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### St Paul's Use of the Word $\pi$ NEYMA

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ST. PAUL'S USE OF THE WORD ΤΝΕΥΜΑ .

a thesis

presented to the faculty of

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by

Paul G. Meyer

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requirements for the degree of

Bachelor of Divinity.

## INTRODUCTION

No one who studies the writings of St. Paul for any length of time can fail to note the frequent recurrence of this word and the importance which attaches to a correct understanding of its various shades of meaning. It occurs 149\* times in the thirteen letters commonly ascribed to Paul, and, while there is in a study of Paul's conception of  $\nu\psi\upsilon\chi\alpha$  a rich supply of material for investigation alike by the philosopher, the philologist, and the theologian, it is in the last field that its greatest value lies. Without a correct understanding of what Paul meant by the word "spirit", it is almost impossible to really understand how he thought of man as a lost and condemned creature regenerated by the working of God and living a new life by means of the power imparted to him in this regeneration. In short, Paul's whole anthropology and his doctrines of regeneration and sanctification depend upon a correct understanding of this word.

It is from the theological, and, more specifically, from the exegetical point of view that the word will be treated in this paper, consequently the fields of psychology, philology, etc. will be entered into only so far as it is necessary in order to substantiate the exegesis and clarify the meaning.

It is not within the scope of this paper to treat exegetically all the individual passages in which the word occurs, as in many instances the usage is clearly synonymous; hence, only those passages will be fully treated which are representative of a group, or whose meaning is obscure. The remainder will be men-

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\* Englishman's Greek Concordance p. 632-634

tioned only for the sake of completeness.

It is also outside the scope of this paper to discuss the other factors which enter into Pauline anthropology, the words σάρξ, σῶμα, ψυχή and καρδιά. Yet, since they are so closely bound up with the subject in hand, they cannot altogether be ignored, so they will be discussed only in connection with the passages in which they occur and in order to make the distinctions clear, in so far as it is possible without lengthy treatment.

The difficulty of arriving at positive conclusions and of formulating universally applicable principles is attested by the many lengthy and scholarly manuscripts which have been written on the subject of Paul's anthropology, and by the widely differing conclusions which the scholars have reached. Some have even despaired of reaching a satisfactory conclusion\*, and have decided that Paul's own ideas were not clearly formulated in his mind. The unfairness of this accusation is easily seen, since it attributes the inability of the reader to discern the meaning to a lack of a definite meaning on the part of the writer. Unless we concede a priori that Paul did have a definite meaning which he wished to convey whenever he used the word πνεῦμα, it is useless to proceed any farther with the investigation, since it would be speculation pure and simple.

Another fact which must be conceded for the sake of arriving at any clear and coherent conclusion is that Paul in each instance had only one meaning which he wished to convey to his readers. This has been contested by some who, like Dr. Jowett\*\*,

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\*Dickson: St. Paul's Use of the Terms Flesh and Spirit. p. 3  
\*\*Jowett: The Epistles of St. Paul to the Thessalonians, Galatians, Romans. Vol. I p. 125-135

hold that Paul sometimes used the same word and attached to it at the same time several different meanings. If we are to accept such a principle, it must leave us eternally in doubt as to which meaning or meanings Paul intended to convey, and it accuses Paul of unfairness in expecting his readers to fathom all the connotations which he attached to any one word.

In stating that  $\nu\epsilon\acute{\iota}\sigma\mu\alpha$  has only one meaning in any one instance, we are in accord with the exegetical principle "Sensus literalis unus est", as well as with the principles of human reasoning. No matter how many associations a single word may have, when a man speaks that word, unless it be in a play on words or a figure of speech, only one of those associations can be in his mind at that time, or at least, one of them must be predominant, and so express his true meaning.

With these principles established, we may proceed with the investigation, assured that our conclusions, though they will undoubtedly not meet the approval of all, will at least have the merit of a sound exegetical basis.

After a brief discussion of the sources from which St. Paul received his meanings of the word  $\nu\epsilon\acute{\iota}\sigma\mu\alpha$ , each separate meaning and connotation will be taken up individually, passages which illustrate that meaning will be discussed together with their implications for Biblical Theology, and conclusions drawn as to the bearing of each on Paul's doctrine as a whole.

ST. PAUL'S SOURCES.

Any prolonged study of the writings of St. Paul soon reveals the fact that, while the Apostle did not actually coin new words, he did take those which were current at his time and stamp upon them the indelible impress of his own personality and employ them in what might be termed his individual *usus loquendi*. It is as though he found tools ready to his hand, and turned them to new and different uses, thus adding to their effectiveness. This is the case with the word  $\nu\epsilon\hat{\omicron}\mu\alpha$ , and our first task is to discover what the word signified before Paul used it, in order that we may more clearly understand how he broadened and enriched the meaning.

The Greek literature of Paul's time offers no parallels to the meanings which he attaches to  $\nu\epsilon\hat{\omicron}\mu\alpha$ , and, even though the word was well known to the Greek philosophers, it is not in the writings of these men that we find the original of Paul's usage. Paul himself, although we have reason to believe that he was well acquainted with the philosophies of his time, could not presuppose any such knowledge on the part of his readers, of whom there were "not many wise men after the flesh, not many mighty, not many noble"\*. The original readers of Paul's letters were for the most part humble men who were in contact with Jewish culture through Their conversion to Christianity, or were Jews by birth. It is natural, then, that in writing to them Paul would use language bearing a Hebrew rather than a Greek cast, and mold his language to conform to the knowledge which they already had.

In addition, there is the character and training of Paul himself to be considered. Although the extent of his Greek cul-

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\* I Cor. 1, 26.

ture is difficult to determine, we do know that he was a Jew, steeped in the tradition of his fathers, instructed at the feet of Gamaliel, and trained in the strict laws of the Pharisees.

Knowing his background of Jewish culture, his Jewish sympathies, and his extensive and intensive knowledge of that great Jewish deposit of sacred literature, the Old Testament, what is more natural than that he should obtain there the foundation for the meanings which he later attached to  $\nu\epsilon\hat{\iota}\mu\alpha$ ? It is to the Old Testament, then, and more specifically, to the Septuagint, that we must look for information as to the original meaning of the word. "It is on the Old Testament and Septuagint usage that we may fall back with absolute certainty as the primary basis on which he began to build".

In the Septuagint we find that  $\nu\epsilon\hat{\iota}\mu\alpha$  is almost invariably used as the translation of  $\aleph. \aleph$ , and it is used in a variety of different meanings. In its original sense, it denoted air, wind, and then the breath of the nostrils. As such, it became the term for the breath of life, that which God breathed into man, by virtue of which man became a living soul.\*\* It is looked upon as proceeding from God and returning to Him at death. This spirit of man is also the seat of his religious life and of his relationship to God, and it is this which distinguishes it from the  $\psi \delta \lambda$ , the principle of animal life as such. The distinction is not one of kind, but rather of point of view. The  $\aleph. \aleph$  distinguishes man as creature from God the creator, while  $\psi \delta \lambda$  distinguishes man as a living being from inanimate nature, as a general rule.

\* Dickson: Opus cit. p. 106

\*\* Gen. 2,7

Another very common use of  $\Pi$  is that which undoubtedly designates the Third Person of the Holy Trinity, the Spirit of God. It is this use which we find already in Gen. 1,2, where it is represented as brooding, or hovering, over the face of the waters. Throughout the Old Testament, the Spirit of God is treated as an independent person of the Trinity, with peculiar designations which set Him aside from the other two persons, and yet attribute to Him all the powers of God.

When the Spirit of God is associated with man, several distinguishing features are to be noted, especially in connection with the effect this association has upon man. In the first place, it is constantly conceived of as a higher power, which comes upon man as its organ, independent of his will and ability, and even in some cases impelling him against his will\*. Thus, in the case of the prophets who spoke by the Spirit of God, we obtain the distinct impression that they were merely the organs of this divine Spirit and spoke His words, not their own.

Another effect of the descending of the Spirit of God upon man was a heightening of the man's natural power, as in the case of Sampson and others, whose feats of valor were attributed to the Spirit of God. This action of the Spirit, however, is again characterized by the fact that it is constantly associated with the outward action of the one upon whom it descends, never as a quiescent possession or a mere capacity. Even the prophets had the Spirit of God only when they were prophetically active.

