it is His footstool. So *ἐν* (*en*) is often rendered. See Lu. xxii. 49. Heb. xi. 37. Rev. ii. 16; vi. 8; xiii. 10 ("Slain *by* or *with* the sword.")

Ezekiel saw visions of future glory "by the Spirit." Ezek. xi. 24, 25 ; xl. 2, 3. Compare Ezek. i. 1, and viii. 3, where "the form of an hand" was put forth, and Ezekiel was lifted up between the earth and the heaven. See also Acts viii. 39.

Rev. 2:7,11,17,29 In all these places we have the article, referring to the Holy Spirit.

These seven Epistles differ from the Epistles to the seven Pauline Churches (Rom. Cor. Gal. Eph. Phil. Col. Thess.), in that they are addressed by Christ, through John : while the others are addressed by the Holy Spirit through Paul.

In both cases the Spirit is the medium of the inspired record.

They are alike in number, but that is all.

They are addressed in the *present* tense, by Christ, who is absent from them ; the Spirit also is absent, as was the Apostle John.

The official absence of the Spirit shows that there had been a change in the dispensation.

Paul's Epistles, on the other hand, came from the Father and the Son as absent in Heaven ; but not from the Spirit, because He was present on earth, and in communion or fellowship with the saints (2 Cor. xiii. 14).

Hence, the conclusion is that, when the days shall have come which are referred to in Rev. ii. and iii., the Church of God will have been caught up to meet the Lord in the air ; the Holy Spirit will likewise have gone ; and the assemblies there addressed are assemblies in a Dispensation of judgment, and not in this Dispensation of grace.

The characteristics of the Dispensations are thus marked.

1. In the Dispensation of Law, Jehovah was regarded

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as specially present. The Shekinah between the Cherubim was the symbol of His presence.

Christ was "the coming one," not yet Incarnate. And the Spirit "came upon" individuals from time to time, endowing them with different "powers" for service.

2. The Dispensation of "the coming One" ("the days of the Son of Man"), was characterised by the presence and manifestation of Christ on earth, proclaiming Himself as King, and His kingdom as being "at hand." The Spirit was absent in Heaven, acting "upon" individuals on earth.

3. The present Dispensation of Grace, is characterised by the absence of Christ on account of His rejection; and the presence of the Holy Spirit in fulfilment of the promise of the Father.

4. The Dispensation of Judgment will be characterised by the absence of the Spirit, and the speedily coming presence of Christ, who will then be about to execute judgment in the earth.

The Epistles to the seven assemblies of Rev. ii., iii., are to be interpreted therefore of that special period, after the Spirit shall have left the earth with the Church of God, and immediately before the Advent of Christ in judgment.*

Rev. 3:1 "The seven *pneumata* of God." The same as in ch. i. 4.

Both Versions have "S."

Rev. 3:6,13,22 The same as in ch. ii. 7. See above.

Rev. 4:2 The same as ch. i. 10.

Rev. 4:5 The same as ch. i. 4.

* See *Things to Come* for October, 1903. Vol. x., page 44.

Rev. 5:6 The same as ch. i. 4.

Rev. 11:11 "After three days and a half a *pneuma* of life from God entered into them, and they stood upon their feet."

Here *pneuma* is psychological, according to Gen. ii. 7. It is the Genitive of origin or source. A *pneuma* that gave life and made the bodies become "living souls."

The A.V. has "S." The R.V. translates it "breath."

Rev. 13:15 He (the 2nd Beast) had power to give *pneuma* unto the image of the Beast."

This could not be the Holy Spirit. The A.V. renders it "life" and puts "Greek, *breath*" in the margin. The R.V. puts "breath" in the text, and nothing in the margin.

But there is no need thus to vary the translation if we keep to the psychological use of *pneuma*.

Rev. 14:13 "Yea, saith *the pneuma*." Here the article and the context denote the Holy Spirit.

Rev. 16:13 "Three unclean *pneumata*." These are explained in the next verse as being

Rev. 16:14 "*Pneumata* of demons." Here it is the Genitive of apposition. "They are *pneumata*, that is to say, demons" or simply "*pneumata* which are demons."

