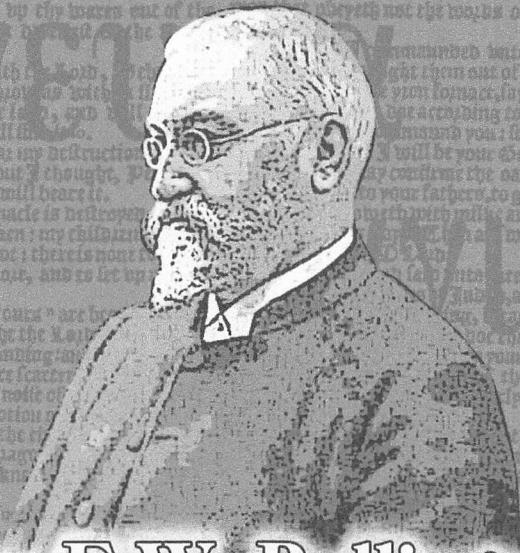


THE GIVER AND HIS GIFTS

Or, The Holy Spirit and His Work



by E. W. Bullinger

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BY E. W. Bullinger (1837-1913)

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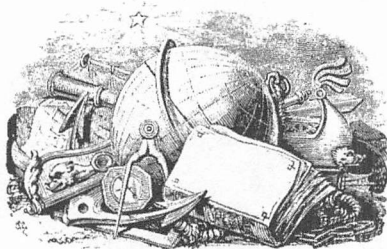
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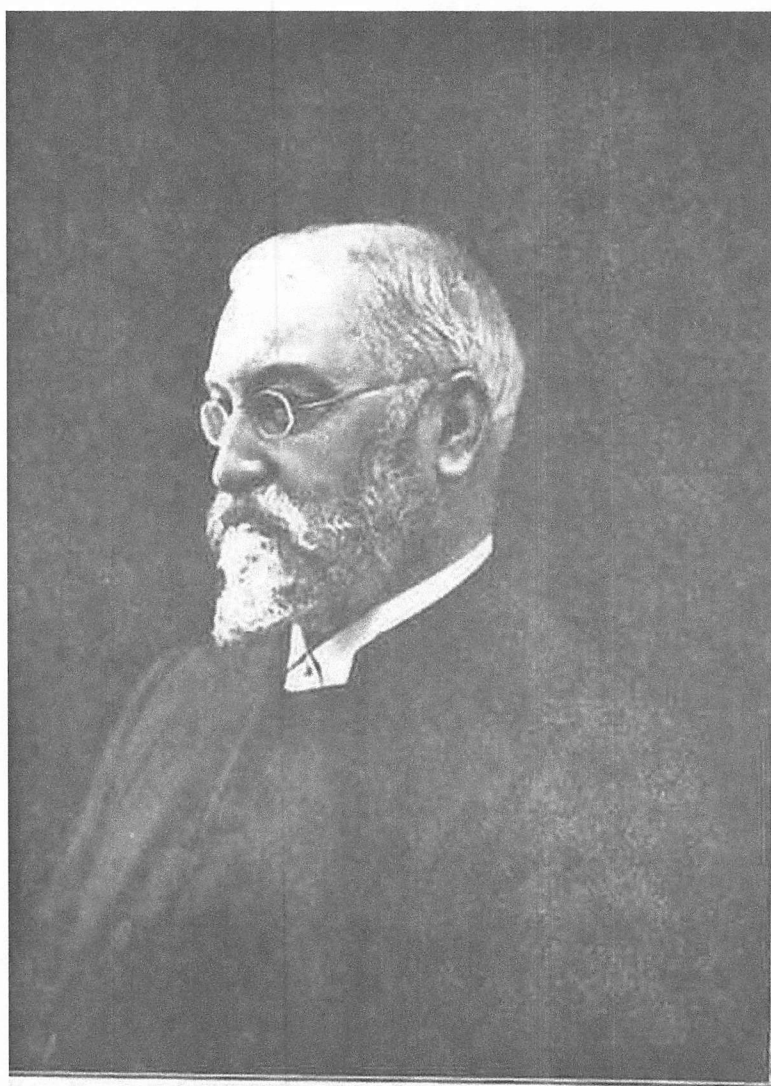


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Ernest W. Pullinger;

Introduction

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

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

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

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

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

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

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

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

"The doctrine of the *Holy Spirit* still suffers neglect among us. Spasmodically we beat our breasts, and say,

"Go to, we must preach the *Holy Ghost*! But the people do not understand. We ourselves do not understand "

This confession, coupled with the number of letters which we constantly receive inquiring as to the meaning and teaching of certain passages (such, especially, as 2 Cor. 3:6, 17, 18. Eph. 5:18. John 3:5; 4:21-24. Acts 19:2, &c.), points to the necessity of some exhaustive treatment of this subject.

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

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

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

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

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

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

The other class consists of about 3,702 manuscripts, which are called "*Cursives*"² because every word is written in running-hand. It is clear, therefore, that we can get no help from the manuscripts as to when to use "S," and when to use "s."

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

The MSS. have been printed at different times by various scholars, who have edited particular editions.³

The most important are as follows:—

The Complutensian Polyglott 1514⁴ Erasmus (1st Edition)⁵ 1516⁵
Stephens⁶ 1546-49
Beza⁷ 1566
Elzevir⁸ 1624
Griesbach 1774-75
Scholz 1830-36
Lachmann 1831-50
Tischendorf 1841-72
Tregelles 1856-72
Alford 1862-71
Wordsworth 1870
The Revisers' Text 1881
Westcott & Hort 1881-1903.

There are other less known editions, such as the recent edition by the late *Dr. Weymouth*, and *Dr. Scrivener*.⁹ These editors *all differ among themselves*

-
1. So called from the late Latin *uncia*, an *inch*, from the large size of the letters.
 2. From the Latin *cursivus*, *flowing*; hence, of *hand-writing*, *running*, *to run*.
 3. These Editions, where quoted, are indicated by their initial letter.
 4. Though prepared by this date, the printing was delayed till 1522. So that Erasmus's first edition is known as the earliest printed Greek Testament.
 5. The subsequent Editions were published in 1519, 1522, 1527, 1535.
 6. This Version (as well as the Elzevir) is spoken of as the *Textus Receptus*; or *Received Text*. In the main they are the same.
 7. Subsequent Editions of Beza were printed in 1582, 1589, 1598.
 8. This is also spoken of sometimes as the *Received Text*.
 9. This last, published by Bell & Co., is the best for general use, as it consists of the "*Received Text*," with every "various reading" printed in thick type, and the Editorial Authorities for and against them.

as to the use of capital letters. They have used them according to their best judgment, of course; but still it is their own judgment, and is, therefore, a matter of interpretation rather than of *transcription*. The same may be said of their paragraphs, parentheses, inverted commas, punctuation, *etc.* These, with chapters, verses, head-lines, *etc.*, are all editorial, and rest only on human authority.

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

We can get little or no help from the English Authorized Version of 1611.

