

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

5-1-1949

The Pneuma in Luke-Acts

Ruben C. Baerwald

Concordia Seminary, St. Louis, rcb25hw@comcast.net

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Baerwald, Ruben C., "The Pneuma in Luke-Acts" (1949). *Bachelor of Divinity*. 501.
<https://scholar.csl.edu/bdiv/501>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE PNEUMA IN LUKE-ACTS

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

by
Reuben C. Baerwald, A.B.

May 1949

approved by:

W. Arndt
John Peter Heiler

Table of Contents

Introduction	1
I. General Background of the <u>ἵκεῖν</u> Concept	1
II. Use of <u>ἵκεῖν</u> in Luke-Acts	8
III. Meaning of <u>ἵκεῖν</u> in Luke-Acts	19
IV. Further Problems	27
Conclusion.	38
Bibliography	40

INTRODUCTION

In taking up a study of πνεῦμα in Luke-Acts, one immediately confronts a number of problems. Is there an evolution of thought about πνεῦμα in the canonical writers? The fact that some Biblical writers present a more definite picture of the πνεῦμα than others helps some scholars see contradictions; others see a development of thought.

Kirsopp Lake, for example, sees an evolution of thought about πνεῦμα from the Synoptic Gospels to the Pauline Epistles and Acts to the Johannine writings.¹ That there is a difference in the πνεῦμα concept in the writings of Luke, Paul and John is quite clear. But it will not be within the scope of this thesis to discuss this interesting problem.

Nor will we attempt to determine the alleged influence of Greek and Persian philosophy and religion in Luke's theology. There will be a brief mention of the use of πνεῦμα in Stoic philosophy and in the mystery religions in the first chapter, but beyond that this study will not venture.

1. Cf. F. J. Foakes Jackson and Kirsopp Lake, Editors, The Beginnings of Christianity, The Acts of the Apostles, V, pp. 105-110.

The chief concern of this investigation will be the meaning and use of πνεῦμα in Luke-Acts. We shall discuss the term on the basis of all the relevant passages in order to determine the sense or senses in which Luke uses it and then proceed to a consideration of some of the larger problems connected with the concept.

One could also perhaps draw up a doctrine of the Holy Spirit according to Luke, but it seems to this writer that such an attempt to systematize would be a bit unjust to Luke since he apparently did not endeavor to set forth fully the doctrine mentioned. The picture of the Spirit's activity in Luke-Acts seems to be more of a record than an explanation.

We might also mention what is already obvious, and that is that this study assumes that Luke is the author of both the Gospel of Luke and of the book of Acts.

THE PNEUMA IN LUKE-ACTS

I. General Background of the πνεῦμα Concept

Before examining the actual use of the term πνεῦμα in Luke-Acts, it may be well to ask a number of questions. What concept of πνεῦμα did Luke and his readers receive from their cultural surroundings? What were the influences which contributed to their thinking on this subject? How much did these influences affect the thinking of these early Christians?

There was of course the influence of the Old Testament. The word Spirit (רוח) in the Old Testament originally meant breath or wind and gradually was used also for the self or the seat of life or the life principle itself. Through the bold anthropomorphism of the Hebrews, רוח was even applied to God himself.

The רוח first of all was thought of as the guiding and sustaining principle of the universe. It was also used to describe the power of God at work in a person's life. Lake says, "The Spirit or Breath of God was regarded in ancient times as the instrument by which God worked. Through it God influenced and controlled the heroic figures

2. Melancthon W. Jacobus, Editor-in-Chief, A Standard Bible Dictionary, p. 349.

of the Old Testament,"³ When we hear of the feats of strength attributed to heroes like the Judges in the theocratic kingdom (recorded in Judges and Samuel), we also find the רוח connected directly with them. The prophets too had the Spirit of God. In fact, they had it in a special measure enabling them to prophesy.

In general, Judaism thought of רוח⁴ as a personality, a being distinct from angels,⁵ and a power from God. Dillistone comments, "Pre-eminently the Ruach (pneuma) is of God and only by constant dependence upon this power from on high can man move towards the attainment of his true destiny."⁶

Volz, in his study of the Spirit in the Old Testament and the following Judaism, concludes:

Vergleichen wir das Judentum etwa mit der heutigen Zeit oder sonst irgend einer Zeit der Menschheitsgeschichte, so bekommt man den Eindruck, dass ein verhältnismässig reiches Leben des Geistes in der juedischen Gemeinde der letzten vorchristlichen Jahrhunderte sich kundgab und dass sich die Juden auch hierin als das Volk der Religion erwiesen. Manches von dem was unter ihnen mit pneumatischem Bewusstsein auftrat, muss als edle Frucht des Geistes anerkannt werden, und der Massstab, mit dem das Judentum die pneumatischen Erscheinungen verwertete,⁷ bezeugt selbst am besten die Echtheit seiner Religion.

Proceeding to the Rabbinical literature, we find that ". . . some Rabbis, notably Akiba, are said to have received the Spirit. But against this view appears another tradition which merely says that these Rabbis were worthy of the Spirit, but their generation was not, so they did not

3. Jackson and Lake, op. cit., V, p. 97.

4. Paul Volz, Der Geist Gottes, p. 145f., p. 152.

5. Jackson and Lake, op. cit., V, p. 98.

6. F. W. Dillistone, "The Biblical Doctrine of the Holy Spirit," Theology Today, III (January 1947), p. 488.

7. Volz, op. cit., pp. 144-145.

8
 receive it." Volz, however, finds more evidence to show that at least the more important rabbis were Πνευματικοί:

Die Rabbinen sind nicht alle mit pneumatischer Kraft begabt, aber unter ihnen ragen etliche hervor, die in ihrer Zeit ebenso als Gottesmaenner einhergingen, wie einstens ein Elia oder ein Jesaja. Die Zeitgenossen selbst hatten das Gefuehl, dass die Tage der Propheten sich wiederholten; die Ruh hakodesch, die mit den letzten Propheten aus Israel gewichen war, liess sich auf Maenner wie Hillel oder Samuel den Kleinen nieder Mittelst der Handauflegung stellt man nun eine pneumatische Sukzession her und das rabbinische Selbstbewusstsein steigerte sich hie und da ins Ungemessene.

. . . so scheint es doch unwiderlegbar, dass die grossten Rabbinen Pneumatiker waren. Sie hatten das pneumatische Element in sich, in ihnen lebte das prophetische Feuer, die wunderbare Weisheit, die goettliche Froemdigkeit; von den Dingen der Welt los, konzentrierte sich ihre Seele auf den geistigen Beruf. Es vollzieht sich an ihnen das gleiche Gesetz der Legendenbildung wie an den Maennern der groszen Vorzeit, der beste Beweis, dass sie in ihren Tagen Pneumatiker waren. Sie lebten in der Erinnerung als Menschen, denen kein Ding unmoeglich war. Sie besaessen die Gabe der Weissagung und des uebernatuerlichen Wissens sowohl im Groszen wie im Kleinen.⁹

Several of the rabbis also are said to have had the power of meting out severe punishment through the power of the Spirit. Others, as reported, saw heavenly visions in ecstatic experiences given by the Spirit.
 10

The rabbis always thought of the □.77 as something which actually existed, a being, an essence. Whether they thought of the □.77 as a person or not, Volz is not ready to say:

In der rabbinischen Litteratur ist die goettliche Ruh durchweg als Hypostase, wenn nicht gar wie eine Person gefasst . . . die Ruh haengt wohl mit Gott

-
8. Jackson and Lake, op. cit., V, p. 99.
 9. Volz, op. cit., pp. 115-116.
 10. Ibid., pp. 117-118.

zusammen, aber sie ist nicht mehr der 'heilige Geist Gottes' wie in A. T., sondern der 'heilige Geist' neben Gott. Wo die rabbinischen Schriften vom Wirken der Ruh sprechen, von der pneumatischen uebernatuerlichen Weisheit, der Erleuchtung der Gemeinde, der charismatischen Ausruestung der Rabbinen, da steht ueberall die Ruh als Hypostase dahinter.¹¹

Another indication of thinking in later Judaism is found in the so-called Apocalyptic literature. Books like Enoch and Testaments of the Twelve Patriarchs show us that the writers "lived in a world which was full of Spirits and that they explained the facts of human nature, its passions, its achievements, and its sins, as due to ¹² obsession."