Finally, the Spirit of God is associated with holiness.

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\*Num. 24,5



In Ps. 51,13 and Is. 63,10f. we have the expression "Spirit of the holiness of God." Although the Spirit of God is always viewed as possessing that holiness which is an attribute of God, in these instances it is conceived of as more than a mere attribute or a quality, but rather as a relation between God and his covenant people. "The "Spirit of God's holiness" is that spirit, which is the expression of belonging in covenant to God and the departure of which is linked with the destruction that results from the withdrawal and alienation of God"\*.

We have here, then, the foundation upon which Paul built his conception of the word  $\piνεϋμα$ . He had as his basis in addition to the ordinary uses of the word, the idea of the Third Person of the Holy Trinity, who spoke by the prophets, who was constantly active in the affairs of men, who descended upon men and gave them the power to do great deeds or live a life of holiness, and whose presence was a sign of the covenant relationship with God. How he, upon this foundation, built up the concept  $\piνεϋμα$  as we have it in his letters, how he broadened and deepened its meaning and made it the basis of his whole doctrines of regeneration and sanctification will become apparent in the course of the paper.

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\* Dickson, Op. Cit. p. 126

THE ORIGINAL MEANING

The first meaning of the word πνεῦμα from Herodotus and Aeschylus down is "movement of air, blast of the wind".\* This meaning is found in only one passage in the New Testament, and is included here for the sake of completeness. There is some controversy as to the interpretation of the passage, which is found in Heb. 1,7, and reads: ὁ ποιῶν τοὺς ἀγγέλους πνεύματα. It has evident reference to Ps. 104,4, where a similar expression is used, but in a slightly different sense. The evident import of the passage is that while Christ is head over all, and Lord of lords, God has made the angels subservient to Him so that they serve Him as do the winds. The Chaldee paraphrase renders the passage in the Psalm, "Who makes His messengers swift as the wind; His ministers strong like a flame of fire". It would seem that Paul used the term in somewhat the same sense. "The object of the apostle in this passage is to show that the angels serve God in a ministerial capacity - just as the winds do! "\*\*

A second original use is found in II Thess. 2,8, where the phrase πνεῦμα τοῦ στόματος is found. The translators of the King James version have "The spirit of His mouth", but this is out of Harmony with the other passages which deal with the Holy Spirit and with the destruction of the enemies of Christ. Paul is here speaking of the coming judgment of the AntiChrist, who will be destroyed "by the brightness of His coming". It is evident that the Antichrist will not be destroyed by the Spirit on the last day, so we must look for some other meaning.

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\* Thayer: Greek-English Lexicon of the New Testament. p. 520  
\*\* Barnes: Notes on the Epistle to the Hebrews. p. 36

Robertson says: "Paul uses Is. 11,4 (combining 'by the Word of His mouth' with 'in breath through lips') to picture the triumph of Christ over this adversary. It is a powerful picture of how the mere breath of the Lord will destroy this arch-enemy!\*" While this idea is no doubt included, it is not entirely adequate in that it treats the whole thing as a figure rather than as a concrete conception.

There is probably also a reference here to Ps. 32,6, where the same expression, πνεῦμα τοῦ στόματος, is used in parallelism with λόγος τοῦ κυρίου. Since the expressions are in a synonymous parallelism, it is evident that "breath" here means the words uttered, with a possible allusion to the בְּרִיאָה of Gen. 1. From this it becomes evident that the πνεῦμα of our passage refers to the breath of the mouth in the sense of words, and it remains to be seen what this word is which will destroy the . We cannot decide that for sure but it is probable that it refers to the revealed Word, which will form the basis for the final judgement, or the sentence of judgment, which Christ, as judge, will speak. The viewpoint of modern liberalism is shown by Dibelius, who sees in the phrase traces of the primitive conception of the magic power of the breath.\*\* It is easily seen that any refutation of this interpretation is unnecessary.

This is the only passage in any of the letters of St. Paul where the word πνεῦμα is found in this meaning, consequently the interpretation is by no means decisive, since no reference can be made to parallels which will support it.

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\* Word Pictures in the New Testament. Vol. 4, p. 52.  
\*\* Frame: International Critical Commentary. Vol. 37, p. 266

THE SPIRIT OF MAN

The passages in St. Paul's letters which refer to the πνεῦμα τοῦ ἀνθρώπου represent an important group and play a very significant part in his anthropology. To this group belong also all the passages which speak of the πνεῦμα as a possession of man, distinct from the divine πνεῦμα which is given him when he becomes a Christian.

The first passage to be considered is I Cor. 2,11, where Paul speaks of τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ . Paul is here proving to the Corinthians that the message which he was delivering to them was of divine origin, that the Spirit of God had revealed it to him, and he uses this illustration to show that no one else but the Spirit of God could have revealed it, for no one else could know these mysteries. He says that one can know a man's plans and purposes (τὰ τοῦ ἀνθρώπου) except the spirit of that man, for a man's thoughts are known only to his πνεῦμα . In this sense, then, πνεῦμα can mean nothing else but the reasoning powers of man, "the rational spirit, the power by which a human being feels, thinks, wills, decides"\* . It is that faculty of man which makes him conscious of himself and his environment, which enables him to think and differentiates his mental processes from those of a beast. Lange-Schaff agrees with this in defining it as "the spirit as the principle of self-consciousness",\*\* and Robertson calls it "the self-consciousness of man that resides in the man or woman".\*\*\*

While this definition is sufficient for ordinary purposes,

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\* Thayer: Op. cit. p. 520

\*\* A Commentary on the Holy Scriptures. Vol. VI, p. 60

\*\*\* Op. cit. p. 87.

and is applicable to this passage, its inadequacy becomes apparent when we attempt to apply it to other passages which treat of the spirit of man. In ten other passages,  $\nu\epsilon\acute{\omicron}\mu\alpha$  is accompanied by a personal pronoun in the genitive or by an adjectival personal pronoun which mark it as a possession of man. In four of these passages, this spirit is regarded as receiving divine grace, in I Thess. 5, 23 it is correlated with the  $\sigma\acute{\alpha}\rho\acute{\xi}$  and  $\psi\upsilon\chi\eta'$  of man, and in the rest, it is contrasted with  $\sigma\acute{\alpha}\rho\acute{\xi}$  or  $\sigma\omega\mu\alpha$ , so that it seems to belong to man just as much as do the properties with which it is contrasted.

Some have held that the  $\nu\epsilon\acute{\omicron}\mu\alpha$  in all of these cases refers to the Spirit of God which man has received and which, indwelling in him, is looked upon as his subjective possession. This interpretation, however, rests upon a forced exegesis, and is untenable when applied to certain passages. A single example will suffice to show this. In rom. 8, 16, Paul says: "The Spirit itself beareth witness with our spirit that we are the children of God". If "our spirit" refers to the divine spirit working in us, then the passage means that the witness is borne by the divine Spirit as an objective force along with, or to, the same divine Spirit as a subjective possession of man. In other words, the Spirit of God bears witness with itself. This reduces the Apostle's meaning to a minimum, if not to a mere play on words.

Another attempt to explain these passages is the interpretation of the human  $\nu\epsilon\acute{\omicron}\mu\alpha$  as substantially synonymous with  $\psi\upsilon\chi\eta'$ , but used only of the regenerate Christians, so that it really means the new spiritual life brought about by the working of the Spirit of God. While this view is exegetically allowable,

since it agrees with the general use of the term by Paul, it is unable to account for the use in I Cor. 2,11, since it is certain that the spirit of man spoken of there belongs as much to the unbeliever as to the Christian. It is evident, then, that the spirit of man, as viewed by the Apostle, is an integral part of him, some faculty which belongs to him as such, and it is most natural to take this as the conception present in his mind whenever he refers to the human  $\nu\epsilon\psi\mu\alpha$  .

In order to determine the characteristics and distinctive features of this human  $\nu\epsilon\psi\mu\alpha$ , it is necessary to examine in some detail the chief passages which treat the question. The existence of this factor as a definite part of man's psychological make-up, and its establishment as belonging subjectively to man has been shown from I Cor. 2,11. Its nature must be gathered from other passages which look at it from various angles.