Since the original edition of the A.V., in 1611, many editions have been printed by the three great presses (*Oxford, Cambridge and London*); and, in these, great modifications have been made, and changes have been introduced from time to time, especially in the Cambridge editions of 1629 and 1638. More systematic revisions were made by Dr. Paris in the Cambridge edition of 1762, and by Dr. Blayney in the Oxford edition of 1769. These included the use of italic type, references, headings, chronology, capital letters, *etc.* But, as the Revisers say in their Preface, "none of them, however, rest on any higher authority than that of the persons who from time to time superintended the publication."

We may further say that none of the current editions of the A.V. exactly represents that of 1611. This is specially true as to the use of capital letters.

In many cases where that had a "s" for *spirit* (or "g" for ghost) the current editions have "S" and "G." And the opposite is also the case; in several passages where the 1611 edition had "S," the current editions, today, have "s."¹⁰

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

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

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

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

10. All these change are noted in our complete list of passages which follows.

We can get no help from the Revised Version of 1881.

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

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

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

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

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

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

The Bible student is, therefore, thrown back on his own resources: and he can find the truth only by examining each one of the many occurrences of the word; and form his own conclusions and his judgment by the manner in which the Divine Author of the Word of God has used it.

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

The two together will hardly ever fail to lead to 3 correct understanding of any or all of the passages where the word occurs.

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

"The use of a large or small "s" is of extreme difficulty in the case of the word *Spirit*; not in giving it when the *Holy Spirit* is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the *Holy Spirit* itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the *Holy Ghost*. If it be put large, we lose the first; if small, the *Spirit* personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Rom. 8:27."

On Rom, 8:9, he has this note, "Another instance of the difficulty of putting a large or small "s." It is clearly the state and characteristic of the believer; but it is so by the presence of the *Spirit*."

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

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

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

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

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

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

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

The word (*pneuma*), *spirit*, occurs 385 times in the Greek Received Text. Of these, the Critical Texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and the Revisers, agree in omitting nine¹¹ and in adding three.¹²

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

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

The word is thus distributed in the New Testament.

Books	Appearances	To be omitted	To be added	Net Total
The Gospels	105	2	0	103
The Acts	69	0	1	70
The Church Epistles	140	4	1	137
Paul's other Epistles	21	1	0	20
General Epistles	27	2	0	25
Apocalypse	23	0	1	24
GROSS TOTAL	385	9	3	379

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

11. These nine passages are Luke 2:40; 9:55. Acts 18:5. Romans 8:1. 1 Cor. 6:20. Eph. 5:9. 1 Tim. 4:12. 1 Peter 1:22. 1 John v.7.

12. These three passages are Acts 4:25, Phil 4:23, Rev. 22:6.

Rendering	Times
<i>Spirit</i>	133
<i>spirit</i>	153
<i>spiritual</i>	1
ghost	2
life	1
wind	1
<i>spiritually</i> with genitive case	1
<i>Holy Spirit</i> with <i>hagion</i>	4
<i>Holy Ghost</i> with <i>hagion</i>	89
Total	385

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

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

The Use of Pneuma in the New Testament

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

- i. It is used alone, in two ways
 - (1) without the article: simply (*pneuma*).
 - (2) with the article: (to *pneuma*) the *pneuma*.
- ii. It is employed with (*hagion*) *holy*, in four ways:
 - (1) *pneuma hagion* (*holy spirit*) Matt. 1:18, and in 49 other places.
 - (2) *hagion pneuma* (*spirit holy*) 1 Cor. 6:19, *etc.*
 - (3) the *hagion pneuma*, Matt. 28:19, *etc.*
 - (4) the *pneuma* the *hagion*, Matt. 12:32, *etc.*
- iii. It is used with pronouns: *e.g.*, the *pneuma*. of me: *i.e.*, my *pneuma*, Matt. 12:18, *etc.*
- iv. It is used with prepositions, which affect its sense:
 - (1) (en *pneumati*), by or through the *Spirit*: denoting agency.
 - (2) Adverbially, as meaning *spiritually* and sometimes (like, (*en dolo*), craftily, 2 Cor. 12:16): thus turning the phrase into an adverb.
- v. It is employed in combination with the Divine Names in seven different forms; of which four have the article, and three are without: *e.g.*, *pneuma* Theou; *pneuma* Christou, *etc.*
- vi. It is employed with ten other nouns in the genitive case, which (by Enallage) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g.*, a *pneuma* of *sonship* (Rom. 8:15), *i.e.*, a *sonship-pneuma*.
- vii. It is employed with a second noun with which it is joined by a conjunction (*Herzdindys*). Thus used it becomes a superlative adjective.

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

Now, the question is, are we to make no difference in our reading and understanding of these various uses? Can it be that God employs the word *pneuma* in all these different ways, and yet has no object in so doing and has only one meaning for them all? Surely, no one will contend that this is the case. Judging by the perfection of all God's other works, we know that His Word and His words are alike perfect. He not only means what He says, but He has a meaning for everything He says. If He uses one word, there is a reason why no other word would do. If He uses this word in several distinct ways, then there must be a reason for His so doing.

"The words of Jehovah are pure words: As silver tried in a furnace. [Words] pertaining to the earth, But purified seven times" (Ps. 12:6).

His way is perfect...His word is refined (Ps. 18:30, marg.).

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

If God has given a revelation in writing, then it must be in words, and the words must be His words. Therefore they must be inspired. They may be spoken by human lips, and written by human hands, but He calls them "His words." Whatever human agency or instrumentality may be employed, it is still His act. Hence we read "this scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas" (Acts 1:16). David's lips uttered them; David's pen wrote them down; but they were not David's words. They were the words "which the Holy Ghost spake." It was He who spake them. We cannot get beyond this, if we would seek a definition of Inspiration. All theories are useless in the face of this statement of fact: (compare Acts 3:18. Heb. 1:1. 2 Peter 1:21).

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

The works of the Lord are great, Sought out of all them that have pleasure therein (Ps. 112:2).

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

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

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

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

The Usage of Pneuma in the New Testament

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

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

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

I. The word *pneuma* is used of God Himself or the "Father." "God is *pneuma*" (John 4:24). It is His Divine Nature that is spoken of. The statement is simplicity itself. "God is *pneuma*."

II. The word *pneuma* is used of CHRIST, the second Person of the Trinity. He, in resurrection, became a quickening or life-giving *pneuma* (1 Cor. 15:45). He became "living soul" "in Incarnation; but "life-giving presume" in Resurrection. What this is in itself, and what it is in relation to the Resurrection body, we shall see under 1 Cor. 15:45 below, in the list of passages. Compare usage No. 7. There are other passages where Christ is spoken of as *pneuma*, but these we must con-consider their own place and order in the complete list of all the occurrences of *pneuma*, which follows. (We may refer especially to 2 Cor. 3:6, 17, 18.)

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

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

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

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

When it is presently seen that there are no less than fourteen distinct usages of the word *pneuma* (besides the several ways in which the word is used), the need of our investigation will be at once recognized. We have to discover, when the *Holy Spirit* is meant; or when some other meaning is to be given to the word *pneuma*.

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

In Acts 5:3, we read "why hath Satan filled thine heart to lie to the *pneuma* the *holy*?" *i.e.*, the *Holy Spirit*.

In Acts 13:2, "The *pneuma* the *holy* said."

In Acts 15:28, "It seemed good to the *holy pneuma* and to us."