Then there is the philosopher Philo in Alexandria. Philo was a pious Jew who tried to harmonize his religion with the popular philosophy of his day in an attempt to give his religion universal appeal. Just a brief glance at his Bible interpretation will make this clear. While we may smile at some of Philo's methods, he considered himself to be led into special understanding and wisdom by the Spirit. The prophets and the rabbis showed outward signs of being πνευματικοί, but to Philo—who also considered himself a πνευματικός—the Spirit was more concerned with the workings of the inner life. For Philo and Greek mysticism in general, the goal of life was the rising of the soul to the Visio Dei. This ecstatic experience was ac-¹³complished through the indwelling and power of the πνεῦμα.

Philo characterized the πνεῦμα as wind and fire, as "kosmisches

11. Ibid., p. 165.
12. Jackson and Lake, op. cit., V, p. 101.
13. Cf. Volz, op. cit., pp. 130-133.

14

Lebenselement und Vernunftprinzip."

Josephus, the Jewish historian, also has some idea of πνεῦμα.

He believed that

. . . the world is full of invisible beings who like men are good and bad. . . . The "stuff", as it were, of which these supernatural beings were made was the same that makes human beings, and Josephus calls it πνεῦμα and ψυχή, between which he apparently made no clear distinction. It is essentially or in its origin, a part of God.¹⁵

Interesting too, is Josephus' idea that ἀδελφεία¹⁶ are the πνεῦματα of evil men who possess men and lead them to disaster.

We come now to Greek thought. In uneducated Greek thought "pneuma seems to mean especially 'breath,' and then by a natural extension of the term 'the principle which makes things alive'.¹⁷"

Plutarch thinks that "The Spirit comes from the sun or from the earth, and they are the true gods. . . . but essentially inspiration is the natural effect of a natural substance of which the name is πνεῦμα."¹⁸

Among the educated Greeks, Stoicism was prominent. Volz has a fine summary of the Stoics' πνεῦμα concept.

Bei den Stoikern ist das Pneuma der Grundbegriff; es ist die pantheistische Gottheit, der Urstoff, der feurige Hauch (die feuerhauchartige Luft), zugleich Stoff der Welt und der Gott. Es durchdringt den Kosmos und haelt jedes einzelne Wesen zusammen, auch im Leib ist es die zusammenhaltende Kraft. Dieses Pneuma ist aber nicht blosz physisches Prinzip der Belebung und Beseelung; es ist ψυχὴ, Weltseele, Prinzip der Vernunft, und die Pneuma-idee verbindet sich mit der Logos-idee.¹⁹

14. Ibid., p. 180.

15. Jackson and Lake, op. cit., V, p. 99.

16. Cf. Volz, op. cit., footnote 1, p. 182.

17. Jackson and Lake, op. cit., V, p. 103.

18. Ibid.

19. Volz, op. cit., pp. 179-180.

Prominent also among the Greeks were the Mystery and Sacramental cults. These cults claimed to bring the individual into closer communion with the gods. We think of Philo and his idea of ecstasy. This ecstasy or mystic experience was also a common idea among these religious cults, and it was usually connected with or was the result of πνεῦμα. Prophets and prophetesses are common who have gifts of prophecy and wisdom because the πνεῦμα has entered their bodies. Examples of this are the prophetess Pythia at Delphi and the prophetesses of Apollo. In fact, this gift of the Spirit was considered transferable through the sexual act. We have Irenaeus recounting the story of a Gnostic prophet named Markus who pursued women promising them the πνεῦμα.²⁰

These cults also thought of the presence of the Holy Spirit as manifested in fire and wind. They even spoke of baptism of the spirit.²¹

The picture we have thus far presented of what the people of the early Christian era knew about πνεῦματα is brief indeed. The material available is much more abundant and detailed.

Some use this material to prove that the Christian writers were indebted to Greek philosophy, Greek mysticism, and the Mysteries for their ideas and illustrations.²² Leisegang tries to show that the πνεῦμα ἄγιον picture in the Synoptic Gospels is one borrowed from Greek mysticism and the Mysteries.²³ But men like Lake take just the opposite

20. Hans Leisegang, Pneuma Hagion, p. 32ff.

21. Ibid., p. 75ff.

22. Cf. Carl Clemen, Religionsgeschichtliche Erklärung Des Neuen Testaments. Also see works by H. Gunkel and R. Reitzenstein.

23. Leisegang, op. cit.

view. He says, "Investigation into the sacramental cults is very unlikely seriously to change our interpretation of Christian documents."²⁴

The evidence is not conclusive. Nor do we want to discuss the question of indebtedness in this thesis. We present this background material to the πνεῦμα concept to show that Luke's readers lived in a world quite familiar with spirits—both good and evil. Whatever phenomena could not be easily explained were ascribed to spirits. It was probably for this reason that Luke never bothers to explain πνεῦμα or πνεῦμα ἅγιον. He seems to take for granted that his readers well understood—either from their Hebrew or Greek background—what was meant. He seems to take for granted that the story of a woman becoming pregnant because a πνεῦμα came upon her, or the story of a πνεῦμα appearing in the form of a dove or wind or fire pouring out miraculous gifts of speech—he takes for granted that these stories would be quite understandable.

24. Jackson and Lake, op. cit., V, p. 104.

II. The Use of πνεῦμα in Luke-Acts

We have attempted to present a brief picture of what Luke and his readers probably knew about the πνεῦμα. Proceeding now to the actual use of πνεῦμα in Luke-Acts, we find the following:

1. People are filled with the πνεῦμα.

- Lk. 1, 15 The angel tells Zechariah that John will be filled with the Holy Spirit.
- Lk. 1, 41 Elizabeth was filled with the Holy Spirit at the coming of Mary.
- Lk. 1, 67 Zechariah was filled with the Holy Spirit and prophesied.
- Lk. 4, 1 Jesus, full of the Holy Spirit, returned from the Jordan.
- Acts 2, 4 "And they [disciples] were all filled with the Holy Spirit and began to speak in other tongues. . ."
- Acts 4, 8 Peter is filled with the Holy Spirit and preaches.
- Acts 4, 31 After the church at Jerusalem had prayed, "they were all filled with the Holy Spirit and spoke the word of God with boldness."
- Acts 6, 3 When the twelve were selecting men to serve tables, they asked for "seven men of good repute, full of the Spirit and of wisdom. . ."
- Acts 6, 5 "And they chose Stephen, a man full of faith and of the Holy Spirit. . ."
- Acts 7, 55 Stephen, "full of the Holy Spirit, gazed into heaven and saw the glory of God. . ."
- Acts 11, 24 It is said of Barnabas that he was a "good man, full of the Holy Spirit and of faith."
- Acts 13, 9 "But Saul, who is also called Paul, filled with the

Holy Spirit, looked intently at him."

