

# Seven Truths about the Holy Spirit

Eddy Lanz

But you will receive power  
when the Holy Spirit  
has come upon you,



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Eddy Lanz

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This book is dedicated to Hidayat Masih, Younis Lal-Din, Ashkenaz Asif Khan and Abdul Masih, four fine Pakistani Christians who have helped me to serve the church in this country.

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## Preface

The subject of the Holy Spirit has always been very important for the church of Jesus Christ. This is also true for the last few generations of believers. This book is basically a word study. It follows the use of the word "spirit" in the Old and in the New Testament as it points to the Spirit of God. It tries to cover all relevant contexts in an orderly and systematic way. The different bible passages are not only given as references but quoted fully so that the reader can follow the subject through the Bible in the words of the Holy Scriptures. Often the immediate context is included in the quotation to enable the reader's perception of the different meanings of the relevant phrases within their proper setting.

Following this overview, it becomes very clear that the Holy Spirit was always very active in the salvation history of God's people. He also took part in creation and is still active in maintaining life on earth. The Holy Spirit is God. He is divine. As members of the New Covenant we can never be too grateful for the gift of the Holy Spirit through Jesus Christ. As we walk through salvation history and see God's Spirit in action, our horizon grows wider. It dawns on us what an enormous potential the church of God has. The time will come when the whole "earth shall be full of the knowledge of the LORD as the waters cover the sea" (Isaiah 11:9).



# Chapter 1

## The Holy Spirit Is God in the Old Testament.

### 1.1 The Word Used for Spirit

The word for Spirit in Hebrew רוּחַ<sup>1</sup> (rûah)<sup>2</sup> also means wind, storm, compass point (as in the direction of the wind, east or west etc.), breath, and can also describe the condition of a person. When the word rûah is used together with God or the Lord, it is not always translated as "Spirit" but sometimes as "wind" or "storm". The context must help to decide. But even if we trans-

1. The Hebrew text given here and below is taken from the Westminster Hebrew Institute, ed., Westminster Leningrad Codex, [accessed May 9, 2011], 2008, <http://www.crosswire.org/sword/modules/ModInfo.jsp?modName=WLC>.

2. The transliteration from Hebrew to English is according to Thomas O. Lambdin and Heinrich von Siebenthal, *Lehrbuch Bibel-Hebräisch*, Third (Giessen: Brunnen, 1999) p. XXIII-XXVI. See also the appendix: The Hebrew Alphabet.

late it as "Spirit" of God, the Hebrew native speaker might still feel the presence of the more literal meaning "wind" or "storm" (see Ex 15:8.10; compare also John 3:8<sup>3</sup>). In fact *rûaḥ* is another anthropomorphism like the "hand of God" (Ex 6:1) or "the arm of the Lord" (Is 53:1). You can say that the "Spirit of God" is the "breath of God", the "wind of God" or the "storm of God". It is similar with the "Spirit of the Lord". The boundaries of meaning are fuzzy here. What unites the "wind" or "spirit" motive is that all is invisible.<sup>4</sup> You can see neither of them, only their effects on the visible world. That may be one reason why the "Spirit" of God or the Lord is used so often: It is a way of seeing God's invisible hand reaching out from the invisible world into ours.

## 1.2 The Qualities of God's Spirit

### 1.2.1 He is God.

Is 30:1:

“Ah, stubborn children,” declares the LORD,  
 “who carry out a plan, but not mine,  
 and who make an alliance, but not of my Spirit,  
 that they may add sin to sin.”

Here the expression “but not mine” is used as a parallel and synonym to “but not of my Spirit”. God is speaking. To consult

3. Abbreviations of Bible books are given according to Henry Buhl Library, Abbreviations for books of the Bible - Chicago Manual of Style, [accessed May 4, 2011], <http://hbl.gcc.edu/abbreviationsCHICAGO.htm>. See Appendix C.

4. See Willem A. Vangemeren, *New International Dictionary of Old Testament Theology and Exegesis*, vol. 3 (Carlisle, UK: Paternoster, 1997) p. 1073, article רוּחַ.

God or to consult his Spirit is one and the same. The Spirit of God is God himself. Is 31:3:

The Egyptians are man, and not God,  
and their horses are flesh, and not spirit.  
When the LORD stretches out his hand, the helper  
will stumble,  
and he who is helped will fall,  
and they will all perish together.<sup>5</sup>

The Egyptians and their horses are put in contrast to God and “spirit”, hinting at God's Spirit again. The Egyptians are not God, and their horses are not God's Spirit, but only flesh. Again God and the “Spirit” (of God) are spoken of in parallel and as synonyms. As Jesus will teach in the New Testament: God is Spirit (John 4:24). Isaiah 40:13:

Who has measured the Spirit of the LORD,  
or what man shows him his counsel?

The answer to this question is of course "Nobody!". To direct the Spirit of the Lord or to inform Him is synonymous. The Spirit of the Lord is the Lord himself.

### 1.2.2 He is omnipresent.

He is everywhere at the same time. Psalm 139:7-10:

5. English quotations are taken from Good News Publishers, ed., English Standard Version, [Accessed May 9, 2011], 2001, <http://www.crosswire.org/sword/modules/ModInfo.jsp?modName=ESV>, if not otherwise noted.

7 Where shall I go from your Spirit?  
 Or where shall I flee from your presence?  
 8 If I ascend to heaven, you are there!  
 If I make my bed in Sheol, you are there!  
 9 If I take the wings of the morning  
 and dwell in the uttermost parts of the sea,  
 10 even there your hand shall lead me,  
 and your right hand shall hold me.

The Spirit of God and his "presence" are used synonymously. God's Spirit and his presence are everywhere.

### 1.2.3 He is holy.

Psalm 51:11:

Cast me not away from your presence,  
 and take not your Holy Spirit from me.

Isaiah 63:10-13:

10 But they rebelled and grieved his Holy Spirit;  
 therefore he turned to be their enemy,  
 and himself fought against them.  
 11 Then he remembered the days of old,  
 of Moses and his people.  
 Where is he who brought them up out of the sea  
 with the shepherds of his flock?  
 Where is he who put in the midst of them his Holy  
 Spirit,  
 12 who caused his glorious arm  
 to go at the right hand of Moses,  
 who divided the waters before them

to make for himself an everlasting name,  
13 who led them through the depths?  
Like a horse in the desert, they did not stumble.

#### 1.2.4 He is good.

Psalm 143:10:

Teach me to do your will, for you are my God!  
Let your good Spirit lead me on level ground!

Nehemiah 9:19-21:

19 You in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go. 20 You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. 21 Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

#### 1.2.5 He is a person.

As a person God's Spirit has the ability to think, to will and to feel.

He is omniscient.

He knows everything. This includes the ability to think. Is 40:13 read in the context of Isaiah 40:12-31 leads to the conclusion

that God's Spirit knows everything and has no need to be told anything:

Who has measured the Spirit of the LORD,  
or what man shows him his counsel?

See also Psalm 139:7 in the context of 139:1-7:

1 O LORD, you have searched me and known me!  
2 You know when I sit down and when I rise up;  
you discern my thoughts from afar.  
3 You search out my path and my lying down  
and are acquainted with all my ways.  
4 Even before a word is on my tongue,  
behold, O LORD, you know it altogether.  
5 You hem me in, behind and before,  
and lay your hand upon me.  
6 Such knowledge is too wonderful for me;  
it is high; I cannot attain it.  
7 Where shall I go from your Spirit?  
Or where shall I flee from your presence?

The Lord knows David's every idea and word (verses 1-6) because his spirit is everywhere (verse 7).

He has a will.

He sends people for a special task and gives them the gifts they need for that task (see below in section 2.2). This implies a will, a plan and the ability to think. Isaiah 48:16:

And now the Lord GOD has sent me, and his  
Spirit.

He has emotions.

Isaiah 63:10:

10 But they rebelled and grieved his Holy Spirit;  
therefore he turned to be their enemy,  
and himself fought against them.

Micah 2:7:

Should this be said, O house of Jacob?  
Has the LORD grown impatient?  
Are these his deeds?  
Do not my words do good to him who walks up-  
rightly?

The answer to the question: "Has the LORD grown impatient?" (literally "Has the Lord's Spirit become short?") is an emphatic "No!". This is a negative statement. We learn something about a quality God's Spirit does not have. In a close parallel (Job 21:4) Job confesses that he has become impatient (his spirit has become "short"). In Proverbs 14:29 the person with a "hasty temper" (who is "short in spirit") is the opposite of the person who is "slow to anger" (who is "long" to anger).

### 1.2.6 He is related to the presence of God.

Ezekiel sees the Glory of God coming like a stormy wind or whirlwind (*rûaḥ sə'ārāh*) in Ez 1:4. Four Cherubs are also part of the throne presence of God. The throne is on wheels and their spirit is in the wheels (1:20; 1:21; 10:17). We can assume that the "stormy wind" represents the Spirit of God who is guiding the spirit of the living creatures to where the throne of God has to go (1:12).

### 1.2.7 He is related to the word of God.

In Proverbs 1:23 personified wisdom invites sinners to turn and receive her spirit and words:

If you turn at my reproof,  
 behold, I will pour out my spirit to you;  
 I will make my words known to you.

The spirit and the words are used in a parallelism and are related to each other. Isaiah 34:16:

Seek and read from the book of the LORD:  
 Not one of these shall be missing;  
 none shall be without her mate.  
 For the mouth of the LORD has commanded,  
 and his Spirit has gathered them.

The mouth of the Lord and his Spirit move in the same direction: What the Lord has decreed, the Spirit of the Lord brings to pass.

### 1.2.8 He is likened to ...

Wind or storm

Psalm 147:18:

He sends out his word, and melts them;  
 he makes his wind [rûḥô] blow and the waters flow.

Isaiah 40:6-8:

6 A voice says, "Cry!"  
 And I said, "What shall I cry?"  
 All flesh is grass,

and all its beauty is like the flower of the field.

7 The grass withers, the flower fades  
when the breath of the LORD blows on it;  
surely the people are grass.

8 The grass withers, the flower fades,  
but the word of our God will stand forever.

Something Fluid, often like Life Giving Water

In Proverbs 1:23 personified wisdom invites the sinners to turn  
and receive her spirit like something poured out:

If you turn at my reproof,  
behold, I will pour out my spirit to you;  
I will make my words known to you.

Isaiah 32:15:

until the Spirit is poured upon us from on high,  
and the wilderness becomes a fruitful field,  
and the fruitful field is deemed a forest.

Isaiah 44:3-5:

3 For I will pour water on the thirsty land,  
and streams on the dry ground;  
I will pour my Spirit upon your offspring,  
and my blessing on your descendants.  
4 They shall spring up among the grass  
like willows by flowing streams.  
5 This one will say, 'I am the LORD's,'  
another will call on the name of Jacob,  
and another will write on his hand, 'The LORD's,'  
and name himself by the name of Israel."

Joel 2:28-29:

28 “And it shall come to pass afterward,  
that I will pour out my Spirit on all flesh;  
your sons and your daughters shall prophesy,  
your old men shall dream dreams,  
and your young men shall see visions.

29 Even on the male and female servants  
in those days I will pour out my Spirit.

Ezekiel 39:29:

And I will not hide my face anymore from them,  
when I pour out my Spirit upon the house of Israel,  
declares the Lord GOD.”

Zechariah 12:10:

And I will pour out on the house of David and  
the inhabitants of Jerusalem a spirit of grace and  
pleas for mercy, so that, when they look on me, on  
him whom they have pierced, they shall mourn for  
him, as one mourns for an only child, and weep  
bitterly over him, as one weeps over a firstborn.

The Oil of Anointment

1 Sm 16:13:

Then Samuel took the horn of oil and anointed  
him in the midst of his brothers. And the Spirit of  
the LORD rushed upon David from that day for-  
ward. And Samuel rose up and went to Ramah.

Samuel anoints David with oil to be king of Israel. At the same time God "anoints" David with the Holy Spirit so that "the Spirit of the LORD rushed upon David from that day forward".

## 1.3 Divine Works of God's Spirit

### 1.3.1 The role of God's Spirit in creation and in sustaining creation

He had a role in the creation of the world.

Gen 1:1-3:

1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 And God said, "Let there be light," and there was light.

The hovering of God's Spirit over the face of the waters seems to have been part of the preparation for the creation of light in the next verse and of the other things to follow.

... in the creation of the heavens.

Job 26:13:

By his wind [or "By his breath"; *bərûḥô*] the heavens were made fair;  
his hand pierced the fleeing serpent.

Psalm 33:6:

By the word of the LORD the heavens were made,  
and by the breath [ûbərûah] of his mouth all their  
host.

Here we see again the relationship between the spirit or breath of God on the one hand and the word of God on the other: Every human being speaks his words through "the breath of his mouth". That is the way we speak and make sounds. This anthropomorphism is used for God: He has a mouth and he has the breath of his mouth (or spirit of his mouth). So he speaks and so he creates everything. This same idea might be the background for Job 26:13: God created through his spoken word the heavens (see Genesis 1:6).

... in the creation of the living creatures.

Ps 104:27-31:

27 These all look to you,  
to give them their food in due season.  
28 When you give it to them, they gather it up;  
when you open your hand, they are filled with good  
things.  
29 When you hide your face, they are dismayed;  
when you take away their breath, they die  
and return to their dust.  
30 When you send forth your Spirit, they are cre-  
ated,  
and you renew the face of the ground.  
31 May the glory of the LORD endure forever;  
may the LORD rejoice in his works.

When God sends forth his Spirit, living creatures are created. All that lives depends on the life-giving power of God's Spirit. Therefore the worshiper desires that God may enjoy the beauty of his creation.

... and especially in the creation of mankind creating men and sustaining their life.

Genesis 6:3:

Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

Somehow the work of God's Spirit here is related to the lifespan of human beings. Therefore we can say that the Spirit of God sustains the life of human beings. The same is taught in other verses below. Job 27:1-4:

1 And Job again took up his discourse, and said:  
2 "As God lives, who has taken away my right,  
and the Almighty, who has made my soul bitter,  
3 as long as my breath is in me,  
and the spirit [rûah] of God is in my nostrils,  
4 my lips will not speak falsehood,  
and my tongue will not utter deceit.

To this statement of Job we can compare Genesis 2:7:

Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

According to these passages human breath [nəšāmāh] has its origin from God's breathing life into him. Man is created by God's breathing into him and his breath and life is sustained by the work of God's breath or Spirit. Job 32:6-10:

6 And Elihu the son of Barachel the Buzite answered and said:

“I am young in years,  
and you are aged;  
therefore I was timid and afraid  
to declare my opinion to you.

7 I said, ‘Let days speak,  
and many years teach wisdom.’

8 But it is the spirit [rūah] in man,  
the breath of the Almighty [nišmaṭ šadday], that  
makes him understand.

9 It is not the old who are wise,  
nor the aged who understand what is right.

10 Therefore I say, ‘Listen to me;  
let me also declare my opinion.’

Elihu now dares to enter the discussion about Job's life and pain and God's righteousness in spite of Elihu's being younger than the rest, because he has received his breath [nəšāmāh] and a "rūah" [spirit] from the Almighty. The idea seems to be that he has not only his human life because God breathed it into him, but also insight and understanding. Elihu seems to say, that his own spirit has understanding and wisdom because his spirit originated from God, from God's breathing into him. A bridge is possible from God's Spirit to the human spirit, imparting not only life but also spiritual insight. So he will continue in his speech in Job 32:18:

For I am full of words;

the spirit within me constrains me.

He feels compelled by the spirit within him to talk and share his wisdom. In Job 33:3-4 he continues this idea:

3 My words declare the uprightness of my heart,  
and what my lips know they speak sincerely.  
4 The Spirit [rûah] of God has made me,  
and the breath of the Almighty [nišmat šadday] gives  
me life.

While Elihu speaks very personally here, he broadens his view in Job 34:12-15 to say that God's Spirit sustains the life of all mankind all the time. For him this proves God's righteous and generous character:

12 Of a truth, God will not do wickedly,  
and the Almighty will not pervert justice.  
13 Who gave him charge over the earth,  
and who laid on him the whole world?  
14 If he should set his heart to it  
and gather to himself his spirit and his breath,  
15 all flesh would perish together,  
and man would return to dust.

Compare this to Psalm 104:30 above: it is the same basic insight. Ecclesiastes 12:7 also talks about human death:

And the dust returns to the earth as it was,  
and the spirit [hā-rûah] returns to God who gave it.

Isaiah 42:5:

Thus says God, the LORD,  
 who created the heavens and stretched them out,  
 who spread out the earth and what comes from it,  
 who gives breath [nəšāmāh] to the people on it  
 and spirit [rûah] to those who walk in it.

It is clear that rûah here means the life and spirit of all individual human beings or even all creatures with a spirit on earth. But at the same time it is clear that the individual human spirit can only exist because God has breathed into humans, by his Spirit or by his breath. The fact that God gives life to all human beings gives him the right to proclaim the kingdom of his servant (Isaiah 42:1) over all mankind, establishing God's justice everywhere (42:1.4), and being the light of the world (42:6). Jesus will be shown as the fulfillment of this prophecy in the New Testament (Matthew 12:15-21).

### 1.3.2 The role of God's Spirit in judgment and salvation.

During the first exodus

At the Reed Sea Ex 15:8:

At the blast of your nostrils [ûbə-rûah 'appêkâ] the  
 waters piled up;  
 the floods stood up in a heap;  
 the deeps congealed in the heart of the sea.

The punishment of the Pharaoh and his elite forces was the salvation of the people of God. Often judgment and salvation are two sides of the same coin in the Holy Scriptures. The words "at the blast of your nostrils" see the "rûah" of God's nose / face as the instrument of the destruction of the enemies: The word for

"your nostrils" [ʿappêḵā, the organ of breathing] can also mean "your nose", "your face", or "your anger". Perhaps the idea is that God got so angry with the stubbornness of the Pharaoh and the Egyptians that the breath of his angry face/nose was enough to arouse a storm which saved the Israelites on the one hand and destroyed the Egyptians on the other. This is of course an anthropomorphism. The sins of the Egyptians have kindled this wrath of God. Normally God is "long suffering" or "slow to anger" [ʿerek ʿappayim; literally ʿerek means "long" to anger]: It takes a great deal to really make God angry to the point where "his nostrils shake with anger." But the Egyptians had done exactly that. Then God's wrath in the form of "rûah ʿappêḵā" took them away. Ex 15:10 repeats the idea of God's breath / wind destroying them:

You blew with your wind [bə-rûḥḵā];  
the sea covered them;  
they sank like lead in the mighty waters.

Guiding Israel through the wilderness to the promised land to give them rest Isaiah 63:14:

Like livestock that go down into the valley,  
the Spirit of the LORD gave them rest.  
So you led your people,  
to make for yourself a glorious name.

The Lord has led his people through the wilderness (Is 63:12-13) to give them rest through his spirit [rûah], meaning rest in the promised land.

... during the second and messianic exodus

Isaiah 11:15:

And the LORD will utterly destroy  
 the tongue of the Sea of Egypt,  
 and will wave his hand over the River  
 with his scorching breath,  
 and strike it into seven channels,  
 and he will lead people across in sandals.

The phrase translated here "with his scorching breath" is in the Hebrew רִיחֵוֹ בְּעָיָם ba'yām rūḥô. The first part of this phrase ba'yām occurs only in this one place in the Old Testament and therefore its meaning is not clear. The second word rūḥô means "his spirit" or "his wind" or "his breath" etc. The whole context within Isaiah 11 speaks of a second exodus. See Is 11:11:

In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

Therefore the general idea seems to me to be like a repetition of the above idea of Ex 15:8 and 15:10 even though the words are slightly different.

... in saving David

2 Sam 22:16:

Then the channels of the sea were seen;  
 the foundations of the world were laid bare,  
 at the rebuke of the LORD,  
 at the blast of the breath of his nostrils.

And very similar Psalm 18:15:

Then the channels of the sea were seen,  
and the foundations of the world were laid bare  
at your rebuke, O LORD,  
at the blast of the breath of your nostrils.

The expression "at the blast of the breath of his nostrils" in Samuel is in Hebrew מִנִּשְׁמַת רִיחַ אִפּוֹ "min-nišmaṭ rûaḥ 'appô" that is "from the breath of the breath of his nose/his nostrils". The expression "at the blast of the breath of your nostrils" in Psalm 18 is in Hebrew מִנִּשְׁמַת רִיחַ אִפְּךָ "min-nišmaṭ rûaḥ 'ap-pékā" that is "from the breath of the breath of your nose/your nostrils". The idea seems to be from Exodus again: God got so angry by the stubborn sins of Saul and the other enemies of David, God's anointed one, that the breath of his nostrils became a storm by which God was saving David. It is quite interesting that David seems to have seen his own personal life experience as parallel to the exodus salvation of Israel (see 2 Sam 22:16 and Ps 18:15 together with the context 2 Sam 22:1ff and Ps 18:1ff). David could sing this song after God had rescued him from the hands of all his enemies, and especially from Saul. The language he uses reminds us very much of Exodus 15:8 and 15:10. This is not surprising because God presents himself in the beginning of the "Ten Words" of Exodus 20:1ff as the liberator and saviour God from the time of Egypt's slavery onward. The Israelites were to always remember this and know these words by heart.

... in judging the wicked

Eliphaz the Temanite states about the wicked in Job 4:9:

By the breath of God they perish,

and by the blast of his anger they are consumed.

In “the breath of God” the word “nəšāmāh” is used and in “the blast of His anger” it is “rūaḥ ’appô”. Literally this means the “rūaḥ of his nose”, but we have seen that the nose shaking with anger depicts severe anger, so it is translated here according to the ESV “the blast of his anger”. The wicked make God so angry that he destroys them in his wrath. God's anger here again is like a scorching, destructive wind going forth from his face. So the face is turned towards the wicked who, as his enemies, cannot survive this power encounter. In his second speech Eliphaz the Temanite touches this subject again. He says in Job 15:30:

He will not depart from darkness;  
the flame will dry up his shoots,  
and by the breath of his mouth he will depart.

The last phrase “and by the breath of his mouth he will depart” is literally “the rūaḥ of his mouth”; “his” supposedly pointing to God's mouth. If this be the case, then it is a very similar idea to the statement of Eliphaz in 4:9. There is no reason to change the Masoretic Hebrew text and read something else as some versions have done.

... in the judgement and salvation of God's People

In Is 4:3-4 Isaiah presents the idea that God's Spirit will be part of the coming age of salvation:

3 And he who is left in Zion and remains in Jerusalem  
will be called holy, everyone who has been recorded  
for life in Jerusalem,

4 when the Lord shall have washed away the filth  
of the daughters of Zion  
and cleansed the bloodstains of Jerusalem from its  
midst  
by a spirit of judgment and by a spirit of burning.

God will work through his Spirit which is called here "a spirit of judgment" and "a spirit of burning" [bə-rûaḥ mišpāṭ û-bə-rûaḥ bā'ēr]. The context within the book of Isaiah helps us to identify this. We read in Isaiah 28:5-6:

5 In that day the LORD of hosts will be a crown of  
glory,  
and a diadem of beauty, to the remnant of his peo-  
ple,  
6 and a spirit of justice to him who sits in judgment,  
and strength to those who turn back the battle at the  
gate.

Here it is expressively stated that the Lord is the "spirit of justice" [rûaḥ mišpāṭ] which is the same expression as in Is 4:4 and helps us to understand both passages as speaking of God's Spirit. God's Spirit is a gift for the Messiah for wise judgement in Isaiah 11:1ff and for the messianic Servant of the Lord in 42:1ff. The one who sits in judgment in 28:6 might be messianic as well; compare the messianic interpretation of the stone passage in Is 28:16-17 to that in the New Testament (1 Pt 2:6; Eph 2:20). Compare this idea of cleansing through the Spirit to John the Baptist's message about the Messiah who will baptise with the Holy Spirit and fire (Matthew 3:11; Luke 3:16). We know from John 1:23 that the Baptist understood his whole ministry in relation to the book of Isaiah. Isaiah speaks in 30:27-28 of God's Spirit as an overflowing torrent judging the nations:

27 Behold, the name of the LORD comes from afar,  
 burning with his anger,  
 and in thick rising smoke;  
 his lips are full of fury,  
 and his tongue is like a devouring fire;  
 28 his breath is like an overflowing stream  
 that reaches up to the neck;  
 to sift the nations with the sieve of destruction,  
 and to place on the jaws of the peoples  
 a bridle that leads astray.

Here, as in Is 4:4, we have God's Spirit and the idea of judgment and burning together. Compare the "rûah bā'ēr" of Is 4:4 with the "burning with his anger" [bō'ēr 'appô] and God's "breath" [rûhō] as an instrument of judgement here. The mention of God's lips and his tongue in this context, helps us to perhaps understand God's "rûah" as his breath while speaking some kind of judgment over the nations. The power of this judgement is so great that it is compared to "an overflowing stream" destroying the wicked amongst the nations. Isaiah 40:3-5 speaks of the coming of the Lord and the revelation of his glory so that all flesh (all mankind) will see it. But there is also a danger in the encounter of the divine and the human (Is 40:6-8):

6 A voice says, "Cry!"  
 And I said, "What shall I cry?"  
 All flesh is grass,  
 and all its beauty is like the flower of the field.  
 7 The grass withers, the flower fades  
 when the breath of the LORD blows on it;  
 surely the people are grass.  
 8 The grass withers, the flower fades,

but the word of our God will stand forever.