Demons have not "spirits," as human beings have; they *are* spirits, or spirit-beings. There is no article in the Greek, in either verse.

Both Versions have "s" in both verses (vv. 13, 14).

Rev. 17:3 See ch. i. 10. Both Versions have "S."

Rev. 18:2 "Babylon is become the hold of every foul *pneuma*," i.e., of every unclean spirit.

Both Versions have "s."

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Rev. 19:10 "The testimony of Jesus is *the pneuma* of prophecy.

The first question is, How are these two Genitives to be taken? Is "the testimony of Jesus," His testimony which He gave? Or, our testimony concerning Him which we give? In other words, Is it the Gen. of possession, or relation?

In either case it is the very essence of all prophecy. For *pneuma* here, must be taken in the sense of usage No. vii., denoting essence or character.

Both Versions have "s."

Rev. 21:10 "And he carried me away in *pneuma*:" *i. e.*, by [the] *pneuma*. See under ch. i. 10.

Rev. 22:6 This is the third of the three places* where *pneumata* is to be added, according to all the Critical Greek Texts, and the R.V.

According to these the words *πνευμάτων τῶν (pneumatōn tōn)* of the spirits of the, are to be substituted for the word *ἁγίων (hagiōn)* holy.

So that instead of reading as the A.V. "the Lord God of the holy Prophets sent his angel," we should read—"And the Lord, the God of the *pneumata* of the prophets, sent His angel.

Here *pneumata* would denote the spiritual gifts of the prophets. He, and He alone, is the giver of their gifts. He it was "who spake by the prophets," and they owe their gift of prophecy to the same One who gave them life.

Rev. 22:17 "The Spirit and the bride say Come." Here, it is the Holy Spirit, and it is to be interpreted by chap. ii. 7, of the time when Paradise will be restored; and man, no longer driven forth, will be invited back to

* The other two being Acts iv. 25, and Phil. iv. 23.

it. It will be the mission of the Holy Spirit then, and the Bride, to invite the long-exiled nations of mankind to again enjoy the beauties and glories of a restored creation, to eat of the tree of life, and to drink of the water of life in the midst of the Paradise of God.

APPENDIX 1

Classified List of Usages of *Pneuma*

* is *pneuma hagion*.

** is *hagion pneuma*.

() denotes a passage in which the word *pneuma* is to be omitted or added.

† denotes a various reading affecting the passage as well as the word *pneuma*.

I.—GOD. John iv. 24 (first). 1 Cor. iii. 16.

II.—CHRIST. 1 Cor. vi. 17. 2 Cor. iii. 17 (twice), 18.

III.—THE HOLY SPIRIT. Matt. i. 20; iii. 16†; iv. 1; x. 20; xii. 28, 31, 32; xxii. 43; xxviii. 19. Mark i. 10, 12; iii. 29; xii. 36; xiii. 11. Luke ii. 26, 27; iv. 1 (second), 14; x. 21†; xii. 10. John i. 32, 33 (first); iii. 6 (first), 8 (twice), 34†; xiv. 17, 26; xv. 26; xvi. 13. Acts i. 16; ii. 4 (second); v. 3, 9; vii. 51; ix. 31**; xi. 28; xiii. 2, 4; xv. 28; xvi. 6, 7†; xx. 23, 28; xxi. 4; xxviii. 25. Rom. viii. 16 (first), 26 (twice), 27; xv. 16, 30. 1 Cor. ii. 10 (twice)†, 11 (second), 14; vi. 11; vii. 8; xii. 4, 7, 8 (twice), 11. 2 Cor. xiii. 14**. Gal. iii. 14; v. 22; vi. 8 (second). Eph. i. 13; ii. 18; iii. 5, 16; iv. 3, 4, 30; (v. 9† omit); v. 18; vi. 17, 18. 2 Thess. ii. 13. 1 Tim. iv. 1 (first). Heb. iii. 7; ix. 8, 14; x. 15, 29. 1 Pet. i. 2, 11 (22 omit); iv. 14. 1 John iv. 2 (first); v. 6 (twice), (7 omit)†, 8. Rev. i. 10; ii. 7, 11, 17, 29; iii. 6, 13, 22; iv. 2; xiv. 13; xvii. 3; xxi. 10; xxii. 17.