Acts 13, 52 "And the disciples were filled with joy and with the Holy Spirit."

2. People are fervent in the πνεῦμα.

Acts 18, 25 Appollos is spoken of as being "fervent in spirit. . ."

3. A person lives or acts in the πνεῦμα of another.

Lk. 1, 17 John the Baptist will go before the Lord in the spirit and power of Elijah.

4. The πνεῦμα comes upon a person.

Lk. 1, 35 The angel tells Mary, "The Holy Spirit will come upon you . . ."

Lk. 2, 25 The Holy Spirit was upon Simeon.

Acts 1, 8 Jesus says to his disciples, "But you shall receive power when the Holy Spirit has come upon you."

Acts 10, 44 "While Peter was still saying this, the Holy Spirit fell on all who heard the word."

Acts 10, 47 "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?"

Acts 11, 15 Telling of his experience with the Gentiles in Caesarea, Peter says, "As I began to speak, the Holy Spirit fell on them just as on us at the beginning."

5. The πνεῦμα of a person.

Lk. 1, 47 Mary says, "My spirit rejoices in God."

Lk. 1, 80 John grew and became strong in spirit.

Lk. 8, 55 The spirit of the ruler's daughter returns at Jesus' command.

Lk. 23, 46 Jesus cries, "Father, into thy hands I commend my spirit."

Acts 7, 59 "And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit."

Acts 17, 16 "Now while Paul was writing for them at Athens, his spirit was provoked within him as he saw that the

city was full of idols."

6. People are in the power of the Πνεύμα.

Lk. 4, 14 Jesus returned in the power of the spirit into Galilee.

7. The Πνεύμα causes prophecy.

Lk. 1, 67 Zechariah was filled with the Holy Spirit and prophesied.

Acts 2, 17-18 Peter quotes Joel 2, 28-32 where God promises to pour out his Spirit upon all flesh and Israel's sons and daughters would prophesy. Peter quotes this to show Pentecost as its fulfillment.

Acts 11, 28 "And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world."

8. The Πνεύμα is connected with the virgin birth.

Lk. 1, 35 The angel says to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you."

9. The Πνεύμα reveals things to people.

Lk. 2, 26 The Holy Spirit revealed to Simeon that he should not see death before he had seen the Lord's Christ.

Acts 10, 19 "And while Peter was pondering the vision, the Spirit said to him, 'Behold, three men are looking for you. Rise and go down, and accompany them. . .'"

Acts 11, 12 Peter recounting his experience at Caesarea says, "And the Spirit told me to go with them without hesitation."

Acts 13, 2 "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'"

Acts 15, 28 "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things..."

Acts 16, 6 "And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia."

- Acts 16, 7 "And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them."
- Acts 20, 23 Paul relates that "the Holy Spirit testifies to me in every city that imprisonment and afflictions await me."
- Acts 21, 4 "Through the Spirit they told Paul not to go on to Jerusalem."
- Acts 21, 11 Agabus tells Paul, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the Gentiles.'"

10. The πνεῦμα inspires or leads people to do things.

- Lk. 2, 27 The Holy Spirit inspired Simeon to go into the temple.
- Lk. 4, 1 Jesus was led by the Spirit for forty days in the wilderness.
- Acts 8, 29 "And the Spirit said to Philip, 'Go up and join this chariot.'"

11. There is a baptism with or of the πνεῦμα.

- Lk. 3, 16 John points to Jesus and says that Jesus will baptize you with the Holy Spirit and not just water.
- Acts 1, 5 Jesus promised the disciples that they would be baptized with the Holy Spirit.
- Acts 11, 16 "And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.'"

12. The πνεῦμα descended upon Jesus.

- Lk. 3, 22 The Holy Spirit descended upon Jesus in bodily form, as a dove.
- Acts 10, 38 Peter says in his sermon, "You know. . . how God anointed Jesus of Nazareth with the Holy Spirit and with power."

13. There are unclean and evil πνεῦματα who possess people and are cast out by Jesus and his disciples.

- Lk. 4, 33 There was a man in the synagogue who had the spirit of an unclean demon. Jesus called this spirit out of this man.
- Lk. 4, 36 The people are amazed at Jesus' power to command unclean spirits.
- Lk. 6, 18 Many who were troubled with unclean spirits were cured by Jesus.
- Lk. 7, 21 Jesus cured many of diseases and plagues and evil spirits.
- Lk. 8, 2 Jesus healed some women of evil spirits and infirmities.
- Lk. 8, 29 Jesus cleansed a man of the Gerasenes who was possessed by demons.
- Lk. 9, 37-43 Jesus healed a boy possessed by an unclean spirit.
- Lk. 10, 20 Jesus warns the seventy not to rejoice in the fact that the spirits are subject to them.
- Lk. 11, 24-26 Jesus tells story of a man who gets rid of one evil spirit and ends up with seven more, to illustrate a point in his sermon.
- Lk. 13, 11 Jesus heals a woman who had a spirit of infirmity for eighteen years.
- Acts 5, 16 "The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed."
- Acts 16, 16-18 Paul calls a spirit of divination out from a slave girl.
- Acts 19, 12-16 Paul cures many of the evil spirits. Seeing this, the Jewish exorcists try the same, but with dire results.

In addition, there are numerous passages referring to demons, but they are not explicitly called πνεύματα as they are in the above passages.

14. People rejoice in the πνεύμα.

Lk. 10, 21 Jesus rejoiced in the Holy Spirit.

15. God gives the πνεύμα to such as ask.

Lk. 11, 13 Jesus teaches the disciples how to pray and concludes

with, "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

16. The πνεῦμα is sinned against.

Lk. 12, 10 "He who blasphemes against the Holy Spirit will not be forgiven."

Acts 5, 3 "But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit . . .'"

Acts 5, 9 "But Peter said to her, 'How is it that you have agreed together to tempt the Spirit of the Lord?'"

Acts 7, 51 Stephen defending himself, says, "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit."

17. The πνεῦμα teaches or gives people words to speak when necessary.

Lk. 12, 12 Jesus promises the disciples that when they are called before the authorities, the Holy Spirit will teach them in that very hour what they ought to say.

18. πνεῦμα in the sense of ghost, apparition, or invisible being.

Lk. 24, 37 When Jesus appeared to the disciples after his resurrection they were frightened and supposed they saw a spirit.

Lk. 24, 39 Jesus tries to prove he is real by saying, "a spirit has not flesh and bones as you see that I have."

Acts 23, 8-9 "For the Sadducees say that there is no resurrection, nor angel, nor spirit . . . What if a spirit or an angel spoke to him?"

19. Jesus uses the πνεῦμα to give commandments to his disciples.

Acts 1, 2 Jesus gave his disciples commandment "through the Holy Spirit."

20. The πνεῦμα brings power.

Acts 1, 8 "But you shall receive power when the Holy Spirit has come upon you," Jesus says to his disciples.

21. The πνεῦμα spoke in Scripture through the mouths of writers.

Acts 1, 16 "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David..."