In Acts 28:25, "Well spake the *pneuma* the *holy* by Isaiah the prophet."

This full expression is not always necessary to denote the *Holy Spirit*. The briefer expression is sometimes used; see Acts 16:6, "They were forbidden by the *holy pneuma* to preach the word in Asia." Here, it means the *Holy Spirit*, although the expression is not the usual one employed in this connection.

IV. *Pneuma* is used (by *Metonymy*) for the Operations produced by The *Holy Spirit*. "That which is born of the *pneuma* is *pneuma*" (John 3:6). Here in one verse we have two distinct usages of presume. First we have the Divine Nature; and then we have that which is born of or produced by it: *i.e.*, His operations and *gifts*, which are called *pneuma*. In 1 Cor. 14:12, we read of those who are "zealous of *spiritual gifts*" (margin "Gr. of *spirits*"). Here the word "*gifts*" is actually (and rightly) supplied, in italic type (in both versions); and the Greek "zealous of *spirits*" is translated "zealous of *spiritual gifts*." This is perfectly correct. But it proves to us that we have, here, a fourth usage of the word *pneuma*.

What these various *spiritual* works and operations and *gifts* are, we are told in 1 Cor. 12:7-11.¹³

V. *Pneuma* is used of the greatest of His *spiritual gifts*: for, the *New NATURE* is called *pneuma*. This is a special sense found only in the Church Epistles. This Pauline sense is quite distinct from the usage of the word in the Acts of the Apostles. The *New Nature* is the direct result of the operation of the *Holy Spirit*, and therefore, according to John 3:6, it is "*spirit*," and is called *pneuma*. One who possesses this *new nature* is said to be "begotten of God." This *pneuma*, being Divine, is "perfect," and "doth not commit sin" (1 John 3:9; 5:18). The Old Nature (which in contra-distinction from "*spirit*") is called "flesh," cannot but sin (Rom. 8:7). It is "enmity against God. It is not subject to the law of God, neither indeed can it be."

So that the true child of God has these two natures within him. They are contrary the one to the other, so that he often cannot do the good his *New Nature* would ever do; nor, thank God, can he often do the evil, which his Old Nature would ever do.

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

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

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

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

This conflict must continue so long as we are in this mortal body, because it is equally true "that which is born of the flesh is flesh," and remains flesh, while "that which is born of the *Spirit* is *spirit*," and remains *spirit* (John 3:6). Flesh is never changed into *spirit*, and *spirit* is never changed into flesh. There is no such thing as a "change of heart," of which so many speak. That will be seen one day in the case of Israel (Ezek. 36:24-29); but not now in the child of God. The presence of this *New Nature* necessitates conflict with the Old Nature: and this conflict is therefore the best assurance that we are "in Christ" (2 Cor. 5:17). This it is which ever distin-

13. Indeed, in this chapter (1 Cor. 12) we have a wonderful revelation as to the Body of Christ—the Mystery or Secret of God.

guishes the true child of God from the mere professor. The true believer always has an abiding sense of inward corruption; while the merely religious person never has it at all, and knows nothing of it.

This *New nature* is called "*pneuma*": and the possessors of it walk "according to *pneuma*," and not "according to flesh" (Rom. 8:4): *i.e.*, with the (*spiritual*) "mind" "the believer "serves the law of God; and with the flesh the law of sin" (Rom. 7:25).

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

There are other special terms for *pneuma*, when used of the *New Nature*. It is called "*pneuma Theou*"; *i.e.*, God's *pneuma*, or Divine *spirit* (for we are made "partakers of the Divine nature" (2 Pet. 1:4). It is called (*the*) "*pneuma of God*"; because God is the Creator of it. It is called also "*pneuma Christou* " or "Christ's *pneuma* ": because it is in virtue of this *New Nature* that we are regarded as being made the "sons of God," even as Christ was "the Son of God" (Rom. 8:14). As possessors of (*the*) "*pneuma of Christ*," we are looked at as being children of God, heirs, and joint-heirs with Christ (Rom. 8:17). Hence it is spoken of as a "*sonship-pneuma*." in verse 15.

Only those who are made, by Divine power, to partake of this *pneuma Theou*, or *Divine nature*, can possess this *New Nature*. This at once disposes of all the modern teaching that every man possesses this in himself by natural generation. We see how Divine Truth cuts at the root of all such false teaching, and are shown how the true believer is "God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

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

VII. *Pneuma* is used psychologically of man's NATURE according to Gen. 2:7.¹⁴ By the union of "body" and "*pneuma*," man becomes "*living soul*," *i.e.*, a living being. When the body returns to dust "as it was" (Gen. 3:19), and the *pneuma* returns "to God who gave it" (Ecc. 12:7. Ps. 104:29, 30), man becomes, and is called, a "dead soul." See Lev. 21:11. Num. 6:6, where the Hebrew "dead" (soul), is actually rendered "dead body!" (so as to agree with tradition). And compare Num. 9:6, 7, 10; 19:11, 13. It is also used of "the dead" in Lev. 22:4. Hag. 2:13.

Hence, at death the *pneuma* is "commended" to God for His keeping (Ps. 31:5. Luke 23:46. Acts 7:59), until it shall be reunited with the body in resurrection. While man thus possesses *pneuma*, he is never once called "*a pneuma*," as angels are. They are *spiritual* beings, man is a human being. All persons have *pneuma*, psychologically; but not all have Divine *pneuma*. In this respect, men are higher, by nature, than animals; and some men are higher than other men.

VII. *Pneuma* is used of character: *e.g.*, we read of "*a pneuma of cowardice*" (2 Tim. 1:7): *i.e.*, a cowardly *spirit*: "*pneuma of meekness*" (1 Cor. 4:21): *i.e.*, a meek *spirit*. The Saviour speaks of those who are "poor as to the (or, in their) *pneuma*": *i.e.*, who are humble and meek (Matt. 5:3). In Rom. 8:15 we have "*a pneuma of bondage*" (a bond-servant *spirit*): "*a pneuma of sonship*" (a *sonship-spirit*).

VIII. *Pneuma* is used by *Metonymy* of the FEELINGS; *i.e.*, the will, or mind, or desire of man, because it is invisible; in contrast to the flesh, which is visible: *e.g.*, "*The pneuma* is willing, but the flesh its weak" (Matt. 26:41). This cannot,

14. Hence in Jas. 4:5 is actually used by *Metonymy*, for the old nature.

of course, have any of the meanings already considered: the revelation of "the new creation in Christ Jesus," and the *gift* of the *new nature*, not having then been made.

IX. *Pneuma* is used, by *Synecdoche*, for THE whole person, or the man himself; a part being put for the whole. In these cases "my *spirit*" means myself, as "my soul" means myself (Luke 1:47). In Mark 2:8 we read "Jesus perceived in his *pneuma*"; *i.e.*, in himself. In Mark 5:30 we have exactly the same meaning expressed plainly, without a Figure. "And Jesus...knowing in himself". Compare John 4:61. "Flesh" is used in like manner for the person himself in Rom.3:20. 1 Cor. 1:29, *etc.*]

X. *Pneuma* is used also ADVERBIALY. Either in the simple dative case, or with a preposition. Thus (en *pneumati*) may sometimes mean *spiritually*: *i.e.*, in a *spiritual* manner (and may not necessarily imply instrumental agency, as in Ezek. 8:3 or Rev. 1:10, by (*the*) *Spirit*); though both senses may be true; for, if done by the instrumentality of the *Holy Spirit*, it is necessarily done in a *spiritual* manner.