The phrase "the breath of the LORD" is in Hebrew "rûaḥ yhwḥ". The breath or spirit of God stands in contrast to all "flesh" (meaning the humans who are only flesh). And the glory of the Lord in 40:5 stands in contrast to the "loveliness" of the flesh in 40:6. The coming of the Lord brings a clash between the beauty of mankind and the beauty or glory of God. Those who are not prepared for his coming will fade away like beautiful flowers when the scorching desert wind hits them. Who can stand? Those who have the word of God in their heart will live forever (compare Is 40:8 with 51:6-8 and 42:1.4). Those who have not prepared the way for the Lord will be blown away like flowers. Those who have prepared themselves by accepting God's word and righteousness will live forever through the same Spirit of God (59:21). John the Baptist has seen his preaching as the fulfillment of Isaiah 40:3ff (see John 1:23), as have all the Gospels (In addition to John: Mark 1:2-3; Matthew 3:3; Luke 3:4-6).

The same idea of the coming of the Lord is mentioned again together with the spirit in Isaiah 59:18-21:

18 According to their deeds, so will he repay,  
wrath to his adversaries, repayment to his enemies;  
to the coastlands he will render repayment.

19 So they shall fear the name of the LORD from  
the west,  
and his glory from the rising of the sun;  
for he will come like a rushing stream,  
which the wind of the LORD drives.

20 "And a Redeemer will come to Zion,  
to those in Jacob who turn from transgression," de-  
clares the LORD.

21 “And as for me, this is my covenant with them,”  
 says the LORD:  
 “My Spirit that is upon you,  
 and my words that I have put in your mouth,  
 shall not depart out of your mouth,  
 or out of the mouth of your offspring,  
 or out of the mouth of your children's offspring,”  
 says the LORD,  
 “from this time forth and forevermore.”

When it is said, "He will come like a rushing stream, which the wind of the LORD drives", we again have the picture of the waters of the Exodus, driven by God's storm or spirit [rûah yhw]. Compare also Isaiah 30:27-28 above. While Isaiah 59:19 gives the judgment aspect of the spirit, 59:21 gives the salvation aspect of the same spirit. Note again the parallelism of the spirit and the word in 59:21. The Spirit of God and the Word of God belong together. The judgment picture in Hosea 13:15-16 can be compared to Isaiah 40:6-8:

15 Though he may flourish among his brothers,  
 the east wind, the wind of the LORD, shall come,  
 rising from the wilderness,  
 and his fountain shall dry up;  
 his spring shall be parched;  
 it shall strip his treasury  
 of every precious thing.  
 16 Samaria shall bear her guilt,  
 because she has rebelled against her God;  
 they shall fall by the sword;  
 their little ones shall be dashed in pieces,  
 and their pregnant women ripped open.

Here the phrases "east wind" [qāḏîm] and the "wind of the Lord" [rûah yhw] coming and blowing with destruction seem to point to a military attack brought about by God as judgment.

Zechariah's vision in chapter 4 is an encouragement to build the temple because they will succeed (4:6-7):

6 Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. 7 Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'"

During Zechariah's time (about 520-516 B.C.) the Israelites were back in their country but still under Persian dominion and in great poverty. While the first temple was built with the preparation of David and under the rule of the most powerful and rich king Solomon and was thus a splendid enterprise, the second temple was so poor that the older people wept as they remembered the first temple (Ezra 3:12). Therefore they greatly needed encouragement. God points out that the main work will be done by his Spirit. And so they have succeeded. This is an encouragement even today for the people of God living in poor circumstances, under the dominion of gentile nations, with no power of their own and no great resources: "Not by might, nor by power, but by my Spirit" [bə-rûhî].

Zechariah 6:8:

Then he cried to me, "Behold, those who go toward the north country have set my Spirit at rest in the north country."

The phrase "have set my Spirit at rest" אֶת־רוּחִי [hēnîhû 'et rūhî] is either understood to be denoting judgment or some kind of salvation. The judgment sense would be: God was very angry with the north country. Those who go to the north country bring God's judgment to it, and so "God's Spirit is set at rest". His wrath can abate because the sins of the north country have been punished. The salvation sense could be that "God's Spirit" rests on the north country for some plan of salvation, either salvation for Israel because God's Spirit works something in favour of Israel in the north country, or salvation for the people in the north country because in Zechariah the nations of the whole world will come to know the Lord (Zec 2:11; 6:15; 8:22-23; 14:16).

In Zechariah 12 Jerusalem and Judah are in eschatological danger. All nations seem to attack them. But then God comes into action.

Zechariah 12:9-10 :

9 And on that day I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

God is speaking. He will destroy the nations (12:9), but he will make preparations for the salvation of Jerusalem through an out-pouring of his own Spirit. God's Spirit is here called "a spirit of grace and pleas for mercy". The words "grace and pleas for mercy" taken together, show us what the Spirit does in those who receive him: They start to pray very intensively and to ask

for God's grace. The outpouring of God's Spirit upon Jerusalem will lead to a great revival and prayer movement in the hour of greatest distress and national catastrophe. God will open their eyes to see their Messiah, Jesus Christ, who is God himself, who is speaking here, says that they will look on "Me" whom they have pierced.

## Chapter 2

# The Holy Spirit Empowers People in the Old Testament.

### 2.1 God's Spirit Is the Instructor and Guide for God's People.

#### 2.1.1 ... in the 40 years of the wilderness

The leading Levites in the time of Nehemiah (about 445 B.C.)  
pray in Nehemiah 9:20-21:

20 You gave your good Spirit to instruct them  
and did not withhold your manna from their mouth  
and gave them water for their thirst. 21 Forty years  
you sustained them in the wilderness, and they lacked  
nothing. Their clothes did not wear out and their  
feet did not swell.

Amongst the gifts God provided Israel in their 40 years in the desert was this gift: "You imparted your good Spirit [rûḥa-kā haṭ-ṭôḇāh] to instruct them". They would have thought of Moses as having been guided by the spirit and also of Aaron and Miriam as spiritual leaders. God instructed Israel throughout the 40 years in the desert through his spirit.

### 2.1.2 ... providing God's presence as part of his covenant promise

In 520 B.C. the prophet Haggai encourages the leaders and the people of Judah to build the temple (2:4-5):

4 Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts, 5 according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not.

God has promised in his covenant to be with his people. This means in the words of God here through Haggai, "My Spirit [rûḥî]remains in your midst." My spirit has always been with you from Egypt to this very day. Therefore do not fear!

## 2.2 God's Spirit Is Empowering People for Certain Tasks.

### 2.2.1 The Spirit enables them to be wise and just rulers.

Joseph

Joseph becomes Egypt's vice regent because he has the spirit of God [rûah 'ēlōhîm] (Gn 41:38):

And Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”

Moses

Moses could lead the people because of God's Spirit on him (Numbers 11:24-25):

24 So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. 25 Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them [kənôah 'ălêhem hā-rûah]<sup>1</sup>, they prophesied. But they did not continue doing it.

In the context Moses complains that he is not able to carry the burden of the whole nation alone (11:14). God answers him (11:16-17):

1. כְּנֹחַ עֲלֵיהֶם הָרוּחַ.

16 Then the LORD said to Moses, “Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. 17 And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone.

Isaiah 63:11-12 looks back to the same gift of the Spirit for Moses as a leader of the people:

11 Then he remembered the days of old, of Moses and his people.

Where is he who brought them up out of the sea with the shepherds of his flock?

Where is he who put in the midst of them his Holy Spirit,

12 who caused his glorious arm to go at the right hand of Moses,

who divided the waters before them

to make for himself an everlasting name.

Israel's seventy elders

In Numbers 11:16-17.25-26 Israel's seventy elders receive the spirit which before was on Moses alone so that they may share the burden of God's people. See above under section 2.2.1.

## Joshua

When Joshua became the successor of Moses, the gift of the spirit was crucial. Numbers 27:15-20:

15 Moses spoke to the LORD, saying, 16 “Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation 17 who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd.” 18 So the LORD said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit [rûah]<sup>2</sup>, and lay your hand on him. 19 Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. 20 You shall invest him with some of your authority, that all the congregation of the people of Israel may obey.

Dt 34:9 continues the same idea:

And Joshua the son of Nun was full of the spirit of wisdom<sup>3</sup>, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses.

God's Spirit here has the effect on Joshua of making him a wise and good leader of God's people. Moses laid his hands on him. This makes him the successor to Moses in front of all. If we

2. אִישׁ אֲשֶׁר-רוּחַ בּוֹ

3. מָלֵא רוּחַ חֲכָמָה

combine Nm 11:16-17, 11:24-25, 27:15-20, and Dt 34:9, we can understand the spirit of wisdom as God's Spirit granting the wisdom necessary for leading Israel.

### Othniel

Othniel became one of Israel's Judges under the Spirit's guidance (Judges 3:9-10):

9 But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb's younger brother. 10 The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim.

The expression "The Spirit of the LORD was upon him" is "watahî 'ālâw rûah yhw"<sup>4</sup>. This signals the "start" of the Spirit being upon him. Therefore some translate "the Spirit of the LORD came upon him". This is used frequently when the Lord wanted to do something through somebody in a special situation. He empowered him in this way (see below for further instances).

### Gideon

Judges 6:34:

But the Spirit of the LORD clothed Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him.

4. וַתְּהִי עָלָיו רוּחַ יְהוָה.

Look at the phrase "the Spirit of the LORD clothed Gideon" [wə-rûaḥ yhwḥ lābəšāḥ 'eṭ gid'ôn]<sup>5</sup>. The idea is of a person being clothed. This metaphor seems to say that the Lord's Spirit is like clothes for Gideon. And because military action follows, it points to the receiving of power and ability to lead God's army in war and defeat the enemy. Compare Ephesians 6:10-20 as a New Testament parallel.

Jephthah

Judges 11:29:

Then the Spirit of the LORD was upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites.

As in the coming of the spirit upon Othniel the expression "the Spirit of the LORD was upon Jephthah" [watəḥî 'al yiṭtāḥ rūaḥ yhwḥ]<sup>6</sup> is constructed with the verb "to be (upon)" in an ingressive sense, meaning "came upon Jephthah". This again results in military action (11:30-33).

Samson

Judges 13:24-25:

24 And the woman bore a son and called his name Samson. And the young man grew, and the LORD blessed him. 25 And the Spirit of the LORD

5. וְרוּחַ יְהוָה לְבָשָׁה אֶת־גִּדְעוֹן.

6. וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה.

began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Samson's birth was a miracle since his mother had been barren for a long time. He was born under special promises and commandments of God (13:3-5). In fulfillment of this the Lord blessed him after his birth during his youth. One special work which the Lord was doing in his life, is "And the Spirit of the LORD began to stir him" [watāḥel rūaḥ yhwḥ ləpā'āmô]<sup>7</sup>. This seems to mean that Samson's movements "between Zorah and Eshtaol" were guided by God's Spirit. He was impelled or moved around by God.

Judges 14:5-6:

5 Then Samson went down with his father and mother to Timnah, and they came to the vineyards of Timnah. And behold, a young lion came toward him roaring. 6 Then the Spirit of the LORD rushed upon him [watišlah 'ālāw rūaḥ yhwḥ]<sup>8</sup>, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done.

The expression "the Spirit of the LORD" [rūaḥ yhwḥ, 5 times] or "the Spirit of God" [rūaḥ 'ēlōhîm, twice] "rushed upon him" is used in a positive way for the coming of God's Spirit upon someone "to empower the person for service"<sup>9</sup>. It is used in this way three times for Samson, three times for Saul, and once

7. וַתִּחַל רוּחַ יְהוָה לְפַעֲמוֹ

8. וַתִּצְלַח עָלָיו רוּחַ יְהוָה

9. See Vangemeren, *New International Dictionary of Old Testament Theology and Exegesis* p. 804 under צָלַח .

for David. However at least one example is negative. That is found in 1 Sm 18:10 and speaks of the rejected Saul (see below section 2.2.1).

After the Philistines had solved Samson's riddle after compelling his wife to help, the following happens (Judges 14:19):

And the Spirit of the LORD rushed upon him [watišlah ‘ālāw rūaḥ yhwh]<sup>10</sup>, and he went down to Ashkelon and struck down thirty men of the town and took their spoil and gave the garments to those who had told the riddle. In hot anger he went back to his father's house.

In Judges 15:12-15 Samson is bound by his countrymen, but then freed by the spirit:

12 And they said to him, “We have come down to bind you, that we may give you into the hands of the Philistines.” And Samson said to them, “Swear to me that you will not attack me yourselves.” 13 They said to him, “No; we will only bind you and give you into their hands. We will surely not kill you.” So they bound him with two new ropes and brought him up from the rock. 14 When he came to Lehi, the Philistines came shouting to meet him. Then the Spirit of the LORD rushed upon him [watišlah ‘ālāw rūaḥ yhwh]<sup>11</sup>, and the ropes that were on his arms became as flax that has caught fire, and his bonds melted off his hands. 15 And he found a

10. ותצלה עלי רוח יהוה.

11. ותצלה עלי רוח יהוה.

fresh jawbone of a donkey, and put out his hand and took it, and with it he struck 1,000 men.

Saul

Samuel prophesied that Saul would be changed by the spirit of the Lord (1 Sm 10:6-10):

6 Then the Spirit of the LORD will rush upon you (wə-šāləḥāh ‘ālêkā rūaḥ yhwḥ), and you will prophesy with them and be turned into another man<sup>12</sup>. 7 Now when these signs meet you, do what your hand finds to do, for God is with you. 8 Then go down before me to Gilgal. And behold, I am coming to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do.” 9 When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day. 10 When they came to Gibeah, behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them (watišlah ‘ālāw rūaḥ ’ēlōhîm)<sup>13</sup>.

Saul, after having been anointed and recognized as king, did his first great deed as king under the influence of God's Spirit (1 Sm 11:5-7):

5 Now, behold, Saul was coming from the field behind the oxen. And Saul said, “What is wrong

12. וְצָלְחָה עָלַיךָ רוּחַ יְהוָה וְהִתְנַבֵּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אַחֵר׃

13. וְהִצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם׃

with the people, that they are weeping?” So they told him the news of the men of Jabesh. 6 And the Spirit of God rushed upon Saul [watišlah rūaḥ ’ēlōhîm ‘al šā’ûl]<sup>14</sup> when he heard these words, and his anger was greatly kindled. 7 He took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hand of messengers, saying, “Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!” Then the dread of the LORD fell upon the people, and they came out as one man.

Naturally, the majority of the Israelites were impressed with God's work through Saul in this war that they happily affirmed the kingdom of Saul (1 Sm 11:14). The power of God's Spirit made it clear to God's people who God's chosen leader was. But after Saul's repeated disobedience he was rejected by God. When God had anointed David through the prophet Samuel, God's Spirit came upon David and left Saul (1 Sm 16:14-16):

14 Now the Spirit of the LORD [wə-rûaḥ yhwḥ] departed from Saul, and an evil spirit [rûaḥ rā’āh] from the LORD tormented him.<sup>15</sup> 15 And Saul's servants said to him, “Behold now, an evil spirit from God is tormenting you. [rûaḥ ’ēlōhîm rā’āh mōḇa’itekā]<sup>16</sup> 16 Let our lord now command your servants who are before you to seek out a man who is skillful in playing the lyre, and when the evil

14. וַתִּזְלַח רוּחַ אֱלֹהִים עַל-שָׁאוּל.

15. ורוח יהוה סרה מעם שאול ובעתהו רוח רעה מאת יהוה:

16. רוח אלהים רעה מבעתך.

spirit from God is upon you [bihyôṭ ʿālêkâ rūaḥ ʿēlōhîm rāʿāh]<sup>17</sup>, he will play it, and you will be well.”

In this way David was called to the court to comfort the king through his great music. It is the tragedy of Saul's life that he who was first chosen and close to God was then rejected because of his disobedience. The evil spirit terrorizing him seems to have triggered some kind of repeated attacks of depression resulting in dangerous outbursts (1 Sm 18:10-11):

10 The next day a harmful spirit from God rushed upon Saul, and he raved within his house [watislah rūaḥ ʿēlōhîm rāʿāh ʿel šāʾûl wayyiṭnabbēʿ bəṭôk habbayit]<sup>18</sup> while David was playing the lyre, as he did day by day. Saul had his spear in his hand. 11 And Saul hurled the spear, for he thought, “I will pin David to the wall.” But David evaded him twice.

In these passages it is stated more than once that Saul was plagued by an "evil" or "harmful" spirit (1 Sm 16:14.15.16; 18:10). The first time (1 Sm 16:14) it is stated that "an evil spirit" [rūaḥ rāʿāh] from the LORD tormented him". The next three times (1 Sm 16:15.16; 18:10) it is literally "God's evil spirit" rūaḥ ʿēlōhîm rāʿāh]: a genitive construction (God's Spirit) with an adjective (evil). This genitive construction in 1 Sm 16:15.16 and 18:10 should be understood rather in the light of the previous verse (1 Sm 16:14) as an "evil spirit" from God, sent by God or the Lord. It does not contain the teaching that God's Spirit is "evil", or that

17. בְּהֵיטֵל עָלֶיךָ רוּחַ-אֱלֹהִים רָעָה

18. וַתִּצְלַח רוּחַ אֱלֹהִים רָעָה אֶל-שָׁאוּל וַיִּתְנַבֵּא בְּתוֹךְ-הַבַּיִת.

he can sometimes be good but here he was "evil" or "harmful". No, the genitive in 16:15.16 and 18:10 must be understood in the light of 16:14: it was sent by God as a punishment. Saul became depressed and lost control because he had rejected God's word and because he did not want to be controlled by God's word and God's Spirit. God rejected Saul and elected David. God's good and holy Spirit left Saul and came upon David (1 Sm 16:13-14). In the light of this rejection of Saul we can understand Saul's being tormented by an "evil spirit", sent by God. Finally Saul had one more experience with God's Spirit in 1 Sm 19:23. When Saul wanted to hunt David down and catch him, the Spirit stopped Saul:

23 And he went there to Naioth in Ramah. And the Spirit of God came upon him also [watəhî 'ālāw gam hû' rūah 'ēlōhîm]<sup>19</sup>, and as he went he prophesied until he came to Naioth in Ramah. 24 And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, "Is Saul also among the prophets?"

### David

After David's being anointed with oil, God's Spirit came upon him and stayed with him (1 Sm 16:13):

Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit

19. וַתְּהִי עָלָיו נְשִׁימָה וַיִּהְיֶה רֹחַ אֱלֹהִים.

of the LORD rushed upon David from that day forward [watislaḥ rūaḥ yhwh 'el dāwid]<sup>20</sup> . And Samuel rose up and went to Ramah.

In 1 Sm 16 the Holy Spirit starts his special work in David's life. This continued over the years. When David was about to die he still could claim to speak by God's Spirit (2 Sam 23:1-2):

1 Now these are the last words of David:  
The oracle of David, the son of Jesse,  
the oracle of the man who was raised on high,  
the anointed of the God of Jacob,  
the sweet psalmist of Israel:

2 “The Spirit of the LORD speaks by me [rūaḥ yhwh dibber bî]<sup>21</sup>;  
his word is on my tongue.

David handed some plans for the temple building to Solomon (1 Chr 28:11-12):

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit [wə-ṭabnîṭ kōl 'āšer hāyāḥ bā-rūaḥ 'immô]<sup>22</sup> , of the courts of the house of the Lord, and of all the chambers round about, of the

20. ותצלח רוח יהוה אל-דוד

21. רוח יהוה דיבר בי

22. ותבנית כל אשר היה ברוח עמו

treasuries of the house of God, and of the treasuries  
of the dedicated things.<sup>23</sup>

The spirit mentioned here could be David's own spirit or the spirit of God who had inspired him. David asks God's forgiveness for his sins in the famous psalm of repentance and he requests God that God's Spirit may remain with him (Psalm 51:10-13) :

10 Create in me a clean heart, O God,  
and renew a right spirit within me.  
11 Cast me not away from your presence,  
and take not your Holy Spirit from me.  
[wə-rûah qodšəkā 'al tiqqah mimmennî]<sup>24</sup>  
12 Restore to me the joy of your salvation,  
and uphold me with a willing spirit.  
13 Then I will teach transgressors your ways,  
and sinners will return to you.

David knew exactly what had happened to Saul when God took his Holy Spirit away from his predecessor. David repents and hopes for God's grace which was granted to him.

The King of Israel as Anointed One

In Lam 4:20 the king is depicted in his importance for all citizens:

The breath of our nostrils, the LORD's anointed,  
[rûah 'appênû məšîaḥ yhwḥ]<sup>25</sup>

23. KJV, The Holy Bible - King James Version (Oxford: Oxford University Press, n.d.)

24. וְרוּחַ קֹדֶשׁךָ אֱלֹהֵינוּ מִמֶּנִּי

25. רוּחַ אֱפִינוּ מְשִׁיחַ יְהוָה.

was captured in their pits,  
 of whom we said, "Under his shadow  
 we shall live among the nations."

Therefore his being captured and taken into captivity is a big blow for God's people. Being the anointed, the king is the bearer of God's Spirit. At the same time he is the "breath of our nostrils", describing him as "life giving" or "life" for the whole nation. He can only have such great importance through the Spirit of God, given to him by being the anointed one. If he does not obey God and his Spirit, the damage is even greater. If he is taken away by God's judgment, hope is quenched as the breath is taken, and the nation is choked.

### The Messiah

In contrast to this the coming Messiah from the house of David is to be the one who will change the world by God's sevenfold spirit (Is 11:1-4):

1 There shall come forth a shoot from the stump of  
 Jesse,  
 and a branch from his roots shall bear fruit.  
 2 And the Spirit of the LORD shall rest upon him,  
 the Spirit of wisdom and understanding,  
 the Spirit of counsel and might,  
 the Spirit of knowledge and the fear of the LORD.  
 (wəṇāḥāḥ 'ālāw rūaḥ yhw  
 rūaḥ ḥokmāḥ ûḥîṇāḥ  
 rūaḥ 'ēṣāḥ ûḡəḇûrāḥ  
 rūaḥ da'at wəyir'at yhw)<sup>26</sup>

26. וְנָחָה עָלָיו רוּחַ יְהוָה וְרוּחַ חֵכְמָה וְיִבִּינָה רוּחַ עֲזָה וְיִבְוֹרָה רוּחַ דַּעַת וְיִרְאֵת יְהוָה :

3 And his delight shall be in the fear of the LORD.  
 He shall not judge by what his eyes see,  
 or decide disputes by what his ears hear,  
 4 but with righteousness he shall judge the poor,  
 and decide with equity for the meek of the earth;  
 and he shall strike the earth with the rod of his  
 mouth,  
 and with the breath of his lips he shall kill the wicked.  
 (ûbərûah šəpātāw yāmîṭ rāšā')<sup>27</sup>

In 11:2 there are seven words used with the "Spirit": the first word being the "Lord". Seven symbolizes the fullness of the work of the Lord's Spirit in the Messiah and through him. The Holy Spirit empowers the Messiah to establish God's justice throughout the world resulting in an everlasting peace (Isa 9:6). He shall kill the wicked "with the breath of his lips". This means that he has only to utter the verdict and it is realized, even if it means that the wicked drops dead (compare Acts 5:4-10; 2 Thes 2:8). The same work is the task of the servant of the Lord in Isa 42:1-4 , and he is given the same spirit to accomplish it:

1 Behold my servant, whom I uphold,  
 my chosen, in whom my soul delights;  
 I have put my Spirit upon him;  
 (nātattî rūḥî 'ālāw)<sup>28</sup>  
 he will bring forth justice to the nations.  
 2 He will not cry aloud or lift up his voice,  
 or make it heard in the street;  
 3 a bruised reed he will not break,

27. וּבְרוּחַ שְׁפָטָיו יִמִּית רָשָׁע:

28. נָתַתִּי רוּחִי עָלָיו.

and a faintly burning wick he will not quench;  
 he will faithfully bring forth justice.  
 4 He will not grow faint or be discouraged  
 till he has established justice in the earth;  
 and the coastlands wait for his law.

Within the book of Isaiah the Messiah of Is 7-11 and the personal servant of God in Is 42-53 seem to point to the same person, the future saviour of the world, who is here called light of the nations and who frees the prisoners (Isa 42:6-7):

6 “I am the LORD; I have called you in righteousness;  
 I will take you by the hand and keep you;  
 I will give you as a covenant for the people,  
 a light for the nations,  
 7 to open the eyes that are blind,  
 to bring out the prisoners from the dungeon.

These same qualities are presented by the speaker of Isa 61:1-2 pointing to the same person:

1 The Spirit of the Lord GOD is upon me,  
 because the LORD has anointed me  
 (rûah 'ădonāy yhw̄h 'ālây  
 ya'an māšah̄ yhw̄h 'otî)<sup>29</sup>  
 to bring good news to the poor;  
 he has sent me to bind up the brokenhearted,  
 to proclaim liberty to the captives,  
 and the opening of the prison to those who are bound;

29. רוּחַ אֲדֹנָי יְהוָה עָלַי וַיַּעַן מָשַׁח יְהוָה אֶתִּי.

2 to proclaim the year of the LORD's favor,  
and the day of vengeance of our God;  
to comfort all who mourn.

### 2.2.2 God's Spirit inspires good workmanship for the tabernacle and temple.

He gives inspiration for the work related to the tabernacle.

Ex 28:3

You shall speak to all the skillful,  
whom I have filled with a spirit of skill,  
(wə-’attāh təḏabbēr ’el kol ḥakmê lēb  
'āšer millē’ūw rūaḥ ḥokmāh)<sup>30</sup>  
that they make Aaron's garments  
to consecrate him for my priesthood.