In I Cor. 5,3 Paul tells the congregation that although he is absent from them  $\tau\eta\ \sigma\alpha\rho\kappa\acute{\iota}$ , he is with them  $\tau\omega\ \nu\epsilon\psi\mu\alpha\tau\epsilon$  . The antithesis to  $\sigma\alpha\rho\acute{\iota}$  here precludes the idea that this may mean some power of the Holy Spirit by which the Apostle was able to Discern the real circumstances of the case although he himself was not there. What he says is simply that he has taken a deep interest in the case, that "Though he was absent, yet his mind and attention had been given to this subject; he felt as deeply as though he were there, and would act in the same way"\* . In this case, then,  $\nu\epsilon\psi\mu\alpha$  refers to mental powers, the capacity for rational thought, with the connotation of emotion and feeling.

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\* Barnes: Notes on the New Testament. Vol. 5 p. 84.

In I Cor. 7, 34 we find a different connotation of πνεῦμα. There Paul says that the unmarried woman can turn her whole attention to the things of the Lord, that she may be holy in both body and spirit. From this it would seem that both body and spirit are capable of sanctification, and that both together make up the person. This is simply a general term for man's spiritual side, just as σῶμα denotes the physical or earthly side, without any special significance.

Rom. 1, 9 shows an interesting connotation, when Paul calls as witness God, whom he serves ἐν τῷ πνεύματι μου, as opposed to a mere outward service. Here the idea of something inward, hidden, secret, is carried out in contrast to service which has mere appearance as its object, and a sincere service in contrast to hypocrisy. Stoeckhardt remarks that Paul declares, "dasz er solchen Dienst nicht nur aeuszerlich zum Schein, nich mechanisch verrichte, sondern dasz sein Inneres, sein Herz dabei sei".\* Hodge agrees that "this is opposed at once to an insincere, a mere external service".\*\*

Rom. 8, 16 clearly distinguishes the Holy Spirit from the spirit of man, as it is represented as "bearing witness with our spirit that we are the children of God". Man, then, by virtue of his having the πνεῦμα, is conscious of the fact that the Spirit of God dwells in him, it is that part of man which is conscious of having become a child of God.

In two passages, I Cor. 16, 18 and II Cor. 7, 13, Paul

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\* Roemerbrief, v. 39

\*\* Commentary on the Epistle to the Romans, v. 36.

refers to the *πνεῦμα* as being refreshed by association with other Christians, showing the emotional side of the spirit more clearly. The refreshing of the spirit is in both cases used in such a way that it designates the result of some event which has caused joy. In the case of Paul, it was because of the news that the messengers from Corinth brought him, and in the case of Titus, because of his hospitable reception. It seems to be out of place to refer this to religious relations in the sense of strengthening their faith, so we must conclude that the spirit is regarded as being subject to joy and sorrow, and (II Cor. 2, 13) to restlessness or weariness. From these passages, we may say that St. Paul regarded the *πνεῦμα* as the seat of human emotions.

In Gal. 6, 15; Phil. 4, 23; Philem. 23; and II Tim. 4, 22, the *πνεῦμα* is placed in the relation of the object or recipient of divine grace, while in I Cor. 5, 5 it is made subject to destruction or damnation on the last day, and in II Cor. 7, 1, the Corinthians are told to cleanse out all filthiness of the flesh and spirit, showing that the spirit is subject to pollution.

The last passage which we will treat as dealing with the true human *πνεῦμα* is I Thess. 5, 23, which is considered by many to contain the key to Pauline anthropology, consequently it deserves a somewhat lengthier treatment. On the basis of this passage, many have worked out in different forms a trichotomous division of man's nature as having the sanction of St. Paul's name. Lengthy treatises have been written on the subject, and it has been "more or less supported by Usteri, Neander, Luenemann, Auberlin, Beck, and Delitzsch".\*

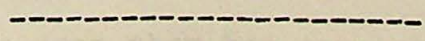
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\* Dickson, op. cit. p. 173.



In the passage before us, Paul, in a prayer for the sanctification of the Thessalonians, asks that the God of grace may preserve their whole *τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα* blameless in the coming of the Lord Jesus. On the face of it, it appears that the three terms are regarded as constituent parts of human nature, as though Paul wished each separate part of man to be indicated as a subject for sanctification. Various theories have arisen as to how the terms should be differentiated, particularly *πνεῦμα* and *ψυχὴ* since all are agreed that *σῶμα* represents the material or earthly part of man.

The more extreme view assumes that man consists of *σῶμα*, the material element, which forms the physical basis of his being; the *ψυχὴ* which is the principle of animal life; and the *πνεῦμα* as the higher principle of the intellectual nature, or reason. Others hold that there is one Ego or inner man, of which the *ψυχὴ* and *πνεῦμα* are different sides or functions. In this case, the *ψυχὴ* includes the feelings and appetites which man has in common with animals, the *πνεῦμα* embraces the higher powers that are specially distinctive of man. Beck expresses this idea with the words: "The spirit forms for the individual life the principle and the power in which it subsists; the soul forms the seat of the same, its vehicle and conductor (*Traeger und Leiter*); the body the vessel and organ, so that each is peculiar in its kind, but only in connection with the others".\* Delitzsch compares the relation of the soul to the spirit to the relation of the divine *δοξα* to the triune divine nature. \*\*



\* Umriss der Biblischen Seelenlehre, p. 35. cf. Dickson v. 176.  
 \*\* Biblische Psychologie, p. 97

A great many such distinctions have been made, but they do not succeed in throwing a great deal of light on the subject, and, which they are ingenious, they are without adequate Scriptural basis and there are not sufficient grounds to sustain such an inference.

It might be pointed out also in this connection that the passage occurs in the earliest of Paul's letters, one which does not even mention the word  $\sigma\alpha\rho\acute{\xi}$ , which later played such an important part in the Epistles. Again, this passage is dealing exclusively with Christians, so it can hardly be used to prove an anthropological system applicable to all men in general. Still another explanation is that this is a peculiar use of  $\piνεϋμα$  occurring also in Gal. 6, 18; Philemon 25 and II Tim 4, 22, where Paul uses the term by synecdoche for the whole man. In this case, then,  $\psiμων τὸ πνεϋμα$  is used as a fuller designation instead of  $\psiμεις$ , and this is further developed or explained by the addition of the words  $καὶ ἡ ψυχή καὶ τὸ σῶμα$ . The first two explanations are merely negative statements and assume that Paul's ideas were not clearly formulated in this letter, which view is hardly consistent with the doctrine of inspiration. The third, while apt and adequate, is largely conjectural.

A very plausible explanation is that proposed by Pfeiffer and Jowett, and upheld by M. Reuss, namely that Paul is here not attempting to give instruction in philosophical trichotomy, but merely places the terms side by side in Hebrew parallelism, just as they are found in the Magnificat in Luke 1, 46.47. He wishes merely to exhaust the idea of the totality of their sanctification, to impress upon them how completely they are to be preserved in the faith. He "is not writing a treatise on the soul,

but pouring forth from the fulness of his heart a prayer for his converts. The words may be compared to similar expressions among ourselves; e.g., 'with my heart and soul'".\* This again is a very good explanation, but it brings us no nearer the solution of the problem, and again advances the theory that the distinction which we seek does not exist.

The key to the correct understanding of this passage undoubtedly lies in the Old Testament precedent which Paul followed, so it is advisable to see if the Old Testament and Septuagint usage will not apply here. In Rom. 2, 9 and 13, 1, we find  $\pi\alpha\sigma\alpha\ \psi\upsilon\chi\eta'$  used to denote all individuals, regarded not merely as mankind, but from the point of view of their individual life, whereby they are marked off from inanimate nature. Rom 11, 3 is a quotation from the Old Testament, and the same Old Testament usage is followed in a number of other passages. \*\* The theory that  $\psi\upsilon\chi\eta'$  denotes merely the animating principle is untenable in the face of II Cor. 12, 15, where the Apostle says: "I will very gladly spend and be spent for your souls". Also in Eph. 6, 1 and Col. 3, 23 Paul exhorts the slaves to serve their masters  $\xi\kappa\ \psi\upsilon\chi\eta\varsigma$ , suggesting the idea that they are to take a personal interest in their work, regarding it as a service to Christ. There surely is here no hint of a reference to the life-principle of man or any lower function of the Ego. In addition, there are three passages in Philippians (2, 2; 2, 20; 1, 27) where it cannot possibly be construed to mean the lower sphere of the animal life of man without destroying the meaning of these passages or resorting to eisegesis.