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

"Fervent in *spirit*" means *spiritually* fervent, or exceeding fervent, or zealous (See Rom. 12:11. Acts 18:25). That this is a distinct usage is clear, otherwise the *Holy Spirit* contradicts Himself. In Acts 21:4 He said by certain disciples that Paul "should not go up to Jerusalem."

But, in 19:21, we read that "Paul purposed in the *spirit*." If this means the *Holy Spirit*, then the purpose here was contrary to the purpose as expressed in 20:23 and 21:4, 11.

But it means that Paul was strongly purposed, that he was firmly determined to go. This agrees with 20:22, "and now behold I go exceedingly bound, or impelled, unto Jerusalem."

But it was Paul's own determination in opposition to the warning of the *Holy Spirit*. "He would not be persuaded" (Acts 21:14). Then the *Holy Spirit* (as distinguished from Paul's *pneuma*) witnessed against him in every city, that bonds and afflictions awaited him in Jerusalem (Acts 20:23; 21:11).

A comparison of Acts 20:22 with verse 23, establishes this usage.

We meet with it again in Rom. 1:9, "God is my witness, whom I serve with (R.V., in) my *pneuma*": *i.e.*, whom I zealously or diligently serve.

XI. *Pneuma* is used of Angels, or *spirit*-beings. Thus used, Angels are distinct from human-beings, or "flesh and blood" (1 Cor. 15:50); and distinct also from a human body in resurrection, which has "Flesh and bones" (Luke 24:39), and is not therefore truly an angel or *spirit*-being. Those, therefore, utter a vain desire who are taught to sing "I want to be an angel." They "want" that which can never "be."

This usage of the word is proved by Heb. 1:7, "he maketh his angels"; and Heb. 1:14, "are they not all ministering (or worshiping) *pneumata* sent forth to minister (R.V., *do service*) for them who shall be heirs of salvation."

Acts 8:29 and Rev. 1:4 are other examples of this usage. See them in the list to follow.

XII. *Pneuma* is used also of EVIL ANGELS. I Tim. 4:1, "The *Spirit* (*i.e.*, the *Holy Spirit*) speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing (*i.e.*, deceiving or misleading) *pneumata*, and doctrines (*i.e.*, teachings) of demons."

Evil angels are thus distinguished from “demons.” But yet demons, being *spirit*-beings are also called *pneumata*. Thus, we have simply “*the pneumata*” (Matt. 8:16); “unclean *pneumata*” (Matt. 10:1); “*the pneuma the unclean*”¹⁵ (Luke 9:42); “the unclean demon” (Luke 11:18); “a dumb *pneuma*” (Mark 9:17); a *pneuma* of infirmity: *i.e.*, causing infirmity (Luke 13:11); “a *pneuma* of Python” (Acts 16:16).

XIII. *Pneuma* is used also of the Resurrection Body, as being something distinct from a purely human body on the one hand; and distinct also from a *spiritual* or angelic creation on the other hand. Angels never had a human body; but the raised and changed Saints will have had human bodies; and hence, in resurrection, they will be made glorious like their risen Lord’s (Phil. 3:21). Human bodies are “Flesh and blood” (for “the blood is the life” of a human body). Christ’s resurrection body was not thus purely human. It was a glorious body. It was “flesh and bones,” which He distinctly says a *pneuma*, or purely *spirit*-being, has not. “A *pneuma* hath not flesh and bones as ye see me have” (Luke 24:39).

The resurrection body of the saints will be a *pneuma*-body (or a *spirit*-body); and yet not identical with that of angels or of demons, or with the present human body. On this, see 1 Cor. 15:45, which will be discussed and enlarged on, in the list of passages, to follow.

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

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

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

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

Of this combination there are three kinds:

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

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

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

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

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

If we translate them all “The *Holy Spirit*,” inserting the article (“the”) in the English, where there is none in the Greek, are we not confusing what the Divine

15. This is the very same construction (only in the very opposite sense) that is used of “the Holy Spirit.” He is called “the pneuma the holy” while this demon (Luke 9:42) is called “the pneuma the unclean.”

Author has distinguished? Are we not treating His words with disrespect, and this to our own hindrance and loss?

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

And if we translate *pneuma hagion* "the *Holy Spirit*," there is no stronger expression left which we can use when both the words, in the Greek, have the definite article.

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

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

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

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

In vain did the framers of the "Thirty-nine Articles of Religion" (*elder*) and (a sacrificing priest) if both words are to be translated by the one word "Priest."¹⁶

In vain has God used "*pneuma. hagion.*" (without any definite articles), and "the *pneuma the holy*" (with two articles) if we render them both, in the same way, "the *Holy Spirit.*"

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

Pneuma Hagion

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

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

"That which is born of THE *pneuma* [the Giver] is *pneuma* [His *gift*]" (John 3:6). First, we have the Divine source, and then that which comes from that Divine source. (See this passage in the list of passages to follow.)

If we ask, How, then, are we to render "*pneuma hagion*"? we might answer, "*holy spirit*," without the definite article "the"; and with a small "h," and a small "s." But when this is said, and done, we are not much forwarder in gaining a clear under-

16. As *Sacerdos* is rendered in Art. 31., and *Presbyteros* is rendered in Art. 36. The reader must remember that the Thirty-nine Articles were originally written in Latin; and that we have only an English Translation in the Prayer Book. Some Sacramentarians, not noting this, appeal to Art. 31. as recognizing the sacrificing priest. So it does; but it is speaking of Romish priests, and, therefore, the word used is "sacerdos." But when Art. 36. uses the word "Priest" in the sense of "Elders" or of *the Christian Ministry*, it always uses the word *presbyter* in the Latin. This fact is hidden by translating both the words "priest."

standing as to what is meant by the words; or in expressing the exact sense intended to be conveyed to our minds.

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

We have the Lord's own definition. He gives us the equivalent, which settles the matter for us; and leaves us in no doubt as to what is meant by *pneuma hagion*.

This exact meaning is obtained by comparing Acts 1:4, 5, with Luke 24:49. In Acts 1:4, the Lord commanded the Apostles "that they should not depart from Jerusalem, but wait for the promise¹⁷ of the Father, which (saith he) ye have heard of me."

They had heard it, as recorded in Luke 24:49, when He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with POWER FROM ON HIGH. This was what the Father had promised. And the Lord goes on, in the next verse (Acts 1:5), to further explain this by saying that "John truly baptized with water; but ye shall be baptized with *pneuma hagion* not many days hence."

In these two passages we have the key to the meaning we are to put upon the expression *pneuma hagion*; because, in both passages (Luke 24:49 and Acts 1:4, 5) the Lord is speaking of the same thing, *viz.*, "the promise of the Father."

In Luke 24:49 He calls this "promise," "power from on high."

In Acts 1:5 He calls this same "promise," "*pneuma hagion*."