If we combine this verse with the next section we know that "the spirit of wisdom" here is God's Spirit granting wisdom to do this kind of work: Ex 31:1-5:

1 The LORD said to Moses, 2 “See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with ability (wā’āmallē’ ’ōtô rūaḥ ’ēlōhîm bəḥokmāh)<sup>31</sup> and intelligence, with knowledge and all craftsmanship, 4 to devise artistic designs, to work in gold, silver, and bronze, 5 in cutting stones for setting, and in carving wood, to work in every craft.

30. ואתה תדבר אל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חֲכָמָה.

31. וְאִמַּלְא אֹתוֹ רוּחַ אֱלֹהִים בְּחֲכָמָה.

The same idea is repeated in Ex 35:30-35, but in addition the gift of teaching these skills is mentioned:

30 Then Moses said to the people of Israel, “See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; 31 and he has filled him with the Spirit of God, with skill (wəyāmallē’ ʾōtō rūah ʾēlōhīm bəḥokmāh)<sup>32</sup>, with intelligence, with knowledge, and with all craftsmanship, 32 to devise artistic designs, to work in gold and silver and bronze, 33 in cutting stones for setting, and in carving wood, for work in every skilled craft. 34 And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. 35 He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.

He inspires David's plans given to Solomon for the work related to the temple.

1 Chr 28:11-13

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all

32. וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה.

that he had by the spirit [wə-ṭabnîṭ kōl 'ăšer hāyāh bā-rûaḥ 'immô]<sup>33</sup>, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.<sup>34</sup>

The phrase in 28:12 "the pattern of all that he had by the spirit" could either point to David's own spirit (his mind) or the "the Spirit" (of God). In the first case it would be designed according to David's human artistic insights. In the latter case it is a hint for God originating the plans in his "king-prophet". This latter understanding would fit the scope and emphasis of the book of Chronicles very well.

### 2.2.3 He grants the gift of prophecy.

Israel's 70 elders

Numbers 11:24-26:

24 So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. 25 Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders (wayyā'sel min hā-rûaḥ 'ăšer 'ālāw wayyittēn 'al

33. ותבנית כל אשר היה ברוח עמו.

34. KJV, The Holy Bible - King James Version

šib'îm 'iš haz-zəqēnîm).<sup>35</sup> And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it (wa-yəhî kənôah 'ălêhem hā-rûah wayyiṯnabbə'û wə-lō' yāsāpû).<sup>36</sup> 26 Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp.

It seems that the act of prophesying here was a one time affair (11:25) as a sign that these 70 were now also people with the gift of God's Spirit so that they could lead the whole nation under God's guidance.

### Balaam

In Numbers 24:1-9 we are told that Balaam spoke by God's Spirit:

1 When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens, but set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him 3 and he took up his discourse and said,

“The oracle of Balaam the son of Beor,  
the oracle of the man whose eye is opened,

35. וַיֵּאָצֵּל מִן־הַרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים

36. וַיְהִי כִּנְוַח עֲלֵיהֶם הַרוּחַ וַיִּתְנַבְּאוּ וְלֹא יִצְפוּ:

4 the oracle of him who hears the words of God,  
 who sees the vision of the Almighty,  
 falling down with his eyes uncovered:

5 How lovely are your tents, O Jacob,  
 your encampments, O Israel!

6 Like palm groves that stretch afar,  
 like gardens beside a river,  
 like aloes that the LORD has planted,  
 like cedar trees beside the waters.

7 Water shall flow from his buckets,  
 and his seed shall be in many waters;  
 his king shall be higher than Agag,  
 and his kingdom shall be exalted.

8 God brings him out of Egypt  
 and is for him like the horns of the wild ox;  
 he shall eat up the nations, his adversaries,  
 and shall break their bones in pieces  
 and pierce them through with his arrows.

9 He crouched, he lay down like a lion  
 and like a lioness; who will rouse him up?  
 Blessed are those who bless you,  
 and cursed are those who curse you.”

In the phrase in Numbers 24:2 "And the Spirit of God came upon him" (watəhî ‘ālāw rūah ’ēlōhîm),<sup>37</sup> we have again more literally "(started to) be on him". Balaam is a tragic figure. He wanted the money from Balak, king of the Moabites, very badly. Balak had called him to curse Israel (Numbers 22:6). But God's Spirit led him to bless Israel again and again. He even prophesied

37. וַתְּהִי עָלָיו רוּחַ אֱלֹהִים.

about the coming Messiah (Numbers 24:17-19). Later Balaam was killed by the Israelites because he had given the Moabites some clever, but evil advice to trap them in idolatry (Numbers 31:8,16; 25:1-18). In 2 Peter 2:15-16 he is called a prophet.

Saul

Samuel says to Saul in 1 Sm 10:6:

6 Then the Spirit of the LORD will rush upon you (wə-šāləḥāḥ ‘ālêḵā rūaḥ yhwḥ), and you will prophesy with them and be turned into another man<sup>38</sup>

This was fulfilled on the same day (1 Sm 10:10):

10 When they came to Gibeah, behold, a group of prophets met him, and the Spirit of God rushed upon him (watišlah ‘ālāw rūaḥ ’ēlōhîm), and he prophesied among them<sup>39</sup>. 11 And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, “What has come over the son of Kish? Is Saul also among the prophets?” 12 And a man of the place answered, “And who is their father?” Therefore it became a proverb, “Is Saul also among the prophets?” 13 When he had finished prophesying, he came to the high place.

38. וְצָלְחָהּ עָלַיְךָ רוּחַ יְהוָה וְהִתְנַבֵּיתָ עִמָּם וְנִקְחָכָתָ לְאִישׁ אַחֵר׃

39. וְהִצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְתוֹכָם׃

While these passages are related to Saul's anointment, the next passage in 1 Sm 19:23-24 belongs to a time when God had already rejected him:

23 And he went there to Naioth in Ramah. And the Spirit of God came upon him also [watəhî ‘ālāw gam hû’ rūah ’ēlōhîm]<sup>40</sup>, and as he went he prophesied until he came to Naioth in Ramah. 24 And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, “Is Saul also among the prophets?”

Saul wanted to destroy David whom God had appointed to be king instead of Saul. But God's Spirit stopped him in this marvelous way. Prior to this He had stopped Saul's messengers in the same way.

Saul's messengers

1 Sm 19:20-21:

20 Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied (watəhî ‘āl mal’ākē šā’ûl rūah ’ēlōhîm way-yiṭnabbə’û gam hēmmāh).<sup>41</sup> 21 When it was told Saul, he sent other messengers,

40. וַתְּהִי עָלָיו גַּם־הוּא רוּחַ אֱלֹהִים.

41. וַתְּהִי עַל־מַלְאָכָי שְׂאוּל רוּחַ אֱלֹהִים וַיִּתְנַבְּאוּ גַם־הֵמָּה: .

and they also prophesied (way-yiṭnabbə'û gam hēm-māh).<sup>42</sup> And Saul sent messengers again the third time, and they also prophesied (way-yiṭnabbə'û gam hēmmāh).<sup>43</sup>

While they were prophesying they were in a state of mind in which they were unable to act militarily. In this strange way God saved David's life.

### Elijah

Elijah was famous as a prophet or man of God. We learn from 2 Kings 2:9-13 that Elisha and others saw the Spirit as the power source of Elijah's service:

9 When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me” (wîhî nā' pî šənayim bə-rûḥākā 'ēlāy).<sup>44</sup> 10 And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so.” 11 And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. 12 And Elisha saw it and he cried, “My father, my father! The chariots of Israel and its horsemen!” And he

42. וַיִּתְנַבְּאוּ גַם הַמְּזִמָּה :

43. וַיִּתְנַבְּאוּ גַם הַמְּזִמָּה :

44. וַיִּהְיֶינָא פִּי־שְׁנַיִם בְּרוּחֵי אֱלֹהֵי :

saw him no more. Then he took hold of his own clothes and tore them in two pieces. 13 And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan.

When Elisha asks for "a double portion" of Elijah's spirit for himself, he wishes for himself the right of a first born son who gets two portions of the heritage while all other sons get one portion (Dt 21:17). For example, if a man has two sons, all is divided by three. The first born gets two thirds and the other son one third of the possessions of the father. Elisha clearly understands Elijah as his spiritual leader and father ("My father, my father ..."). It is clear that Elisha asks for a double portion of Elijah's spirit. So is it Elijah's spirit or God's Spirit? It seems that God's Spirit practices a kind of personalization when he combines himself with a chosen vessel. Thus when God wanted to give the 70 elders the gift of carrying Israel and caring for them he took of the spirit which was upon Moses and gave it to them. Similarly Joshua was appointed by God through Moses placing his hands upon him to put some of his authority on him (see above section 2.2.1). But without a doubt the idea is that it was God's Spirit upon Moses, the 70 elders, and Joshua who would guide them to lead the nation. At the same time God put an emphasis on the authority of his chosen vessel Moses. The seventy could not compete with Moses and Joshua humbled himself under the hand of Moses, receiving his blessing and authority. Here it seems to be similar. Elisha was already chosen by God to be Elijah's successor (1 Kings 19:16). A human spirit can not divide the Jordan river, but God's Spirit can do it through working in a prophet through his faith. Elisha's request for "a double portion of your spirit" seems to mean: "May God grant

me through you to become your first born son-like successor in the prophetic ministry empowered by the Holy Spirit."

Elisha

It seems that Elisha's request has been granted (2 Kings 2:14-15):

14 Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "Where is the LORD, the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over. 15 Now when the sons of the prophets who were at Jericho saw him opposite them, they said, "The spirit of Elijah rests on Elisha." (nāḥāḥ rūaḥ 'ēliyyāhū 'al 'ēlišā)<sup>45</sup> And they came to meet him and bowed to the ground before him.

The whole story of Elijah and Elisha seems to confirm this because of the many parallel miracles in the life of the one and the other (1 Kings 17:1 - 2 Kings 13:25).

Micaiah

1 Kings 22:24:

Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the Spirit of the LORD go from me to speak to you?" (ʿê zeh 'ābar rūaḥ yhwh mē-'ittī lə-dabbēr 'ōtāk)<sup>46</sup>

45. נָחָה רוּחַ אֱלֹהֵינוּ עַל-אֵלֵיִשָּׁע.

46. אֵי-זֶה עָבַר רוּחַ-יְהוָה מֵאֵתִי לְדַבֵּר אוֹתְךָ.

The false prophet Zedekiah presupposes that a prophet prophesies by God's Spirit. Because he sees himself as the true prophet, in contrast to Micaiah the "false prophet", he "punishes" him. The same is found in 2 Chr 18:23.<sup>47</sup>

### Amasai

Because of a prophetic utterance of Amasai, David accepted the men as a part of his military forces (1 Chr 12:18):

Then the Spirit clothed Amasai, chief of the thirty,  
and he said,  
“We are yours, O David,  
and with you, O son of Jesse!  
Peace, peace to you,  
and peace to your helpers!  
For your God helps you.”  
Then David received them and made them officers  
of his troops.

The expression "Then the Spirit clothed Amasai" (*wə-rûaḥ lāḇšāh 'et 'āmāsay*)<sup>48</sup> is similar to what we have seen in the experience of Gideon in Judges 6:34 above (compare also Luke 24:49).

### Azariah the son of Oded

2 Chr 15:1-2:

1 The Spirit of God came upon Azariah the son  
of Oded, 2 and he went out to meet Asa and said to

47. אִי זֶה הַדְּרֹךְ עִבְרִי-יְהוָה מֵאֵתִי לְרַבֵּר אוֹתָךְ.

48. וְרוּחַ לְבָשָׂה אֶת-עַמְשִׁי.

him, “Hear me, Asa, and all Judah and Benjamin: The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.

The expression "the Spirit of God came on Azariah" (hāyəṭāh ‘ālāw rūḥ ’ēlōhîm)<sup>49</sup> is again literally "started to be upon him" (understood in an ingressive sense).

Jahaziel the son of Zechariah

When the Spirit came upon Jahaziel he gave a stunning powerful prophecy (2 Chr 20:13-17):

13 Meanwhile all Judah stood before the LORD, with their little ones, their wives, and their children. 14 And the Spirit of the LORD came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. 15 And he said, “Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, ‘Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's. 16 Tomorrow go down against them. Behold, they will come up by the ascent of Ziz. You will find them at the end of the valley, east of the wilderness of Jeruel. 17 You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do

49. הַיְטָה עָלָיו רוּחַ אֱלֹהִים.

not be afraid and do not be dismayed. Tomorrow go out against them, and the LORD will be with you.”

The expression "the Spirit of the LORD came upon Jahaziel" (2 Chr 20:14; *hāyətāh ‘ālāw rūaḥ yhwḥ*)<sup>50</sup> is again literally "started to be upon him" (understood in an ingressive sense).

#### Zechariah the son of Jehoiada

Zechariah was one of the prophets who was killed because of his message (2 Chr 24:20-22):

20 Then the Spirit of God clothed Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, “Thus says God, ‘Why do you break the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has forsaken you.’” 21 But they conspired against him, and by command of the king they stoned him with stones in the court of the house of the LORD. 22 Thus Joash the king did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. And when he was dying, he said, “May the LORD see and avenge!”

For the expression "the Spirit of God clothed Zechariah" (*wə-rūaḥ ’ēlōhīm lābəšāh ’et zəḵaryāh*)<sup>51</sup> compare Jgs 6:34 and 1 Chr 12:18 above.

50. הַיְתָה עָלָיו רוּחַ יְהוָה

51. וְרוּחַ אֱלֹהִים לָבְשָׁה אֶת־זְכַרְיָה.

Ezekiel

After Ezekiel had seen the glory of the Lord, he had fallen to the ground on his face. Now he is commanded (Ezekiel 2:1-2):

1 And he said to me, “Son of man, stand on your feet, and I will speak with you.” 2 And as he spoke to me, the Spirit entered into me (watāḇō’ ḥî rūah)<sup>52</sup> and set me on my feet, and I heard him speaking to me.

Here the Spirit of God had to come into Ezekiel to help him to stand up. Ezekiel had the same experience a second time (Ez 3:22-24):

22 And the hand of the LORD was upon me there. And he said to me, “Arise, go out into the valley, and there I will speak with you.” 23 So I arose and went out into the valley, and behold, the glory of the LORD stood there, like the glory that I had seen by the Chebar canal, and I fell on my face. 24 But the Spirit entered into me (watāḇō’ ḥî rūah)<sup>53</sup> and set me on my feet, and he spoke with me and said to me, “Go, shut yourself within your house.

God gives Ezekiel a prophecy of doom through the Spirit (Ez 11:5-8):

5 And the Spirit of the LORD fell upon me and he said to me, “Say, Thus says the LORD: So you

52. וַתָּבֹא בִי רוּחַ

53. וַתָּבֹא-בִי רוּחַ

think, O house of Israel. For I know the things that come into your mind. 6 You have multiplied your slain in this city and have filled its streets with the slain. 7 Therefore thus says the Lord GOD: Your slain whom you have laid in the midst of it, they are the meat, and this city is the cauldron, but you shall be brought out of the midst of it. 8 You have feared the sword, and I will bring the sword upon you, declares the Lord GOD.

The expression "the Spirit of the LORD fell upon me" (wa-tippōl 'ālay rūaḥ yhw),<sup>54</sup> is literal (compare in the New Testament to Acts 8:16; 10:44 and 11:15).

### Micah

In Micah 3:8 the prophet is speaking about his own spirit filled service in contrast to the false prophets (see Micah 3:5-12):

But truly I am full of power  
by the spirit of the Lord,  
and of judgment, and of might  
(wə-'ûlām 'ānōkî mālē'î kōaḥ  
'eṭ rūaḥ yhw  
û-mišpāṭ û-ḡōbûrāh)<sup>55</sup> ,  
to declare unto Jacob his transgression,  
and to Israel his sin.<sup>56</sup>

54. ותפל עלי רוח יהוה.

55. ואולם אנכי מלאתי כח את־רוח יהוה ומשפט וגבורה  
להגיד ליעקב פשעו ול־ישראל חטאתו:

56. KJV, The Holy Bible - King James Version

Micah means that he is filled with power, just judgment, and might by the work of the Spirit of the Lord in order to fulfill his prophetic ministry.

The Holy Spirit working through the prophets

There are also some passages in the Old Testament speaking summarily about the service of the prophets in the power of God's Spirit. The leading Levites in the time of Nehemiah (about 445 B.C.)<sup>57</sup> pray in Nehemiah 9:30-31:

30 Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands. 31 Nevertheless, in your great mercies you did not make an end of them or forsake them, for you are a gracious and merciful God.

When they say, "You ... warned them by your Spirit through your prophets" (watā'ad bām bə-rûḥākā bə-yad nəbî'êkā)<sup>58</sup> they mean that God's Spirit used the prophets to testify the truth to them and admonish them.

Hosea describes the depravity in Israel and the consequences for the prophets in Hosea 9:7-8:

7 The days of punishment have come;  
the days of recompense have come;

57. F. Ch. Fensham, *The Books of Ezra and Nehemiah* (Grand Rapids, Michigan: Eerdmans, 1982), p. 7.

58. וְתִשָּׁעַר לָכֵן בְּיַד נְבִיאֶיךָ

Israel shall know it.

The prophet is a fool; the man of the spirit is mad  
(’ēwīl han-nābî’ māsuggā’ ’îš hā-rûḥ),<sup>59</sup>  
because of your great iniquity and great hatred.

8 The prophet is the watchman of Ephraim with my  
God;  
yet a fowler's snare is on all his ways,  
and hatred in the house of his God.

The word "prophet" (han-nābî’) in 9:7 is used in parallel with the expression "the man of the spirit" (’îš hā-rûḥ). Both expressions denote the same person. The "spirit" is God's Spirit. The prophet knows of the coming danger for Ephraim because God has warned him. He is like a watchman for Ephraim. But they do not thank him for his faithful duty. They hate him and want to catch him.

According to Joel 2:28-29 (Hebrew 3:1-2) the outpouring of God's Spirit "on all flesh" in the last days will result in the use of spiritual gifts, one of them being prophecy:

28 “And it shall come to pass afterward,  
that I will pour out my Spirit on all flesh;  
your sons and your daughters shall prophesy  
(wə-hāyāh ’āḥārē kēn ’ešpōk ’eṭ rûḥî ‘al kōl bāsār  
wə-nibbə’û bənêkēem û-ḥənôṭêkēem),<sup>60</sup>  
your old men shall dream dreams,  
and your young men shall see visions.  
29 Even on the male and female servants  
in those days I will pour out my Spirit.

59. אִוִּיל הַנְּבִיא מִשֹּׁשָׁנָה אִישׁ הָרוּחַ.

60. וְהָיָה אַחֲרַיִכֶם אֶשְׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְנֵיכֶם וּבְנוֹתֵיכֶם.

(wə-gam 'al hā-'āḇāḏîm wə-'al haš-šəpāḥôṭ  
bayyāmîm hā-hēmmāh 'ešpôk 'eṭ rūḥî)<sup>61</sup>

For the fulfillment of this prophecy see Acts 2:16-21. For the use of the "outpouring of the Holy Spirit" compare Acts 2:17.18.33; 10:45; Rom 5:5 and Titus 3:5-6.

Zechariah reflects on the disobedience of former Israel in Zec 7:11-12:

11 But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. 12 They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets ('ăšer šālah yhwḥ šəḇā'ôṭ bə-rûḥô bə-yaḏ han-nəḇî'im hā-ri'šōnîm) <sup>62</sup> . Therefore great anger came from the LORD of hosts.

Not to obey the words of God, his prophets, or His Spirit, is one and the same thing, resulting in the wrath of God falling upon sinners.

#### 2.2.4 He miraculously transports people from one place to another.

Elijah

It seems to have been a well known phenomenon that God would take the prophet from one place and put him down in another. This idea is what shocked the faithful Obadiah who was in charge

61. וגם על־הַעֲבָדִים וְעַל־הַשִּׁפְחוֹת בְּיָמֵי הַהִמָּה אֲשֶׁפֹךְ אֶת־רוּחִי .:

62. אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ בְּיַד הַנְּבִיאִים הַרְאִישִׁים .

of the household of the extremely wicked king Ahab of Israel (9th century B.C.). Elijah had ordered Obadiah to tell Ahab that he wanted to meet him. His answer was (1 Kings 18:9-12):

9 And he said, “How have I sinned, that you would give your servant into the hand of Ahab, to kill me? 10 As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you. And when they would say, ‘He is not here,’ he would take an oath of the kingdom or nation, that they had not found you. 11 And now you say, ‘Go, tell your lord, “Behold, Elijah is here.”’ 12 And as soon as I have gone from you, the Spirit of the LORD will carry you I know not where (wə-rûaḥ yhw̄h yiśśā’ākā ‘al ’ăšer lō’ ’ēdā’) <sup>63</sup>. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth.

We find the same idea in 2 Kings 2,1-18 when Elijah was taken up to heaven, this time "transported" away forever, joining Enoch who had had a similar experience long before (Gen 5:24; Hebrews 11:5). When Elijah had gone, the "sons of the prophets" had the idea to look for him (2 Kings 2:16-18):

16 And they said to him, “Behold now, there are with your servants fifty strong men. Please let them go and seek your master. It may be that the Spirit of the LORD has caught him up and cast him upon some mountain (pen nəśā’ô rūaḥ yhw̄h

63. וְרוּחַ יְהוָה יִשָּׂאֲדָךְ עַל אֲשֶׁר לֹא-אֲדָע.

wayyašlikēhû bə-'aḥaḍ he-hārîm) <sup>64</sup> or into some valley.” And he said, “You shall not send.” 17 But when they urged him till he was ashamed, he said, “Send.” They sent therefore fifty men. And for three days they sought him but did not find him. 18 And they came back to him while he was staying at Jericho, and he said to them, “Did I not say to you, ‘Do not go’?”

The idea of the "sons of the prophets" also presupposes that Elijah had had these experiences quite often.

Ezekiel

Another prophet with this experience was Ezekiel. Ez 3:12-15:

12 Then the Spirit lifted me up (wattîśšā'ēnî rūah) <sup>65</sup>, and I heard behind me the voice of a great earthquake: “Blessed be the glory of the LORD from its place!” 13 It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, and the sound of a great earthquake. 14 The Spirit lifted me up and took me away, and I went (wə-rûaḥ nəsā'aṭenî wattiqqāhēnî wā-'ēlēk) <sup>66</sup> in bitterness in the heat of my spirit, the hand of the LORD being strong upon me. 15 And I came to the exiles at Tel-abib, who were dwelling by the Chebar canal, and I sat where

64. פָּן־נִשְׁאָאוּ רוּחַ יְהוָה וַיִּשְׁלְכֵהוּ בְּאֶחָד הַהַרְיָם

65. וַתִּשְׁאָאֵנִי רוּחַ

66. וְרוּחַ נִשְׁאָתָנִי וַתִּקְחָנִי וַאֲלֵךְ

they were dwelling. And I sat there overwhelmed among them seven days.

After Ezekiel's call in Ez 1-3 he gives an exact date for another similar experience in Ez 8:1-4:

1 In the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house, with the elders of Judah sitting before me, the hand of the Lord GOD fell upon me there. 2 Then I looked, and behold, a form that had the appearance of a man. Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like gleaming metal. 3 He put out the form of a hand and took me by a lock of my head, and the Spirit lifted me up between earth and heaven (wattíśśā' 'ōtî rûaḥ bēn hā-'āreṣ ūbēn haššāmayim) <sup>67</sup> and brought me in visions of God to Jerusalem, to the entrance of the gateway of the inner court that faces north, where was the seat of the image of jealousy, which provokes to jealousy. 4 And behold, the glory of the God of Israel was there, like the vision that I saw in the valley.

It is interesting that this visionary transportation experience opens and closes the vision cycle in Ex 8-11 which has been summarized in this way:

The Temple is defiled with abominations of every description; therefore the glory of the Lord de-

67. וַתִּשָּׂא אֹתִי רוּחַ בֵּין-הָאָרְצִים וּבֵין הַשָּׁמַיִם.

parts from it and from the city, and dedicates them to flames."<sup>68</sup>

So we read in 11:1-2:

1 The Spirit lifted me up and brought me (wat-tiśśā' 'ōtī rūaḥ wattabē' 'ōtī)<sup>69</sup> to the east gate of the house of the LORD, which faces east. And behold, at the entrance of the gateway there were twenty-five men. And I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. 2 And he said to me, "Son of man, these are the men who devise iniquity and who give wicked counsel in this city..."

And at the end of this chapter (11:24-25):

24 And the Spirit lifted me up and brought me in the vision by the Spirit of God into Chaldea, to the exiles (wə-rūaḥ nəsā' aṭənī wattəbī' ēnī kəśdīmāḥ 'el haggōlāḥ bam-mar'eh bə-rūaḥ 'ēlōhīm)<sup>70</sup>. Then the vision that I had seen went up from me. 25 And I told the exiles all the things that the LORD had shown me.

Again in Ez 37:1 this experience stands at the beginning of a vision; it is the vision of the dry bones which will be made alive again miraculously by God's Spirit:

68. See Emil G. Hirsch and Karl Heinrich Cornill, *Book of Ezekiel*, Jewish Encyclopedia, [accessed May 17, 2011], 2002, <http://jewishencyclopedia.com/view.jsp?artid=563&letter=E&search=Book%20of%20Ezekiel>

69. וַתִּשָּׂא אֹתִי רוּחַ וַתִּבֵּא אֵתִי

70. וַיִּרְוַח נְשָׂאתַי וַתִּבְיֵאֵנִי כְשֵׁדֵימָה אֶל־הַגּוֹלָה בְּמִרְאָה בְּרוּחַ אֱלֹהִים.

The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD (hāyōṭāh ‘ālay yaḏ yhw̄h wayyōšî’ēnî ḥērūaḥ yhw̄h) <sup>71</sup> and set me down in the middle of the valley; it was full of bones.