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\* Jowett, op. cit. p. 127

\*\* Rom. 16, 4; II Cor. 1, 23; 12, 15; Phil. 2, 30; I Thess. 2, 8.

In the two passages which remain, I Cor. 2, 14 and 15, 44 ff., the adjectives ψυχικός and πνευματικός are contrasted and these passages are the main reason why so many exegetes take the position that ψυχή necessarily denotes a lower state than πνεῦμα. In fact, because of this antithesis, ψυχικός is thought to be almost synonymous with σάρκινος, and must denote the animal life-principle as distinguished from his spiritual life. This, however, is not the real distinction between the man governed by the ψυχή and the one who is governed by the πνεῦμα, and a study of the context will make this clear. In the entire passage from I, 17 onward, Paul is showing the difference between the Gospel of Christ and mere human wisdom. The difference is so great that Christianity appears mere folly from the standpoint of the Hellenic philosophers. It is to bring out this distinction that the apostle calls Christ's gospel the wisdom and power of God as compared to earthly and human wisdom and power. In the second chapter, he applies these facts to his own method of preaching in Corinth. He had brought them the Gospel as the power of God, without resorting to any human wisdom or science, and, when they were converted, it was also to them a wisdom, not an earthly wisdom, but a wisdom from God whose object was the divine plan of salvation. This wisdom was entirely distinct from earthly wisdom in that it proceeded entirely from the operation of the Holy Spirit in their hearts, since only this Spirit is able to fathom the depths of this plan. Thus, in both contents and origin, the Christian wisdom is distinct from earthly wisdom, that which is an attribute of the ψυχή.

Now the words of Verse 14 are added to these thoughts.



expresses it, its religious value";\* and again: "The term designates the soul on its God-related side, and connotes it as so related". \* Matthew Henry has somewhat the same idea when he says in connection with I Cor. 2, 14: "The natural man, that is, the wise man of this world, the wise man after the flesh, or according to the flesh, one who hath the wisdom of the world, man's wisdom, a man, as some of the ancients, that would learn all the truth by his own ratiocinations, receive nothing by faith, nor own need of supernatural assistance".\*\*

The bearing which the conception of the human has on Paul's doctrine as a whole is easily seen. The human being as such is totally without any ability to bring himself nearer to God or do any works which are pleasing to his Creator. The Scriptural doctrine of total depravity, its insistence upon man's blindness without the enlightening of the Holy Spirit, and the manner in which the whole tenor of these passages militates against any and every form of synergism is brought out by a clear understanding of Paul's anthropology. Luther, in his forceful way, brings out this doctrine with the words: "Die evangelische Erkenntnis Gottes waechst in unserm Garten nicht, die Vernunft weisz nicht einen Tropfen davon".\*\*\* Pieper expresses it thus: "Die Rueckkehr zu Gott ohne jede Leistung seinerseits, nur durch den Glauben an den durch Christi stellvertretende Genugtuung bereits gnaedigen Gott, ist dem Menschen nach seiner natuerlichen Art voellig unfaszbar":\*\*\*\*

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\* Op. cit. p. 193.      \* op. cit. p. 196  
\*\* An Exposition of the Old and New Testament. Vol. 6 on II Cor.  
\*\*\* St. Louis Ed. Vol. VII Col. 1708.  
\*\*\*\* Christliche Dogmatik Vol. II p. 581.

THE SPIRIT OF GOD.

This use is the most frequent of all the uses which Paul makes of the word πνεῦμα. It occurs in a number of different forms, as πνεῦμα τοῦ θεοῦ or πνεῦμα τὸ ἐκ τοῦ θεοῦ, πνεῦμα τοῦ χριστοῦ, πνεῦμα τὸ ἅγιον and in many other passages without a modifier, either with the article, or in the absence of the article, in a context which clearly indicates that it refers to the Holy Spirit. Inasmuch as these expressions are used synonymously, the same powers and attributes being attributed to each, they can be regarded as referring to the same person, and the context must in each case decide what consideration, if any, prompted the choosing of that particular form for the particular context in which it is found. As a general rule, it may be said that the term Spirit of God is usually used with the background of God as Unity in view, without reference to any particular person. Spirit of Christ usually has the redemptive work of Christ as its background, and Holy Spirit is generally used with reference to the Spirit's own work of sanctification. This, however, is no hard and fast rule, since the uses are so nearly synonymous, and it would require a detailed exegesis of each passage to furnish adequate proof for these statements, a task which is outside the scope of this paper.

The question of the presence of the article with πνεῦμα has occasioned a great deal of discussion, and again no satisfactory rule can be laid down. Bishop Middleton is of the opinion that the presence of the article indicates the unique dignity and personality of the Spirit, regarding him as an individual apart from others, while the anarthrous πνεῦμα refers to his influence and operation. He lays down the rule that: "in the acceptance of the

Holy Spirit, πνεῦμα or πνεῦμα ἅγιον is never anarthrous except indeed in cases where other terms, confessedly the most definite, lose the article!\*

Harless takes up the ground that τὸ πνεῦμα denotes "naturam divinam ipsam", while πνευμα denotes "divinum spiritum quem possideas, aut divinae aurae particulam, quam intus habebas".\*\*

Fritsche, Meyer, and Ellicott agree to this, and it seems to be the most probable view.

The first thing to be noted about this Spirit of God is that it is never regarded as proceeding from man himself, in the first place, because the designations all regard it as a subjective possession of God himself. A brief examination of a few of the passages which use the term will suffice to show how completely independent the Spirit is of any operation on the part of man.

I Cor. 2, 12 refers to our receiving "the Spirit which is of God", showing at the same time that the Spirit proceeds from God and that man merely plays the part of recipient. Gal. 4, 6 states that "God hath sent forth the Spirit of His Son", showing again that man has no part in the operation. I Thess. 4, 8 regards the Spirit as given to men, as does also II Cor. 1, 22; 5, 5; and Rom. 5, 5, all of which state that it is God who has given His Spirit to men.

That man is merely the recipient is shown also by a number of passages. In addition to I Cor. 2, 12, cited above, Gal. 3, 2 and Rom 8, 15 also state that man has received the Spirit. In I Cor. 7, 40, Paul says: "I think also that I have the Spirit of God". and in Rom, 8, 9 he states that in order to belong

\* Quoted by Dickson, op cit. p. 135.

\*\* Quoted by Dickson, op cit. p. 135.



to God, no one must have the Spirit of God, Taken in connection with the other passages, it is seen that this having the Spirit of God is not the result of anything on the part of man, but is a condition resulting from the Spirit having been given by God. This is also true of the passages which refer to man as being filled with the Spirit (Eph. 5, 18), led by it (Rom. 8, 14; Gal. 5, 18), living and walking in it or by it. (Gal. 5, 16.25).

Finally, the Spirit is represented as dwelling in men (Rom. 8, 9.11; I Cor. 3, 16; 6, 19; II Tim. 1,4), as making intercession for them (Rom.8,26.27) and as bearing conjoint witness with their spirits. (Rom. 8, 16). These passages definitely show that this spirit is nothing which proceeds from man, or whose coming is conditioned by or dependent on anything in man. It is a new factor entirely, which enters into the life of man when he becomes a Christian, and which is necessary to his coming into and remaining in that state.

Since we have satisfactorily established the personality of the Spirit of God as an objective essence distinct from man, we may look more closely at the nature and action of this Spirit. It is noteworthy that in many instances, the operation of the Spirit is closely associated with power. Thus, at Rom. 15, 13, Paul prays that the God of hope may fill them with peace and joy, and that they may abound in hope "thru the power of the Holy Spirit". In the same chapter, in verse 19, he states that mighty signs and wonders which were wrought by him were "By the power of the Spirit of God". In I Cor. 2, 4, he tells the congregation at Corinth that his preaching had not depended upon earthly wisdom or enticing words, but had been done "in demonstration of the Spirit

and of power". He also tells the Ephesians, (Eph. 3, 16), that it is his constant prayer to Christ that they may be "strengthened with might by His Spirit in the inner man". The meaning of this is clearly brought out by Stoeckhardt with the words: "'An Kraft erstarcken' ist so viel wie kraeftig erstarcken, an Kraft zunehmen. Das geschieht durch den Geist Gottes, durch welchen die Christen neugeboren sind, und der nun in den Christen lebt und wirkt". \* Paul again ascribes his Gospel to the Spirit and His power when he writes to the Thessalonians (I Thess. 1,5): "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; and in II Tim. 2, 7, he says: "For God hath not given to us the spirit of fear, but of power".