Therefore, we have this foundation and self-evident truth that *pneuma hagion* is identical with "power from on high." It is impossible for us to get away from this fact. It makes us independent of all human teachers, and sets us free from all man's opinions.

We have it, here, on Divine Authority, that "power from on high"¹⁸ is to be taken as the equivalent of the Greek, *pneuma hagion*, whenever we meet with it.

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

It may sometimes be well rendered "Divine power," or "spiritual power," or "*spiritual gifts*." But, however we may mention *pneuma hagion* is one thing certain: it never means the *Holy Spirit*

Jas. 1:17: "Every good gift and every perfect gift cometh down from above" (not "from the first.")

Jas. 3:15: "This wisdom descendeth not from above." 17: "The wisdom that is from above."

John 3:3, 7: "Ye must be born from above" (see margin). The A.V. renders it "again"; the R.V. "anew." Both Versions have "from above" in the margin.

Luke 24:49 expresses the same truth, though another word is used to describe it. So, in ch. 1:3, Luke had his "understanding" from above, and that is why it was "perfect."

The word rendered power in these cases is always (*dunamis*) inherent power, not so much power put forth, but power possessed, capability. It thus differs from

17. Promise" is here put (by Metonymy of the adjunct) for the fulfillment of the promise.

18. It is interesting to note that, in this very Gospel, Luke claims to have this "power." In Luke 1:3 he says that he had perfect understanding of these things "from above." Not "from the very first" (A.V.), or "from the first" (R.V.). The Greek here is (another:) from above, and should be so rendered, as it is in

(exousia) authority (Matt. 7:29. John 1:12; 5:27, etc.); and from (*kratos*) strength put forth (Luke 1:51. Eph. 1.

19. Col. 1:11, etc.). Here it is *dunamis* (from which we have *dynamite*, *dynamic force*, etc. (See Matt. 6:13. Rev. 5:12. Luke 29:49. Acts 1:8), for it is this power which is imparted, and with which those who receive *pneuma hagion* are said to be “endued.” The Greek “endued” means clothed with power, in Luke 24:49. (See Acts 12:21, where it is rendered arrayed. 1 Cor. 15:53, 54, 2 Cor. 5:3, etc.).

Himself, but always His Divine “power “as put forth and manifested in various ways and operations, and in His bestowal of *spiritual “gifts “or powers as described in 1 Cor. 12:7-11. When this “promise of the Father “was originally fulfilled in Acts 2:4, the two are carefully distinguished. In the very same verse the two are mentioned together, and we are distinctly told that the Apostles “were all filled with *pneuma hagion* [the gift], and began to speak with other tongues [one of His gifts] as THE *Pneuma* [the Giver] gave them utterance.”*

This proves that the two are perfectly distinct and are not to be confused. First we have the GIFT called *pneuma; hagion* (without the article); then we have, in the very same verse, the Given mentioned (with the definite article), “THE *Pneuma*,” to denote the great Giver of this wonderful “power from on high.” “Speaking with tongues” is stated (in 1 Cor. 12:10, 30) to be one of the *gifts* of the *Holy Spirit*; and this was the special *gift* bestowed at Pentecost.

Another thing comes out in this passage (Acts 2:4). The Greek is “they were all filled of-*pneuma hagion*”: in other words, the Greek verb to fill is always followed by the Genitive case of that with which anything or anyone is filled.¹⁹ That is to say, the Greeks always said they were “Filled of” anything, whereas we, in our English idiom, say “filled with.”

See, for example, Luke 1:15, “He shall be filled with (Gen.) *pneuma hagion*” (Greek, of-*pneuma hagion*). It is the same in verses 41, 67; 4:1. Acts 4:8, 31;²⁰ 8:55; 9:17; 11:24; 13:9.

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

We ought also to note, in connection with the working of this grammatical law, that the Accusative case is used of the place, person, or thing that is filled. See Acts 5:28, “Ye have filled Jerusalem (Acc.) with (Gen., lit. *of*) your teaching.”

But when the person, agent, or instrument that fills is to be mentioned, then the Dative case is used; or, the Preposition (*en*), followed by the Dative case (*en pneumatici*) by or through: [the] *Spirit* (the article being latent after the Preposition, and not required to be used unless for special emphasis). See Eph. 2:22, “Ye are builded together for an habitation of God through [or by] the *Spirit*” (*en pneumatici*). This is

19. See Luke 4:28, “filled with (Gen.) wrath” (Gr., *of wrath*). Luke 5:26, “filled with (Gen.) fear” (Gr., *of fear*). Luke 6:11, “filled with (Gen.) madness” (Gr., *of madness*). Acts 3:10, “filled with (Gen.) wonder” (Gr., *of wonder*). Acts 5:17, “filled with (Gen.) indignation” (Gr., *of indignation*). Acts 13:43, “filled with (Gen.) envy” (Gr., *of envy*). Acts 13:52, “filled with (Gen.) joy” (Gr., *of joy*). Acts 19:29, “filled with (Gen.) confusion” (Gr., *of confusion*).

20. The Critical Greek Texts add one article here and change the order of the words, but the article is grammatical and refers to the original gift of ch. 2:4.

the expression in Eph. 5:18, be filled, "through (or by) the *Spirit*," where it is again (en *pneumati*), and not the genitive case, as in all other passages. It was not the Person "with whom they were to be filled, but by or through whom they were to be filled. They were not to be filled through (or by) wine, in which there is excess (of talkativeness), but by the *Spirit* who, when He fills with His "power from on high," enables us to "speak "with *spiritual* conversation.

If it meant what it is popularly supposed to teach, the word "*spirit*" would, of necessity, be in the Genitive case, "be filled of the *Spirit*," but this is not what it says. We are to be filled "by the *Spirit*." He is the filler, and He fills with His *gifts* and His power: just as in Eph. 2:22, where He is the builder, He builds the *Holy* Temple of the Lord with "living stones," sprinkled with the blood.

See further under Eph. 5:18, in its place, in the list to be given below.

It is the same when the adjective "full" is used.²¹ "Look ye out among you seven men of honest report, full of-*pneuma hagion* (Gen.), and of wisdom (Gen.), whom we may appoint over this business" (Acts 6:3).

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

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

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

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

Then we read in verse 8, "and Stephen, full of-faith (Gen.) and of-power (Gen.) did great wonders and miracles among the people." "Faith and power," as well as "wisdom," are thus included in this "power from on high"; so that Stephen had other *spiritual gifts* beside "wisdom." He had the *gift* of "faith" (1 Cor. 12:9), and the *gift* of "the working of miracles" (1 Cor. 12:10). The result of Stephens ministry was that his enemies "were not able to resist the wisdom and the *pneuma* by which he spake"²² (verse 10). Here, although the article is used with *pneuma*, it is used only grammatically, in order to refer back to the *pneuma hagion* of verses 3 and 5. It is not the *Holy Spirit* who is meant, hence the A.V. rightly uses a small "s." We learn from this that Stephens address in chapter 7 was inspired.

Luke 11:13 is another passage which is generally regarded as referring to "the *Holy Spirit*," and is so translated with the article and capital letters, both in the A.V. and R.V. "If ye then, being evil, know how to give good *gifts* unto your children: how much more shall your heavenly Father give *pneuma hagion* to them that ask Him." It is, here, simply *pneuma hagion*, and means *spiritual gifts*, or "good things" (as in the parallel passage, Matt. 7:11). See further on this passage, in its place, in the list to be given below.