IV.—THE OPERATIONS OF THE HOLY SPIRIT.

(*) Passages marked thus are *pneuma hagion*: repeated again, separately, in Usage No. xiv. below.

Matt. i. 18*; iii. 11*; xii. 18. Mark i. 8*. Luke i. 15*, 17, 35*, 41*, 67*; ii. 25*; iii. 16*; iv. 1* (first), 18; xi. 13*. John i. 33* (second); iii. 5, 6 (second); iv. 23, 24 (second); vii. 39 (twice); xx. 22*. Acts 1, 2*, 5* 8*; ii. 4* (first), 17, 18, 33**; iv. 8* (25* add), 31*; v. 32†; vi. 3 (*), 5*, 10; vii. 55*; viii. 15*, 17*, 18*†, 19*; ix. 17*; x. 38*, 44, 45**, 47; xi. 15, 16*, 24*; xiii. 9*, 52*; xv. 8; xix. 2* (twice)† 6*.

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Rom. v. 5* ; ix. 1* ; xiv. 17* ; xv. 13, 19. 1 Cor. ii. 4†, 13† ; vi. 19** ; vii. 40 ; xii. 3* (second), 13 (twice)† ; xiv. 2, 12. 2 Cor. i. 22 ; iii. 3 ; iv. 13 ; v. 5 ; vi. 6*. Gal. v. 5. Eph. i. 13, 17. 1 Thess. i. 5*, 6* ; iv. 8† ; v. 19. 2 Tim. i. 14*† ; Titus iii. 5*. Heb. ii. 4* ; vi. 4*. 1 Pet. i. 12*. 2 Pet. i. 20*. 1 John iii. 24 ; iv. 13. Jude 20* (Rev. xxii. 6 add).

V.—THE NEW NATURE. Rom. viii. (1 omit)†, 2, 4, 5 (twice), 6, 9 (three times), 10, 11 (twice)†, 13, 14, 16 (second), 23. 1 Cor. ii. 12 (second) ; xii. 3 (first), 14 ; xiv. 15 (twice), 16, 32. Gal. iii. 2, 3, 5 ; iv. 6, 29 ; v. 16, 17 (twice), 18, 25 (twice) ; vi. 8 (first). Eph. iv. 23. 1 John iii. 24. Jude 19.

VI.—PSYCHOLOGICAL. Matt. xxvii. 50. Mark xv. 39. Luke i. 80 ; (ii. 40 omit) ; viii. 55 ; xxiii. 46. John vi. 63 (twice), xix. 30. Acts vii. 59. 1 Cor. ii. 11 (first), 12 (first) ; v. 5 ; (vi. 20 omit) ; vii. 34†. 2 Cor. iii. 6 (twice). 1 Thess. v. 23. Heb. iv. 12 ; xii. 23. Jas. ii. 26 ; iv. 5. Rev. xi. 11 ; xiii. 15.

VII.—CHARACTER. Matt. v. 3. (Luke ix. 5† omit). Rom. viii. 15 (twice). 1 Cor. iv. 21. Gal. vi. 1. (1 Tim. iv. 12 omit). 2 Tim. i. 7. 1 Pet. iii. 4. Rev. xix. 10.

VIII.—METONYMY (put for that which is invisible as opposed to the flesh : *e.g.*, *will*, *mind*, &c., or that which is supernatural : spiritual supplies (marked s) ; supernatural judgment (marked j)).

Matt. xxvi. 41. Mark xiv. 38. Acts xvii. 16 ; (xviii. 5 omit)†. 1 Cor. v. 4. 2 Cor. xii. 18. Phil. i. 27^s ; ii. i. 2 Thess. ii. 8j.