Acts 4, 25 Luke quotes the early Christians as praying,
 "Sovereign Lord, who didst make the heaven and
 the earth and the sea and everything in them,
 who by the mouth of our father David, thy ser-
 vant, didst say by the Holy Spirit. . ."

Acts 28, 25 "The Holy Spirit was right in saying to your
 fathers through Isaiah the prophet."

22. Πνεῦμα is responsible for the gift of speaking in other tongues,
 and simply in tongues.

Acts 2, 4 "And they [disciples] were all filled with the Holy
 Spirit and began to speak in other tongues, as the
 Spirit gave them utterance."

Acts 2, 33 Peter tells the people at Pentecost, "Being therefore
 exalted at the right hand of God, and having received
 from the Father the promise of the Holy Spirit, he
 (Jesus) has poured out this which you see and hear."

Acts 10, 45 "And the believers from among the circumcised who
 came with Peter were amazed, because the gift of the
 Holy Spirit had been poured out even on the Gentiles.
 For they heard them speaking in tongues and extolling
 God."

Acts 19, 6 "And when Paul had laid his hands upon them, the Holy
 Spirit came on them; and they spoke with tongues and
 prophesied."

23. Jesus pours out the Πνεῦμα upon his disciples.

Acts 2, 33 "Being therefore exalted at the right hand of God, and
 having received from the Father the promise of the Holy
 Spirit, he (Jesus) has poured out this which you see
 and hear."

24. Those who are baptized shall receive the gift of the Πνεῦμα.

Acts 2, 38 "And Peter said to them, 'Repent and be baptized
 every one of you in the name of Jesus Christ for
 the forgiveness of your sins; and you shall re-
 ceive the gift of the Holy Spirit.'"

25. People received the Πνεῦμα before their baptism.

Acts 9, 17-19 "So Ananias departed and entered the house. And
 laying his hands on him he said, 'Brother Saul, the
 Lord Jesus who appeared to you on the road by which
 you came, has sent me that you may regain your sight

and be filled with the Holy Spirit.' And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized, and took food and was strengthened."

Acts 10, 44-48 "While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God. Then Peter declared, 'Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?' And he commanded them to be baptized in the name of Jesus Christ."

26. People received the πνεῦμα¹ after their baptism.

Acts 8, 14-19 "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit."

Acts 19, 2-6 Paul came to Ephesus and found some disciples. "And he said to them, 'Did you receive the Holy Spirit when you believed?' And they said, 'No, we have never even heard that there is a Holy Spirit.' And he said, 'Into what then were you baptized?' They said, 'Into John's baptism.' And Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.' On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied."

27. The πνεῦμα¹ is given through the laying on of the apostles' hands.

Acts 8, 14-19 "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of

the apostles' hands, he offered them money, saying, 'Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit.'

Acts 9, 17 "So Ananias departed and entered the house. And laying his hands on him he said, 'Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit.'"

Acts 19, 6 "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied."

28. The πνεῦμα is an inner witness to the life, work, and meaning of Jesus.

Acts 5, 32 "And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

29. The πνεῦμα is responsible for powerful preaching.

Acts 4, 8 "Then Peter, filled with the Holy Spirit, said to them. . ."

Acts 4, 31 ". . . and they were all filled with the Holy Spirit and spoke the word of God with boldness."

Acts 6, 10 "But they could not withstand the wisdom and the Spirit with which he spoke." (Stephen)

Acts 13, 9 "But Saul, who is also called Paul, filled with the Holy Spirit, looked intently at him and said. . ."

Acts 2 The sermon of Peter at Pentecost.

30. The πνεῦμα can be resisted.

Acts 7, 51 Stephen's defense: "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit."

31. The πνεῦμα is connected with the seeing of heavenly mysteries.

Acts 7, 55 Stephen, "Full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. . ."

Acts 8, 18-20 "Now when Simon saw that the Spirit was given through

the laying on of the apostles' hands, he offered them money, saying, 'Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit.' But Peter said to him, 'Your silver perish with you, because you thought you could obtain the gift of God with money.'"

Acts 15, 8 "And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us."

33. The πνεῦμα makes people disappear.

Acts 8, 39 "And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more . . ."

34. The πνεῦμα comforts.

Acts 9, 31 "So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit."

35. The πνεῦμα sends people.

Acts 13, 4 "So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus."

36. πνεῦμα of divination.

Acts 16, 16 "As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination..."

37. People resolve things in the πνεῦμα.

Acts 15, 28 "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things. . ."

Acts 19, 21 "Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem. . ."

38. People are bound in the πνεῦμα.

Acts 20, 22 "And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there..."

39. The πνεῦμα makes some people guardians over others.

Acts 20, 28 "Take heed to yourselves and to all the flock,
in which the Holy Spirit has made you guardians..."

It might be well also to present this lexicographical picture of
the use of the word πνεῦμα.²⁵

a) πνεῦμα

Luke	6	times
Acts	5	times
	<u>11</u>	times

b) τὸ πνεῦμα

Luke	7	times
Acts	15	times
	<u>22</u>	times

c) πνεῦμα ἄγιον

Luke	8	times
Acts	18	times
	<u>26</u>	times

d) τὸ πνεῦμα τὸ ἄγιον

Luke	3	times
Acts	16	times
	<u>19</u>	times

e) τὸ ἄγιον πνεῦμα

Luke	2	times
Acts	7	times
	<u>9</u>	times

f) τὸ πνεῦμα κυρίου

Luke	-	times
Acts	2	times (1 without
	<u>2</u>	times article)

g) πνεῦμα σαρκὸς

Luke	1	time
------	---	------

h) πνεῦμα ὁδοῦρίου

Luke	1	time
------	---	------

i) πνεῦμα ἀκατάρατον

Luke	5	times (with article)
Acts	2	times (without article)

j) πνεῦμα πονηρὸν

Luke	3	times (without article)
Acts	4	times (with article)

k) πνεῦμα τυφλῶν

Acts	1	time
------	---	------

25. Cf. Moulton and Geden, Concordance to the Greek Testament.

III. Meaning of πνεῦμα

We have first of all πνεῦμα in the sense of τὸ πνεῦμα τῶν . As such it is the spirit, the vital principle by which the body is animated, the soul. The best examples of this meaning are Lk. 8, 55 where Jesus commands the πνεῦμα of the ruler's dead daughter to return into her body, and Acts 7, 59 where Stephen asks God to receive his πνεῦμα as he is being stoned to death. (Other references are gathered in the previous chapter, p. 9.)

Luke also uses πνεῦμα in the sense of an invisible essence, a spiritual being with the power of possessing people, speaking through them, causing them to suffer pain, and giving them physical infirmities. This type of πνεῦμα is usually connected with such words as σαυρόντων, ἀκάθαρτον, πεντηκόν, πύδων . (It should be noted here that in a few instances, Lk. 24, 37.39; Acts 23, 8-9, this sense of πνεῦμα is used without the connotation of evil or good. The references are to invisible beings, nothing more.)

According to the gospel, Jesus spent much of his time healing people and casting out their evil spirits. ²⁶ Jesus even gave his disciples the power to cast out such spirits because in Lk. 10, 20 the seventy return from their missionary journey and boast about this power. The apostle Paul also had several occasions to cast out evil spirits.

26. For a list of passages cf. chapter II, pp. 11f.

As we noted in the first chapter, evil spirits were not uncommon in the thought of Luke's readers. Spirits were quite real to them. They were much more so than they are to us today. And whenever a person had some incurable sickness of evil power or even extraordinary power (Paul met a slave girl who had the spirit of divination, Acts 16, 16), the people accounted for it by saying that the person had an evil spirit.