Again, we have another proof of this "power from on high" "being *pneuma hagion*, in Acts 8:19, 20. Simon Magus said to Peter, "Give me also this power, that on

21. In this case the English idiom is the same as the Greek, for We say "full of" as they did.

22. *Though his enemies, who knew and understood all he said, "could not resist" him, critics today do so, though they have not that knowledge. The R.V. has a capital "S."*

whomsoever I lay hands, he may receive *pneuma hagion*. But Peter said unto him, thy money perish with thee, because thou hast thought that THE GIFT or Goo may be purchased with money." So that here, again, *pneuma. hagion* actually called "God's gift," and must not be con-fused with the Giver of the gift. It is the Divine "power," and not the Divine Giver of the power, the *Holy Spirit*. As the "gift of God," *pneuma hagion* is spoken of as being "received."

In John 20:22, the Lord Jesus breathed on the Apostles, and said "Receive ye *pneuma hagion*." Not" the *Holy Ghost*." There is no article: and it is not the *Spirit* Himself who is meant; He had not yet come; for the Lord Jesus had not gone to the Father. "When He is (or shall have) come" (John 16:13), marks a definite moment of coming, as fulfilled in Acts 2:4. It means, here, "Receive ye power from on high": *i.e.*, Divine power, *Spiritual* power, *Spiritual gifts*, such as Stephen afterwards received: See Acts 6:3, 5, 8, 10 (compare Isa. 11:2, 3).

Sometimes, a fuller expression is used (with the article): *i.e.*, the *holy pneuma*; *viz.*, the *holy* "power from on high," as the fulfillment of "the promise of the Father": but even in this case the article may be only grammatical, pointing back to Acts 2:4. In Acts 10:45, the fuller expression of verse 44 is spoken of as "the gift" given by "the *Holy Spirit*." So that we have the "gift" in verse 44, and the giver in verse 45. This "gift" is explained and described in verse 46 as being the special gift of tongues, and refers back, as we have said to ch. 2:4.

In Acts 8:19, 20, it is specially called "the gift of God," as we have seen above.

Some Bishops today, at "Confirmation," profess to give "the *Holy Spirit*." As they misunderstand the expression *pneuma hagion*, they do not profess to give *spiritual* power or gifts; we could soon test them if they did, and be convinced that no such power or gifts were bestowed; and that it really was only an *imposition "of hands! But as it is the *Holy Spirit* Himself whom they profess to give, it is impossible for us to judge one way or the other. (See further on John 20:22, in the list to follow).

We have the same special expression in Acts 11. In verse 15 we have "the *pneuma* the *hagion*" *i.e.*, the "gift" (the articles referring back to ch. 2:4); and then, in verse 17, we have the Divine Giver mentioned. Thus the context shows how the articles are to be interpreted.

The Lord Jesus Himself so speaks of it in John 4:10 "If thou knewest the gift of God," *i.e.*, the gift of *spiritual* life and Divine power with all its blessed manifestations, capabilities, and possibilities.

In Eph. 3:7, it is called "the gift of the grace of God": *i.e.*, God's gracious gift, or His gift of grace. And, as we have seen from Acts 8:19, 20, the one phrase is thus used for the other.

As this *pneuma hagion* comes from "on high," so it is spoken of as "falling on" those who received it (see Acts 8:15, 16; 10:44). It was not the *Holy Spirit* Himself who "fell on" people; but He caused His power and His gifts that were bestowed by Him to fall on them "from on high."

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

For the same reason *pneuma hagion* is said to be "received"; because it is the gift, and not the Giver who is received, as in John 20:22.

The usage of *pneuma* in the Acts of the Apostles is special,²³ and is quite distinct from the peculiarly Pauline usage in the Church Epistles. This will be seen on a careful examination of all the passages in the list to follow.

In the Acts nearly all the expressions, more or less full, denote that "power from on high" with which the hook opens, *viz.*, the Divine energy put forth; of the manifestations of which the book is so full that it has sometimes been spoken of as "the Acts of the *Holy Spirit*."

Even where the definite article is used, it does not necessarily or always denote the Giver; for the article may be used, as we have said, only grammatically for the purpose of identifying the word with a previous mention of *pneuma hagian*. This is the case in Acts 8:18,²⁴ compared with verses 15, 16. In the same way Acts 11:15 may refer back to ch. 2:4; as the *spirit* will, just after, be spoken of in verse 17 as "the like *gift*": *viz.*, the *gift* mentioned in chap. 2:4.

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

It is *pneuma hagian* that is contrasted with water as the element with which the believer is baptized. It is the *spiritual* element in contrast with the material element. (See Luke 3:16. Acts 1:5; 11:16.)

Passing on to Acts 19:2, we read that Paul asks certain disciples at Ephesus whether they had received *pneuma hagian* at the time when²⁵ they believed. And they answered "we have not so much as heard whether there be [such a thing as] *pneuma hagian*."

They must surely have heard of the *Holy Spirit*; but, Ephesus was a long way from Jerusalem and Caesarea where these *spiritual gifts* had been first given; and these believers had not heard about them. See further on this passage in its place in the list below.

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

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

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

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

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

23. Nineteen out of the fifty occurrences of "pneuma hagian" are in this one book, the Acts.

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

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

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

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

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

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

"Three in One; and One in Three"

It is not therefore correct to speak of the *Holy Spirit* as a Person apart from His being God Himself. Christ can be spoken of as a "Person," for He is "God manifest in the flesh," and therefore individualized. Hence, He can be spoken of as localized now, as sitting on the Father's throne (Rev. 3:21), and here-after, at His advent, as sitting "on the throne of His glory" (Matt. 25:31).

But, in the Scripture, the *Holy Spirit* is neither called nor spoken of as "a Person." He is spoken of as "God." (Compare Acts 5:3 with verse 4).

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

The Pauline teaching, as it is called, is distinctly in advance of the truth that is revealed in the Old Testament; or rather, we should say, the Divine revelation by Paul speaks not only of a power proceeding from God, and working in the hearts of His people, but that of God Himself "working in them" (Phil. 2:13), and clothing them with His "power." This is why it is called "power from on high" (Luke 24:49).

Dr. Candlish puts it thus:²⁶ "The *Spirit* of God is not in his (Paul's) view an independent personality; that is not implied in the doctrine of the personality of the *Spirit*; but, as the *spirit* of a man is to man, so, according to Paul, the *Spirit* of God is to God; in one sense the same, but in another sense distinct. The principle of the Christian life is not a mere impersonal power, but God Himself in a mysterious way dwelling and working in the soul. But it is God working in man to lead him to God as He is above him; hence the *Spirit* of God that works in him must be distinguished from God, yet not as a different being; but just as the *spirit* or mind of a man may be distinguished from the man, and may be said to know the things of a man (1 Cor. 2:10-16)."

In the Divine *spiritual* "gifts," "ministrations," and "operations," we have a marvelous and mysterious testimony to the Biblical doctrine of the Trinity. We recognize them as the work of one *Spirit*, one Lord (Christ), and one God and Father of all (1 Cor. 12:4-6, compare Eph. 4:4-13).