IX.—SYNECDOCHE (a part put for the whole ; *e.g.*, *pneuma* put for one's self).

Mark ii. 8 ; viii. 12. Luke i. 47. John xi. 33 ; xiii. 21. 1 Cor. xiv. 14 ; xvi. 18. 2 Cor. ii. 13 ; vii. 1, 13. Gal. vi. 18. (Phil. iv. 23 add). 2 Tim. iv. 22†. Philem. 25.

X.—ADVERBIAL (implying *essence* ; or whatever is spoken of as possessed or done, as being so in the highest degree).

Acts xviii. 25 ; xix. 21 ; xx. 22. Rom. i. 9 ; ii. 29 ; vii. 6 ; xii. 11. 1 Cor. v. 3. Phil. iii. 3†. Col. i. 8 ; ii. 5.

XI.—ANGELS or spirit-beings. (Neutral marked n).

Luke xxiv. 37, 39. Acts viii. 29, 39 ; x. 19 ; xi. 12 ; xxiii. 8ⁿ, 9ⁿ. Heb. i. 7, 14 ; xii. 9ⁿ. 1 Pet. iii. 19. 1 John iv. 2ⁿ (second), 6 (first). Rev. i. 4 ; iii. 1 ; iv. 5 ; v. 6.

XII.—DEMONS or evil-spirits. (n = neutral).

Matt. viii. 16 ; x. 1 ; xii. 43, 45. Mark i. 23, 26, 27 ; iii. 11, 30 ; v. 2, 8, 13 ; vi. 7 ; vii. 25 ; ix. 17, 20, 25 (twice). Luke iv. 33, 36 ; vi. 18 ; vii. 21 ; viii. 2, 29 ; ix. 39, 42 ; x. 20 ; xi.

24, 26; xiii. 11. Acts v. 16; viii. 7; xvi. 16, 18; xix. 12, 13, 15, 16; xxiii. 8ⁿ. 1 Cor. xii. 10ⁿ. 2 Cor. xi. 4ⁿ. Eph. ii. 2 [vi. 12]. 2 Thess ii. 2. 1 Tim. iv. 1 (second), 1 John iv. 1 (twice), 3, 6 (second). Rev. xvi. 13, 14; xviii. 2.

XIII.—THE RESURRECTION BODY. ("Flesh and bones").
Rom. i. 4. 1 Cor. xv. 45. 1 Tim. iii. 16. Heb. xii. 23.
1 Pet. iii. 18; iv. 6.

XIV.—PNEUMA HAGION (included in No. IV. above, *hagion pneuma* marked h.p.)

Matt. i. 18; iii. 11. Mark i. 8. Luke i. 15, 35, 41, 67; ii. 25; iii. 16; iv. 1 (first); xi. 13. John i. 33 (second); xx. 22. Acts i. 2, 5, 8; ii. 4 (first), 33, 38^{h.p.} iv. 8 (25 add), 31; vi. 3†, 5; vii. 55; viii. 15, 17 (18†), 19; ix. 17; x. 38; xi. 16, 24; xiii. 9, 52; xix. 2 (twice), 6. Rom. v. 5; ix. 1; xiv. 17. 1 Cor. ii. 13†; vi. 19^{h.p.}; xii. 3 (second). 2 Cor. vi. 6. 1 Thess. i. 5, 6. 2 Tim. i. 14†. Titus iii. 5. Heb. ii. 4; vi. 4. 1 Pet. i. 12. 2 Pet. i. 20. Jude 20.