This type of πνεῦμα was quite different from the first type we mentioned. πνεῦμα ἁγίου was something within, something each person possessed. But the πνεῦμα ἀκάθαρτα were spirits from the outside world who took possession of men. Nor was there much people could do to get rid of these evil spirits once they came. The power of these spirits was greater than that of any men (Acts 19, 12-16).

There is yet another type of πνεῦμα spoken of by Luke. This is the πνεῦμα ἄγιον. It is often referred to as just πνεῦμα, but more often as πνεῦμα ἄγιον. This πνεῦμα is again quite different from the previous kinds of πνεῦμα. There is only one of its kind, while there are numerous πνεῦμα ἀκάθαρτα; and it works good and not evil.

To determine just what the πνεῦμα ἄγιον is, is somewhat of a problem because, as we stated in our introduction, Luke does not bother to explain. He simply records the activity of the πνεῦμα ἄγιον.

27. However, Lake holds: ". . . there is no passage which really settles the central problem, namely—do the Synoptic Gospels, and did the circle of Jewish thought which they represent, think that there were many bad but only one good spirit, or did they think that there were many of both, and that both obsessed mankind." Jackson and Lake,

Lake agrees with this last thought and adds a reason for it when he says:

My own impression is that the early Christians--including the apostles--explained the fact of the inspiration which they experienced as due to the working of the Spirit, but did not define exactly what they meant. That they should do so was the natural result of the fact that they were Jews and used the terminology of the Old Testament. When they spoke Greek, influenced by the LXX, they said that this was a ἁγιόγραφον of the πνεῦμα and they claimed to be πνευματικοί.²⁸

Procksch would agree with Lake. In his article on ἅγιος in Kittel's Woerterbuch he says, "Von der Heiligkeit Christi ist untrennbar die Heiligkeit des Geistes (→ πνεῦμα). Die altliche Wurzel ist offensichtlich ἁγίος (Js. 63, 10f; Ps. 51, 13)."²⁹

In other words, these men hold that when Luke adds the adjective ἅγιος to his use of πνεῦμα, he has a specific sense in mind; namely, the Old Testament sense of ἁγίος. We shall therefore have to see what ἁγίος means and how it is related to the use of ἅγιος.

Procksch does just this in his article on ἅγιος in Kittel. The following is some of the evidence he presents.

ἁγίος as an adjective is: "auf Personen angewandt. . . als Praedikat von Gott die Bedeutung des Goettlichen und wird zum Adjectivum fuer Gott."³⁰

op. cit., V, p. 102. And yet, Luke does not give that impression. The thought that there might be more than one πνεῦμα ἅγιον is not even hinted at.

28. Jackson and Lake, op. cit., V, p. 104.

29. Gerhard Kittel, Editor, Theologisches Woerterbuch zum Neuen Testament, I, p. 104.

30. Ibid., p. 89.

"Wie schon im AT, zumal in der Prophetie, das ἅλλος -
 Praedikat auf Gottes Person angewandt wird, ja die innerste Be-
 zeichnung von Gottes Wesen enthaelt. . . " ³¹

Speaking of Pentecost, Procksch notes, "Der hebraeische Begriff
 des Heiligen kommt gerade in diesem Wort zum Vorschein, sofern es sich
 in der Kraft des ἄλλος ἅλλος um Binden und Loesen gegenueber
 der Suende handelt." ³²

The term ἅλλος is used in this same sense in the Septuagint.

Haefriger wird ἅλλος erst in hellenistischer
 Zeit gebraucht. Augenscheinlich hat der orientalische
 Heiligkeitsbegriff dabei eingewirkt, was wir am besten
 an der Septuaginta sehen koennen. Hier wird ἅλλος
 als Aequivalent von hebraeisch אֱלֹהִים in alle Ab-
 wandlungen dieses hebraeischen Begriffs hineingezogen,
 so dass wir im biblischen Sprachgebrauch ueberall den
 semitischen Untergrund zu erkennen haben. ³³

The same is true of the Apocraphal literature.

Im ganzen wird man aber urteilen muessen, dass die
 apokryphische Litteratur sich innerhalb der kanonischen
 Auffassung des ἅλλος -Begriffes haelt. Wir haben fast
 ueberall den Sprachgebrauch der Septuagintauebersetzer
 vor uns. . . Nicht so ist es, dass das hebraeische
אֱלֹהִים durch den griechischen Sinn von ἅλλος um-
 gepraegt ist, sondern dass sich ἅλλος ganz in den
 Dienst des hebraeischen אֱלֹהִים hat stellen muessen. ³⁴

Philo also freely used ἅλλος, filling it with the foreign
 Old Testament sense. ³⁵ Josephus, however, had an aversion to the
 use of ἅλλος "jedenfalls weil ἅλλος ein griechisches Ohr
 einer ungewohnten Klang hatte." ³⁶

31. Ibid., p. 101.

32. Ibid., p. 104, footnote 54.

33. Ibid., p. 88.

34. Ibid., p. 95.

35. Ibid., pp. 96-97.

36. Ibid., p. 97.

The Greeks themselves used ἀγλος with special reference to the gods. "In hellenistischer Zeit kommt die Verwendung von ἀγλος als Epitheton auch der Götter auf. . . Niemals dagegen erscheint ἀγλος im reinen Griechisch in Anwendung auf Menschen, die mit dem Kultus in Verbindung stehen; diese Rolle ist durch ἀγρός³⁷ ersetzt."

We have then the Hebrew אֱלֹהִים used in special reference to God and his essence with the Septuagint, Philo, the Apocraphal literature, and the Greeks themselves using ἀγλος in the same sense.

Assuming then that Luke followed the same course, what did he mean by the πνεῦμα ἄγιον? It evidently meant much more than just a good spirit. Luke meant that πνεῦμα which came from God, was in fact a part of the very nature of God.

This of course explains why the πνεῦμα ἄγιον had such extraordinary powers and such wonderful effects on people. This explains why this πνεῦμα could be connected with the birth of the Son of God; why this πνεῦμα brought powers of healing, speech in foreign tongues, powerful preaching, prophecy; why this πνεῦμα could lead men to heavenly visions, give commands and direct the church's activity. This explains why the early church thought the possession of this πνεῦμα so important.

One can also see why Luke used πνεῦμα ἄγιον more than he did just plain πνεῦμα in giving the source of activity and miraculous powers in the church.

37. Ibid., p. 88.

Lake:

Perhaps evil spirits were so much more frequent and obvious than good ones that if it were said that a man "had a spirit" the natural assumption was that he was obsessed by a demon, and this tended to produce the Christian use of "Holy" Spirit.³⁸

Procksch:

Auf das Attribut ἀγίου legt Lukas in beiden Faellen besonderen Wert, wenn auch die haeufige Anwendung die inhaltliche Schaerfe oelter vermissen laeszt. Als heiliger Geist wird er ueberall in Gott begruendet gedacht, so das ἀγίου etwa den Sinn des Goettlichen annimmt, womit der Gegensatz zum daemonischen und natuerlichen Geist betont wird.³⁹

"Als Grieche, der nicht im Mutterlande des Evangeliums, sondern in Missionsgebiete zu Hause war, hatte Lukas besonderen Anlaz, den Geist des Gottes Christi von anderen Geistern zu unterscheiden, die in der Heidenwelt ihr Wesen trieben."⁴⁰

In other words, Luke wanted to make sure that his readers would not just think of a good spirit but of God himself as responsible for the wonderful things he was relating. The reader will recall that we mentioned that the Greeks knew of prophetesses who had πνεύμα come upon them; they were acquainted with the phenomena of speaking in tongues, of spirits showing their presence in fire and wind. But Luke wanted them to understand that God himself was responsible for the virgin birth, for the charismatic gifts of the Pentecost and post-Pentecost times. Therefore there is his emphasis on the πνεύμα ἁγίου.