Not only is the Spirit of God closely associated with power, but at times it would seem that the terms are almost interchangeable. For example, in I Cor. 6, 14, Paul says: "God will also raise us up by His own power"; and in II Cor. 13, 4: "We shall live with Him by the power of God toward you". Both these passages seem to indicate that the resurrection will be accomplished only by the power of God, and yet in Rom. 8, 11, this resurrection is attributed to "the Spirit of Him who raised up Christ from the dead". Although it appears that the terms are used in the same sense, this cannot be understood as indicating that the Spirit of God is looked upon as a mere influence of God, or power emanating from Him, as has been held by Unitarians. It means, if anything, that it will be the power of God, operating through His Spirit, which will be the means of raising the dead on the Last Day.

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\* Kommentar ueber den Brief Pauli an die Eheser. p. 167.

However, this power and work is also attributed to Christ in II Cor. 4, 14, consequently a better explanation is that the resurrection will be performed not by any individual member of the Trinity, but it will be a work of the Triune God.

A special connotation attaches to the word generally used by Paul to designate the work of the Spirit. The word used is ἐνεργεῖν, and it denotes active, efficacious power, power at work, as distinguished from latent power, or mere ability. The Spirit which works in man, then, is no passive quality, but an active agent which directs the lives of those in whom it works and gives them power to lead their lives in a God-pleasing manner. We find this especially brought out in Phil 2, 13: "For it is God that worketh in you both to will and to do of His good pleasure". In this connection, Barnes remarks: "The word rendered 'worketh' - ἐνεργεῖν \* working - is from a verb meaning to work, to be active, to produce effect - and that is where we have derived the word energetic. The meaning is, that God produces a certain effect in us; he exerts such an influence over us as to lead us to a certain result in our minds - to wit, 'to will and to do'".\*

Together with the idea of power, there is also the idea of life brought into frequent and close relation to the Spirit of God. In Rom. 8, 2, we read: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death". Stoeckhardt explains the passage thus: "Der Geist Gottes, so bekennt jeder Christ mit Paulo, hat mir das Leben, welches in Christo Jesu ist, mitgetheilt, so dasz ich nun in Christo Jesu bin und

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\* Notes on the New Testament. Vo. VII p. 177

lebe, und hat mich damit befreit von dem Gesetz der Sünde und des Todes, dem ich von Natur und Geburt unterworfen war".\* So also in Rom. 8, 6: "To be spiritually minded is life and peace"; v. 10: "The Spirit is life because of righteousness"; I Cor. 15, 45: "The last Adam was made a quickening spirit". II Cor. 3, 6: "The Spirit giveth life"; Gal. 5, 25: "If we live in the Spirit"; and Gal. 6, 8: "He that soweth to the Spirit shall of the Spirit reap life everlasting." It is to be noted in this connection that this life which the Spirit gives is nowhere contrasted with temporal death, but always with spiritual death or eternal death. It is natural to conclude, therefore, that the life which this Spirit gives is not to be considered a temporal life, but it refers exclusively to spiritual life, the new life which is created in man through the operation of the Spirit when he is converted.

Several passages come under consideration here in which the *πνεῦμα* is opposed to the *γράμμα*, namely Rom. 2, 29, Rom. 7, 6, and II Cor. 3, 6. In the first of these, Paul is speaking to the Jews who trusted in the fact that they were circumcised to give them favor with God, and he tells them that the outward circumcision of the flesh is of no value before God, but they must be circumcised inwardly, in their hearts. When they are thus circumcised, they become true Jews, members of the spiritual Israel. Then he adds the statement that this very circumcision is of the spirit, not of the letter. Some understand this to mean that the circumcision of the heart is not produced or effected by the

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Kommentar ueber den Brief Pauli an die Roemer. p. 351.

law, but by this new divine principle of life. However, we know it is not in accord with the usage of Scripture to ascribe circumcision of the heart, namely, sanctification, to the working of a new principle implanted in us, as a result of which we become members of the spiritual Israel. Sanctification is the result of our having been received into the Kingdom of God, not the cause of it. Another view is that πνεύματι and γράμματι are to be taken adverbially, meaning "after a spiritual, not after a literal or external way", or adjectively, meaning spiritual, not literal. The best interpretation, however, is to take πνεῦμα in its most common usage, as referring to the Holy Spirit. This is in accord with the Scriptural view that conversion and sanctification are the result of the work of the Holy Spirit, and not the result of the Law, which is unable to bring man to faith in Christ. Hodge subscribes to this view when he says: "The most common, and on the whole, the preferable interpretation, refers πνεῦμα to the Holy Spirit, and gives ἐν the sense of by. The circumcision of the heart is then described as effected by the Spirit, and not by the letter, i.e., in obedience to the prescriptions of the law".\*

In. Rom. 7, 6, Paul is speaking of the Christian's freedom from the law, comparing it to a woman's state of freedom after her husband has died. He states that Christians are dead to the law by which they were formerly held, and gives as the purpose: "That we should serve in newness of the spirit, and not in the oldness of the letter". Here again, πνεῦμα refers, not to anything in man, but to the Holy Spirit, who has wrought this change in the

hearts of the Christians, In this new state of mind, or way of life, which the Holy Spirit has produced, the Christians are to walk, not in the old state in which they were ruled by the law. Luther, as usual, expresses the idea of the passage perfectly when he translates it: "Dasz wir dienen sollen im neuen Wesen des Geistes, und nicht im alten Wesen des Buchstabens". Stoeckhardt explains it with the words: "Dieses neue Wesen und Leben ist vom Geist Gottes erzeugt und wird vom Geist Gottes, der in den Christen ist, normiert und beherrscht".\*

In the last passage, II Cor. 3, 6, Paul is making a comparison of the ministries of the Old and the New Testaments, to show the great superiority of the New Testament over the Old. He states that of himself, he is nothing, he has no sufficiency even to think anything, but God has given him the ability to preach the Gospel, and it is this same God who has made him an able minister of the New Testament. Then he says that this ministry is "not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life". The comparison here is the same as in the other cases. What Paul is preaching to them is not a new law, or a man-made Gospel, but a life-giving Gospel, which he has received from the Holy Spirit. The law could not give life to anyone, because no one was capable of fulfilling its provisions; hence, all men were subject to death. The Spirit, however, by enlightening the hearts of men and converting them to faith in Christ, was able to give them life, free from any demands of the law.

As we look at the three passages, we cannot fail to see

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\* op. cit. p. 313.

that in all three the point of comparison between the "letter" and the "Spirit" is the ability or power of the Spirit. The Spirit has the power to effect the circumcision of the heart, to produce in Christians an entirely new way of life, to make men "able ministers of the New Testament", and to give life, none of which the law or the letter can do. These comparisons, then, are another manifestation of the power, the energy which is a characteristic of the Spirit of God, and this is compared to the ineffectiveness of the law as such to accomplish any change in man.

Another characteristic of this Spirit is that it is the common possession of the whole church. Every Christian has this Spirit; in fact, it is looked upon as an essential mark and element of the Christian life. In Rom. 8,9, Paul says: "If any man hath not the Spirit of Christ, he is none of His". This Spirit is not distributed in meager quantities, or occasionally, or only to certain persons, but to all Christians. Addressing the congregation at Corinth, Paul asks them (I Cor. 3, 16): "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In Ch. 13, 3, he emphatically asserts: "In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit". A further function of the Spirit is shown in the letter to the Ephesians, where he describes his Christian readers as "sealed with the Holy Spirit of promise". (1, 13; 4, 30)

The fact that the Spirit of God is one and all Christians in common have this Spirit is a powerful motive for all the followers of Christ to be united into one body. That is the theme

of the section of the First Epistle to the Corinthians where the Apostle discusses the *χαρίσματα* (12,4-13). It all points to the fact that in spite of the many manifestations, the Spirit is one. The application of this is shown in Eph. 4, 3.4, where Paul tells the readers that they should "endeavor to keep the unity of the Spirit in the bond of peace".