APPENDIX 2

Classified List of References in Which *Pneuma* Occurs

Pneuma is used of

1. GOD (John iv. 24. 1 Cor. iii. 16), as the source of life in all its manifestations.
2. CHRIST (1 Cor. vi. 17. 2 Cor. iii. 17, 18).
3. THE HOLY SPIRIT. Generally with the article; but not always, or necessarily so.
4. THE OPERATIONS OF THE HOLY SPIRIT. Spiritual gifts (1 Cor. xiv. 32). Passages marked with asterisk (*) are *pneuma hagion*. See No. 14 below.
5. THE NEW NATURE, as the greatest of His gifts. This is more especially the Pauline usage: *spirit* as opposed to flesh (John iii. 6. Rom. viii. 4, &c.).
6. MAN (Psychologically). Spirit as imparted to man, making him "a living soul" (Gen. ii. 7. Ps. civ. 29, 30. Ecc. xii. 7). When taken back to and by God, man becomes "a dead soul." The Heb. *Nephesh* (soul) is translated "body" in Lev. xxi. 11. Num. vi. 6; xix. 11, 13. "Dead body" Num. ix. 6, 7, 10. Hag. ii. 13. And, "the dead," Lev. xix. 28; xxi. 1; xxii. 4. Num. v. 2; vi. 11).
7. CHARACTER, as being in itself invisible and manifested only in one's actions (2 Tim. i. 7. Rom. viii. 15, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by *Metonymy*): such as *feelings* or *desires* (Matt. xxvi. 41, &c.): or for that which is supernatural, Spiritual *supplies* marked ("s"), and supernatural judgments marked "j."
9. THE WHOLE PERSON (by *Synecdoche*), a part being but for the whole (Luke i. 47).
10. ADVERBIALY, either in Dative case, or with a Preposition, as *ἐν δόλῳ*, *craftily* (2 Cor. xi. 16), *ἐν τάχει*, *quickly* (Rev. i. 1), &c.

- 11.—ANGELS, or SPIRIT-BEINGS (Heb. i. 7, 14. Acts viii. 29. Rev. i. 4, &c.) As to 1 Pet. iii. 19, the following should be noted:—

πνεύματα, *spirits*, when standing alone (without any qualifying words, as it does here), is never used of men in any form, state or condition. These are spiritual beings. He “maketh His angels spirits” (Heb. i. 7, 14. Ps. civ. 4). The angels who sinned in Gen. vi. 2, 4, see 2 Pet. ii. 4-9 and Jude 6, 7. The term “sons of God” (Gen. vi. 2, 4) is always used of angels (see Job ii. 1; xxxviii. 7. Ps. xxix. 1; lxxxix. 6. Dan. iii. 25 (Codex A of the lxx. in Gen. vi. 2 reads “ἄγγελοι τοῦ Θεοῦ, *angels of God*). They left their own “habitation” (οἰκητήριον occurs only here and 2 Cor. v. 2, where it is used of a *spiritual body*!). For their sin they were “cast down to Tartarus,” delivered unto chains of darkness”; in other words, put “in prison” and reserved unto the judgment of the great day. Christ’s triumph was so complete that the proclamation of it reached even to Tartarus. In the structure of the passage, verse 20 corresponds to verse-22: in verse 20 we have the *disobedience* of these spirits, while in verse -22 we have their *subjection*. See page 188-193 above, also a pamphlet by the same author and publisher, on *the Spirits in Prison*, wherein this Scripture is expounded in the light of the Epistle as a whole. The passage is introduced for the purpose of proving that “it is better, if the will of God be so, that ye suffer for well doing than for evil doing, FOR Christ also once suffered, &c.” The argument and scope being: ‘He had a glorious triumph (Eph. iv. 8. Col. ii. 15. 1 Pet. i. 21); so will you in like manner. Even when angels were put in prison, men (Noah and Lot) were delivered. You will likewise be delivered from your tribulation.’

Neutral or doubtful usages marked “n.”