Ezekiel had been transported in Ez 8-11 to Jerusalem and back to witness the sins of Jerusalem and to prophecy that God's glory had left his temple and the city. Again he has this experience in Ez 43:1-5 to witness the opposite, namely that God's glory will return to the New Jerusalem in the age of salvation:

1 Then he led me to the gate, the gate facing east. 2 And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. 3 And the vision I saw was just like the vision that I had seen when he came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face. 4 As the glory of the LORD entered the temple by the gate facing east, 5 the Spirit lifted me up and brought me into the inner court (wattíśšā’ēnî rūaḥ wattōbî’ēnî ’el he-ḥāšēr happōnîmî) <sup>72</sup>; and behold, the glory of the LORD filled the temple.

71. הַיְתָה עָלַי יַד־יְהוָה וַיּוֹצֵאנִי בְרוּחַ יְהוָה.

72. וַתִּשָּׂאנִי רוּחַ וַתְּבִיאַנִי אֶל־הַחֲצַר הַפְּנִימִי.

## 2.3 God's Spirit as a Regenerating Gift for God's People.

### 2.3.1 Moses' wish

When the spirit came upon all the 70 elders in spite of the fact that two had been disobedient before, it was Joshua who wanted Moses to stop the two. But Moses replied (Nm 11:29):

But Moses said to him, “Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!” (û-mî yittēn kōl ‘am yhw̄h nəḇî’îm kî yittēn yhw̄h ‘eṭ rūḥô ‘âlêhem) <sup>73</sup>

This is the first time in the Bible that we have the wish that all might receive God's Spirit.

### 2.3.2 Isaiah

Later God promised through prophets that he would do exactly this. We learn from Isaiah 32:14-17, that the inhabited land will first become like a desert in God's judgment, but after the pouring out of the Spirit, the wilderness will be changed again to a fertile field:

14 For the palace is forsaken,  
the populous city deserted;  
the hill and the watchtower  
will become dens forever,  
a joy of wild donkeys,

73. וְמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עָלֵיהֶם: .

a pasture of flocks;

15 until the Spirit is poured upon us from on high,  
(‘aḏ yē‘āreh ‘ālênû rûaḥ mimmārôm)<sup>74</sup>

and the wilderness becomes a fruitful field,  
and the fruitful field is deemed a forest.

16 Then justice will dwell in the wilderness,  
and righteousness abide in the fruitful field.

17 And the effect of righteousness will be peace,  
and the result of righteousness, quietness and trust  
forever.

The same idea of the great change and revival through God's Spirit being poured out from above is repeated in Isaiah 44:3-4:

3 For I will pour water on the thirsty land,  
and streams on the dry ground;

I will pour my Spirit upon your offspring,  
(‘eṣṣōq rûḥî ‘al zar‘ekā)<sup>75</sup>

and my blessing on your descendants.

4 They shall spring up among the grass  
like willows by flowing streams.

God's Spirit is like rain changing the desert into a fruitful garden. In Is 59:20-21 the future gift of God's Spirit is related to the coming of the Lord for judgment (59:16-19) and salvation (59:20-21):

20 “And a Redeemer will come to Zion,  
to those in Jacob who turn from transgression,” de-  
clares the LORD.

74. עֲדֵי-יְעָרָה עָלֵינוּ רוּחַ מִמָּרוֹם.

75. אֶצֶק רוּחִי עַל-יִרְעָךְ.

21 “And as for me, this is my covenant with them,”  
 says the LORD:  
 “My Spirit that is upon you,  
 and my words that I have put in your mouth,  
 shall not depart out of your mouth,  
 (rûhî ’ăšer ‘ālêkâ  
 û-dəḇāray ’ăšer śamtî bə-ḡîkâ  
 lō’ yāmûšû mippîkâ) <sup>76</sup>  
 or out of the mouth of your offspring,  
 or out of the mouth of your children's offspring,”  
 says the LORD,  
 “from this time forth and forevermore.”

### 2.3.3 Joel

The same idea is also true for Joel 2:28-29: God's Spirit will be poured out on all in the eschatological context of the coming of the Lord for judgment (2:31; 3:2-15) and salvation (2:32; 3:1):

28 “And it shall come to pass afterward,  
 that I will pour out my Spirit on all flesh;  
 your sons and your daughters shall prophesy  
 (wə-hāyāh ’āḥārê kēn ’ešpōk ’et rûhî ‘al kōl bāsār  
 wə-nibbə’û bənêkēm û-ḡənôtêkēm),<sup>77</sup>  
 your old men shall dream dreams,  
 and your young men shall see visions.  
 29 Even on the male and female servants  
 in those days I will pour out my Spirit.  
 (wə-gam ‘al hā-‘āḇāḏîm wə-‘al haš-šəḡāḥôt

76. רוּחִי אֲשֶׁר עָלַי וּדְבָרַי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא-יִמּוּשׁוּ מִפִּיךָ.

77. וְהָיָה אַחֲרַיִכֶם אֲשַׁפּוֹךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְנָבְאוּ בְנֵיכֶם וּבְנֹתֵיכֶם.

bayyāmîm hā-hēm̄māh 'ešpôk 'et rūhî)<sup>78</sup>

### 2.3.4 Ezekiel

Ezekiel uses, for the coming renewal of God's people, these words (Ez 11:19-20) :

19 And I will give them one heart,  
and a new spirit I will put within them.  
(wə-rûah ḥāḏāšāh 'ettēn bə-qirbəkem)<sup>79</sup>  
I will remove the heart of stone from their flesh  
and give them a heart of flesh,  
20 that they may walk in my statutes  
and keep my rules and obey them.  
And they shall be my people,  
and I will be their God.

If we ask what kind of "new spirit" God puts into them, we might turn to Ez 18:30-32:

30 "Therefore I will judge you, O house of Israel,  
every one according to his ways, declares the Lord  
GOD.  
Repent and turn from all your transgressions,  
lest iniquity be your ruin.  
31 Cast away from you all the transgressions  
that you have committed,  
and make yourselves a new heart and a new spirit!  
(wa-'āšû lakem lēb ḥāḏāš wə-rûah ḥāḏāšāh)<sup>80</sup>

78. וְנָם עַל-הַעֲבֹדִים וְעַל-הַשִּׁפְחוֹת בַּיָּמִים הָהֵמָּה אֲשַׁפּוּךְ אֶת-רוּחִי :

79. וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם.

80. וַעֲשׂוּ לָכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה.

Why will you die, O house of Israel?  
 32 For I have no pleasure in the death of anyone,  
 declares the Lord GOD; so turn, and live.”

In the light of Ez 36:24-27 it becomes clear that the receiving of the "new spirit" in these verses is related to receiving the Spirit of God:

24 I will take you from the nations  
 and gather you from all the countries  
 and bring you into your own land.  
 25 I will sprinkle clean water on you,  
 and you shall be clean from all your uncleannesses,  
 and from all your idols I will cleanse you.  
 26 And I will give you a new heart,  
 and a new spirit I will put within you.  
 And I will remove the heart of stone from your flesh  
 and give you a heart of flesh.  
 27 And I will put my Spirit within you,  
 (wə-’eṭ rūḥî ’ettēn bə-qirbəkem) <sup>81</sup>  
 and cause you to walk in my statutes  
 and be careful to obey my rules.

Ez 39:28-29 points us to the same truth that the great change of Israel happens through God's Spirit having been poured out on them:

28 Then they shall know that I am the LORD their  
 God,  
 because I sent them into exile among the nations  
 and then assembled them into their own land.

81. וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם

I will leave none of them remaining among the nations anymore.

29 And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, (’āšer šāpāktī ’et rūḥî ‘al bêt yiśrā’ēl) <sup>82</sup> declares the Lord GOD.”

In Ez 37:11 we learn about the Israelites after the destruction of Jerusalem, that they have lost all hope as a nation:

Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’”

But with this background the powerful vision of Ez 37:1-14 teaches that God is able to grant the dry bones new life, to resurrect a vast army out of the dead. Ez 37:5-10 :

5 Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live.

6 And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

7 So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling,

82. אֲשֶׁר שָׁפַקְתִּי אֶת־רוּחִי עַל־בַּיִת יִשְׂרָאֵל

and the bones came together, bone to its bone.  
8 And I looked, and behold, there were sinews on  
them,  
and flesh had come upon them, and skin had covered them.

But there was no breath in them.

9 Then he said to me, "Prophesy to the breath;  
prophesy, son of man, and say to the breath,  
Thus says the Lord GOD: Come from the four winds,  
O breath,  
and breathe on these slain, that they may live."

10 So I prophesied as he commanded me,  
and the breath came into them,  
and they lived and stood on their feet,  
an exceedingly great army.

Much here reminds us of Gn 2:7 where God created Adam in two steps, first his body from the "dust of the ground", and secondly breathing life into him. Ez 37:7-8 resembles the first step, Ez 37:9-10 the second step. We have already seen in other passages that God's Spirit has a role in the creation of man and in sustaining the life of man. The same is true in this passage because God explains this vision in 37:11-14:

11 Then he said to me, "Son of man,  
these bones are the whole house of Israel.  
Behold, they say, 'Our bones are dried up,  
and our hope is lost; we are clean cut off.'

12 Therefore prophesy, and say to them, Thus says  
the Lord GOD:  
Behold, I will open your graves  
and raise you from your graves, O my people.

And I will bring you into the land of Israel.

13 And you shall know that I am the LORD,  
when I open your graves,  
and raise you from your graves, O my people.

14 And I will put my Spirit within you, and you  
shall live,

(wə-nāṭattî rūḥî bākem wiḥyîtem) <sup>83</sup>

and I will place you in your own land.

Then you shall know that I am the LORD;

I have spoken, and I will do it, declares the LORD.”

According to 37:14 the instrument of the regeneration of Israel is God's Spirit.

### 2.3.5 Zechariah

Zechariah teaches us like Isaiah and Joel, that God's Spirit will be poured out on all of Israel in the eschatological context of the coming of the Lord, for judgment (Zac 12:9) and salvation (12:10-13:1):

9 And on that day I will seek to destroy  
all the nations that come against Jerusalem.

10 “And I will pour out  
on the house of David and the inhabitants of Jerusalem  
a spirit of grace and pleas for mercy,

(wə-šāpāktî ‘al bêt dāwîd

wə-‘al yôšēb̄ yərûšālam rūaḥ ḥēn wə-taḥānûnîm) <sup>84</sup>

so that, when they look on me, on him whom they  
have pierced,

83. וְנָתַתִּי רוּחִי בְכֶם וְחִיִּיתֶם.

84. וְשָׁפַקְתִּי עַל-בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים.

they shall mourn for him, as one mourns for an only child,  
and weep bitterly over him, as one weeps over a firstborn.

11 On that day the mourning in Jerusalem will be as great  
as the mourning for Hadad-rimmon in the plain of Megiddo.

12 The land shall mourn, each family by itself:  
the family of the house of David by itself,  
and their wives by themselves;  
the family of the house of Nathan by itself,  
and their wives by themselves;

13 the family of the house of Levi by itself,  
and their wives by themselves;  
the family of the Shimeites by itself,  
and their wives by themselves;

14 and all the families that are left, each by itself,  
and their wives by themselves.

13:1 On that day there shall be a fountain opened  
for the house of David and the inhabitants of Jerusalem,  
to cleanse them from sin and uncleanness.

## Chapter 3

# The Holy Spirit is God in the New Testament.

### 3.1 The Word Used for Spirit

The word used for spirit in the New Testament πνεῦμα (pneuma)<sup>1</sup> means also wind, storm, breath and can speak of the condition of a person. This is very similar to the use of רוּחַ in the Old Testament. Besides being used for the human spirit it can point to angels as spiritual beings or is used for unclean spirits denoting demons. Very often it is used for God's Spirit<sup>2</sup>.

1. For the Greek alphabet see Ernst G. Hoffmann and Heinrich von Siebenthal, *Griechische Grammatik zum Neuen Testament* (Riehen / Schweiz: Immanuel-Verlag, 1985) p. 9. Our transliteration is given in the appendix "The Greek Alphabet" in the middle column.

2. See Walter Bauer, *Wörterbuch zum Neuen Testament* (Berlin, 1971) p. 1338.

## 3.2 The Qualities of the Holy Spirit

### 3.2.1 He is God.

He is one person of the Holy Trinity.

In the Great Commission (Matthew 28:19-20) Jesus Christ orders his disciples:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (baptizōntēs autōus ēis τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος)<sup>3</sup>, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

The teaching of the New Testament about the "Father" is clear. He is God. There is also an emphasis on Jesus Christ as God and Man in one person. His divinity is clearly taught or implied in many statements. If Jesus Christ himself combines the Father, the Son, and the Holy Spirit with one "name" in which one name all believers everywhere should be baptized, he teaches that the Father is divine, the Son is divine and the Holy Spirit is divine. The name of the triune God is pronounced over everyone who is baptized signifying that he is now God's own and belongs to God's people.

3. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. The Greek Text of the New Testament here and afterwards is quoted according to Michael W. Holmes, ed., The Greek New Testament: SBL Edition, [accessed May 19, 2011], 2010, <http://www.crosswire.org/sword/modules/ModInfo.jsp?modName=SBLGNT>.

God is spirit.

In his talk with the Samaritan woman Jesus answers her question about worshiping God (John 4:19-24):

19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth (ἐν πνεύματι καὶ ἀληθείᾳ), for the Father is seeking such people to worship him. 24 God is spirit (πνεῦμα ἢ θεός), and those who worship him must worship in spirit and truth (ἐν πνεύματι καὶ ἀληθείᾳ)."<sup>4</sup>

In this talk Jesus offers her the gift of the "living water" (John 4:10) meaning the Holy Spirit (John 7:37-39) becoming "a well of water springing up to eternal life" in every believer. For the Samaritan woman and the Jews of Jesus time worshiping God was place oriented: "holy place" oriented. Therefore it was exclusive as it is also for many people in modern times who

4. 23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν• 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

acknowledge one central holy place. According to the Samaritans this was Mount Gerizim; according to the Jews it had to be Jerusalem (see John 4:19). While Jesus emphasizes that "salvation is from the Jews", he points to a great change that is about to take place and will bring a worship more excellent than the one in Jerusalem. He points to a new era when worshipers do not worship God "place-oriented" in the body, but "God-centered," in the Holy Spirit, and in truth; in spiritual reality, having been born again (John 3:3-5) and changed and connected with God (John 1:12) by the Spirit. When we accept the teaching of Jesus that God is spirit, then it follows that God has not really a mouth or a hand or a human-like body. Scriptures which speak so about God use anthropomorphisms to point out some truth we can understand more easily because our language is used.

We have a very similar line in 2 Corinthians 3. While in John 4 there is an emphasis on the superiority of the time of the worship "in spirit and in truth", in 2 Cor 3 we have praise of the superiority of serving the Lord in the power of the Spirit with God's law being written on the tablets of the human heart (3:3-6). This is in comparison to Moses' service of God where God's law was written only on tablets of stone, not changing the human nature but condemning the sinner to death (3:6-11).

Paul continues his comparison in 2 Cor 3:12-18:

12 Since we have such a hope, we are very bold,  
13 not like Moses, who would put a veil over his  
face so that the Israelites might not gaze at the out-  
come of what was being brought to an end. 14  
But their minds were hardened. For to this day,  
when they read the old covenant, that same veil  
remains unlifted, because only through Christ is it

taken away. 15 Yes, to this day whenever Moses is read a veil lies over their hearts. 16 But when one turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom (hō dě kyriōs tō pnēuma ěstin. hōu dě tō pnēuma kyriōu, ělēuthēria).<sup>5</sup> 18 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

2 Cor 3:16<sup>6</sup> seems to be alluding to Exodus 34:34:

But when one turns (in the Exodus context this means Moses) to the Lord, the veil is removed.

See the reference with the context (Ex 34:29-35):

29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. 30 Aaron and all the people of Israel saw Moses, and behold, the skin of his

5. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν• οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

6. Compare 2 Cor 3:16 ἥνικα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα with Ex 34:34 according to the LXX ἥνικα δ' ἀν εἰσεπορευετο μωυσης ἐναντι κυρίου λαλεῖν αὐτῷ περιηρεῖτο τὸ κάλυμμα εὖς τοῦ ἐκπορευεσθαι. The text of the LXX translation of the Old Testament is given according to Alfred Rahlfs, ed., Septuaginta, Ninth (Stuttgart: Deutsche Bibelstiftung Stuttgart, 1971). The digital text was taken from Septuagint, Morphologically Tagged Rahlfs!, Sword Module 2.5, [Accessed December 22, 2011], July 2008, <http://www.crosswire.org/sword/modules/ModInfo.jsp?modName=LXX>.

face shone, and they were afraid to come near him. 31 But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. 32 Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. 33 And when Moses had finished speaking with them, he put a veil over his face. 34 Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, 35 the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

Paul dwells on the contrast between Moses' being glorified temporarily using a veil (2 Cor 3:11-13) and our being glorified forever without a veil. Moses saw the Lord's glory and we also see the Lord's glory. But the quality of the contemplation of God is different because we see the glory of God incarnate in Jesus Christ (2 Cor 4:6) through the power of the Holy Spirit, setting us free, making us alive, transforming us into Christ's likeness (2 Cor 3:17-18). This happens through Christ's sufferings (4:7-12) and faith (4:13-15) and is forever (4:16-18).

He is sent by Jesus and goes out from the Father.

This is what Jesus taught the disciples on the night before his death (John 15:26-27):

26 But when the Helper comes, whom I will

send to you from the Father (hōn ěgō pĕmpsō hymin para tōu patrōs), the Spirit of truth, who proceeds from the Father (hō para tōu patrōs ěkpōrĕuĕtai), he will bear witness about me<sup>7</sup>. 27 And you also will bear witness, because you have been with me from the beginning.

The teaching of Paul follows the same direction: When someone receives Christ, God sends the Spirit of His Son into his heart (Gal 4:4-7):

4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”<sup>8</sup> 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

The result is that the believer receives the Holy Spirit through the Father and the Son. In 1 Thessalonians 4:3-8 Paul teaches that God gives his Holy Spirit to us to make us holy:

3 For this is the will of God, your sanctification: that you abstain from sexual immorality; 4 that each one of you know how to control his own body in

7. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

8. Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον• Ἀββα ὁ πατήρ.

holiness and honor, 5 not in the passion of lust like the Gentiles who do not know God; 6 that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. 7 For God has not called us for impurity, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you<sup>9</sup>.

Hebrews 2:4:

... while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will<sup>10</sup>.

The phrase translated "by gifts of the Holy Spirit" is more literally: "distributions of the Holy Spirit" (πνεύματος ἁγίου μερισμοῖς). This could mean that God gives witness to the truth of the Gospel by letting the Holy Spirit distribute his gifts. Or it could mean that God confirms the Gospel by giving his Holy Spirit or spiritual gifts to the people who believe. But even if this phrase only denotes the receiving of the gifts of the Spirit here (which might be preferable), it surely presupposes the greatest gift of the spiritual gifts, the Holy Spirit himself. You can not have a gift of the Spirit without having the Spirit. Because the main agent in Hebrews 2:4 is God who confirms the Gospel in these various

9. τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

10. συνεπιμαρτυροῦντος τοῦ θεοῦ σημείους τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

ways, it is clear that the Spirit and the gifts of the Spirit come from him.

He is also called "Christ's Spirit" (Rom 8:9), "Spirit of Jesus" (Acts 16:7) or "Spirit of God's Son" (Gal 4:6).

According to Rom 8:9-11 every person truly belonging to Christ has the Spirit of Christ or God's Spirit:

You, however, are not in the flesh but in the Spirit, in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him<sup>11</sup>.

One motif of Luke's Acts is the spreading of the word of God from Jerusalem to the ends of the earth by the power of the Spirit (Acts 1:8). In Acts 16:6-10 we see, how the "Holy Spirit" or "the Spirit of Jesus" guided Paul and his team including Luke where to go first and where not to go:

6 And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. 7 And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them<sup>12</sup>.  
8 So, passing by Mysia, they went down to Troas.

11. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

12. 6 Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπέιραζον εἰς τὴν Βιθυνίαν πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ.

9 And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us." 10 And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

It is clear that the "Holy Spirit" in 16:6 and the "Spirit of Jesus" in 16:7 mean the same spirit. As we have already seen, Paul talks of the "Spirit of God's Son" in Gal 4:6 because he puts an emphasis on the sonship of the believers who have received Christ:

And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"<sup>13</sup>

### 3.2.2 He is spirit and has no flesh and bones.

This seems to follow from Luke 24:36-43 (especially 39):

36 As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" 37 But they were startled and frightened and thought they saw a spirit. 38 And he said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 See my hands and my feet, that it is I myself. Touch me, and see. For a spirit (pneuma) does not have flesh and bones as you see

13. ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον• Αββα ὁ πατήρ.

that I have<sup>14</sup>.” 40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?” 42 They gave him a piece of broiled fish, 43 and he took it and ate before them.

While the disciples thought they were seeing a ghost, Jesus gave proof to them that he was real by eating something in front of their very eyes. A spirit (πνεῦμα) does not have flesh and bones. This statement is not only true for the ghost the disciples feared, but also for God's Spirit: Being also "spirit" (πνεῦμα) he has no flesh and bones.

### 3.2.3 He is omnipresent.

In Revelation 5:6 Jesus Christ is pictured as the lamb with seven horns and seven eyes:

And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth<sup>15</sup>.

14. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἶμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

15. Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς πάσαν τὴν γῆν.

A horn is a metaphor for strength. The seven horns of Christ as the lamb of God (compare John 1:29) show his perfect strength. Because here in Revelation 5 Jesus is worthy to be worshiped by all creatures he is shown to be God. Therefore his perfect strength is his being God Almighty. His seven eyes pointing to "the seven spirits of God sent out into all the earth" speak of his special relationship with the Spirit of God. Seven is again the number of perfection and fullness. Revelation calls the one Spirit of God the Seven Spirits of God because of the idea of fullness, because of the lampstand in the Tabernacle,<sup>16</sup> and because of Isaiah 11:1-2<sup>17</sup>.

It is important to note that the omnipresence of the Spirit in the world here is related to the lamb, to the salvation for all mankind, and to the Spirit's "being sent" everywhere. We know from the prophets that God is everywhere seeing everyone and everything (see Jeremiah 23:24). But here we see the Spirit everywhere with the purpose of applying the salvation of the lamb (Rev 7:10) to all tribes and nations (Rev 5:9-10). Since Pentecost the Holy Spirit is out everywhere to enlighten and to lead to salvation.

The fact that those who receive the Spirit by faith in Christ the "lamb" (see John 1:29-34) become kings and priests themselves (Rev 5:9-10) is awesome. We have to remember that the lamb is king (the lion of Judah Rev 5:5) and priest (the lamb Rev 5:6; Isaiah 53:7-10). The Spirit of God being represented as the seven eyes of the lamb sent out to all countries and na-

16. See below subsection 3.2.10.

17. In Isaiah 11:1-2 the Spirit of God rests on the Messiah with a sevenfold qualification.

tions teaches us a wonderful truth: In the days of Zechariah<sup>18</sup> he would use the two anointed ones of that time. He would use the High Priest Joshua and the governor Zerubbabel to build his temple. Nowadays he uses all the people of God who have been anointed (1 John 2:20-27) to be kings and priests. They have received the seven eyes of the lamb, the Spirit of God. They start to see the world with the eyes of Jesus Christ. The compassion and love of Christ flow through them to all nations. Their priestly prayers have a deep impact on the history of the world (Rev 5:8; 8:3).

### 3.2.4 He is omniscient.

Rev 5:6 includes the idea of the omniscience of the Spirit of God: The "seven eyes" being everywhere see everything and know everything. Because the Spirit of God has full access to God's inmost being and his every thought, he is omniscient meaning he knows everything because God knows everything (1 Cor 2:10-11):

... 10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God<sup>19</sup>.

18. See below: subsection 3.2.10

19. 10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

## 3.2.5 He is holy.

God's Spirit is quite often<sup>20</sup> called "holy" in the New Testament. See for example John 14:26:

But the Helper, the Holy Spirit (τὸ πνεῦμα τὸ ἁγίον), whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you<sup>21</sup>.

Being the Holy Spirit he has a sanctifying power and everyone receiving him is obliged to lead a holy life having become part of the temple of God. In Romans 1:3-4 Paul speaks of the son of God

... who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord<sup>22</sup>.

20. Here are 89 verses with the phrase: Matthew 1:18; 1:20; 3:11; 12:32; 28:19; Mark 1:8; 3:29; 12:36; 13:11; Luke 1:15; 1:35; 1:41; 1:67; 2:25; 2:26; 3:16; 3:22; 4:1; 10:21; 11:13; 12:10; 12:12; John 1:33; 14:26; 20:22; Acts 1:2; 1:5; 1:8; 1:16; 2:4; 2:33; 2:38; 4:8; 4:25; 4:31; 5:3; 5:32; 6:5; 7:51; 7:55; 8:15; 8:17; 8:19; 9:17; 9:31; 10:38; 10:44; 10:45; 10:47; 11:15; 11:16; 11:24; 13:2; 13:4; 13:9; 13:52; 15:8; 15:28; 16:6; 19:2; 19:6; 20:23; 20:28; 21:11; 28:25; Romans 5:5; 9:1; 14:17; 15:13; 15:16; 1 Corinthians 6:19; 12:3; 2 Corinthians 6:6; 13:14; Ephesians 1:13; 4:30; 1 Thessalonians 1:5; 1:6; 4:8; 2 Timothy 1:14; Titus 3:5; Hebrews 2:4; 3:7; 6:4; 9:8; 10:15; 1 Peter 1:12; 2 Peter 1:21; Jude 1:20.

21. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

22. 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγίωσύνῃς ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν

The "Spirit of holiness" points to the Holy Spirit as giving holiness. Whoever receives the Holy Spirit becomes a holy person (Rom 8:27), set aside for the purpose and plan God has for him. Here it is Jesus of Nazareth who is proven to be the son of God, the Messiah, not only by his descent from David but by his powerful resurrection from the dead, by the intervention of the "Spirit of Holiness" declaring him in this act not only not guilty after his shameful crucifixion, but to be the most holy anointed one of God, the Saviour of all nations (Rom 1:5; 1:16-17).

Paul thanks God for the Thessalonians (2 Thes 2:13) that their election to salvation goes hand in hand with the sanctifying work of the Holy Spirit and the faith of the believers:

But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth<sup>23</sup>.

Peter starts his first letter in the same way, combining God's election and the sanctifying work of the Holy Spirit (1 Peter 1:1-2):

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you<sup>24</sup>.

23. Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

24. 1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις

## 3.2.6 He is the spirit of truth.

This is an emphasis we get especially from John. In John 14:15-18 Jesus says:

15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth (τὸ πνεῦμα τῆς ἀληθείας), whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you<sup>25</sup>. 18 I will not leave you as orphans; I will come to you.

The "Spirit of truth" is Christ related. We saw this in John 14:6:

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

The Spirit of truth promotes Christ as the truth and gives understanding of Christ's glory and great importance. Christ does not leave the disciples as orphans, because he comes to them in the form of the Spirit of truth. Thus it is that Jesus can teach them (John 15:26-27):

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διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ• χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

25. 16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾗ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει• ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

26 But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me<sup>26</sup>. 27 And you also will bear witness, because you have been with me from the beginning.

And in John 16:12-15 Jesus declares that the Spirit of truth will continue the teaching effort of Jesus and bring it to perfection:

12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come<sup>27</sup>. 14 He will glorify me, for he will take what is mine and declare it to you. 15 All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

We may assume that John's use of the phrase, "the Spirit of truth", is also influenced by the Old Testament Hebrew where truth and faithfulness belong together. God's truth implies his faithfulness: whatever he promises will be fulfilled. The fact that the truth of the "Spirit of truth" is Christ related is also evident from 1 John 5:5-8:

26. "Όταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

27. ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

5 Who is it that overcomes the world except the one who believes that Jesus is the Son of God? 6 This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree<sup>28</sup>.

The Spirit himself is truth, and he testifies to the fact that Jesus is the "Son of God". This is the target of the testimony of the Holy Spirit. If we combine this with the idea of the faithfulness of God, it means that Jesus has come as the fulfillment of the Old Testament Scriptures (John 17:17; 1:23; 1:29-34; 1:45; 5:46-47; 19:24-30; 19:36-37; 20:9) to save the world (John 1:29; 1 John 2:2; 5:11-13).

### 3.2.7 He has emotions.

The apostle Paul sees the Holy Spirit as of greatest importance and consequence for the believer. Therefore He admonishes the Christians to lead such a life that we do not make the Holy Spirit sad (Ephesians 4:29-30):

29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

28. 6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption<sup>29</sup>.

In this context, sins of the mouth seem to be grieving the Holy Spirit (see Eph 4:29 and 31).

### 3.2.8 He is a comforter and helper.

In his farewell speech in John (14:15-17) Jesus encourages the disciples with the idea that someone who is an equal to Christ will come and help them:

15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper (allōn paraklētōn), to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you<sup>30</sup>.

The idea that the Father will give them "another Helper" (allōn paraklētōn) seems to imply that Jesus who is about to go to the father is also a "Helper" (paraklētōs; compare 1 John 2:1-2<sup>31</sup>).

29. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

30. 16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ἦ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

31. 1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate (paraklētōn) with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. 2:1 Τεκνία μου, ταῦτα γράφω

The Holy Spirit is "another" (allōs paraklētōs) of the same quality. When Jesus leaves them, they do not lose, but in the light of John 16:5-7 they will win:

5 But now I am going to him who sent me, and none of you asks me, 'Where are you going?'<sup>32</sup> 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you<sup>32</sup>.

The astonishing words of Jesus in John 14:12 must also be understood in the context of the coming of the Spirit after Jesus has left:

Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.

So it is clear that the disciples gain by the going of Jesus and the coming of the Spirit. And in a way they do not lose Jesus but remain in contact with him (John 15:1-17) in the person of the Spirit. It is the set purpose of the Spirit to grant the believers the presence of Jesus and his truth all the time (John 14:25-28):

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ὕμῖν ἵνα μὴ ἀμάρτητε. καὶ ἔάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον.

32. ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἔάν γάρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς• ἔάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

25 "These things I have spoken to you while I am still with you. 26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you<sup>33</sup>. 27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. 28 You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.

The going away and the coming here seem to mean his coming in the person of the Spirit (see 14:18; and of course in addition to that at the end of time to receive them to himself for ever, John 14:3). In John 15:25-27 the hatred of the world towards Jesus is contrasted with the testimony of the Spirit and the disciples to the truth that Jesus is who he is<sup>34</sup>:

25 But the word that is written in their Law must be fulfilled: "They hated me without a cause." 26 But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me<sup>35</sup>. 27 And you also will bear witness, because you have been with me from the beginning.

33. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

34. See John 8:24: "I told you that you would die in your sins, for unless you believe that I am he you will die in your sins."

35. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ

According to the "The New International Dictionary of New Testament Theology" the word *paraklētōs* means "helper" or "intercessor" in the New Testament: "The sense of helper and intercessor is suitable in all occurrences of the word"<sup>36</sup>. After the conversion of Paul the first violent persecution of the church came to an end and Luke gives us this summary (Acts 9:31):

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied<sup>37</sup>.

The phrase "in the comfort of the Holy Spirit" is "*tē paraklēsei tou hagiou pnēmatōs*". The word *paraklēsis* here is a word which points to an activity of the Holy Spirit. This activity is translated with "comfort" in the ESV. The word can be understood as "talking to the heart"<sup>38</sup> of somebody with the purpose of having an effect on the heart: If he is sad, it means to comfort him. If he needs guidance and conviction, then it is to guide him and convict him of the right course of action. So it could be translated "admonish", "challenge", and "motivate" to do something.

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πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

36. Colin Brown, ed., *The New International Dictionary of New Testament Theology*, vol. 1 (Carlisle: Paternoster, 1986) p. 89.

37. Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

38. A good example for this meaning of the verb "*parakalēō*" can be found in the synonym parallelism of Isaiah 40:1-2 (LXX) Rahlfs, Septuaginta: παρακαλεῖτε παρακαλεῖτε τον λαον μου λεγει ο θεος 2 ιερεις λαλησατε εις την καρδιαν ιερουσαλημ παρακαλεσατε αυτην οτι επλησθη η ταπεινωσις αυτης λελυται αυτης η αμαρτια οτι εδεξατο εκ χειρος κυριου διπλα τα αμαρτηματα αυτης.

The Holy Spirit guides the church by motivating its members to take action and grow in the right direction. In Philippians 1:12-20 Paul speaks of his imprisonment and the possibility of being martyred or staying alive and the outcome of it:

18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, 19 for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance<sup>39</sup>, 20 as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.

Paul sees already good effects of his imprisonment. He is confident of the future outcome. It will be his "deliverance" one way or the other, either living on or martyrdom. Their prayers will help with that and "the help of the Spirit of Jesus Christ" (dia ... ἑπιχορηγίας τοῦ πνεύματος, compare Eph 4:16). The word "ἑπιχορηγία" implies the idea of giving something, supplying something, helping. Compare this to Stephan facing martyrdom and being full of the Holy Spirit (Acts 7:55-60; and Matthew 10:19-20).

39. οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ,

3.2.9 He sends people for a special task and gives them the gifts they need for that (see below chapter 7). This implies a will and a plan and the ability to think.

One of the earliest and greatest moves in mission history was triggered by the Holy Spirit (Acts 13:1-4):

1 Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. 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."<sup>40</sup> 3 Then after fasting and praying they laid their hands on them and sent them off. 4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus<sup>41</sup>.

The phrase "being sent out by the Holy Spirit" (ἐκπέμφθη-  
τῆς hypō tou agiou pneumatōs) seems to summarize what had happened in 13:2-3: They were sent out by the Holy Spirit, but this happened within and through the spiritual leadership of the church of Antioch. Perhaps the speaking of the Holy Spirit took the form of a prophetic utterance by one of the present prophets mentioned in 13:1. Be that as it may, one thing seems clear: That

40. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσέκλημα αὐτούς.

41. Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον,

all major developments in mission history in Acts happen under the special guidance and work of the Holy Spirit (Acts 2; 8; 10-11; 13; 15; 16). In his first report (the Gospel) Luke had "dealt with all that Jesus began to do and teach" (Acts 1:1). By implication we might understand that Luke's second report (Acts) is "about all that Jesus continued to do and teach", especially through the work of his "Spirit" or the "Holy Spirit" (compare Acts 16:6-7). This is what makes the Gospel movement so powerful in Acts and in fact unstoppable.

This is another area where Paul and Luke agree. Speaking of various gifts and ministries Paul states (1 Cor 12:11):

All these are empowered by one and the same Spirit, who apportions to each one individually as he wills<sup>42</sup>.

Different passages we have read imply that the Holy Spirit has a will, is rational and has emotions. In other words we can say that according to these passages the Holy Spirit has a personality of his own.

### 3.2.10 He is related to the presence of God.

Through the indwelling of the Holy Spirit the Church of Christ and the believers have become a temple (1 Cor 3:16-17):

16 Do you not know that you are God's temple and that God's Spirit dwells in you?<sup>43</sup> 17 If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

42. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

43. Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

The warning against not destroying the temple of God is given here in the context of 1 Cor 1-4 "that there be no divisions among you" (1 Cor 1:10). In 1 Cor 6:15-19 this idea is repeated to warn the Corinthians not to go to a prostitute and not to commit immorality:

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!  
 16 Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." 17 But he who is joined to the Lord becomes one spirit with him<sup>44</sup>. 18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own<sup>45</sup>.

Paul writes to the Ephesians (2:19-22) as Gentiles and puts an emphasis on the unity of the one body of Christ with Jews and Gentiles being built together to be one temple in the Holy Spirit:

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole

44. ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν.

45. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστέ ἑαυτῶν.

structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.<sup>46</sup>

When Paul admonishes Timothy (2 Tim 1:14):

By the Holy Spirit who dwells within us, guard the good deposit entrusted to you<sup>47</sup>.

he also implies that the indwelling Spirit makes believers a vessel of the presence of God.

James makes it clear that God wants our undivided love with regard to the indwelling of God's Spirit (James 4:4-6):

4 You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. 5 Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"<sup>48</sup>? 6 But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble."

46. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

47. τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

48. ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει• Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκτισεν ἐν ἡμῖν;

We have given here the text of the ESV which understands James 4:5 in the same way as the NASB<sup>49</sup>, about which Moo<sup>50</sup> states:

This translation takes *pneuma* (spirit) as the object of the verb *epipothei* (yearn); understands *pros phthonon* as adverbial (jealously) and assumes that the subject of this verb is God. However this interpretation is by no means the only possible one. The most important alternative is represented by the NIV<sup>51</sup> translation: 'the spirit he caused to live in us tends towards envy'... In this rendering *pneuma* is understood as the subject of the verse and is identified with the spirit breathed into man by God at creation (Gn 2:7). James would then be making a point about the human tendency to be envious and jealous.

The ESV and NASB versions seem to fit the context better, where it says we should love God with an undivided heart and not love God on the one hand and the world on the other. The world is in opposition to its creator; a worldly life and friendship with the world is by necessity enmity towards God and will arouse God's jealousy (Ex 20:4-5; 34:14; Dt 32:16.21). Or, speaking in the picture of the temple: we can not place an idol in the temple of the one and true God (compare 2 Corinthians 6:16). The seven-fold Spirit in Revelation (Rev 1:4; 3:1; 4:5; 5:6) reminds us of the one lampstand with seven arms in the Old Testament sanctuary, picturing the one spirit with manifold effects. In Revelation

49. NASB = New American Standard Bible

50. See Douglas J. Moo, James, Tyndale NT Commentaries (Leicester, England: IVP, 1988 <1985>) p. 144-145.

51. NIV = New International Version

1:4-5 we have the three persons of the Holy Trinity mentioned in the greeting:

4 John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth<sup>52</sup>...

In Revelation 3:1 Jesus is qualified as the one having God's sevenfold Spirit:

And to the angel of the church in Sardis write: The words of him who has the seven spirits of God and the seven stars<sup>53</sup>. I know your works. You have the reputation of being alive, but you are dead.

In Revelation 4:5 we learn about the throne of God:

From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God<sup>54</sup>.

52. 4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ• χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὃς ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, 5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς...

53. Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας•

54. καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί• καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

This goes back via Zechariah 4 to Exodus 25. Zechariah 4:1-14 is a vision of encouragement for Zerubbabel governor of Judah (and Joshua the high priest, see Zechariah 3) to go on and build the temple in Jerusalem, see Zec 4:1-2.6-10:

1 And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep. 2 And he said to me, "What do you see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it... 6 Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. 7 Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'" 8 Then the word of the LORD came to me, saying, 9 "The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you. 10 For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel. "These seven are the eyes of the LORD, which range through the whole earth."

4:6 gives a clue to understanding the whole vision: "Not by might, nor by power, but by my Spirit". The lampstand with the seven lamps represents the Holy Spirit. The one lampstand points to the one Spirit of God; his seven lamps represent the fullness and perfection of the light received through the illumination

and guidance of the Holy Spirit. The seven eyes are mentioned in 4:10 and 3:9. We read in Zechariah 3:8-9 about the coming Messiah<sup>55</sup> who will bring atonement for the whole country on one day, just as Joshua as High Priest has to procure every year on the day of atonement:

8 Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch. 9 For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the LORD of hosts, and I will remove the iniquity of this land in a single day.

The seven eyes on the one stone here pointing to the Messiah, are to be compared with the seven eyes on the lamb in Revelation 5:6:

And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

Revelation 5:6 and 4:5 taken together give an interpretation of Zechariah 3 and 4: The Holy Spirit is both, the seven lamps of the lampstand and the seven eyes on the stone. Of course there is

55. The Messiah is pointed to here with the words the "branch" (compare Jer 23:5-6), the "servant of the Lord" (see Isaiah 42:1ff; 49:1ff; 50:4ff; 52:13-53:12) and a mysterious stone with seven eyes on it (compare Isaiah 8:13-15; 28:16; Psalm 118:22-23; Mt 22:42; Acts 4:11; Eph 2:20; 1 Pet 2:4-8; 3:14-15).

also a link between lamps and eyes: both are related to visibility, to the ability to see. Without light you cannot see. Blindness is a life in darkness without light. Jesus calls the eye the lamp of the body (Matthew 6:22). The Messiah in Isaiah 42:6-7 is the light of the nations, healing their blindness. This is taken up by Jesus in John 8:12 and proven by him healing the man born blind (John 9:1ff). This leads us to the lampstand of the tabernacle in Exodus 25:31.37:

31 “You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it... 37 You shall make seven lamps for it. And the lamps shall be set up so as to give light on the space in front of it.

The lampstand in the tabernacle helps the priests to see in the presence of God, in the holy room on this side of the curtain, which covers the most holy place wherein is the ark of the covenant. The spiritual meaning we can learn here is that the natural light is not good enough to recognize God and divine things (1 Cor 2:14).<sup>56</sup> We need the light God gives us to contemplate his glory.

If we draw the line from Exodus 25 to Zechariah 4 to Revelation 4 and 5, we learn the lesson that even the chosen priests (Rev 5:10) need the illumination of the Holy Spirit, who is the seven eyes of the lamb and who leads all to adore and worship the lamb (Rev 5:13) and who is sent into all the earth.

56. When God reveals himself in the Old Testament there is sometimes some kind of accompanying "darkness" mentioned (Ps 97:2; Ex 20:21; Dt 4:11; 5:23; 2 Sam 22:10; Psalm 18:9; 1 Kings 8:12; 2 Chr 6:1).

### 3.2.11 He is related to the word of God.

John (6:14-15) states after the feeding of the five thousand:

14 When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" 15 Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

We know from Matthew 14:23 that Jesus was praying in the solitude of that night. The next day he answers the temptation to become a king without the cross with a programmatic and enigmatic speech in the synagogue of Capernaum proclaiming: "I am the bread of life."

He had decided that he would die on the cross, sacrificing his body and blood to "feed" the world with salvation (John 6:51-52.59-63):

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." 52 The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" ... 59 Jesus said these things in the synagogue, as he taught at Capernaum. 60 When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?" 61 But Jesus, knowing in himself that his disciples were grumbling about this, said to them, "Do you take offense at this? 62 Then what if you were to see

the Son of Man ascending to where he was before?  
63 It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.

It is another of the misunderstandings in John, in which the people would misunderstand the spiritual meaning of Jesus' teaching in a more literal way (compare John 2:19-21; 3:3-8; 4:10-15). Here for example they understand that Jesus encourages cannibalism (the eating and drinking of his flesh and blood in a literal sense). But in John 6:63 Jesus explains his spiritual meaning:

It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life<sup>57</sup>.

When Jesus says "...the flesh is of no avail", he means: the literal eating of my flesh and the literal drinking of my blood will not save you, but the "spiritual" eating and drinking of my flesh and blood will save you. This means, everyone, who puts his trust in Christ's sacrificial death on the cross, will be saved (see John 6:35; 3:14-16). Trust or faith means that I take the words of Jesus and cling to them: "It is the Spirit who gives life; ... the words that I have spoken to you are spirit and are life." For our subject it is very important to notice that we gain the Spirit of God by accepting the words of Christ.

That the Spirit works through the word is also taught in Ephesians 6:17:

57. τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν• τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

... and take the helmet of salvation, and the sword of the Spirit, which is the word of God<sup>58</sup> ...

When we ask what kind of word of God is imagined here, I think, the word that has become Scripture fits best. In the realm of spiritual warfare it must be a weapon the believer can grasp and use, like Jesus Christ did when he was attacked and tempted by Satan. Just three consecutive chapters of the Old Testament (Dt 6-8) proved enough to have victory over the devil (Matthew 4:1-11; Luke 4:1-13). This should teach us a double lesson: Firstly we also must know the word of God in order to have the victory. Secondly we should not be surprised that Satan will try to discredit the word of God, that is to beat the sword of the Spirit out of our hands (compare Genesis 3:1-5).

A comparison of Ephesians 5:18-21 with Colossians 3:16-18 clearly shows that being full of the Spirit in Eph 5:18 resembles the Word of Christ dwelling richly in someone in Col 3:16.

Eph 5:18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,	Col 3:16 Let the word of Christ dwell in you richly,
---	--

19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart,	teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs,
---	---

58. καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ,

20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,

with thankfulness in your hearts to God. 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

21 submitting to one another out of reverence for Christ.

18 Wives, submit to your husbands, as is fitting in the Lord.

The problem of the Ephesians was that some of them got full of wine. The problem of the Colossians was that Christ was no longer in the center of their faith. Therefore Paul admonishes both of them with the appropriate words: Better full of God's Spirit than full of wine. Better having Christ in the center and being full of his words than following the deceitful philosophies of man (Col 2:8-9). But we can say the meaning of being full of the Spirit and of having the word of Christ richly dwelling in us is synonymous.

Interestingly, only Luke and Paul use the phrase of being full of the Holy Spirit in the New Testament. And Paul uses it only once; here in Eph 5:18. All the rest of the references belong to Luke in his Gospel and in Acts. Luke testifies that the reality of being filled with the Holy Spirit was known to all the apostles and the early church (see Acts 2:4; 4:31; and below). While the use of this exact phrase in the New Testament is almost exclusively Luke's, we must assume that the other authors would speak of the same reality using different words. One good example for this is Paul in Col 3:16, when compared with Eph 5:18. My impression is that John means the same when he speaks of us remaining in Christ and Christ's words remaining in us in John

15:1-8, especially verses 3-5 and 7.

### 3.2.12 He is likened to ...

#### Wind or Storm

The famous section in John 3:3-8 about the spiritual new birth is only fully understandable with the fact in mind that "pnēuma" in Greek means both "spirit" and "wind"<sup>59</sup>:

3 Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” 5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind (pnēuma) blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (ἐκ τοῦ πνεύματος).<sup>60</sup>”

59. This is especially important for understanding the link between John 3:8 and the verses before. As we have seen above (section 1.1), the same is true for the Hebrew word *rūah*, which also means both "spirit" and "wind".

60. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει• οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

Therefore it is not surprising that the Spirit came like a storm when he finally was poured out in Acts 2:1-4:

1 When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind (pnōēs), and it filled the entire house where they were sitting<sup>61</sup>. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance<sup>62</sup>.

Something Fluid, like Water

He is likened to purifying water in the baptism of the Holy Spirit. Every Gospel has one reference to the baptism in the Spirit. It is John the Baptist who introduces this term at a crucial point of his career. He talks of his baptism with water and himself, in contrast to the much stronger one [Jesus], who is about to come and baptize with the Spirit of God, with a much superior baptism (Matthew 3:11-12 ):

11 “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize

61. καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡς περ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι

62. καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

you with the Holy Spirit and with fire<sup>63</sup>. 12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

Mark puts the same statement of John like this (1:7-8):

7 And he preached, saying, “After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. 8 I have baptized you with water, but he will baptize you with the Holy Spirit<sup>64</sup>.”

Luke (3:15-17) is the one who gives us the background of the same statement of John:

15 As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, 16 John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire<sup>65</sup>. 17 His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”

63. Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν• ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἔστιν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι• αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ•

64. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

65. ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης• Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς• ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ• αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ•

So thanks to Luke we know why John the Baptist coined this phrase: Israel was about to make a great mistake regarding the person of John the Baptist, being impressed by his movement of water baptism. They had begun to think that he might be the Messiah. John was determined to erase this error from the start. For him it was unthinkable to mix up the Messiah and his own person. His baptism is only one of water, a sign of repentance, but not changing the heart from within. This would be done by the stronger one, who will be able to baptize with God's Spirit. This would be a powerful baptism changing and purifying the human heart from within like with fire.

Everyone who comes to John in repentance will receive the baptism in water as a sign that he is prepared to welcome the kingdom of God and the king of this kingdom, the Messiah. Likewise everyone coming to Jesus if he accepts him as Messiah, will receive the baptism of the Holy Spirit. The task of John is to baptize with water. The task of Jesus is to baptize with the Holy Spirit. We can trust that both fulfill their purpose. If we come to John repenting, he will baptize us with water. If we come to Christ believing, he will baptize us with the Holy Spirit. He will reject no one (John 6:37).

The apostle John gives us in his gospel the witness of John the Baptist about his own service and about Jesus (John 1:24-34):

24 (Now they had been sent from the Pharisees.)  
25 They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" 26 John answered them, "I baptize with water, but among you stands one you do not know, 27 even he who comes after me, the strap of whose sandal I am not worthy to untie." 28 These things

took place in Bethany across the Jordan, where John was baptizing. 29 The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! 30 This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ 31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” 32 And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. 33 I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’<sup>66</sup> 34 And I have seen and have borne witness that this is the Son of God.”

The verses in John 1:26-27 and 33 taken together correspond to Mt 3:11-12, Mk 1:7-8, and Lk 3:16-17. But at the same time John gives us more background information.

In all 4 verses in the Gospels (Matthew 3:11; Mark 1:8; Luke 3:16 and John 1:33) two baptisms are compared (in water and in Spirit) and two persons (John and Jesus). That is the key to understanding this phrase. In Matthew 11:9-14 Jesus gives this testimony about John:

9 What then did you go out to see? A prophet?  
Yes, I tell you, and more than a prophet. 10 This

66. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ·

is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.’ 11 Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the Prophets and the Law prophesied until John, 14 and if you are willing to accept it, he is Elijah who is to come.

The essence of what Jesus is telling us here, is that John and Jesus represent two times. The time of the old and the new covenant; the time of preparation and the time of fulfillment; the time of the waiting for the kingdom of God and the time of the arrived kingdom. In a way John belongs to the New Testament, the new covenant as well, being a link between the old and the new. This is what makes him so great. There is no greater prophet than him. Moses and Elijah might be his equal, but they are not greater. Within the New Testament his role is the role of preparing the way for the Lord. But he is not the Lord. He is the friend of the bridegroom, but not the bridegroom (John 3:29). As the last one in the long line of prophets who have prepared the way for the Messiah, John the Baptist stands up and stands out; not as a weakling amongst the prophets, but as the one in comparison to whom no other can claim to be superior. In him the power of the Old Testament prophecy stands up in full force, pointing to Jesus Christ, exclaiming (John 1:29.33):

Behold, the Lamb of God, who takes away the sin of the world! ... this is he who baptizes with the

### Holy Spirit.

We should also note what Jesus has testified (Matthew 11:11):

Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

According to John 3:3-5 it is necessary to be born again to become a citizen of the kingdom of God. Everyone who is born again by the Spirit of God, even the smallest Christian in a church service, has tasted a greater grace than anyone under the Old Covenant (see 1 Peter 1:10-12).

More than one hundred years ago people began using the term "baptism in the Holy Spirit" to make a distinction between weaker and stronger Christians, and not between people still under the Old Covenant and people under the New Covenant. The thinking is that some Christians have received this baptism in the Holy Spirit and fire, and others have not. They understand that some Christians have "only" been born again, but they have not received the baptism in the Holy Spirit yet. They say that those with the baptism of the Holy Spirit lead a more powerful and victorious life and are more spiritual than those who have only received Jesus Christ as their Saviour, but have not been baptized in the Spirit.