Although it is strongly emphasized by Paul that the Spirit is one, and that it is the same Spirit who works in all the members of the Christian congregation, it is affirmed just as positively that the operation of the Spirit is manifested in many and varied forms. This subject is taken up by Paul in I Cor. 12, the great chapter which speaks of spiritual gifts, which are given to believers. These gifts are divided into two classes: those that are given for the edification of the congregation, and those that appear as functions bearing on the formation and growth of the Christian life in the individual. Paul enumerates them in II Cor. 12, verses 7-10. "The word of wisdom", namely the faculty of ardent and comprehensive views of the scheme of redemption. "The word of knowledge", the ability to properly use this wisdom and show good judgment in spiritual matters. "Faith", not merely the faith which all believers have, but a special measure of a faith which can serve as an example to the rest of the congregation. "The gifts of healing", which was promised to the disciples, and was conferred on many in the early church. "The working of miracles" evidently referred to special powers which were not included in the gifts of healing. "Prophecy", including both the ability to foretell future events and to proclaim the will of God. "Divers



kinds of tongues". This is taken by some to mean simply speaking in foreign languages not previously studied, while others hold it refers to ecstatic utterances which no one was able to understand without a special gift. The latter is the preferred interpretation. "The interpretation of tongues", the ability to understand those who were speaking with tongues, and make the meaning known to the congregation. Throughout the passage, Paul emphasizes that it is the same Spirit who gives these abilities and gifts to the members of the congregation, and he clearly states the principle that the variety of the gifts and the diversity of their distribution have reference to the needs of the Church, and that their use is to be governed by a regard to the ends which they are to serve, the edification of the Church. Furthermore, he points out in the fourteenth chapter that even such an important gift as that of speaking with tongues is useless in the church unless accompanied by the gift of interpretation, so that the whole congregation may be edified by the words of the speaker.

When the Spirit operates in an individual believer, on the other hand, it reacts on his life in such a way as to carry out the divine purpose and realize the aim of the Christian calling. Through the agency of the Spirit, the Christian is first of all enlightened, so that he is able to recognize his Saviour in Jesus of Nazareth, as we see from I Cor. 12, 3: "No man can say that Jesus is the Lord but by the Holy Ghost". It is the Spirit who gives the Christian the ability and right to call upon God as Father, as we see from Gal. 4, 6: "God hath sent forth the Spirit of His Son into our hearts crying, Abba Father". Through the Spirit, the

Christian is conscious of the fact that he is adopted into the sonship of God, as we have seen from Rom. 8, 16. Through the operation of the Spirit, the Christian has the ability to know the love of God shed abroad in his heart (Rom. 5, 5), the peace and joy which results from the operation of the Spirit (Rom. 14, 17; I Thess. 1, 6) and the hope that putteth not to shame. (Rom. 5,5; Rom. 15, 13; Gal. 5, 5). The Spirit is the new motive principle of Christian action, whereby believers are led (Rom. 8, 14; Gal. 5, 18). By it they are renewed in the spirit of their mind (Eph. 4, 23), and they become new creatures in Christ Jesus (II Cor. 5, 17), they are enabled to serve in newness of the Spirit (Rom. 7 6) and their life is described as walking after, or according to the Spirit (Rom. 8, 4.5; Gal. 5, 16-25). A special work of the Spirit is that of sanctification, as we see from II Thess. 2, 13: "God chose you from the beginning unto salvation in sanctification of the Spirit"; Rom. 15, 16: "That the offering of the Gentiles might be made acceptable, being sanctified by the Holy Spirit"; and in Gal. 5, 22, the fruits of the Spirit are declared to be "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance".

A special instance in which the Holy Spirit is active in regeneration is in Holy Baptism. From I Cor. 2, 4.5, we see that wherever the Word of God is proclaimed, there the Spirit is present to work regeneration. Also in Rom, 1, 16, Paul says that the Gospel is "the power of God unto salvation to everyone that believeth", and in Ch. 10, 17 he states that "faith cometh by hearing and hearing by the Word of God". It is the Word of God in and with the water which makes the Baptism efficacious, as we can see

from Eph. 5, 26: "That He might sanctify and cleanse it with the washing of water by the Word". Baptism, then, is the Gospel individualized, and its efficacy is dependent on the working of the Holy Spirit through the Word. This is brought out in Titus 3,5, where Paul states: "Not by works of righteousness which we have done, but according to His mercy hath He saved us, by the washing of regeneration and renewing of the Holy Ghost".

In the passages which we have examined are set forth the chief characteristics of the Holy Spirit, both in His essence and in His influence, operations, and manifestations. As we examine them as a whole, we cannot fail to see that there is a close relationship between Paul's conception of the Holy Spirit and the leading features of the Old Testament usage. In both cases, the Spirit is identified with God and regarded as proceeding from Him, and its most characteristic marks are supernatural power and God-given life. Paul has not, however, simply taken over this usage and repeated it with all the peculiarities and limitations of its original use. He has broadened and deepened the concept, and more fully explained it, given it new uses, and increased the scope of its activities. Whereas in the Old Testament, the Spirit was given only on special occasions, and for special purposes, in the New Testament, it is given to all believers in fulfilment of the prophecy of Joel. \* "While in the Old Testament, they contemplate mainly the official equipment of men for special work given to them to perform, they include under the new the inward energy of moral action in the individual no less than the gifts requisite for the edification of the Church; they embrace the whole domain of the religious life in the believer and in the community

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\* Joel 2, 28-32 cp. Acts 2, 17-21.

to which he belongs". \*

As a result of this examination of the term  $\piνευμα το θεου$  we are able to draw the following doctrinal conclusions: The Holy Spirit is God, co-equal and of the same essence with the Father and the Son, and proceeding from the Father and the Son. He descends upon man through the medium of the Word in the preaching of the Gospel and the Sacraments. Through His work, man becomes enlightened so that he is able to believe the promises of the Gospel, accept Christ as his Savior, and see in Christianity the only true wisdom. By the operation of the Spirit, new life is implanted in man, new powers are given him, so that he is able to live a God-pleasing life and daily increase in sanctification. Through the witness of the Spirit, man is assured of his salvation, is enabled to live in hope and die in peace. Finally, it is also by the work of the Spirit as a person of the Trinity that man will be resurrected on the Last Day.

That the Pauline conception of the Spirit is strictly followed by the Lutheran church is shown by but a few short excerpts. "The Holy Ghost is from eternity personally spirated by and proceeds from, the Father and the Son, very God, equal with the Father and the Son in divine essence and attributes and glory".\*\* "Conversion in a wider sense is the process whereby man, being by the grace of God transferred from the carnal state of sin and wrath into a spiritual state of faith and grace, enters upon, and, under the influence of the Holy Spirit, continues in, a state of faith and spiritual life". \*\*\*

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\* Dickson, op. cit. p. 148

\*\* Graebner, A.L. Outlines of Doctrinal Theology. p. 22.

\*\*\* Graebner, A.L. op. cit. p. 179

THE DIVINE NATURE OF CHRIST.

We come now to a use of πνεῦμα which is used only three times in Paul's writings -- that which refers to the divine or spiritual nature of Christ. While it bears a general relation to the other uses, it is distinct from them, and a careful analysis of the passages involved is necessary in order to gain a clear idea of the meaning and connotation of the term.

The first passage occurs in Rom. 1, 4, in Paul's introduction to the letter, where he is summing up in a few words his entire doctrine of Christ which he had received from God, and which had been foretold by the prophets. Of this Christ, Paul says in Verse 3 that he was "made of the seed of David according to the flesh", and in V. 4, "declared to be the Son of God in power according to the Spirit of Holiness", and this took place through the resurrection from the dead. There is an evident parallelism here between the two passages, and several members stand in antithesis. γενομένου is opposed to ὄρισθέντος, σπέρματος Δαυΐδ is opposed to υἱοῦ θεοῦ ἐν δυνάμει and κατὰ σάρκα is opposed to κατὰ πνεῦμα ἁγιοσύνης. The interpretation of the first part is relatively easy. As a man, he came into being, He had a beginning, just as other men, when He was born in Bethlehem. ὄρισθέντος, which stands in contrast to this, means to determine, constitute, ordain, decree, show, declare. The meaning is, then, that as the Son of God, He had no beginning, He was from eternity, but was later declared to be such. This plainly teaches the doctrine of the incarnation of the dual nature of Christ, that He was both God and man at the same time.