26. *The Work of the Holy Spirit*. By James S. Candlish, D.D.

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

Even so in all His people today His presence is manifested by His miraculous operations and *gifts*, so real, that God is said to dwell in us; so real, that the *new nature* which is begotten of “The *Pneuma*” is itself *pneuma* and Divine. Hence, in 2 Pet. 1:4, those who possess this, are stated to be “partakers of the Divine nature.”

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

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

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

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

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

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

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

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

“I have more understanding than my teachers: For thy testimonies are my meditation.”

“How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!”

“Therefore I love thy commandments above gold: Yea, above line gold”
(Ps. 119:99, 103, 127).

We repeat that we are dealing with the “words” of God, and not merely with the “Word.” We are taking pleasure in examining the perfections of the Divine workmanship (Ps. 111:2). We are bringing, as it were, the *spiritual* microscope into use. But,

with all this, we can never with our finite minds exhaust the wonders of either the words or works of our God. We shall be able to say with David (Ps. 119:162):

"I rejoice at thy word, as one that findeth great spoil."

God has been graciously pleased to give us a revelation in writing. That writing consists of words. And these words are "God breathed" (2 Tim. 3:16).

In the exact and perfect precision in the use and usage of the word *pneuma* and its various combinations, we have the greatest proof of "verbal inspiration? If we slur over these differences and these varied expressions, and treat them as though they were used by chance, or at haphazard, instead of being perfect and Divine, it is clear that we must err, not distinguishing what God has made to differ. One of our duties with regard to the Word of God is to try, or

"Prove the things that differ."

If we would abound in knowledge and in all discernment, and be sincere and without offense till the day of Christ (Phil. 1:9, 10), then we must obey this precept; and try, and prove, and test, the things, even the words and expressions which God, in His Word, has Himself made to differ.

References in Which Pneuma Occurs in the New Testament

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

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

MATTHEW

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

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

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

This is the Figure *Hendiadys*; by which, two words are used, but one thing is meant; the latter noun becoming a superlative adjective. The English idiom would be: 'He shall baptize you with *pneuma hagion*, yea, with a burning [*pneuma hagion*], that will refine, and purge, and purify the People of Israel.' It is judgment that is being spoken of by John, not mercy or *grace* (see verses 7-10, and compare Is. 4:4 and Mal. 3:2).

This refining and purging by judgment will precede the cleansing and purifying by *grace*, which will take place after it. That is characterized by "*pneuma* and *water*" (see John 3:5 below, and compare Ezek. 36:25-27, etc).

In 1 Cor. 2:4 we have "*pneuma* and power"; i.e., powerful *spiritual* demonstration (the Figure *Hendiadys* again).

The capital letters are used as in chap. 1:18.

Matt. 3:16 "He saw the²⁷ *pneuma* of God descending like a dove." Here, the articles, and the context together, show that it is the *Holy Spirit* Himself who is symbolized by the bodily form of a dove. The A.V. and R.V. both have "S."

Matt. 4:1 "Then was Jesus led up of the *pneuma*"; *i.e.*, the *Holy Spirit*, as in chap. 3:15. This is shown by the article being used as well as the preposition (*hypo*) by. The A.V. of 1611 had a large "S," as the R.V. has. But, strange to say, the current editions of the A.V. have a small "s."

Matt. 5:3 "Blessed are the poor in the *pneuma* [of them]" : *i.e.*, in their *spirit*. Or, poor as to their *spirit*. Here the article is used grammatically, to indicate the possessive pronoun, and *pneuma* is used as denoting character. Character is spoken of at *pneuma* because it is invisible; in contrast to that which is visible. This verse, when compared with verse 8, may refer to mental endowments of which we are apt to be so proud; and the other to those affections of the feelings by which we are so apt to be led astray.

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

Matt. 8:16 "He cast out the *pneumata*²⁸ with His word." Here, evil *spirits* are meant. A.V. and R.V. have "S," as in all cases where evil *spirits* are clearly meant.

Matt. 10:1 "He gave them power (Greek, authority) over unclean *pneumata*." Same as chap. 8:16.

Matt. 10:20 "For it is not ye that speak, but the *pneuma* of your Father which speaketh in you." This looks as if it were the original "promise of the Father" referred to by Christ in Luke 24:49. But, on comparing it with Mark 13:11, it is clear that it is the *Holy Spirit*, for there it is the *pneuma* the *holy*. The A.V. and R.V. both have "S."

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

This is the fulfillment of Isa. 62:1-4, where the A.V. and R.V. both have a small "s." There is also a reference to Isa. 11:2, where it refers to the *spiritual gifts* of "wisdom," and "understanding," and "counsel," and "might," and "knowledge," and "godly fear," and "quick understanding." These are not seven *Holy Spirits*, but seven of His *gifts* (See under Rev. 1:4).

The A.V., consistently with Isa. 42:1, puts a small "s" here. But the R.V. has a capital "S" here, notwithstanding the small "s" in Isa. 42.

1. Matt. 12:28 "If I by *pneuma* of God (or, by God's *pneuma*) cast out demons." Here, the Genitive denotes apposition

("If I by *pneuma*, *i.e.*, God). There is no article: but it is not required grammatically, being latent after the preposition. "*Pneuma Theou*," here, is to be distinguished from Rom. 8:14, where there is no preposition as there is here. Both A.V. and R.V. put the article and use capital letters.

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

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

Matt. 12:32 "Whosoever speaketh against the *pneuma* the *holy*, it will not be forgiven him." Here, in both these verses, the *Holy Spirit* is meant. What this blas-

27. Teschendorf, and Wettcott and Hort, omit the articles here before Spirit and God. Atford puts them in brackets.

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

phemy was is clearly explained in verse 24. It is ascribing to Beelzebub (*i.e.*, Satan himself) that which was wrought by the *Holy Spirit*. The A.V. of 1611 had "H "and "G" in both verses. The R.V. has "H "and" S."

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

Matt. 12:45 "He taketh with him seven other *pneumata* more wicked than himself." Here again, evil *spirits* are meant; and we learn that there are degrees of wickedness among them. See under Luke 11:24-26.

Matt. 14:26 The word rendered "*spirit*" in this verse, is not *pneuma* at all. It is (phantasma), a phantasm or phantom. It occurs only here and Mark 6:49.

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

Here the preposition (*en*) by, does not necessitate presence of the article, grammatically; so that it denotes the *Holy Spirit* speaking through David. Hence we have in this passage (Ps. ex. 1) David's voice, and David's pen, but not David's words. This is the Scriptural account of inspiration, and renders all other definitions unnecessary. Compare Mark 12:6.

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

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

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

Here it is used psychologically of man's nature, according to Ps. 31:5, and Ecc. 12:7. (Compare Gen. 2:7.) The A.V. has a small "G" (ghost), and the R.V. a small "S" (*spirit*).

Matt. 28:19 "Baptizing them in the name of the Father, and of the Son, and of the *holy pneuma*"; *it.*, the *Holy Spirit*.²⁹ This is to be carefully distinguished from

29. These words are contained in every Greek MS. known, and are, therefore, on documentary evidence, beyond suspicion: but yet there is one great difficulty with regard to them. The difficulty is that, the Apostles themselves never obeyed this command; and in the rest of the New Testament there is no hint as to its ever having been obeyed by anyone. Baptism was always in the name of the one person of the Lord Jesus.