There is one question left to answer briefly, and that is whether Luke's use of πνεύμα would indicate it to be a person or

38. Jackson and Lake, op. cit., V, p. 102.

39. Kittel, op. cit., p. 105.

40. Ibid.

simply a power. Lake finds no answer to this question. "There is, however, nothing which really enables us to answer the question whether the Spirit was completely hypostatized or was regarded as an impersonal element sent by or from God."⁴¹ Procksch distinguishes between the determinate use of πνεῦμα (with the article) and the indeterminate use (without the article). The determinate use seems to point to a "bewusster Wille" while the indeterminate use seems to point to a "unbewusste Kraft."⁴² However, if we accept Luke's use of πνεῦμα ἀγιον as being the same as the Old Testament use of רוּחַ קדוֹן, we find Lake's position a bit difficult.⁴³ The רוּחַ is quite definitely personalized in the Old Testament.

Some of the activities of the πνεῦμα in Luke-Acts also seem to point to a person. Leisegang finds Greek parallels to the passage, Mk. 1, 35, showing that grammatically the πνεῦμα is a person or personality who would come upon Mary.⁴⁴ And when the πνεῦμα reveals things to people, leads or inspires them, appears at Jesus' baptism, is sinned against, teaches, gives commands, brings power, speaks through the Old Testament writers, is a witness, leads and sends people, it is a bit difficult not to think of a person or personality.

Leisegang quotes a man named Tosetti on this question. Tosetti comes to the conclusion: "Es steht demgemäss von seiten der Grammatik einer persönlichen Auffassung der Texte ueber den Heiligen Geist ebensowenig etwas im Wege, als bei den Schriftstellen ueber die daemonischen

41. Jackson and Lake, op. cit., II, p. 193.

42. Kittel, op. cit., p. 105.

43. Cf. Volz, op. cit.

44. Leisegang, op. cit., p. 16.

45
Geister."

And yet one must admit that there are many passages which seem to speak of the πνεῦμα as a power of God and nothing more. People are baptized with the πνεῦμα; and the πνεῦμα is poured out upon people, and people are filled with the πνεῦμα as though it were a power.

We can say, then, that although Luke makes no definite statement, it would seem that he is speaking of a personalized πνεῦμα ἁγίου. But, to prove conclusively that the early Christians thought of the πνεῦμα ἁγίου as a person or as a person of the Godhead, one would prefer to draw on other sources.

45. W. Tosetti, Der Heilige Geist als goettliche Person in den Evangelien, Duesseldorf, 1918, p. 35ff., quoted in Leisegang, op. cit., p. 16, footnote 2.

46. Perhaps the writings of John.

IV. Further Problems

One can hardly study πνεῦμα in Luke-Acts without becoming entangled with the problem of the "gift of the πνεῦμα." People receive the πνεῦμα and there are different results. Some receive miraculous gifts of prophecy as the Ephesian disciples did in Acts 19 or gifts of speaking in other tongues as the apostles did in Acts 2; others also receive the πνεῦμα, but no special gifts are recorded as connected with it as in Acts 2 when the "three thousand souls" were baptized.

There is also the further problem of how the πνεῦμα is received. The three thousand souls in Jerusalem received the πνεῦμα through baptism. Yet, Philip baptized the Samaritans in Acts 8, but they did not receive the πνεῦμα until Peter and John came down from Jerusalem and "laid hands" on the converts. And then, we also hear of Cornelius and his house in Acts 10 and 11 who received the πνεῦμα without either baptism or the laying on of hands.

Closely connected with the above question is this one: What did Jesus mean when he promised the disciples that they would be baptized with the Holy Spirit in Acts 1, 5? Was this baptism of the Spirit any different from baptism with water?

In trying to throw some light on these problems, we shall follow the suggestion of Schaller in an article on the gift of the

Holy Ghost in Acts contributed to the Theologische Quartalschrift.

Schaller suggests that the gift of the Holy Spirit has two different meanings, each determined by the context of the passage involved. ⁴⁷

As we look at the passages involved, we shall also have opportunity to discuss the manner in which the πνεῦμα is received and the baptism of the πνεῦμα.

The actual phrase δωρεὰ τοῦ ἁγίου πνεύματος appears but twice—Acts 2, 38 and Acts 10, 45. We take τοῦ ἁγίου πνεύματος to be an objective genitive making the Holy Spirit Himself the gift which is promised. This agrees with the passages which specifically call the Spirit the "gift of God." (Lk. 11, 13; Acts 8, 20; Acts 11, 17).

⁴⁸ Schaller and Lenski agree with this interpretation, although Lenski ⁴⁹ prefers to call the genitive appositional.

If we take this interpretation, then we can also draw into our investigation the many other passages which simply refer to people being filled with the πνεῦμα or Spirit or receiving the Spirit. From an examination of a number of these passages we hope to draw conclusions which will help us answer the questions and problems raised at the beginning of this chapter.

In Lk. 1, 15 we read that the angel promises Zechariah that John will be filled with the Holy Spirit. Of this passage Schlatter says, "Gottes Geist wird ihn vom ersten Anfang seines Lebens an so

47. Cf. A. Schaller, "What is the gift of the Holy Ghost according to Acts?" in Theologische Quartalschrift, Jahrgang 41, No. 4 (Oct. 1944), pp. 230-245.

48. Ibid., p. 231.

49. R. C. H. Lenski, The Interpretation of the Acts of the Apostles, p. 105.

gestalten und fuhren, dass er einst als der Verkuendiger einer
 50
 gottlichen Botschaft vor Israel treten kann."

Lk. 1, 41 tells us that Elizabeth was also filled with the Holy Spirit at the coming of Mary. Because the Spirit caused the babe in Elizabeth's womb to leap for joy, Elizabeth recognized the special blessing which Mary had received.

Lk. 1, 67: Zechariah was filled with the Holy Spirit and prophesied. This instance shows a special gift of prophecy connected with the receiving of the Holy Spirit. Note too that this was before Pentecost and even before John's baptism.

In Acts 2, 4 we have the record of the miraculous gifts of speaking in other tongues which the disciples received at Pentecost. This passage is the direct fulfillment of Jesus' promise in Acts 1, 5 that the disciples would be baptized with the Holy Spirit. And Peter in his sermon explains these gifts as a fulfillment of Joel 2, 28-32 where the prophet speaks of visions, dreams, prophecy, and signs and wonders being connected with the pouring out of the Spirit. The reference here is certainly to charismatic gifts. Note too, that Jesus calls this phenomenon the "baptism with the Holy Spirit."

In this same chapter (v. 38), we have another reference to the gift of the Holy Spirit. Peter tells his audience, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." Then we are told that 3000 souls were baptized, "and they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and

the prayers." There is no mention of speaking in tongues or of any other special charismatic gifts.