Now we come to the more difficult part of the parallelism,

the contrast between *κατὰ σάρκα* and *κατὰ πνεῦμα ἁγιωσύνης*. How is this to be understood? The fact that Christ is spoken of as being born "according to the flesh" in itself indicates that there is another nature. The apostle expressly makes a contrast between the condition of Christ according to the flesh and that according to the spirit of holiness. The expression "according to the flesh" is applied to no other one in the New Testament but the Jesus the Christ. Though the word *σάρξ* often appears, and is often used to denote man, yet the peculiar expression "according to the flesh" occurs in no other connection. It is never said of any prophet, or apostle, or king, that he came from certain ancestors "according to the flesh!" If it were applied to a mere man, we should at once ask, in what other way could he be born than according to the flesh? Since it is applied to Jesus, it implies that there was a sense in which Jesus was not born or descended from David, and that was "according to the spirit of holiness".

The expression *πνεῦμα ἁγιωσύνης* has been variously understood, and the best way to arrive at its meaning is by a process of elimination. It cannot mean the Holy Spirit, the third person of the Trinity, because the designation for the Holy Spirit is never *πνεῦμα ἁγιωσύνης*, as we have seen. It cannot mean His human soul, since that was brought into being together with his body, and had no prior existence. It must, then, mean a nature which was far more elevated than any human dignity or honor, the Divine nature by virtue of which He was the Son of God. The Apostle adds that this declaration or manifestation of Christ as the Son of God took place at his resurrection from the dead. It was through the resurrection that the seal of approval was placed upon

Christ's work of redemption, and after it had taken place, everyone knew for sure that He was really the Son of God and the promised Messiah.

Another difficulty arises now, however, in connection with the preposition  $\kappa\alpha\tau\alpha'$ . If we take it in its literal meaning, and hold the parallelism absolutely, it indicates that it was only according to the divine nature that Christ was declared to be the Son of God, since it was only according to the human nature that He was born of the seed of David. If He was born of the seed of David only in so far as He was flesh, or human, then He was declared to be the Son of God only in so far as He was divine. Such a supposition is directly opposed to Scriptural doctrine as revealed elsewhere, where it is stated that by means of the communion of natures, the whole, complete Christ, both human and divine, was the Son of God, and possessed of all divine attributes. For example, in Col. 2, 9, we are told that "in Him dwelleth all the fulness of the Godhead bodily".

There are two possible explanations of this difficulty. One is to fall back upon the contrast between  $\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\omicron\upsilon$  and  $\delta\omicron\rho\iota\sigma\theta\acute{\epsilon}\nu\tau\omicron\varsigma$ , and hold that the distinction between  $\sigma\acute{\alpha}\rho\acute{\xi}$  and  $\nu\epsilon\psi\mu\alpha$  is limited by the first antithesis, so that in this case the divine nature is contrasted with the human only in the sense of its priority or eternity. Then the meaning of the passage is that according to His human nature, Christ was made or born of the seed of David, and according to His divine nature, He was shown or declared to be the Son of God with power. While this weakens the emphasis on the contrast between  $\sigma\acute{\alpha}\rho\acute{\xi}$  and  $\nu\epsilon\psi\mu\alpha$  with regard to other properties, it asserts in the strongest way

possible the fact that the Christ who took upon himself the human nature was the eternal Logos, the true Son of God.

The other explanation is to assume that the contrast between  $\sigma\alpha\rho\acute{\xi}$  and  $\nu\upsilon\sigma\acute{\iota}\mu\alpha$  is only an apparant antithesis, opposing the words, but not the meanings, and to give  $\kappa\alpha\tau\alpha'$  two different meanings. The meaning then would be that Christ was the seed of David in so far as he was flesh or human, and He was the Son of God with power because of, or by virtue of His divine nature, and this was made manifest by His resurrection from the dead. It is true that this is not in strict accord with the common Greek usage, but considering the idiomatic quality of the language used by the Apostle, and that such usages occur also in other languages, it is permissible.

Either of these explanations is in accord with Scripture and agrees with Paul's doctrine elsewhere. Stoeckhardt says: "Das  $\kappa\alpha\tau\alpha'$  gibt hier, wie es die Sache mit sich bringt, nicht sowohl die Relation, als vielmehr die Norm an. Christus ist jetzt Sohn Gottes in Machtherrlichkeit, und fungirt als solcher nach Maszgabe seiner goettlichen, himmliachen Art und Natur. Die ewige Gottheit ist es, welche jetzt, seit er zu Gott erhoelt ist, in Christo hervortritt, vorherrscht, und sein ganzes Dasein, seine Existenzweise bestimmt. Die goettliche Art und Natur durchdringt, durchleuchtet jetzt auch mit ihrem himmlischen Glanz sein menschlichen Natur. Christus befindet sich jetzt in einem geistlichen, himmlischen, verklaerten Leib und Leben." \*

The second passage to be considered under this head is

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\* Kommentar ueber den Brief Pauli an die Roemer. p. 33



I Cor. 15, 45, where Paul is speaking of the resurrection of the dead, and proving that God has the power to raise the bodies of men from the dead. He states that there are many bodies, all of which God has created, and that there is a natural body and a spiritual body. As additional proof, he now compares Adam with Christ, speaking of them as the first and the second Adam. He quotes Gen. 2,7, in stating that the first Adam was made a living soul, and then adds that the second Adam became a quickening spirit. That Christ is here meant is apparant, and this has been usually admitted by commentators. Christ here seems to be called Adam because he stands in contradistinction from the first Adam; or because, as we derive our animal and dying nature from the one, so we derive our immortal and undying bodies from the other. From the one we derive an animal existence, from the other our immortal existence and resurrection from the grave.

The word  $\nu\psi\chi\alpha$  here applied to Christ is in contradistinction from a "living soul" as applied to Adam, seems to be used in the sense of a spirit of life, a spirit which is characterized by life and is able to bestow life. Christ was also, as a human being, of the seed of Adam, and consequently could be called "a living soul". In addition to this, however, he was something higher, loftier, and more powerful, by virtue of which he is designated as "a life-giving spirit". Evidently, then, the word is applied to his spiritual nature in distinction from his human nature. Barnes says: "The apostle here does not affirm that He had not a human nature, nor a vital existence as a man; but that His main characteristic in contradistinction from Adam was, that He was endowed with an elevated spiritual nature, which was cap-

able of imparting vital existence to the dead".\*

The last passage which treats this subject is I Tim. 3 16, where Paul is instructing Timothy in the mysteries of the Gospel, which he characterizes as the pillar and ground of the truth. He concludes this section in a glowing description of this mystery, with the words: "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. There is no doubt here that Paul is speaking of Christ and describing His stay here on earth. He was God, who was made manifest, visible, known, in or through the flesh. This evidently refers to the human nature of Christ, for it was necessary for Him to take on this fleshly form, to assume the human nature, in order that He might become visible and manifest to men. In the same sense, then, we can take  $\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$  to refer to His divine nature. Because of this divine nature, He was justified, not in the sense that man is justified before God, but in the sense of vindicated. Had it not been for the fact that Christ also had the divine nature, His sacrifice on Calvary would have been useless, there would have been no justification for it; because of His divine nature, however, because in addition to being true man He was also true God, His work was efficacious, and He was justified in doing it, because it was the means of saving mankind. The  $\nu\epsilon\acute{\upsilon}\mu\alpha$  in this passage has been referred to the Holy Spirit by various interpreters, but it is only by destroying the parallelism that they are able to explain it, and the exegesis-

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\* Notes on the New Testament. Vol. V. p. 317.

is must necessarily be rather strained which attributes to the Holy Spirit the work of justifying Christ.