12. DEMONS or EVIL SPIRIT-BEINGS (doubtful or neutral, marked “n.”)
13. THE RESURRECTION BODY (1 Cor. xv. 45; 1 Pet. iii. 18; and iv. 6. As to the last passage we may note that in the A.V. and R.V. the particle μέν, *though*, is left untranslated. It does not say that the Gospel was preached to them “that they might be judged,” but, that “*though* (μέν) they might be judged.” They might be judged indeed (μέν) by man’s tribunal (κατὰ ἀνθρώπων, *according to the will of men*, see Rom. viii. 27; xv. 5. 1 Cor. xii. 8; xv. 32. 2 Cor. vii. 9, 10, 11; xi. 17. Gal. i. 11. Eph. ii. 2. Col. ii. 8; 1 Peter iv. 14). They might be put to death indeed (μέν) as regards the flesh (σαρκί, the Dat. of reference), yet (δὲ) they shall live according to the will of God

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(κατά θεόν, see the refs. above). For this cause—to give them this hope—was the Gospel preached to them as is described in 1 Pet. i, 12, 25. The hope of glory was set over against their sufferings (see 1 Pet. i. 11; iv. 13).

In Heb. xii. 23 just men will not be “perfected” till their spirits are (returned to God) united to the risen body in resurrection.

14. PNEUMA HAGION. This expression (which occurs fifty times) without articles, is never used of the GIVER (the Holy Spirit), but always of His GIFT. What this gift is may be seen by comparing Acts. i. 4, 5 with Luke xxiv. 49, where “the promise of the Father” is (in Acts) called *pneuma hagion* (holy spirit), and (in Luke) it is called “power from on high.” This “power” includes whatever spiritual gifts the Holy Spirit may be pleased to bestow.

This will be found the case in every one of the fifty occurrences. In Acts ii. 4 we read “they were all filled with *pneuma hagion*, and began to speak with other tongues as THE SPIRIT gave:” *pneuma hagion* is here, and always, *what is given*, not the Giver.

Pneuma hagion is usually translated “the Holy Spirit,” the article being inserted, and capital letters used. But then we have no stronger expression by which to translate “to *pneuma*, to *hagion*” (the Spirit, the holy [Spirit]).

We must be careful to distinguish that which is so clearly marked in the Original.

Whenever spirit is said to *fall*, or to be *given*, or to *fill*, or be *baptized with*, it is always *pneuma* without the article, or *pneuma hagion*.

4*	Matt. i.	18, 20	12.	Mark i.	23, 26, 27.
4*	„	iii. 11	9.	„	ii. 8
3.	„	16	12.	„	iii. 11
3.	„	iv. 1	3.	„	29
7.	„	v. 3	12.	„	30
12.	„	vii. 16	12.	„	v. 2, 8, 13
12.	„	x. 1	12.	„	vi. 7
8.	„	20	—.	„	49 (The word is
4.	„	xii. 18			<i>φάντασμα</i> , a <i>phantom</i>).
3.	„	28, 31, 32	12.	„	vii. 25
12.	„	43, 45	9.	„	viii. 12
—.	„	xiv. 26 (The word is	12.	„	ix. 17, 20, 25 (twice)
		<i>βάντισμα</i> , a <i>phantom</i>).	3.	„	xii. 36
3.	„	xxii. 43	3.	„	xiii. 11
8.	„	xxvi. 41	8.	„	xiv. 38
6.	„	xxvii. 50	6.	„	xv. 39
3.	„	xxviii. 19	4*	Luke i.	15
4*	Mark i.	8	4.	„	17
3.	„	10, 12	4*	„	35, 41

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9.	Luke	i.	47
4*	"	"	67
6.	"	"	80
4*	"	ii.	25
3.	"	"	26, 27
6.	"	"	40 (omit All)
4*	"	iii.	16
4*	"	iv.	1 (first)
3.	"	"	1 (second), 14
4.	"	"	18
12.	"	"	33, 36
12.	"	vi.	18
12.	"	vii.	21
12.	"	viii.	2, 29
6	"	"	55
12.	"	ix.	39, 42
7.	"	"	55
12.	"	x.	20
3.	"	"	21 (add ἐν, by, and τῷ ἁγίῳ, the holy).
12.	"	"	24, 26
4*	"	xi.	13
3.	"	xii.	10
12.	"	xiii.	11
6.	"	xxiii.	46
11.	"	xxiv.	37, 39
3.	John	i.	32, 33 (first)
4*	"	"	33 (second)
4.	"	iii.	5
3.	"	"	6 (first)
4.	"	"	6 (second)
3.	"	"	8 (twice), 34 (om. ὁ θεός, L.Trb. T.A.WH. and R.V.).
4.	"	iv.	23
1.	"	"	24 (first)
4.	"	"	24 (second)
6.	"	vi	63 (twice)
4.	"	vii.	39 (twice)
9.	"	xi.	33
9.	"	xiii.	21
3.	"	xiv.	17, 26
3.	"	xv.	26
3.	"	xvi.	13
6.	"	xix.	30
4*	"	xx.	22
4*	Acts	i.	2, 5, 8
3.	"	"	16
4*	"	ii.	4 (first)