This understanding is not according to Scripture as we will see. The term "to baptize in the (Holy) Spirit" is not used to make a distinction between weaker and stronger Christians in the New Testament. A look at all seven contexts will show this (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; 1 Cor 12:13).

We have already had a look at the four texts in the Gospels. There John uses this term to make a distinction between himself and Jesus, between his followers and the future followers of Jesus. His disciples are only baptized in water; the disciples of Christ will be baptized in the Holy Spirit.

The two verses in Acts give the same idea of comparison between the baptism of John on the one hand and the baptism in the Spirit on the other. In Acts 1:4-5 Jesus tells the disciples what will happen on Pentecost in Acts 2:

4 And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”<sup>67</sup>

When this prophecy of Jesus was fulfilled, the Holy Spirit was given to all (Acts 2:3-4). There was no distinction related to this phrase between weaker and stronger Christians. The same is true for Acts 11:16. There this phrase is used to put an emphasis on the unity of all believers, those from the Jews on the one hand, and those from the Gentiles on the other. In Acts 10:43-44 Peter had seen how the Holy Spirit fell on all Gentiles in the house of Cornelius who heard and believed the Good News that Jesus Christ died for all nations to forgive their sins. Afterwards Peter had been strongly criticized for eating with uncircumcised Gentiles. To defend himself Peter only had to tell what God had

67. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

done to bring this about. And then Peter says looking back on Acts 10 (see Acts 11:15-17):

15 As I began to speak, the Holy Spirit fell on them just as on us at the beginning. 16 And I remembered the word of the Lord, how he said, 'John baptized with water, but you will be baptized with the Holy Spirit.'<sup>68</sup> 17 If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"

Peters account had a powerful impact (Acts 11:18):

When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."

Here again the phrase "the baptism in the Holy Spirit" is not used to distinguish between weaker and stronger Christians but to emphasize the spiritual unity of all, be they Jews or Gentiles. They all have one spiritual experience and are united by having received the same Holy Spirit.

The last section has an even stronger emphasis on unity (1 Cor 12:11-14):

11 All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. 12 For just as the body is one and has many members, and all the members of the body,

68. ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

though many, are one body, so it is with Christ. 13 For in one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit.<sup>69</sup> 14 For the body does not consist of one member but of many.

The Holy Spirit gives every believer at least one gift. Using this gift he works as a member of the body of Christ which is made up of many different Christians exercising many different spiritual gifts. But all are one in Christ, one body. The way to become part of the body of Christ is to be baptized in the Spirit [ěň hěni pněmati ... ěbaptisthěměň]. Without this baptism in God's Spirit you can not belong to the body of Christ.

Therefore the baptism in the Spirit belongs to the start of the Christian life. It is not a later experience or a "second blessing". It is a first blessing. All believers in Corinth had been baptized in the Holy Spirit, but at the same time Paul can say that most of them are still at the start of their spiritual development (1 Cor 3:1-4):

1 But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. 2 I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, 3 for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? 4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human?

69. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

Paul sees most of the believers in Corinth as "babies" in Christ, still in need of milk and not being able to digest solid food. It is clear that for Paul the baptism in the Spirit is not the start of a higher and more powerful and fruitful spiritual life. It is simply like being born again; the very start of the spiritual life.

It is strange that an expression Paul has used to put an emphasis on the unity of all believers has been used in a different sense causing many splits and divisions in the Church. This should teach us the lesson that we should try to use the biblical words in their biblical sense, understood within the biblical context.

He is likened to something fluid in the phrases of being full of the Holy Spirit. In the New Testament there are only two writers who speak of being filled with the Holy Spirit: Paul, once, in Ephesians 5:18. All the rest of the passages are from Luke. Only a few people are said to be full of the Holy Spirit "plērēs pneūmatōs hagiōu"<sup>70</sup> using it as an adjective: Jesus, the seven deacons of Acts 6 including Stephen, and Barnabas. Luke tells us about Jesus (Luke 4:1-2):

1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness<sup>71</sup> 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.

When there were problems in the early church in Jerusalem, because Greek speaking widows were overlooked in the social care of the church, the twelve apostles suggested (Acts 6:3-6):

70. πλήρης πνεύματος ἁγίου

71. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

3 Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty<sup>72</sup>. 4 But we will devote ourselves to prayer and to the ministry of the word.” 5 And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch<sup>73</sup>. 6 These they set before the apostles, and they prayed and laid their hands on them.

In a way Luke tells us three times that Stephen was "full of the Spirit": in Acts 6:3 being one of the seven who are elected according to this qualification, then in Acts 6:5, again singling him out as "a man full of faith and of the Holy Spirit", and then finally in Acts 7:55-56 before he is martyred:

55 But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God<sup>74</sup>. 56 And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.”

72. ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης•

73. καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχωρον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα,

74. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ

The last person in the New Testament described as being "full of the Holy Spirit" is Barnabas (Acts 11:19-24):

19 Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. 20 But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number who believed turned to the Lord. 22 The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. 23 When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, 24 for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord<sup>75</sup>.

We can assume that the church in Jerusalem has sent Barnabas into the revival area of Antioch because he was known to be a "good man, and full of the Holy Spirit and of faith". It was a great challenge, being the first church in history with a significant number of Gentile believers, who were probably the majority. A man full of the Spirit was a good asset to guide that church. It is remarkable that he immediately thought of Paul as being the right man for such a situation (see Acts 11:25-26; 9:26-28; 13:1-4).

75. ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἰκανὸς τῷ κυρίῳ.

While the adjectival phrase, "full of the Holy Spirit", seems to point to a continuous state of fullness, the different verbal constructions have differing significance.<sup>76</sup> The Aorist forms indicate a certain point in time when somebody is filled with the Holy Spirit to say something. The forms of the present tense stem speak of being filled with the Holy Spirit continuously or repeatedly.

The first time a verbal form is used in the New Testament it is in the future passive tense and is a promise of the angel Gabriel for the future son of Zacharias, John the Baptist (Luke 1:14-17):

14 And you will have joy and gladness, and many will rejoice at his birth, 15 for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb<sup>77</sup>. 16 And he will turn many of the children of Israel to the Lord their God, 17 and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom

76. Luke 1:15 fut. pass. from πίμπλημι fill Max Zerwick and Mary Grosvenor, *An Analysis of the Greek New Testament* (Rome, 1981); Luke 1:41 aor. pass. from πίμπλημι fill *ibid.*; Luke 1:67 aor. pass. from πίμπλημι fill like 1:41; Acts 2:4 all 120 present believers; aor. pass. from πίμπλημι fill *ibid.*; Acts 4:8 Peter; aor. ptc. pass. from πίμπλημι fill *ibid.*; Acts 4:31 all; aor. pass. from πίμπλημι fill *ibid.*; Acts 9:17 Paul; aor. subj. pass. πίμπλημι τινος fill with *ibid.*; Acts 13:9 Paul; aor. ptc. pass. from πίμπλημι fill *ibid.*; Acts 13:52 the disciples in Antioch in Pisidia; impf. pass. from πληρώω fill; Eph 5:18 all believers should be filled; impv. pass. from πληρώω let yourselves be filled *ibid.*

77. ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίνη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ

of the just, to make ready for the Lord a people prepared.”

The powerful service of John the Baptist as a prophet like Elijah is related to his being filled with the Holy Spirit, even from his mother's womb (see Luke 1:39-45), but of course later as well:

39 In those days Mary arose and went with haste into the hill country, to a town in Judah, 40 and she entered the house of Zechariah and greeted Elizabeth. 41 And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, 42 and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb<sup>78</sup>! 43 And why is this granted to me that the mother of my Lord should come to me? 44 For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. 45 And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

Elizabeth is filled with the Holy Spirit (ἐπλήσθη, Aorist) for this special occasion to speak the words noted for us in 1:42-45. Her speech has to be understood as an inspired speech explaining first to Mary and then to us, what the leaping of the baby in her womb meant: John even as a baby hearing the voice of Mary, mother of Jesus, has recognized in her, through the Holy Spirit

78. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, 42 καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν• Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

(Luke 1:15), the mother of his Lord and answered with joy. His mother Elizabeth filled by the Holy Spirit is able to share the faith and joy of her son with Mary and with us.

The next in line in Luke's infancy narrative to be filled with the Holy Spirit is John's father (Luke 1:67-69):

67 And his father Zechariah was filled with the Holy Spirit and prophesied, saying<sup>79</sup>, 68 “Blessed be the Lord God of Israel, for he has visited and redeemed his people 69 and has raised up a horn of salvation for us in the house of his servant David...

Here again it is in the Aorist form showing us that Zacharias was filled with the Spirit at this moment in time to prophesy what we have recorded in Luke 1:68-79. In short, Zacharias praises God that he has given them John to be a prophet preparing the way for the Messiah soon to come.

He is likened to something fluid in the outpouring of the spirit. Peter quotes the prophet Joel 2:28f in his sermon in Acts 2:17-18 and affirms Joel's message as being fulfilled now in the events of Pentecost:

17 And in the last days it shall be, God declares,  
that I will pour out my Spirit on all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;  
18 even on my male servants and female servants

79. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων•

in those days I will pour out my Spirit,  
and they shall prophesy<sup>80</sup>.

That Peter understood the outpouring of God's Spirit on the day of Pentecost as the fulfilment of Joel 2:28f is also implied in his words in 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 has poured out this that you  
yourselves are seeing and hearing<sup>81</sup>.

The bold printed words (emphasis mine) identify Jesus with the Lord of Joel 2:28f who had promised to pour out his spirit.

By using the same term in Acts 10:45 Luke makes the experience of the household of Cornelius parallel to the experience of the Apostles and believers in the second chapter:

And the believers from among the circumcised  
who had come with Peter were amazed, because the  
gift of the Holy Spirit was poured out even on the  
Gentiles<sup>82</sup>.

80. 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται• 18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν.

81. τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.

82. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται•

Paul combines the outpouring of God's love with the Holy Spirit (Rom 5:5):

... and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us<sup>83</sup>.

He is likened to something fluid which is being given to drink. Paul states that all believers receive the Spirit as something to drink (1 Cor 12:13):

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit<sup>84</sup>.

That Paul was thinking of Israel in the wilderness receiving water from the rock we can gather from chapter 10 in the same letter (1 Cor 10:1-4):

1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. 5 Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

83. ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

84. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

The same identification of Jesus Christ as the rock in the wilderness from which living waters burst forth seems to be the meaning in John 7:37-39:

37 On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” 39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified<sup>85</sup>.

John explains in 7:39 that the glorification of Jesus has to happen first, before the Holy Spirit can be received as life giving water. In John this includes the death of Jesus, his resurrection and going to the Father (12:23-24.31-32; 13:31-32; 16:5-7). In the picture of the rock in the wilderness: Moses first had to strike the rock and then the waters could burst forth (Exodus 17:5-6; compare Isaiah 48:21; 41:18; 44:3-5; 12:3; 32:15; 55:1-4). Jesus first had to be hit by his sufferings at the cross and then the living water could come forth (John 19:34; 1 John 5:5-8). John 7:39 helps us to understand the gift of the living water in John 4:10-14 as the gift of the Holy Spirit:

10 Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” 11 The woman said

85. τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν• οὕτω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? 12 Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” 13 Jesus said to her, “Everyone who drinks of this water will be thirsty again, 14 but whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life.”

The woman could misunderstand Jesus, because the term "living water" was used for flowing water or fresh water, in contrast to standing water or stale water. Jesus took this well known phrase and filled it with a new meaning.

A very similar phrase is used twice in John's other big book, the Revelation. There he speaks of "water of life", which the redeemed drink in the New Jerusalem (7:16-17):

16 They shall hunger no more, neither thirst any-  
more;  
the sun shall not strike them, nor any scorching heat.  
17 For the Lamb in the midst of the throne will be  
their shepherd,  
and he will guide them to springs of living water,  
and God will wipe away every tear from their eyes.

When the New Jerusalem is revealed in Rv 21-22, the water of life is mentioned more than once (21:6):

And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the

thirsty I will give from the spring of the water of life without payment.

In 22:1-2 we see the river of life nourishing the tree of life:

1 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb 2 through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.

The Old Testament background for this passage is Ezekiel 47 (see especially verse 12). For Rv 7:16-17 compare Is 49:10. At the end of Revelation (22:17) there is an invitation similar to that in John 7:37<sup>86</sup> to drink from the water of life:

The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

86. Compare Revelation 22:17:

καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν• Ἔρχου•

καὶ ὁ ἀκούων εἰπάτω• Ἔρχου•

καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

with John 7:37-38:

37 Ἐν δὲ τῇ ἑσχατῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστίκει ὁ Ἰησοῦς,

καὶ ἔκραξεν λέγων•

Ἴάν τις διψᾷ ἐρχέσθω πρὸς με

καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ,

καθὼς εἶπεν ἡ γραφή,

ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

He is likened to oil.

This is implied in Acts 10:37-38 where Peter preaches about Jesus in the house of the centurion Cornelius:

37 You yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him<sup>87</sup>.

When John speaks of the anointing, he also means the Holy Spirit (1 John 2:20-21.26-27):

20 But you have been anointed by the Holy One, and you all have knowledge<sup>88</sup>. 21 I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth... 26 I write these things to you about those who are trying to deceive you. 27 But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything — and is true and is no lie, just as it has taught you — abide in him<sup>89</sup>.

87. Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.

88. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες.

89. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν

This anointing is something all believers have received and because of this they have a protection and remain faithful to Jesus ("abide in him"). Because they are anointed with the Holy Spirit they know what is true and what is false. They have spiritual discernment. In the Old Testament there was the anointment of someone to be a high priest, a king, or a prophet. Whoever is anointed in the New Covenant has become a child of God and is separate from the world (1 John 3:1):

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.

The power of the anointment makes the person holy, sets him aside for his calling, to be a prophet, a king, a high priest or in our case a member of the family of God with kingship and priesthood included (Rv 5:10; 1 Peter 2:9). Therefore we should not use the phrase "fresh anointment". It leads to a misunderstanding as though God's anointment could become stale or corrupted like vegetables and fruit that are no longer fresh. The holy anointment is done once and for all and has not to be repeated. David was anointed three times, but the decisive one was the first, done by the prophet Samuel. This was the divine one. The second by the tribe of Judah and the third by all of Israel was only a recognition of the first one that David was God's chosen and anointed king. We can only be born again once, once be baptized with the Holy Spirit and once be anointed to become a member of

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ἔχετε ἵνα τις διδασκῆ ὑμᾶς• ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἔστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

the family of God. All three phrases point to one and the same initial spiritual experience of being incorporated in Christ. This is what Paul means in 2 Cor 1:21-22:

21 And it is God who establishes us with you in Christ, and has anointed us, 22 and who has also put his seal on us and given us his Spirit in our hearts as a guarantee<sup>90</sup>.

He is likened to a seal with which the believers are sealed.

In the above quoted passage of 2 Cor 1:21-22 Paul combines the being anointed and being sealed with the Holy Spirit. He uses the seal of the Holy Spirit again in Ephesians 1:13-14:

13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory<sup>91</sup>.

The seal includes the idea of protection. Everyone who has been sealed with the Spirit, is set aside by the special protecting force of God so that he will be redeemed on the day of redemption. This idea is repeated in Eph 4:30-31:

90. 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, 22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

91. 13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption<sup>92</sup>.

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

We are sealed by the Holy Spirit so that He stays with us at all times, being the guarantee of our protection. It is not fair that we grieve Him while He protects us. Therefore there should be no bitterness and slander in our heart but rather kindness and a forgiving attitude.

He is likened to an advance payment as assurance of the rest to be given.

We have heard Paul already in 2 Cor 1:21-22:

21 And it is God who establishes us with you in Christ, and has anointed us, 22 and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

The word translated with "as a guarantee" is *arrabōn*<sup>93</sup>. It could be translated "as a pledge". This means you give somebody money as a down payment so that he is sure you are in earnest and that the rest will come as well. So the Spirit is given to us as a present and an assurance to us that all the rest of God's salvation and glory will come. The idea is repeated in the same letter in 5:4-8:

92. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

93. ἀρραβῶν

4 For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. 5 He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee<sup>94</sup>. 6 So we are always of good courage. We know that while we are at home in the body we are away from the Lord, 7 for we walk by faith, not by sight. 8 Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.

Because of the powerful influence of the Holy Spirit as a pledge in our hearts, we can carry on and endure all sufferings knowing that finally we will be home with the Lord for ever. The last step of our journey will bring us home.

He is likened to fire.

John the Baptist says in Mt 3:11-12:

11 “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. 12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

94. ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοῦς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

The passage in Luke 3:16-17 is very similar. The fire consumes everything which is not fit for God's kingdom, everything which is not spiritual but carnal. The wheat is gathered, the chaff is burnt. We can easily imagine how this fire has to continue throughout our lifetime. It is the refiner's fire and its aim is to make us more like Jesus or as in the picture of the trees: To make us people who bring forth good fruit (Matthew 3:8-10). In Luke 12:49-50 Jesus explains:

49 "I came to cast fire on the earth, and would that it were already kindled! 50 I have a baptism to be baptized with, and how great is my distress until it is accomplished!

We can combine this passage Luke 3:16-17, and Acts 2:1-4 to identify the fire and the baptism Jesus is talking about: The fire is the coming of the Holy Spirit on Pentecost. The baptism is a baptism into suffering, Jesus being tortured, crucified, and murdered, carrying the sin of all mankind.

Paul speaks of the Holy Spirit as a fire not to be quenched (1 Thes 5:19-22):

19 Do not quench the Spirit<sup>95</sup>. 20 Do not despise prophecies, 21 but test everything; hold fast what is good. 22 Abstain from every form of evil.

Viewed in this context Paul seems to mean that we should give the Holy Spirit room in our service, not quenching his activities. But at the same time we should be on our guard. We should allow prophetic utterances, but we must examine them and only accept what is good and reject everything that is bad.

95. τὸ πνεῦμα μὴ σβέννυτε

He is likened to tongues of fire.

Luke writes about the coming of the Holy Spirit (Acts 2:1-4):

1 When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

This text continues to show the Holy Spirit as fire, but it also adds a new element, the words "tongues as of fire". The word tongues in Greek does not only denote the part of the body called "the tongue", but the word also means "language", which is important in this chapter. The nearly 120 believers receive the gift to speak languages they have never learned so that people of all different areas and cultures can understand them, praising God (2:4-12). These languages of Pentecost underline the worldwide impact of this outpouring of God's Spirit on "all flesh".

Pentecost is the start of the gathering of the people of all nations and languages as the people of God. Pentecost corresponds to Genesis 11 and 12. In Genesis 11:1ff God had given the many languages to stop mankind from storming heaven by building the tower of Babylon. As a result mankind was also divided. In Genesis 12:1ff God had called one man through whose offspring he would bless all nations. They also would be united again by the unique source of the blessings, the son of Abraham, the coming Messiah. Pentecost presents Jesus as this Messiah,

the hope for all the world (Acts 1:7-8; 2:32-40). The fire started by this outpouring of the Spirit on all flesh has "all flesh" as its target and will spread to all nations without being stopped.

He is likened to a dove.

We see this likeness in all four Gospels. Mt 3:16-17:

16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Luke 3:21-22:

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, 22 and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."

Mark 1:10-11:

10 And when he came up out of the water, immediately he saw the heavens opening and the Spirit descending on him like a dove. 11 And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

John 1:29-34:

29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 30 This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' 31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel." 32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. 33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' 34 And I have seen and have borne witness that this is the Son of God."

In Mark and Luke the voice of God speaking from heaven is directed towards Jesus ("You..."). In Matthew God the father proclaims about Jesus "This is My beloved Son" so that we could think that perhaps others might have heard the voice as well, especially John the Baptist who had just baptized him. This idea becomes certainty when we read John's testimony that he did not know who the Messiah would be, but God had given him a sign. This sign was the coming down and remaining of the Spirit on the Messiah. When John witnessed the coming of God's Spirit as a dove on Jesus, John proclaimed: "And I have seen and have borne witness that this is the Son of God." The baptism of Jesus was not only a special experience for Jesus, but also a turning point in the ministry of John the Baptist. He started to point to Jesus of Nazareth as the Son of God (compare the voice from heaven) and as the "lamb of God". The voice from heaven had combined two verses of the Old Testament: Psalm 2:7 and

Is 42:1. I think that John the Baptist had heard this voice and understood the significance of it. Psalm 2 is about the Messiah as the Son of God. Is 42:1ff starts a series in Isaiah about the "servant of the Lord" which is continued in 49:1ff; 50:4ff and 52:13-53:12. John the Baptist understood his own service set against the background of the book of Isaiah (see John 1:23). We can assume that he knew this prophetic book very well. God's voice from heaven taught John the Baptist that Jesus was not only the Son of God according to Psalm 2, but also the lamb of God according to Is 53:6-7.

What role does the dove play in all this? Just as the lamb could be a pure sacrifice animal and was worthy to become a picture of Jesus as the lamb of God, so was the dove a pure animal which could be used for sacrifices (see Luke 2:24; compare Matthew 10:16). This makes it worthy to be a parable for the Holy Spirit. Some point to Genesis 1:2 which talks of the Spirit of God perhaps behaving similar to a bird (not especially a dove):

The earth was without form and void, and darkness  
was over the face of the deep. And the Spirit of  
God was hovering over the face of the waters.

The Hebrew verb which is translated here with "was hovering over" is also used for an eagle in Dt 32:11.

What I would like to do to answer the question of the dove, is to first have a look at the crucial points of our context and then look to the rest of the Bible for help. The main persons in all four Gospel contexts are the same: God the father, the Son, the Holy Spirit and John the Baptist who was also a prophet. What are the main actions? There are two actions: The baptism of Jesus on the one hand and his identification as the Son of God,

the anointed Messiah, on the other. To understand the picture of the dove, we have to take all this into account.

John the Baptist is part of this. The summary of his prophetic message was (Matthew 3:2):

“Repent, for the kingdom of heaven is at hand.”

The same sentence could also be used as a summary of the preaching of Jesus (Matthew 4:17). The idea is an eschatological one: The coming of the kingdom of heaven or of God is the end of this world and the beginning of a new world and a new kingdom.<sup>96</sup>

John understood his baptism as an expression of an eschatological movement waiting for the kingdom of God. Or expressed in the words of Isaiah 40: John's baptism was a preparation of the believer for the coming of God. It was a preparation of the way for the Lord to visit Israel. The people who repent and prepare themselves are saved; the others are blown away by God's "Spirit" or "scorching hot wind" (Is 40:7). This world comes to an end, and the coming of the kingdom of God starts the new world. And baptism is a sign of separation between the two worlds, the kingdoms of this world and the kingdom of the world to come.

Peter, who was both, a disciple of John the Baptist and secondly a disciple of Jesus, gives us an important piece of information about this aspect of baptism (1 Pt 3:18-22):

18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive

96. See Daniel 2:44 and 7:13-14.27; Matthew 24:35; 25:34.

in the spirit, 19 in which he went and proclaimed to the spirits in prison, 20 because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. 21 Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

This text is not easy to understand. But for our purpose a few points are clear enough: 1. Christ has also preached to the generation of Noah "in the spirit". 2. Only eight of that generation were saved at the time of the flood being brought safely through the waters by the means of the ark. 3. The waters of Christian baptism can be compared to this. Whoever gets baptized in the name of the Father and of the Son and of the Holy Spirit is dead to the old world and made alive to the new world in Christ (1 Peter 2:24-25). Peter compares the waters of the flood and the waters of baptism: Both waters have carried the believers from the finished old world to the shores of the blessed new world.

The dove does come right in here. There was a dove related to the flood story in Gen 6-8, especially in 8:8-12:

8 Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground.  
9 But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his

hand and took her and brought her into the ark with him. 10 He waited another seven days, and again he sent forth the dove out of the ark. 11 And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. 12 Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

What did the sign of the dove tell Noah? "So Noah knew that the waters had subsided from the earth" (8:11). The dove with "a freshly plucked olive leaf" was proof to Noah, the man of God, that the waters of judgment had passed away and the new world was ready to be inhabited. For Peter the flood story was very important. He comes back to it twice in his second letter (in 2 Peter 2:5 and in 3:5-7). The latter passage will help our understanding:

5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished. 7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

Peter seems to distinguish three worlds. The first world lasted from creation to the judgment of the waters of the flood. The second world we are living in now will last till the judgment of fire on the day of the Lord. The third world will be eternal, never ending, full of righteousness (2 Peter 3:13).

The way of salvation in the time of Noah was "to be in the ark", having accepted God's word of judgment over the old world and taking refuge in the ark by faith. The way of salvation nowadays is "to be in Christ", having accepted God's word of judgment over this world and taking refuge in God's mercy, in the crucified and risen Christ. Water baptism is the confession of the believer that Christ is his only hope of salvation.

If we now combine Peter's testimony and Christ's own baptism by John the Baptist and what happened afterwards, we can say this. As the dove was a sign to the man of God Noah that the new world had come and they were free to enter it, so the Holy Spirit descending as a dove out of heaven on Jesus was a sign for the man of God John the Baptist. John knew therefore that Jesus of Nazareth was the Christ (John 1:32-34):

32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. 33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' 34 And I have seen and have borne witness that this is the Son of God."

For John the Baptist, to enter the new world was to enter the kingdom of heaven. This would happen through the king of this kingdom of heaven, the Messiah. The Messiah is Jesus. He gives entrance into the kingdom of heaven by his baptizing the believers in the Holy Spirit and fire.