The examination of these passages shows clearly that Paul teaches the doctrine of Christ just as do the rest of the Scriptures. He tells us that Christ was the eternal Son of God, who came down to earth and assumed human form in order that He might become known to men as their Savior and Redeemer. He teaches that in the person of Christ there were two distinct natures united, the divine and the human, and without either one of them, He would have been unable to accomplish His purpose in coming to earth. That this doctrine is held by the Lutheran Church is shown by Pieper when he says: "Die Gemeinschaft der Naturen ist nichts ausser und neben der personlichen Vereinigung. Wenn wir bisher ofu Grund der Schrift sagen, dasz in Christo Gott und Mensch personlich verbunden seien, so meinen wir nie etwas anderes als dasz die beiden Naturen, die goettliche Natur und die menschliche Natur, in Christo vereinigt seien. Von einer Naturengemeinschaft in Christo koennte nur dan nicht die Rede sein, wenn Gott und Mensch von Christo gebraucht, blosz Titel waeren, das heiszt, wenn Gott blosz einen sogenannten Gott und Mensch nur einen sogenannten Menschen bezeichnete. In diesem Falle, waeren in Christo nicht zwei Naturen, sondern nur zwei Titel oder Namen verbunden!" \*

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\* Christiliche Dogmatik, Band II, S. 134

## SPIRITS OF EVIL.

In a number of passages, we find references made to spirits or powers which are alien to, adverse to, or opposed to the divine Spirit and His operation. In each case, πνεῦμα is followed by a noun in the genitive, or it is in a context which indicates its connotation. The word itself seems to be neutral, and the qualifying adjunct determines its interpretation.

The first of these passages is Rom. 8, 15, where Paul tells his readers that they have not received the πνεῦμα δουλείας and it is contrasted with the πνεῦμα υιοθεσίας, the spirit of adoption. This may mean simply a spirit, a frame of mind or attitude which is characterized by slavish fear. In view of the context, however, where Paul speaks of the working of the Holy Spirit in the Christians, it is better to refer the πνεῦμα in both cases to the Holy Spirit, and regard the genitives as epexegetical. It is to be noted that Paul couches the statement in a negative form, and does not affirm the objective existence of this spirit of bondage. He tells them that the Spirit which they had received was not characterized by bondage, but by adoption. Stated positively, it would be another affirmation of the truth that through the Spirit, the Christian is made free from the bonds of legalism, and is adopted into sonship by the Father, which is exactly what the context goes on to emphasize. "Believers have not received a Spirit which produces slavish feelings, but the reverse". \*

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\* Hodge, op. cit. p. 418.

Stoeckhardt also agrees with this view: "Der Apostel....sagt also nicht von einem Geist der Knechtschaft den die Leser frueher empfangen hatten, sondern setzt das πάλιν vor φόβον Er redet durchweg in diesem Abschnitt von dem Einen Geist, den die Leser empfangen haben, da sie Christen wurden, und der jetzt in den Christen wohnt und wirkt, dem Geist Gottes, und verneint da V. 15 daaz dieser Geist ein Geist der Knechtschaft sei".\*

This same distinction may also be applied to two other passages, I Cor. 2, 12 and II Cor. 11, 4, both of which are treated in the same way, the approach being negative and the whole case hypothetical. In each case, also, there is a contrast with the Spirit of God, the Spirit which they have received, and which is now working in them.

There are, however, a number of passages where Paul asserts positively the existence of spirits whose influence is opposed to the influence of the Holy Spirit, and does so in such a way that there can be no doubt that there really are such spirits.

In Rom. 11, 8, we meet the term πνεῦμα κατανύξεως spirit of slumber or torpor, also translated "remorse". This is a quotation which Paul uses to support his argument that the Jews themselves were to blame because they had not obtained the grace which was intended for them. They had continually hardened their hearts against God, until finally, He had gi-

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\* Kommentar ueber den Brief Pauli an die Roemer. p. 368

ven them this spirit of slumber, so that they were insensible to any further appeals. Evidently this spirit is the condition of their hearts, the state of mind which is characterized by this blindness on their part, as a result of which they drifted farther and farther away from God and his commands until they were no longer able to comprehend them.

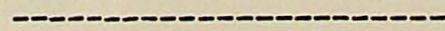
In Eph. 2, 2, Paul mentions "The spirit that now worketh in the children of disobedience". This passage is easily explained, because it is in apposition to the expression "the prince of the power of the air". This is a fairly common expression in Scripture (John 12, 31; 14, 30; 16, 11; II Cor. 4, 4) and it invariably refers to the Devil, a being higher than man, yet lower than God, possessed of great power, and constantly attempting to undo the work of God. This is the same person whom we meet in the Old Testament, in the form of the serpent in the Garden of Eden, causing the fall of man, causing the woes which befell Job, and in the New Testament tempting Jesus in the wilderness, entering into Judas so that he betrayed his Master, as a roaring lion seeking to devour the children of God, and finally, in Revelation, bound with chains and cast into the lake of fire. Here he is represented as working in the children of disobedience, those who are incited by him to disobey the commands of God. Stoeckhardt says: "Dasz mit diesem <sup>ἄρχοντι</sup> der Fuerst und Gott dieser Welt und Zeit, der Teufel gemeint ist, ist allgemein anerkannt".\*

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\* Kommentar ueber den Brief Pauli an die Epheser. p. 116.

Again, in I Tim. 4, 1, Paul speaks of πνεύμασι πλάτοις "seducing spirits". He is giving Timothy instructions on the duties and office of a Christian minister, and he adds this section in order that Timothy may not become discouraged with his work when dissensions occur or people refuse to believe the Gospel and fall away from the faith. He tells Timothy that the Spirit has expressly revealed that this evil happen, and he names these seducing spirits as the agency through which it will take place. The term πνεύμασι πλάτοις is further explained by the expression which immediately follows, "doctrines of devils", teachings which are inspired by or come from devils.

These seducing spirits may refer either to men who teach false doctrines, or to actual evil spirits. While men are sometimes called spirits, the most obvious and natural construction is to refer it to the agency of fallen spirits. If it does refer to false teachers, yet, if so, it is rather to them as under the influence of evil spirits. These evil spirits which seduce men are those who are elsewhere referred to as the powers of darkness, the whole host of evil angels which is constantly at work, under the direction of the Devil or Satan, to overthrow the work of God in the salvation of mankind. Matthew Henry \* takes the position that these spirits are men, who pretend to be under the influence of the Holy Spirit, while Barnes \*\* holds that it refers to evil angels. Either position is permissible.



\* An Exposition of the Old and New Testament. Vol. VI on I Tim.  
\*\* Notes on the New Testament, Vol. VIII p. 158.

Finally, in Eph. 6, 12, we have the clearest passage of all which treats of the evil spirits. Paul is admonishing the Ephesians to be strong in the battle of life, and to hold fast the faith, since they have powerful enemies to overcome, enemies who are constantly working for the downfall of Christians. "In order to bring out the gravity of the situation, the Apostle describes in detail the nature of the enemies whom the Christians are fighting. They are not fleshly or tangible enemies, but they are spirits possessed of an immense amount of strength and authority. Although their derivation and the scope of their activity is in darkness, yet, under the permission of God, they control a great many things under the domain of the heavens". \*

This gives us a very clear picture of the evil angels or spirits of evil as Paul pictures them in the various passages; they are ruled by their leader, Satan, have a great deal of power, and use this power to bring about the destruction of Christians, by leading them from the true doctrine, seducing them into unbelief, and in every way possible try to keep God's plan of salvation from being fulfilled.

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\* Kretzmann: Classroom Notes on the Letter to the Ephesians.  
Notes on Eph. 6, 12.



### CONCLUSION.

We have briefly examined the chief uses which St. Paul makes of the word  $\nu\epsilon\hat{\upsilon}\mu\alpha$  . Not all the passages using the term have been examined or referred to, and a great deal more space might be devoted to the exegesis of different passages or to speculation on subsidiary questions. That, however, is not the purpose of this paper, and the result would in the end be approximately the same, as all the uses which Paul makes of  $\nu\epsilon\hat{\upsilon}\mu\alpha$  can be placed under one of these general heads. As stated at the beginning, differences in exegesis may lead to transferring certain passages from one category to another, but it would make no substantial difference.

It is difficult to formulate a definition which will in a few words cover all these various uses, but the following will serve as well as any:  $\nu\epsilon\hat{\upsilon}\mu\alpha$  , as used by St. Paul, refers to a power, influence, person, or being, identified with and emanating from God or in some way connected with Him. With God as such, it is the Third Person of the Trinity, who operates in man to produce conversion and sanctification. With man, it is the seat of his emotions and intellect viewed in its relation to God. With Christ, it is His divine nature contrasted with His humanity. With qualifying adjuncts denoting evil, it is the Devil or his angels.

If through this examination, light has been shed on any doctrines, any concepts have been clarified, or any difficulties explained, the purpose of this paper is accomplished.

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