3.	Acts	ii.	4 (second)
4.	"	"	17, 18
4**	"	"	33
4*	"	iv.	8
4*	"	"	25 (add All) 31
3.	"	v.	3, 9
12.	"	"	16
4.	"	"	32†
4*	"	vi.	3, 5, 10
3.	"	vii.	51
4*	"	"	55
6.	"	"	59
12.	"	viii.	7
4*	"	"	15, 17, 18 (om. τὸ ἅγιον, L.T.Trb. A. and R.V.) 19.
11.	"	"	29, 39
4*	"	ix.	17
3**	"	"	31
11.	"	x.	19
4*	"	"	38
4.	"	"	44
4**	"	"	45
4.	"	"	47
11.	"	"	19
4*	"	"	38
4.	"	"	44
4**	"	"	45
4.	"	"	47
11.	"	xi.	12
4.	"	"	15
4*	"	"	16, 24
3.	"	"	28
3.	"	xiii.	2, 4
4*	"	"	9, 52
4.	"	xv.	8
3.	"	"	28
3.	"	xvi.	6, 7 (add Ἰησοῦ Jesus, All and R.V.)
12.	"	"	16, 18
8.	"	xvii.	16
8.	"	xviii.	5 (λόγῳ, en- grossed in the word. All)
10.	"	xviii.	25
4*	"	xix.	2 (twice), 6
12.	"	"	12, 13, 15, 16
10.	"	"	21
10.	"	xx.	22

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3.	2 Thess.	ii.	13
13.	1 Tim.	iii.	16
3.	"	iv.	1 (first)
12.	"	"	1 (second)
7.	"	"	12 (<i>omit, All</i>).
7.	2 Tim.	i.	7
4*	"	"	14
9.	"	iv.	22
4*	Titus	iii.	5
9.	Philem.	"	25
4*	Heb.	ii.	4
3.	"	iii.	7
6.	"	iv.	12
4*	"	vi.	4
3.	"	ix.	8, 14
3.	"	x.	15, 29
6 and 12.	xii.	23	(see above, under No. 12, page 210).
6.	James	ii.	26
6.	"	iv.	5
3.	1 Peter	i.	2, 11
4.	"	"	12
3.	"	"	22 (<i>omit, All</i>).
13.	"	iii.	18 (see page 188)
13.	"	iv.	6 (see page 193)
4*	2 Peter	i.	20
4&5.	1 John	iii.	24
12.	"	iv.	1 (twice).

3.	1 John	iv.	2
12.	"	"	3
11.	"	"	6 (first).
12.	"	"	6 (second).
4.	"	"	13
3.	"	v.	6 (twice) 7, 8
5.	Jude	"	19
4*	"	"	20
11.	Rev.	i.	4
3.	"	"	10
3.	"	ii.	7, 11, 17, 29
11.	"	iii.	1
3.	"	"	6, 13, 22
3.	"	iv.	2
11.	"	"	5
11.	"	v.	6
6.	"	xi.	11
6.	"	xiii.	15
3.	"	xiv.	13
12.	"	xvi.	13, 14
3.	"	xvii.	3
12.	"	xviii.	2
7.	"	xix.	10
3.	"	xxi.	10
4*	"	xxii.	6 (<i>add πνευμάτων τῶν, spirits of the, All</i>).
3.	"	"	17

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