Here we see how the Holy Spirit, descending on the Messiah like a dove, fits in the picture. The dove of the flood had to wait till the waters of the judgment of the flood were gone. So the

Holy Spirit had to wait for the Messiah to come, to be born and to grow up, and reach his age of service. The Holy Spirit had to wait for Jesus to come to the prophet John the Baptist, to be baptized by him in the waters of the Jordan river, to reveal to John the fact, the king is here: The kingdom of God has come at last. The heavens are open, the kingdom of heaven is open to be entered by faith in Jesus the Messiah, the son of God.

### 3.3 Divine Works of God's Spirit

#### 3.3.1 He makes alive.

Jesus explains in his speech "I am the bread of life" held in the synagogue at Capernaum (John 6:63):

It is the Spirit who gives life; the flesh is of no avail.  
The words that I have spoken to you are spirit and life<sup>97</sup>.

The hearers had misunderstood the words of Jesus. They thought Jesus meant that they had to eat his flesh and drink his blood literally to have eternal life (6:51-60). In our verse 6:63 Jesus explains to them that he had meant his words spiritually. It is a spiritual eating of the flesh and blood of Jesus. It is that I believe that his death at the cross is my salvation and that his rising from the dead on the third day is my eternal life. But this knowledge and faith is only born, where the Holy Spirit uses the words of Jesus to open the eyes of a "dead sinner" to make him alive.

<sup>97</sup>. τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν• τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

### 3.3.2 He responds to sin against the Holy Spirit with judgment.

Because of the divine nature of the Holy Spirit, sins against the Spirit are dangerous.

Blasphemy against him will not be forgiven.

Jesus teaches this in three Gospels. Let us start with Mark 3:28-30:

28 “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”<sup>98</sup> — 30 for they had said, “He has an unclean spirit.”

The last verse gives us a clue, as to what the blasphemy against the Holy Spirit is. The enemies of Jesus identified the Holy Spirit working in Jesus with Beelzebul (Mark 3:22):

And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.”

When we read about the same event in Matthew we get more information (Mt 12:31-32):

31 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against

98. ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come<sup>99</sup>.

Here Jesus says that the sin is not forgiven in this time, or age, nor in the time or age to come. This is a Jewish way of talking of "neither in this world nor in the world to come". If a sin is not forgiven in this world nor the world to come, it means that it is never forgiven. That is exactly the way Mark puts it (3:29).

Matthew tells us also in 12:22-24 what miracle had triggered off the accusation of Jesus being possessed:

22 Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. 23 And all the people were amazed, and said, "Can this be the Son of David?" 24 But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."

The Pharisees were desperate to stop Jesus. They saw his influence spreading and growing all the time. So they took their refuge in the most vehement accusation; that Jesus was a servant of the devil, even that he was possessed by Satan. In his

99. 31 διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

answer Jesus proves this to be a false accusation. After this Jesus states that this sin will never be forgiven. By identifying the Holy Spirit with the devil, they have totally shut their hearts to the influence of the Holy Spirit who would be the only one who is able to lead them to repentance. They are lost forever.

Luke 12:8-12 gives us some further help to understand a merciful part of the statement of Jesus:

8 “And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, 9 but the one who denies me before men will be denied before the angels of God. 10 And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven<sup>100</sup>. 11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, 12 for the Holy Spirit will teach you in that very hour what you ought to say<sup>101</sup>.”

In Luke the context is the persecution of the believers. Believers should confess Jesus and not deny him. They should be firm and be guided by the Holy Spirit in their defense. But sometimes the pressure might become so great that a believer might grow weak and utter something against "the son of man", meaning against Jesus. Full of mercy Jesus says that this will be forgiven, meaning he himself will forgive it. This is exactly what happened to

100. καὶ πᾶς ὃς ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

101. τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

Peter who denied Jesus and put a curse between himself and his Lord. But Jesus forgave him in this world and changed him to become the rock; transformed by God's grace.

But at the same time Jesus distinguishes the blasphemy against the Holy Spirit from this sin against Jesus. Having Matthew 12 in mind, I think, we can say: The blasphemy against the Holy Spirit happens when somebody sees the clear work of God's Holy Spirit but deliberately identifies it with the work of the devil, shutting oneself and others off from the further influence of the Holy Spirit (compare Matthew 23:13). Because no repentance happens in this world it is a sin that is not forgiven. If we can understand this sin in this way we can give comfort to those believers who are troubled and worried because they think they have somehow committed this sin against the Holy Spirit. Most probably their weakness lies somewhere else, more in the direction of 1 Thes 5:14, "Encourage the fainthearted." We must help troubled believers to have peace in Christ.

Those who have a share in the Holy Spirit and then fall away can not be renewed.

Somehow related to the sin of blasphemy against the Holy Spirit is what is written in Hebrews 6:4-12:

4 For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come<sup>102</sup>, 6

102. 4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν

if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. 9 Though we speak in this way, yet in your case, beloved, we feel sure of better things — things that belong to salvation. 10 For God is not so unjust as to overlook your work and the love that you showed for his sake in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

The first question we want to ask about this section is whether the writer thinks that the recipients have committed this sin or are in danger of committing it. The answer is no! See 6:9: "Though we speak in this way, yet in your case, beloved, we feel sure of better things — things that belong to salvation." I think he puts a theoretical possibility in front of them to scare them away from this possibility. It is like two people standing on a very high place and one telling the other: "If you jump down here, you are dead." It has not happened. It should not happen. The possibility is told to prevent the thing from happening.

The context makes it clear that he wants them to push forward, to make progress (6:1):

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γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God...

He knows that they have repented, now they should make progress and grow. He had complained in 5:12 that their progress was very slow:

For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food.

What he wants to tell them is: You can not go backwards. There is only one way: going forward and growing in maturity. He wants to shock them forward (6:11-12):

11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

When we compare Hebrews 6:7-8 with Matthew 7:15-23, it becomes clearer that the earth bringing forth thorns and thistles more relates to the area of false Christians and false prophets (compare also 2 Peter 2:1-3, 12-22). But as in Matthew 7 and 2 Peter 2 this is used to shock the believers, to wake them up so that they really live what they believe and are called to.

We can recognize the same way of speaking and purpose in Hebrews 10:26-39:

26 For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. 28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. 29 How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?<sup>103</sup> 30 For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.” 31 It is a fearful thing to fall into the hands of the living God. 32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. 34 For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God you may receive what is promised. 37 For, “Yet a little while,

103. πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἠγγράμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.

and the coming one will come and will not delay;  
38 but my righteous one shall live by faith, and if  
he shrinks back, my soul has no pleasure in him.”  
39 But we are not of those who shrink back and are  
destroyed, but of those who have faith and preserve  
their souls.

We can again ask the question as to whether the writer of this letter<sup>104</sup> thinks that the recipients are about to commit this sin (10:26) or not. I think he only wants to scare them away from it as he says in 10:39: "But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls." And then he develops in a positive way the whole subject of faith in chapter 11 and points to "Jesus, the author and perfecter of faith" in chapter 12 (verse 2). The author is confident that they will get saved in the end, but they will have to remain faithful to the end. To help them with this, he has written the letter (Hebrew 13:22).

To lie to the Holy Spirit or put him to the test, was a grave sin punished by death.

We read in Acts 5:1-11:

104. My personal opinion following much of the old church is that the apostle Paul wrote this letter. There is an enormous number of ideas which we find in the New Testament in the letters bearing the name of this apostle on the one hand and in this letter without his name on the other. One example is the crucial use of Habakkuk 2:4 in Romans 1:17 and Galatians 3:11 and here in Hebrews 10:38 preparing the way for the climax of the letter with its emphasis of faith in Hebrews 11 and 12. But of course, it would not be good to be too dogmatic in this matter.

1 But a man named Ananias, with his wife Sapphira, sold a piece of property, 2 and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?<sup>105</sup> 4 While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God." 5 When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. 6 The young men rose and wrapped him up and carried him out and buried him. 7 After an interval of about three hours his wife came in, not knowing what had happened. 8 And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." 9 But Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord?<sup>106</sup> Behold, the feet of those who have buried your husband are at the door, and they will carry you out." 10 Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her

105. εἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσεσθαί ἀπὸ τῆς τιμῆς τοῦ χωρίου;

106. ὁ δὲ Πέτρος πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου;

out and buried her beside her husband. 11 And great fear came upon the whole church and upon all who heard of these things.

Luke tells us that there was a great revival in Jerusalem during the times of Acts 2-5 (see 2:41,47; 4:4.31-33; 5:12-16). Whenever there are times of great revival and God works marvelous miracles, the responsibility of the believers is raised to a higher level. Compare Luke 12:48:

... Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Ananias and Sapphira committed the sin of lying to the Holy Spirit (5:3). They were not lying to men but to God (5:4). They did this because they gave Satan room to fill their hearts (5:3). So they put the the Holy Spirit (5:9) to the test and consequently simply dropped dead. This divine judgment triggered off a great fear amongst the believers and all who heard about it (5:5.11).

Reading this we must remember that a believer can die because of his sin, but this does not automatically mean that he will go to hell. It could be that this is an act of education of God for his people to teach them his holiness with the intention that the sinner might get saved in the end (1 Cor 11:30-32; 5:1-5; Ez 18:23).

## Chapter 4

# The Holy Spirit Has a Unique Relationship with Jesus.

### 4.1 Mary Conceived Jesus by the Holy Spirit.

The incarnation, the miracle that God became man in Jesus Christ, is the greatest of all miracles. God and man are united in one person. According to the Holy Scriptures this miracle was brought about by the work of the Holy Spirit. We read in Matthew 1:18-23:

18 Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit<sup>1</sup>.

1. Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς

19 And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. 20 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit<sup>2</sup>. 21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." 22 All this took place to fulfill what the Lord had spoken by the prophet: 23 "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

We are told twice (1:18 and 20) that Jesus was conceived by Mary through the work of the Holy Spirit. Jesus was conceived and born by a virgin in fulfillment of Is 7:14. He became the "Immanuel", "God with us", "God with man". Here, of course, the meaning is that God is with us to save us. Therefore the name of Jesus was given: "The Lord saves".

While Matthew 1 gives us a testimony more from the perspective of Joseph, Luke 1 shows us how Mary heard the news of her special calling. When she was told that she will become the mother of the Messiah, she has a question (Luke 1:34-38):

34 And Mary said to the angel, "How will this be, since I am a virgin?" 35 And the angel an-

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αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

2. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναικὰ σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου·

swered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God<sup>3</sup>. 36 And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. 37 For nothing will be impossible with God.” 38 And Mary said, “Behold, I am the servant of the Lord; let it be to me according to your word.” And the angel departed from her.

Because Mary conceived Jesus by the power of the Holy Spirit, Jesus would be called "holy" and the "Son of God". All this is a great miracle from God, who can do what is impossible for man.

## 4.2 The Holy Spirit Descends on Jesus and Stays on Him.

### 4.2.1 Like a dove

We have discussed these passages (Mt 3:16; Mk 1:10; Luke 3:22; John 1:32-33) already above (section 3.2.12).

### 4.2.2 As prophesied by Isaiah

God speaks through Isaiah (42:1):

Behold my servant, whom I uphold,

3. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ• Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι• διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ•

#### 4.2. THE SPIRIT DESCENDS ON JESUS AND STAYS. 163

my chosen, in whom my soul delights;  
I have put my Spirit upon him;  
he will bring forth justice to the nations.

It is the first presentation of the special "servant of the Lord" in Isaiah's book. He will be gifted with the Holy Spirit and be a source of delight for God. He will change the world by revealing and implementing God's law and justice amongst all nations. Matthew tells us that this is being fulfilled through the mission of Jesus (12:17-21):

17 This was to fulfill what was spoken by the prophet  
Isaiah:  
18 Behold, my servant whom I have chosen,  
my beloved with whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.  
19 He will not quarrel or cry aloud,  
nor will anyone hear his voice in the streets;  
20 a bruised reed he will not break,  
and a smoldering wick he will not quench,  
until he brings justice to victory;  
21 and in his name the Gentiles will hope"

In Matthew 12 the contrast is between the Jews who want to kill Jesus (12:14-16) and the Gentiles who will hope in him (12:18.20.21). Jesus has the power to change mankind because the Holy Spirit is on him and he is God's servant to accomplish this task.

In Luke 4:16-21 we see Jesus in his home town Nazareth claiming to fulfill Is 61:1-2:

16 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. 17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,  
 18 “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,  
 19 to proclaim the year of the Lord's favor.”<sup>4</sup>  
 20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

In this passage Jesus himself reveals to us that the great success of his revival movement can be traced back to the power of the Holy Spirit resting on him.

### 4.3 Jesus Baptizes with the Holy Spirit.

We have already looked at these references (Mt 3:11; Mk 1:8; Luke 3:16; John 1:33) above (section 3.2.12).

4. 18 Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφρων καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, 19 κηρύξαι ἐν ἑαυτὸν κυρίου δεκτόν.

## 4.4 Jesus Was Full of the Holy Spirit.

We have seen earlier that Jesus is one of a few people in the New Testament who were constantly full of the Holy Spirit (Luke 4:1-2):

1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.

This empowered him to be victorious even under spiritual attack from the devil and to overcome all kinds of evil.

## 4.5 Jesus Was Guided by the Holy Spirit.

Closely related to his being full of the Holy Spirit is the fact that the Spirit could guide Jesus. We have just seen this in Luke 4:1. Matthew 4:1 is a close parallel:

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil<sup>5</sup>.

Mk 1:12 states the same:

The Spirit immediately drove him out into the wilderness<sup>6</sup>.

The guidance of the Holy Spirit here is specific, happening at a certain time in a certain place for a special task.

5. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

6. Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

## 4.6 Jesus Was Working in the Power of the Holy Spirit.

Before Luke mentions that Jesus went to his home town Nazareth and was rejected there, he gives the following summary statement of the activities of Jesus in Luke 4:14-15:

14 And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.<sup>7</sup> 15 And he taught in their synagogues, being glorified by all.

The context makes it very clear that the teaching of Jesus was very powerful (4:15) and miracles happened as well (4:23).

A special kind of miracle in the power of the Holy Spirit was the casting out of demons (Matthew 12:24-30):

24 But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” 25 Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. 26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. 28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. 29 Or

7. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. 30 Whoever is not with me is against me, and whoever does not gather with me scatters.

The great power of Jesus to cast out demons was not doubted, even by his enemies. All agreed that Jesus had great spiritual power, but they explained it in different ways. His enemies accused him of having this power from the devil (Beelzebul)<sup>8</sup> himself. But Jesus answers them that if this were the case, then Satan would cast out Satan, and this would mean civil war within the kingdom of darkness. This would also imply the end of this dark kingdom. So Jesus proves that their ideas are illogical. The only true explanation left is: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Matthew 12:28).

#### 4.7 Jesus Could Be Jubilant in the Holy Spirit.

In Luke 10:1ff Jesus sends the 72 disciples out two by two. When they came back and gave a report of what had happened, Jesus was full of joy (10:21-22):

21 In that same hour he rejoiced in the Holy Spirit and said<sup>9</sup>, I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to

8. Compare 2 Kings 1:2-3.6.16.

9. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν•

little children; yes, Father, for such was your gracious will. 22 All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.

This teaches us that the happiness of God (1 Tim 6:15 *makariōs*<sup>10</sup>) is also a characteristic of the Holy Spirit and is found in the life of Jesus Christ. Today in Christ, wherever the Holy Spirit works, you find joy as fruit of the Holy Spirit (Gal 5:22) and as part of the kingdom of God (Rom 14:17).

#### 4.8 God Has Given Jesus the Holy Spirit Fully, not in Portions.

Within the Gospel of John we have the witness of John the Baptist about Jesus (John 3:30-36):

30 He must increase, but I must decrease. 31 He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. 32 He bears witness to what he has seen and heard, yet no one receives his testimony. 33 Whoever receives his testimony sets his seal to this, that God is true. 34 For he whom God has sent utters the

10. ἦν καιροῖς ἰδίους δεῖξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων. μακάριος means happy, joyful. It is often translated with "blessed".

words of God, for he gives the Spirit without measure.<sup>11</sup> 35 The Father loves the Son and has given all things into his hand. 36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

In this testimony Jesus is the one "who comes from above and is above all", while John himself is "of the earth" (31). John says, that the teaching of Jesus is special, because Jesus is an eye witness of heavenly realities and truths (32). John knows the fact that people normally will not accept the teaching of Jesus, because it is too foreign for them, and only some will do so and acknowledge that "God is true" (32-33). And now comes the verse because of which we have quoted this section: "For he whom God has sent utters the words of God, for he gives the Spirit without measure." The fact that Jesus has come from above and is above all and teaches God's truth, is related to the other fact that he has God's Spirit in an unlimited way, without measure. So John the Baptist here teaches us that God the Father has given everything to Jesus and that God the Spirit is fully with him. The Trinity works in Jesus for the salvation of all mankind. Therefore whoever does not want to have faith and trust in the Son, remains under the wrath of God (36).

John the apostle, who has noted down this testimony of John the Baptist, gives us the same teaching in the book of Revelation only in other words (3:1):

And to the angel of the church in Sardis write: The

11. ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

words of him who has the seven spirits of God and the seven stars.<sup>12</sup>

And later in 5:6 we read:

And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.<sup>13</sup>

This means, as we have already seen above, that Jesus Christ is uniquely related to the Holy Spirit and has full possession of the full Spirit of God. The two of them cooperate in a miraculous way to grant Jesus Christ a worldwide influence and spiritual power to save people from all nations and unite them to a spiritual temple and priesthood.

#### 4.9 Jesus Had to Be Glorified before the Spirit's Coming.

We read in John 7:39:

Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

12. Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας•

13. Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

We have seen above section 3.2.12 that the glorification of Jesus includes his crucifixion, resurrection, and going to the father which had to happen before the Holy Spirit could come and be received by the believers.

## 4.10 The Holy Spirit Is a Witness to Jesus.

According to John 15:26 a main task of the Holy Spirit is to affirm that Jesus is really the one he claims to be:

But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.<sup>14</sup>

John presents this idea not only in his Gospel but also in his first letter (5:6-9):

6 This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree.<sup>15</sup> 9 If we receive the testimony of men, the testimony of God is greater, for

14. "Όταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

15. 6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός• οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι• καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

this is the testimony of God that he has borne concerning his Son.

The testimony of the the Holy Spirit is here combined with the "water" and the "blood" and all three are identified with "testimony of God ... concerning his Son" which is greater than any human testimony. The "blood" points to the death of Jesus at the cross (see John 19:31-37, esp. 34-35). He was a real human being with blood and flesh, God's Word incarnate (John 1:1-3.14). There is one audible testimony of God the Father when Jesus came closer to the cross, presented to us by John (12:23-32, esp. 27-28). The "water" probably points to the baptism movement of John who thus prepared the way for the coming Messiah, especially to the baptism of Jesus when God the father through another audible voice declared Jesus to be his son and when the Holy Spirit descended visibly on him (John 1:29-34; Mt 3:16-17).

In another book of John we have the teaching of the Holy Spirit as a witness for Jesus (Rev 19:10):

Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy.<sup>16</sup>

The fact that the Spirit of God is called here "the spirit of prophecy" and "the testimony of Jesus" shows us again what the main work of the Holy Spirit is today: He glorifies Christ and shows us the qualities of Jesus.

16. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

In Acts 5:31-32 Peter declares the Holy Spirit to be a witness, together with the human eye-witnesses, to the fact that Jesus is the Savior and the supreme Ruler of the world:

31 God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him.<sup>17</sup>

#### 4.11 As God Makes Alive by His Divine Breath so Does Jesus.

See below (section 6.1) the explanation of John 20:22 and 1 Corinthians 15:45.

#### 4.12 Jesus Has Poured out the Holy Spirit on Pentecost.

Peter declares in Acts 2:32-33 that the visible and audible coming of the Holy Spirit had been triggered by Jesus having risen from the dead and being exalted to the highest position in heaven:

32 This Jesus God raised up, and of that we all are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father

17. καὶ ἡμεῖς ἔσμεν μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.<sup>18</sup>

### 4.13 Jesus Teaches and Commands through the Holy Spirit.

In the beginning of Acts (1:1-2) Luke points to his first book, the Gospel, with the following words:

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, 2 until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen.<sup>19</sup>

Luke wants to tell us that the content of the first book was what "Jesus began to do and teach" until his ascension; a ministry that was crowned by his being the risen one and giving commands in the power of the Holy Spirit to his chosen apostles. What Luke seems to imply by saying this, is that his second book (meaning "Acts") deals with what Jesus "continues" to do and to teach in the power of the same Holy Spirit directing the history of the church from his exalted place above.

18. τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.

19. 1 Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὦ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν 2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὗς ἐξελέξατο ἀνελήμφθαι.

## 4.14 Jesus Was Appointed as the Son of God According to the Holy Spirit through His Being Raised from the Dead.

In the beginning of his letter to the Romans (1:3-4) Paul speaks of his being an apostle appointed for the gospel of God

3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.<sup>20</sup>

The fact that Jesus has risen from the dead is a powerful miracle singling him out as the unique and holy son of God. The Holy Spirit ("Spirit of holiness") in 1:4 stands in contrast to Jesus being a son of David "according to the flesh" in 1:3. Both things combined prove him to be the promised (1:2) and long awaited Messiah: He is a true heir to the throne of David according to the flesh, but he has been singled out from the many sons of David by being anointed with the Holy Spirit who has proven him to be the Messiah by his overcoming even the last enemy, death (see 1 Cor 15:26). In 1 Cor 15:45 Paul explains the implications of the incarnation, the death and resurrection of Jesus:

Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving

20. 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης ἐξ ἄναστασεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν

spirit.<sup>21</sup>

The "last Adam", Christ, first became a son of Adam in his incarnation, then died to the old human nature on the cross and has, having risen from the dead, the new quality of being "a life-giving spirit". Here we have a line of thought that we have seen before: that the death of Christ and his resurrection (and ascension) are the foundation of his pouring out the Spirit on Pentecost. Christ became the door to our salvation and the spirit-fellowship of God's family (John 10:7-9; 1:12-13; 3:3.5.16).

In 1 Pet 3:18-20<sup>22</sup> we have a similar contrast of flesh and spirit together with the cross and resurrection of Jesus to what we have seen in Rom 1:3-4:

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, 19 in which he went and proclaimed to the spirits in prison 20 because [better: "while", E. Lanz]<sup>23</sup> they formerly did not obey, when God's

21. οὕτως καὶ γέγραπται• Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν• ὁ ἔσχατος Ἀδάμ εἰς πνεῦμα ζωοποιῶν.

22. 18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι• 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

23. Because the "spirits" have the definite article in Greek (τοῖς ἐν φυλακῇ πνεύμασιν) but the corresponding participle is without definite article (ἀπειθήσασίν) the grammar rules would suggest that this is an adverbially used participle. See Hoffmann and Siebenthal, Griechische Grammatik zum Neuen Testament, p.392ff. I think it could be best translated here in a tem-

#### 4.14. THE SPIRIT APPOINTED JESUS AS SON OF GOD.177

patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

Here the idea seems to be that Christ was killed in the flesh (in the realm of the visible world) but made alive in the spirit (in the realm of the spiritual world, where the Holy Spirit is at work), in which (the spirit, see 1 Pt 1:11; 2 Pt 2:5) he also went to preach to the generation of Noah. But they remained disobedient and were consequently judged by the waters of the flood and died. At the time of Peter's writing they were still "spirits in prison" and suffering from their former disobedience. So they are an example of the judgment to come. The believers who get baptized in these days resemble Noah and his family who were also saved through water while being in the ark (3:21-22):

21 Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

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poral way with "while" or "when". For this understanding of 1 Pet 3:19 see Wayne A. Grudem, *The first Epistle of Peter: an introduction and commentary*, *The Tyndale New Testament commentaries* (Leicester: Inter-Varsity Pr., 1989).

## 4.15 God's Spirit Leads to the Confession that Jesus Is Lord.

When Paul starts his explanation of how to handle the spiritual gifts, he writes in 1 Cor 12:3:

Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.<sup>24</sup>

We can learn from this that someone speaking under the influence of a spirit and cursing Jesus, is not speaking through God's Spirit but is deceived by another spirit. So for Paul Christology is the basic measure for recognizing a genuine from a false prophet. The statement, "Jesus is Lord", means the identification of Jesus of Nazareth with the "Lord", the God of Israel. Compare for this Phil 2:9-11 with Isaiah 45:22-25 and Rom 10:9-13 with Joel 2:32). Only a person, whose eyes have been opened by the power of the Holy Spirit, can believe from his heart that Jesus Christ is God incarnate.

John has the same approach in his first letter (4:2-3.6):

2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, 3 and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already... 6 We are from God.

24. διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει• Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν• Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.

#### 4.16. THE SPIRIT REVEALED JESUS AS RIGHTEOUS.179

Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.<sup>25</sup>

The statement "that Jesus Christ has come in the flesh", points to the incarnation of God as explained in John 1:1-3.14. The idea is that Jesus is God who became a human being ("flesh") and has the title of "Christ" being the King and Saviour of Israel and all nations.

### 4.16 Jesus Was Revealed as Righteous through the Spirit.

Paul gives in hymnic language what sounds like an early creed (1 Tim 3:16):

Great indeed, we confess, is the mystery of godliness:

He was manifested in the flesh,  
vindicated by the Spirit,  
seen by angels,  
proclaimed among the nations,  
believed on in the world,

25. 2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ• πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν• καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδη... 6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν• ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

taken up in glory.<sup>26</sup>

The words, "He was manifested in the flesh," point again to God's incarnation in Christ. But Christ was rejected and condemned to the shameful death of the cross. His vindication, his being declared righteous, happened "by the Spirit" pointing not to his own human spirit, but to the Holy Spirit of God in the power of the resurrection.