Acts 2:38. "Be baptized in the name of Jesus Christ." Acts 8:16. "They were baptized in the name of the Lord Jesus."

Acts 10:48. "He commanded them to be baptized in the name of the Lord."

Acts 19:5. "They were baptized in the name of the Lord Jesus."

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

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

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

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

Now Eusebius, the great Ecclesiastical historian, died in 340 A.D., and his work belonged, therefore, in part to the third century. Moreover, he lived in one of the greatest Christian Libraries of that day. If the Greek MS. there contained these words it seems

being baptized with *pneuma hagion* (See below, Mark 1:8).

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

MARK

Mark 1:8 "He shall baptize you with *pneuma hagion*"; *i.e.*, with "power from on high," or with Divine and *Spiritual gifts* which are far better than material water. The contrast here lies between what is *spiritual* and what is material.

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

Mark 1:10 "He saw the *pneuma*, like a dove, descending upon him." This is the same as Matt. 3:16.

Both A.V. and R.V. have "S."

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

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

Mark 1:26 "When the *pneuma* the unclean." The article is used here, only grammatically, in order to identify this *pneuma* with that already mentioned in verse 23.

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

Mark 2:8 "Jesus perceived in his *pneuma*": *i.e.*, in Himself. By *Synecdoche*, a part is put for the whole. (See Usage No. 9:above.) The A.V. of 1611 had "S"; but current editions, with R.V., have "s."

Mark 3:11 "And the *pneumata* the unclean, when they saw him, fell down before him," *etc.* The same as chap. 1:27.

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

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

impossible that he could have quoted this verse eighteen times without including them.

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

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

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

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

It is clear that some sort of "dividing" of the word of truth is necessary, for the whole verse as it stands is in conflict with Matt. 10:5 "go not into the way of the Gentiles." If those words refer to the then Dispensation, when the Kingdom was at hand; then Matt. 28:19 may refer to the coming Dispensation, when the Kingdom shall be again proclaimed, and then the "all power," given unto Christ, shall be exercised in heaven and on earth.

Mark 5:2 "There met him out of the tombs a man with an unclean *pneuma*." The same as chap. 3:30.

Mark 5:8 "Come forth, the *pneuma* the unclean, out of the man." The same as chap. 1:26.

Mark 5:13 "And the *pneumata* the unclean went out," etc. The same as chap. 1:27.

Mark 6:7 "And gave them power (Greek, authority) over the *pneumata* the unclean." The same as chap. 5:13.

Mark 7:25 "A certain woman whose young daughter had an unclean *pneuma*." The same as chap. 5:2 above.

Mark 8:12 "And he sighed deeply in the *pneuma* of him": i.e., his *spirit*. The same as chap. 2:8. Both versions have "s."

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

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

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

Mark 12:36 "David himself said by the *pneuma* the *holy*": i.e., by the *Holy Spirit*. So that it was David's pen, and David's voice, but they were not David's words. (See on Matt. 22:43, above). David spake as He was moved by the *Holy Spirit*. To say, therefore, as the "higher" critics do, that this scripture (Psalm 110:1) is not David's at all, is not only to make Christ Himself a liar, but comes perilously near to blasphemy against the *Holy Spirit*.

Mark 13:11 "It is not ye that speak, but the *pneuma* the *holy*": i.e., the *Holy Spirit*: i.e., God Himself. (See Matt. 10:20.) The A.V. 1611 had "h"; but the current editions, with R.V., have "H."

Mark 14:38 "The *pneuma* truly is ready, but the flesh is weak." This is the same as Matt. 26:41.

Mark 15:39 "he gave up his *pneuma*": i.e., he breathed out his *pneuma*, or expired. According to Psalm 31:5, Ecc. 12:7.

LUKE

Luke 1:15 "He (*John*) shall be filled with *pneuma hagion*³⁰"; i.e., with "power from on high" (ch. 24:49) or with heavenly, Divine and *spiritual* power. If we take (*hupsistou*) here, as a proper name, then we not only may but must use the article "power from the Most High."

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

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

The expression "*pneuma* and power" is the Figure *Hendiadys*, by which two nouns are used, but only one is meant; the other becoming a superlative adjective, thus:—"He shall go forth before Him in (*the*) mighty *pneuma* of *Elijah*" (with emphasis on the word "mighty"—the mighty *spiritual* power by which *Elijah* worked);

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

"S." The question for us to be answered for the English

upon you. And I will multiply the fruit of the tree, and the increase of the field, That ye shall receive no more reproach of famine among the heathen. THEN shall ye remember your own evil ways, And your doings that were not good, And shall loathe yourselves in your own sight For your iniquities and for your abominations... Thus saith Adonai Jehovah; IN THE DAY when I shall have cleansed you from all your iniquities I will also cause you to DWELL IN THE CITIES, And the wastes shall be builded. And the desolate land shall be tilled, Whereas it lay desolate in the sight of all that passed by. And they shall say, THIS LAND that was desolate Is become like the garden of Eden: And the waste and desolate and ruined cities Are become fenced, and are inhabited. THEN the heathen that are left round about you, Shall know that I the Lord build the ruined places, And plant that that was desolate: I the Lord have spoken it, And I will do it."

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

On the other hand, the church's standing is entirely "heavenly" and spiritual. The old heart is neither "changed" (according to popular phraseology), nor is it "taken away" or eradicated (according to popular theology). The new nature which cannot sin is given to the believer; but the old nature which cannot but sin remains as long as we are in this mortal body. Not to know this is to be ignorant of the fundamental Christian position and teaching as set forth in Rom. 1-8.

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

John 3:6 (twice). "That which is born of the *pneuma* is *pneuma*." It is a question, whether, here, the *pneuma* does not mean more than the *Holy Spirit*, and denote God Himself. It is the assertion of a great eternal principle, that whatever is begotten by God is Divine. Hence that *new nature* which is begotten in us makes us "partakers of the Divine nature." It is Divine, and therefore perfect, and cannot sin. In any case, we have in the first *pneuma*, (with the article), the *Holy Spirit*, or God; and, in the second, that which is begotten of or produced by Him in us, whether the *new nature*, or *spiritual gifts*, or "power from on high."

The A.V. of 1611 had a "s" in both cases,⁵⁸ but current editions, with R.V., now print the former with "S" and the latter with "s."

We have, here, "the teaching of Jesus"; but those who love to call it thus will not have it. Popular teaching, today, is all based on the principle that the flesh can be improved: whereas the Lord declares that "that which is born of the flesh, is flesh" (and remains flesh); and "that which is born of the *spirit*, is *spirit*" (and remains *spirit*). There is no process by which the flesh can be changed into *spirit*. This is the great fundamental truth of Christianity. Christianity is the formation of Christ (the *pneuma* Christou, Rom. 8:9) within the believer (Gal. 4:19. Col. 1:27), by the *Spirit* of God; and this is *pneuma*, and is Divine. But all "Religion" consists in t

58. According to the reprint in the R.V.

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