Schaller asks, "Did they, then fail to receive the gift of the Holy Ghost? Most assuredly not. The Spirit of God worked in their hearts and accomplished that gracious miracle within their hearts by which they were brought to repentance and to faith in the Lord Jesus Christ. . . What they experienced on Pentecost Day was precisely that which we experience today when the Holy Ghost calls us by the Gospel, enlightens us with His gifts, and sanctifies and keeps us in the one true faith."⁵¹

Lk. 4, 31: After Peter and John were released from the court of the Jews, the congregation at Jerusalem gathered together in prayer and thanksgiving. "And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness." Here again there is no mention of special gifts. The Holy Spirit strengthened the disciples in their preaching by increased measure of His presence.

In Acts 5, 1-11 we hear that Peter knew that Ananias and Sapphira were lying to the Holy Spirit. This is an indirect reference, but it shows a special gift.

Acts 8, 14-24: In these passages we find the Christians at Jerusalem sending Peter and John to Samaria to give the believers in Jesus there the gift of the Holy Spirit. These believers had been

⁵¹. Schaller, op. cit., p. 232.

baptized, but only in the name of Jesus. And although they were baptized, we read that the Spirit "had not yet fallen on any of them." Then Peter and John laid their hands on them, "and they received the Holy Spirit."

How can this be? we ask. The three thousand at Jerusalem are baptized and receive the Holy Spirit; these disciples at Samaria are also baptized, but they do not receive the Holy Spirit.

Schaller thinks that the answer to this problem lies at least in part in the verb ἐπιτεταράκω. Luke says that the Spirit "had not yet fallen on any of them." This wording leads Schaller to think that special visible gifts are meant, gifts similar to those at Pentecost. As additional evidence for this view, he points to the following verses where the sorcerer Simon sees that the gift of the Spirit actually came through the laying on of the apostles' hands and wants to buy this power.

Lenski agrees with this position. He holds that these disciples had received the Spirit at their conversion and baptism just as did the three thousand at Pentecost. But as an evidence of the unity of the body of Christ, the Jerusalem congregation sent these their ambassadors to this new church of the Gentiles in Samaria that they also might have these special manifestations of the Spirit.

Notice that in this instance the Spirit was received through the rite of laying on of hands.

52. Ibid., p. 236.

53. Lenski, op. cit., pp. 324-326.

The next passages to consider are Acts 9, 17-19. Here Paul receives the spirit from Ananias through the rite of the laying on of hands. But note here that this rite is closely connected with the words of pardon and absolution which Ananias speaks to Paul indicating God's forgiveness. Paul's receiving of the Spirit is his conversion. ⁵⁴ Baptism immediately followed. Note that there is no mention of special charismatic gifts.

Acts 10, 45: Here we find Peter in Joppa with a man named Cornelius. While Peter was preaching to Cornelius and some of his friends, the Holy Spirit fell on all who heard the word. Peter and his associates were quite amazed when they heard these Gentiles speaking in tongues and extolling God. So Peter declared, "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" And so they were baptized.

The reference here is plainly to charismatic gifts. Notice again the phrase "the Holy Spirit fell on all who heard." Note also that neither baptism nor the laying on of hands is mentioned in connection with the coming of the Spirit.

Lenski has this fine remark:

All those who heard Peter in the house of Cornelius had faith and were saved before the Spirit came and gave them the ability to speak with tongues. . . This falling of the Spirit upon people, this charismatic gift of the Spirit, is entirely separate from the Spirit's reception by faith for salvation and by baptism for regeneration and renewing. . .⁵⁵

54. Ibid., pp. 364-368.

55. Ibid., p. 431.

Schlatter also points out that the presence of the gift of the Spirit did not make baptism unnecessary. He says,

Die apostolischen Maenner haben in der Taufe Jesu Tat und Gabe gesehen, durch die er uns sage, wie er sich zu uns und unserer Suende stelle, dass er sie dem Reuigen vergebe und den, der zu ihm komme, rein mache. Darum erschien ihnen da, wo der Geist waltete, die Taufe nicht als leer und ueberfluessig, weil der Geist nicht von Christus wegfuehrt, sondern zu ihm hin, nicht von seinem Vergeben abzieht, sondern uns in dasselbe hinein versetzt.⁵⁶

Acts 11, 28: "And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius."

Here again we have a reference to a special gift. This time it is the gift of prophecy.

Acts 13, 9-11: Paul, filled with the Holy Spirit, causes Elymas the magician to be blind for a time. There is no special rite connected with this story, but the Spirit simply fills Paul so that he performs this miracle. Again, this is a reference to a special gift of the Spirit.

Acts 13, 52: Here is just a simple reference to the fact that the disciples were filled with joy and with the Holy Spirit. No mention of charismatic gifts is connected with this presence of the Spirit.

We come now to perhaps the most difficult passage, one which has led interpreters on many paths. The passage is Acts 19, 1-7. Here we have this remarkable story. Paul came to Ephesus and found

56. Schlatter, op. cit., pp. 919-920.

some disciples. During his conversation with them, he asked them if they had received the Holy Spirit when they believed. These disciples then give this astounding answer, "No, we have not heard that there is a Holy Spirit." Whereupon Paul asks them into what baptism they had been baptized. When he heard that these men were baptized with John's baptism of repentance, Paul explained how John was the forerunner of Jesus. These disciples then wanted to be baptized in the name of Jesus and Paul did baptize them. Paul also laid his hands upon them, and the Holy Spirit came upon them manifesting his presence in the speaking with tongues and prophecy.

The problem here is that these men were definitely called disciples, and yet they said that they had not heard that there was a Holy Spirit. Just what did they mean by that?

Schaller has this explanation. When Paul asked whether these disciples had received the Holy Spirit when they believed, he did not mean to imply that it was possible to come to faith without receiving the Spirit. Such a statement would have contradicted Paul's other writings (1 Cor. 12, 3: No one can say, "Jesus is Lord" except by the Holy Spirit.). Nor did Paul have any unusual meaning for πιστεύετε. Paul meant faith in Christ Jesus.

What happened was that Paul had quite a conversation with these disciples, more than is recorded in the text by Luke. In the course of the conversation, Paul inquires if they had experienced any extraordinary manifestations of the Holy Spirit at the time of their conversion. And their answer is that they had not heard of any such

57

special gifts of the Holy Spirit.

Schaller thinks too that Paul's question was quite natural for that day. These special gifts of the Spirit were rather frequent occurrences. At least this is the impression gathered from Acts and from Paul's discussion of them in 1 Corinthians 12. Such manifestations were also astounding and caused amazement wherever they appeared. It was therefore very natural that they should be an outstanding topic of conversation, and that Paul should be interested to know if any had appeared in Ephesus.

58

Schlatter agrees with the first part of Schaller's analysis--namely, that Paul's question referred to special gifts. But Schlatter thinks that when Paul got into the spiritual history of these disciples a bit more, he found that they had not received a correct baptism. They had received John's baptism; but since they had not received the Spirit and were not even aware of the fact that God not only sends his Son, but also His Spirit into the hearts of men, Paul concludes that their baptism was not sufficient. So, Paul baptized them in the name of Jesus and accompanied this baptism with the laying on of hands. When the Spirit did come, He came with special gifts of speaking in tongues and prophecy.

59

Lenski agrees more with Schlatter than with Schaller. Lenski thinks that Paul was asking what had happened when these disciples were converted, what type of manifestation had occurred--if any. After the disciples' surprising answer and some further questioning,

57. Schaller, *op. cit.*, pp. 238-239.

58. *Ibid.*, pp. 239-240.

59. Schlatter, *op. cit.*, pp. 987-989.

Paul saw that these men had not even received a real baptism, the baptism of John. Someone had probably just said to them that he was baptizing them with John's baptism. At least that was all they knew. The Spirit's name had evidently not been mentioned. And so Paul explained John's baptism to these men and showed them that it was more than a mere opus operatum.

And so, after Paul showed them that they had no real baptism because they knew nothing of the Holy Spirit, these men were baptized in the name of Jesus and received the Spirit with the laying on of hands. In this case, again, the Spirit showed his presence
60
in the speaking with tongues and prophecy.

From these comments, one might suppose that what happened was that Paul began by asking the usual question, "Were there any special manifestations of the Spirit when you were converted?" Paul took these disciples to be real believers. But when the disciples said that they had never heard of the Holy Spirit and that the only thing they remembered about their baptism was that it was in the name of John, then Paul saw that the question was no longer one of special gifts. These people were actually ignorant of the Holy Spirit. They had perhaps been baptized by some obscure members of John's disciples
61
who had not become disciples of Jesus as did the rest of them. And so, after some instruction, Paul baptized these men in the name of Jesus. Paul then put his hands on them, and they received the Holy Spirit; they even received special gifts.

60. Lenski, op. cit., pp. 780-785.

61. P. E. Kretzmann, Popular Commentary of the Bible, The New Testament, I, pp. 629-630.

To conclude this little discussion on the problems connected with the reception and manifestation of the Holy Spirit, we shall draw the following conclusions from the passages we have examined:

1. The gift of the Spirit is the Spirit Himself.
2. The Spirit's activity in persons was varied.
 - a) The Spirit was active in the conversion and consequent new life of all who believed.
 - b) In some, the Spirit also manifested Himself in special gifts which we call charismatic gifts. These charismatic gifts were gifts of prophecy, speaking in other tongues or languages, ecstatic speech which praises God, and other miraculous powers.
 - c) The Spirit was present in a greater measure at times to help Christians meet special trials or special tasks.
3. The type of activity is determined by the context of any passage.
4. The baptism with the Spirit which Jesus promised his disciples was a special outpouring of the Holy Spirit manifesting itself in charismatic gifts.
5. The Spirit was received in various ways. Some received the Spirit through baptism, others through the laying on of hands, and still others without either baptism or the laying on of hands being specifically mentioned.

Conclusion

We have taken up the problem of the use and meaning of πνεῦμα in Luke-Acts and a few of the problems connected with the reception and activity of the πνεῦμα. Although the discussion has not been exhaustive, we have reached some general conclusions.

The material in the first chapter illustrated the conclusion that the world in Luke's day was not ignorant of the πνεῦμα concept. In fact, some of the ideas about πνεῦμα circulating among the people were not too unlike those presented by Luke.

We then grouped all the passages in Luke-Acts dealing with πνεῦμα to show the various ways in which Luke used the word.

From Luke's use of πνεῦμα we, in turn, attempted to define πνεῦμα. Luke apparently used πνεῦμα in three senses. First of all, πνεῦμα meant the life principle, the soul, the opposite of flesh and the body. Secondly, πνεῦμα meant an invisible being. The majority of passages using the term in this sense referred to evil beings, spirits with great evil powers. The third meaning of πνεῦμα was a spirit from God or God Himself. This use of πνεῦμα generally had the adjective ἅγιον connected with it.

And in the final chapter we tried to show that the Spirit was manifested in various ways. Sometimes it was in connection with the conversion and sanctification of a person; at other times it was

in connection with special gifts of speaking, prophecy, and other miraculous powers. The reception of the Spirit was also varied. Some people received the Spirit through baptism, some through the laying on of hands, and others without any of these rites.

The general picture is that people do not have the πνεῦμα, but the πνεῦμα (good or evil) possesses people. This is particularly important for the picture of the πνεῦμα ἄγιον. The Spirit possesses people and uses them for the good purposes of God. And whenever there is a special task, trial, or goal, the Spirit fills people with the necessary power. This must have been a comfort and a challenge to the early Christians.

A study of this kind naturally opens up many problems and questions of greater or lesser proportion, but we shall have to content ourselves with this general survey.

BIBLIOGRAPHY

- BROADUS, JOHN ALBERT, "Is the Holy Spirit Really God?" Review and Expositor, XXVII (July, 1930), 290-303.
- CLEMMEN, CARL, Religionsgeschichtliche Erklarung Des Neuen Testaments, Zweite Auflage, Giessen, Alfred Toepelmann Verlag, 1924.
- DILLISTONE, F. W., "The Biblical Doctrine of the Holy Spirit," Theology Today, III (January, 1947), 486-497.
- GAEFFELIN, A. C., The Acts of the Apostles, New York, "Our Hope" Publication Office, 1912.
- GORDON, A., The Ministry of the Spirit, New York, Fleming H. Revell Company, 1894.
- JACKSON, F. J. FOAKES, and KIRSOPP LAKE, Editors, The Beginnings of Christianity, The Acts of the Apostles, London, Macmillan and Co., Limited, 1933.
- JACOBUS, MELANCTON W., Editor-in-Chief, A Standard Bible Dictionary, New York, Funk and Wagnalls Company, 1909.
- KITTEL, GERHARD, Editor, Theologisches Woerterbuch zum Neuen Testament, I, Stuttgart, W. Kohlhammer Verlag, 1933.
- KLUEPFEL, P., The Holy Spirit in the Life and Teaching of Jesus and the Early Christian Church, Columbus, Ohio, The Lutheran Book Concern, n. d.
- KNOX, WILFRED L., The Acts of The Apostles, Cambridge, University Press, 1948.
- KRETZMANN, PAUL E., Popular Commentary of the Bible, The New Testament, I, St. Louis, Concordia Publishing House, 1921.
- LEISEGANG, HANS, Pneuma Hagion, Der Ursprung des Geistbegriffs der synoptischen Evangelien aus der griechischen Mystik, Leipzig, J. C. Hinrichs'sche Buchhandlung, 1922.
- LENSKI, R. C. H., The Interpretation of The Acts of The Apostles, Columbus, Ohio, Wartburg Press, 1944.
- LINN, OTTO F., Studies In The New Testament, Anderson, Indiana, The Warner Press, 1941.
- MOULTON, W. F., and A. S. GEDEN, Editors, A Concordance to the Greek Testament, Second Edition, Edinburgh, T. & T. Clark, 1899.

SCHALLER, A., "What Is the Gift of the Holy Ghost According to Acts?" Theologische Quartalschrift, Jahrg. 41, No. 4, (October, 1944), 230-245.

SCHLATTER, A., Erläuterungen zum Neuen Testament, Zweite Aufgabe, I, Stuttgart, Verlag der Vereinsbuchhandlung, 1918.

SYNGE, F. C., "The Holy Spirit In The Gospels and Acts," The Church Quarterly Review, CXX, No. 240 (July, 1935), 205-217.

THIESSEN, HENRY, "The Holy Spirit in the Believer's Life," Revelation, IX, No. 1 (January, 1939), 5.

TORREY, R. A., What the Bible Teaches, New York, Fleming H. Revell, Company, 1898.

VOLZ, PAUL, Der Geist Gottes, Tübingen, J. C. B. Mohr, 1910.