#### 4.17 Jesus Presented His Blood through the Spirit to the Father.

We read in Heb 9:13-14:

13 For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.<sup>27</sup>

26. καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·  
 ὅς ἐφανερώθη ἐν σαρκί,  
 ἐδικαιώθη ἐν πνεύματι,  
 ὤφθη ἀγγέλοις,  
 ἐκηρύχθη ἐν ἔθνεσιν,  
 ἐπιστεύθη ἐν κόσμῳ,  
 ἀνελήμφθη ἐν δόξῃ.

27. πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῦειν θεῷ ζῶντι.

#### 4.17. JESUS PRESENTED HIS BLOOD THROUGH THE SPIRIT. 181

According to this passage Christ has sacrificed himself, his life and his blood "through the eternal Spirit", meaning God's Holy Spirit. This helps us to understand that the application of what happened on earth, at Golgotha, to the heavenly realms and God's presence, was done, and is done through God's Spirit. The triune God was active on Good Friday: God the Son being at the same time the High Priest and the sacrifice offered, the Father accepting this sacrifice as the sufficient atonement for the whole world<sup>28</sup> and the "eternal Spirit" through whom this sacrifice was offered to the Father. The fruit of the salvation of this day is eternal because of the eternal Spirit.

28. See John 1:29; 1 John 2:2; 2 Cor 5:19.

## Chapter 5

# God's Spirit Is God's Gift for All His People.

### 5.1 Repentance Is Necessary to Receive the Holy Spirit.

When the sermon of Peter had made a strong impact on many people on the day of Pentecost they asked what they should do. He answered (Acts 2:38):

Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.<sup>1</sup>

The people of Jerusalem had cried out and demanded from Pilate that he crucify Jesus (Luke 23:18-24; Acts 2:22-23). This was

1. Μετανοήσατε , και βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, και λήμψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος•

done publicly. Now every single one of them had to repent from this and all their other sins and show it publicly by becoming baptized in the name of this same Jesus as the Christ, the Messiah. God then would forgive their sins and grant them the gift of the Holy Spirit.

## 5.2 Whoever Hears the Gospel with Faith Receives the Holy Spirit.

In his letter to the Galatians (3:1-6.13-14) Paul wants to show them that salvation depends on faith alone and not on the works of the law. In this context to receive the Holy Spirit is the assurance of salvation:

1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. 2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?<sup>2</sup> 4 Did you suffer so many things in vain—if indeed it was in vain? 5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith<sup>3</sup> — 6 just as Abraham “believed God,

2. 2 τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

3. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

and it was counted to him as righteousness”?... 13 Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, “Cursed is everyone who is hanged on a tree” — 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

### 5.3 The Circumcision of the Heart Is a Work of the Holy Spirit.

For the Jews in the first century, circumcision was a very important thing. It was the sign of belonging to the covenant of God with Abraham. Therefore they looked down on the uncircumcised as lost and far away from God. Paul explains in his letter to the Romans (2:28-29) that the true circumcision is a change of heart received by the Holy Spirit:

28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.<sup>4</sup>

4. ἄλλ. ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ. ἐκ τοῦ θεοῦ.

## 5.4 There Is a Contrast between the Spirit and the Letter.

The letter stands for the law of the Old Testament written on the stone tablets of the 10 commandments, which were received through the service of Moses. This letter kills, meaning it does not give life, but has to punish the sinner through the curse and punishment of the law. The Spirit (Holy Spirit) stands for the service of the New Covenant, under which the same will of God is written on the tablets of the heart of the believers, giving them new and spiritual life, helping them to live according to God's will, according to the Spirit. This Spirit makes alive. Rom 2:29:

But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Rom 7:6 KJV, The Holy Bible - King James Version:

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.<sup>5</sup>

Rom 8:2-6:

2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.<sup>6</sup> 3 For

5. νυνὶ δὲ κατηγορήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεῦειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

6. ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.<sup>7</sup>  
 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

2 Cor 3:3-8:

3 And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.<sup>8</sup> 4 Such is the confidence that we have through Christ toward God. 5 Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, 6 who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.<sup>9</sup> 7 Now if the ministry of death, carved in letters on stone,

7. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα•

8. φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθίναις ἀλλ' ἐν πλαξίν καρδίαις σαρκίναις.

9. ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζωοποιεῖ.

## 5.5. WHO RECEIVES THE SPIRIT IS REALLY CHRIST'S.187

came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, 8 will not the ministry of the Spirit have even more glory?<sup>10</sup>

The Holy Spirit transforms us into the likeness of the glorious Lord Jesus Christ (2 Cor 3:18):

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.<sup>11</sup>

## 5.5 All who Have Received the Spirit of Christ Are Really Christ's.

From Rom 8:9 we learn the important principle that any person without Christ's Spirit is not really his:

You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.<sup>12</sup>

10. πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

11. ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

12. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

## 5.6 In every Christian there Is an Ongoing Spiritual Struggle.

According to Gal 5:16-17 there is a war being waged between the body or flesh on the one side, and the spirit (the spirit of the believer together with the Holy Spirit) on the other:

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. 17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.<sup>13</sup>

According to Paul the realm of the flesh is death, the realm of the Spirit is life (Rom 8:10-13):

10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. 12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die, but if by the

13. 16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.

Spirit you put to death the deeds of the body, you will live.<sup>14</sup>

He presents the same idea in a short form in Gal 5:25:

If we live by the Spirit, let us also walk by the Spirit.<sup>15</sup>

And he repeats it with a parable in Gal 6:8:

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.<sup>16</sup>

Therefore the real children of God let themselves be guided by the Holy Spirit (Rom 8:14):

For all who are led by the Spirit of God are sons of God.<sup>17</sup>

And compare Gal 5:18 to this idea:

But if you are led by the Spirit, you are not under the law.<sup>18</sup>

14. 10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν, 13 εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

15. εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

16. ὅτι ὁ σπεύρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπεύρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

17. ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν θεοῦ.

18. εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

In consequence of their being guided by the Spirit, they bring forth the fruit of the Spirit (Gal 5:22-23):

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.<sup>19</sup>

## 5.7 Believers Have Received the Firstfruits of the Spirit.

In Rom 8 Paul speaks of the future liberation of creation from its bondage to decay and that creation therefore waits for the revealing of the sons of God which is somehow related to this big future change. And then Paul says (Rom 8:23):

And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.<sup>20</sup>

The firstfruits signal the beginning of the harvest. Much more is to come. When the believers here have received the firstfruits of the Spirit, they are the first to enjoy the spiritual blessings of God related to salvation and the new age to come. Firstfruits means

19. 22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης, ἐγκράτεια• κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

20. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

that the believers will get even more: here, in the context of the redemption of their bodies in the resurrection, and also by being revealed as the true children of God. But firstfruits here means also that the whole of creation has something to look forward to and to receive.

## 5.8 Regeneration Is the Work of the Holy Spirit.

In John 3:5-8 Jesus explains to Nicodemus:

5 ... “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”<sup>21</sup>

The new birth is necessary to introduce the deep change in the human heart which is necessary to prepare it for the eternal world (the kingdom of God). Otherwise temporary man (flesh born from flesh) remains perishable. The new birth puts the emphasis on the new spiritual life of which it is the beginning. To be born

21. 5 ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

"of water and the Spirit" is to be born of the Holy Spirit while the water in the context of John 1-4 may point to the repentance movement of John the Baptist. In John 1:26-27 the Baptist says:

“I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie.”

What John means is: "I baptize you only in water." On the next day John will say about Jesus (he who comes after me) that he will baptize in the Holy Spirit (John 1:33). In this context "being born of water and the Spirit" would convey the message to Nicodemus that he needed to repent and prepare himself for the kingdom of God by accepting the message of John the Baptist (Mt 3:2.6; Mk 1:4; Jn 3:23-4:2) and getting baptized in water as a public sign of his repentance from his sins. But this is "only" the water part given by John the Baptist. The one stronger than John will baptize with the Spirit and fire (Mk 1:8; Mt 3:11). To receive this baptism with the Spirit all have to wait till he is raised to the cross (John 3:14-16), has risen from the dead and gone to heaven to send the Spirit (John 7:37-39; 16:7). Then they have to trust in Christ the crucified, risen and exalted Lord so that they do not perish but have eternal life (John 3:16).

Water is of course also a means of cleansing in John 3:5, with or without pointing to water baptism. Jesus and Nicodemus are two teachers of the law, or Old Testament (3:2.10), talking to each other about the kingdom of God. Therefore it is quite possible that the phrase "born of water and the Spirit" is pointing to an Old Testament text, like Ez 36:25-27:

25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from

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all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

The same idea of a cleansing bath and renewal is also found in Paul's letter to Titus 3:4-7:

4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior,<sup>22</sup> 7 so that being justified by his grace we might become heirs according to the hope of eternal life.

Reading the phrase "washing of regeneration and renewal of the Holy Spirit" many think of water baptism. But it might be better to think of the act of being born again as an act of cleansing by the Holy Spirit which resembles the washing of our body but is a spiritual act. This is also the reason why water baptism is a fitting visible demonstration of a reality which is spiritual and invisible.

22. 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, 6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

## 5.9 Everyone Reborn Is a Child of God.

In his letter to the Romans (8:14-17) Paul praises the sonship of believers:

14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!' 16 The Spirit himself bears witness with our spirit that we are children of God,<sup>23</sup> 17 and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

The same idea is also found in Gal 4:6-7.28-29:

6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”<sup>24</sup> 7 So you are no longer a slave, but a son, and if a son, then an heir through God... 28 Now you, brothers, like Isaac, are children of promise. 29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

23. 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν θεοῦ. 15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κρᾶζομεν• Αββα ὁ πατήρ• 16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

24. ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον• Αββα ὁ πατήρ.

Compare also the idea in Eph 2:18-19 that the access of the believing Jews and Gentiles as family members of God in prayer is in one Spirit:

18 For through him we both have access in one Spirit to the Father.<sup>25</sup> 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God.

In his first letter John also puts the emphasis on having the Spirit of God as the sign that we belong to God (3:24):

Whoever keeps his commandments abides in him, and he in them. And by this we know that he abides in us, by the Spirit whom he has given us.<sup>26</sup>

And similarly in 1 John 4:13:

By this we know that we abide in him and he in us, because he has given us of his Spirit.<sup>27</sup>

The writer to the Hebrews wants them to be obedient towards the heavenly Father and writes (Heb 12:9):

Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not

25. ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.

26. καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ• καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

27. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

much more be subject to the Father of spirits and live?<sup>28</sup>

God has given us his Holy Spirit in our rebirth making our individual spirits alive. He is now the father of these spirits which should be obedient to him and resemble him in holiness.

## 5.10 The Fellowship of God's Spirit Unites all Believers.

In 1 Cor 12:12-13 Paul wants to speak of the unity of the church in spite of the diversity of the gifts and uses the metaphor of the human body:

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit.<sup>29</sup>

The desire of this blessing in 2 Cor 13:14 expresses a similar idea that all can share the fellowship of the same Holy Spirit:

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with

28. εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα• οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

29. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν.

you all.<sup>30</sup>

In Eph 4:4-7 we have another section where the idea of the body of Christ and the Spirit, together with the gifts of the Spirit is used to emphasize the unity of all believers:

4 There is one body and one Spirit —just as you were called to the one hope that belongs to your call<sup>31</sup> — 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all and through all and in all. 7 But grace was given to each one of us according to the measure of Christ's gift.

See also how Paul continues with the picture of the body and different gifts in 4:11-16. It comes as no surprise then when Paul in his letter to the Philippians (2:1-2) uses "participation in the Spirit" as a starting point to encourage spiritual unity and harmony in the church:

1 So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy,<sup>32</sup> 2 complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

30. 13:13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

31. ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν•

32. Εἴ τις οὖν παρακλήσις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,

### 5.11 God Gives His Spirit to those who ask in Prayer.

Having seen the importance of the Holy Spirit for the whole realm of our spiritual life it is a great encouragement for a healthy prayer life to hear what Jesus has to say about prayer and the Holy Spirit (Luke 11:13):

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!<sup>33</sup>

### 5.12 Only those who Obey God Receive His Spirit.

Besides prayer there is another condition for receiving the Holy Spirit and that is obedience (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.<sup>34</sup>

33. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

34. καὶ ἡμεῖς ἐσμεν μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

## 5.13 It Is Necessary to Worship God in Spirit and in Truth.

When Jesus was asked by the Samaritan woman in John 4 about the right place of worship, he helped her to realize that true worship of God can only be realized by people who have received the "living water", the Holy Spirit (4:10-15; 7:37-39). He explains to her the great change that is about to happen (4:21-24:

21 ... Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth.<sup>35</sup>

To worship God "in spirit and truth" means to worship God truthfully, that is, according to the truth. The opposite would be to worship God hypocritically, lying, not really, not according to the truth. Such hypocritical worship is associated with the one who is "the liar from the beginning" (John 8:44-45).

35. 23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν• 24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

## 5.14 God's Spirit Stays within Believers.

Within the Gospel of John the chapters 14-16 contain very important statements of Jesus about the Holy Spirit. We find one of them in John 14:15-17:

15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.<sup>36</sup>

In these verses there is a chain of events leading to the indwelling of the Holy Spirit in a believer: 1. He loves Jesus and therefore accepts and keeps his teaching. 2. Jesus asks the Father to give the "Helper", the Spirit, to the believer. 3. The Spirit stays with this believer for ever. This of course was first true in the lives of the disciples Jesus was talking to in this discourse. But John has written this for believers yet to come because it is equally true for them (John 17:20; 20:31).

36. 16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ἦ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει• ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

## 5.15 God's Spirit Gives Power to Believers.

### 5.15.1 ... to be effective witnesses of Jesus Christ worldwide.

When Jesus was about to ascend to heaven, he promised a great change (Acts 1:8):

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.<sup>37</sup>

This was of course, first an address to the apostles (Acts 1:2), but the task of the great commission was greater than the lifetime of the apostles and was inherited by the church. The apostle Paul, who was of course not present at the time of Acts 1:8, later learned the same truth and speaks of it again and again, for example in Rom 15:18-19:

18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience — by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God — so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ.<sup>38</sup>

37. ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

38. 15:19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος• ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκένα τὸ εὐαγγέλιον τοῦ Χριστοῦ,

He reveals that his especially powerful service in Corinth was a combination of his own weakness and the power of the Holy Spirit (1 Cor 2:3-5):

3 And I was with you in weakness and in fear and much trembling, 4 and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power,<sup>39</sup> 5 that your faith might not rest in the wisdom of men but in the power of God.

For Paul the revival amongst the Thessalonians was proof that God first had chosen them and then used the power of the Spirit to convert them (1 Thes 1:4-5):

4 For we know, brothers loved by God, that he has chosen you, 5 because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.<sup>40</sup>

### 5.15.2 ... to have abundant hope.

According to Paul in Rom 15:13 one powerful influence of the Holy Spirit is hope:

39. και ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ σοφίας ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως

40. ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορία πολλῇ, καθὼς οἴδατε οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς•

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.<sup>41</sup>

In Gal 5:5 Paul similarly connects hope and the Spirit:

For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.<sup>42</sup>

Here "hope of righteousness" means that righteousness is a gift to be received when Christ comes, by those who have waited for it by faith through the Spirit.

### 5.15.3 ... to be strengthened in the inner man.

In his intercession for the believers in Ephesus Paul prays that the strength of the Holy Spirit may strengthen the believer in his inner being (Eph 3:14-16):

14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being.<sup>43</sup>

41. ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

42. ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

43. ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον,

## 5.16 God's Spirit Helps Believers in Court.

Jesus teaches that the Spirit gives the persecuted believers a special help in court appearances (Matthew 10:17-20):

17 Beware of men, for they will deliver you over to courts and flog you in their synagogues, 18 and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. 19 When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. 20 For it is not you who speak, but the Spirit of your Father speaking through you.<sup>44</sup>

Mk 13:11:

And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.<sup>45</sup>

Luke 12:11-12:

11 And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you

44. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

45. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

should say, 12 for the Holy Spirit will teach you in that very hour what you ought to say.<sup>46</sup>

## 5.17 God's Spirit Can Talk and Give Special Guidance.

In Acts 8:29 we see the evangelist Philip in Spirit-guided action:

And the Spirit said to Philip, “Go over and join this chariot.”<sup>47</sup>

In 10:19-20 the apostle Peter gets directions:

19 And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. 20 Rise and go down and accompany them without hesitation, for I have sent them.”<sup>48</sup>

In 11:12 Peter reports the same experience to prove that he was guided by God in going to Cornelius:

And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man's house.<sup>49</sup>

46. τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

47. εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ• Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.

48. τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὄραματος εἶπεν αὐτῷ τὸ πνεῦμα• Ἴδου ἄνδρες ζητοῦντές σε•

49. εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.

The prophets and teachers in Antioch are guided to send Barnabas and Saul into their ministry (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.”<sup>50</sup>

In Acts 16:6-10 the Holy Spirit of 16:6 is the Spirit of Jesus in 16:7 guiding Paul, Silas, Timothy, and Luke:

6 And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. 7 And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them.<sup>51</sup> 8 So, passing by Mysia, they went down to Troas. 9 And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, “Come over to Macedonia and help us.” 10 And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

50. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύοντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

51. 6 Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπέιραζον εἰς τὴν Βιθυνίαν πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ.

## 5.18 The Church Grows through the Comfort of God's Spirit.

After Paul's conversion the very tough persecution ended and a time of peace began for the church all over Israel. Luke writes about this time of growth (Acts 9:31):

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.<sup>52</sup>

## 5.19 God's Spirit Appoints the Leadership of a Local church.

We learn from Acts 20:28 that Paul sees the work of the Holy Spirit in the appointment of the elders of Ephesus:

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.<sup>53</sup>

52. Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

53. προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

## 5.20 God's Spirit Helps in Prayer Life and Intercession.

In Rom 8 Paul teaches about suffering in this world and the glory to come. Believers suffer a lot and are weak. They need special help. This is where the Spirit comes in (Rom 8:26-28):

26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.<sup>54</sup>

The phrase "too deep for words" means literally "without words" or "without speech" (alalētōis)<sup>55</sup>. This excludes "speaking in tongues" (lalēin glōssais)<sup>56</sup> which some people see here, which is of course "with words" or "with speech". No, Paul here means the help of the Holy Spirit in the life of every believer such that the problems and requests of his life may be presented before God in a fitting way. Then God answers the intercession of the Holy Spirit to the effect that "all things work together for good" for believers. In Eph 6:18 Paul wants the Ephesians to be

54. 26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερντυγχάνει στεναγμοῖς ἀλαλήτοις, 27 ὁ δὲ ἐρανῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

55. ἀλαλήτοις

56. λαλεῖν γλώσσαις

## 5.21. WITHOUT GOD'S SPIRIT NO KINGDOM OF GOD.209

praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints.<sup>57</sup>

Here again a powerful and effective prayer life is only possible "in the (Holy) Spirit". Very much like Paul, Jude also exhorts his readers towards the end of his letter to be people of prayer in the power of the Spirit (Jude 20-21):

20 But you, beloved, build yourselves up in your most holy faith; pray in the Holy Spirit;<sup>58</sup> 21 keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

## 5.21 Without God's Spirit there is no Kingdom of God.

In Rom 14:17 Paul explains what the kingdom of God is:

For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.<sup>59</sup>

57. διὰ πάσης προσευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκατερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων.

58. ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγνωστικῇ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

59. οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ•

## 5.22 The Gentile Believers Are Sanctified through God's Spirit.

In Rom 15:15-16 Paul writes about his own ministry:

15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.<sup>60</sup>

When Paul leads non-Jews to faith in God through the preaching of the Gospel of Jesus Christ, he knows that God accepts them, because they are "sanctified by the Holy Spirit".

Some of the Corinthians came to Christ from the background of a very immoral life, but they were changed by faith in Jesus and the gift of the Holy Spirit (1 Cor 6:9-11):

9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you

60. 15 τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμνηστικῶν ὑμᾶς, διὰ τὴν χάριν τὴν δοθεισάν μοι ὑπὸ τοῦ θεοῦ 16 εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.<sup>61</sup>

In 2 Thes 2:13 we see the same sanctifying power of God's Spirit:

But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.<sup>62</sup>

Peter teaches the same work of the Holy Spirit in the opening of his first letter (1 Peter 1:1-2):

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood.<sup>63</sup>

61. καὶ ταῦτά τινες ἦτε• ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

62. Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

63. 1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ• χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

### 5.23 Believers Are Cleansed through God's Spirit.

Paul uses the picture of being washed and so cleansed (1 Cor 6:11):

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.<sup>64</sup>

### 5.24 Believers Are Made Righteous through God's Spirit.

In the same verse we have the gift of justification mentioned: (1 Cor 6:11):

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

I think that the meaning of 1 Peter 4:6 is comparable:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. <sup>65</sup>

64. καὶ ταῦτά τινες ἦτε• ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

65. Quoted according to KJV, The Holy Bible - King James Version. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

Some believers who had heard the Gospel and accepted it, while they were still alive, have then been condemned to death by unjust judges and martyred in the flesh. But according to God's judgment they are worthy to live forever in the realm of the Spirit.

## 5.25 God's Spirit Generates Love in Believers.

Paul urges the believers in Rome to pray for him (Rom 15:30):

I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf. <sup>66</sup>

The phrase "love of the Spirit" means probably the "love which the Holy Spirit generates" in the believers.

## 5.26 Every Believer Is One Spirit with the Lord.

Paul warns the Corinthians of sexual immorality (1 Cor 6:15-18):

15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!  
16 Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." 17 But he who is joined to the Lord becomes one spirit

<sup>66</sup>. Παρακαλώ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

with him.<sup>67</sup> 18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

The unity of a believer with the Lord in the spirit resembles the unity of a man and a woman in the body (see Gen 2:24). Therefore any believer who commits sexual immorality is heading for great trouble and God's judgment in his life (1 Cor 3:16-17).

### 5.27 A Service for God Must Be a Service in the Holy Spirit.

For Paul true servants of God<sup>68</sup> serve him "in the Holy Spirit"<sup>69</sup> (2 Cor 6:4.6). Accordingly he can write to the Philippians (Phil 3:3):

For we are the real circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh.<sup>70</sup>

### 5.28 Believers Preserve their Treasures through God's Spirit.

Paul admonishes Timothy (2 Tim 1:14):

67. ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμά ἐστιν.

68. θεοῦ διάκονοι

69. ἐν πνεύματι ἁγίῳ

70. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες

By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.<sup>71</sup>

## 5.29 God's Spirit Rests on Believers.

Peter comforts the persecuted Christians (1 Pet 4:14):

If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.<sup>72</sup>

## 5.30 Simeon in Luke 2

The Holy Spirit was on Simeon (2:25). The Spirit had told him he would see the Messiah in his lifetime (2:26). He guided Simeon at the right time into the temple to see Jesus (2:27):

25 Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple...<sup>73</sup>

71. τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

72. εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

73. 25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν• 26 καὶ ἦν αὐτῷ κεχρηματισμένον

### 5.31 Paul and the Influence of God's Spirit on his Thinking.

Paul's conscience gives witness in the Holy Spirit (Rom 9:1-2):

I am speaking the truth in Christ — I am not lying;  
my conscience bears me witness in the Holy Spirit  
— 2 that I have great sorrow and unceasing anguish  
in my heart.<sup>74</sup>

His counsel about remaining unmarried if possible is not given without the Holy Spirit (1 Cor 7:40):

Yet in my judgment she is happier if she remains  
as she is. And I think that I too have the Spirit of  
God.<sup>75</sup>

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ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν•

74. 1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου•

75. μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην, δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.

## Chapter 6

# Whoever Accepts Jesus Receives God's Spirit.

There are some relevant sections in John and Acts which should be examined especially when we make the claim that whoever accepts Jesus as his Lord and saviour also receives the Holy Spirit.

### 6.1 John 20:22

In John 20 Jesus appears on the evening of the resurrection Sunday to a group of disciples (John 20:21-23):

21 Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” 22 And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit.<sup>1</sup> 23

1. καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον·

If you forgive the sins of anyone, they are forgiven;  
if you withhold forgiveness from anyone, it is withheld.”

Does John 20:22 teach that the disciples did receive the Holy Spirit on the day of the resurrection? Should we accordingly assume that they were born again on that day and then received the power of the Holy Spirit weeks later on the day of Pentecost? Is this a proof for the teaching of a second blessing and a two level Christianity? According to my understanding not really.

When we want to understand John 20:22 we must do this within the context of the whole book of John. One very important section about the coming of the Holy Spirit (here called "the Helper") is found in John 16:5-7:

5 But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. <sup>2</sup>

Here Jesus states that he first has to go to the Father ("to him who sent me") which implies that he has to leave the disciples. Of course this causes them great sadness. But the going away of Jesus is the condition that the Holy Spirit can come. Without his being away there can be no presence of the Holy Spirit in them.<sup>3</sup>

2. ἀλλ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παρακλιτος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

3. Compare Leon Morris, *The Gospel according to John*, NICOT (Grand Rapids, Michigan: Eerdmans, 1971, reprinted 1987), p. 847 note 56.

Now within the immediate context of John 20:22 there is another important verse which we have to combine with John 16:7. This is what Jesus says to Mary who clings to his feet<sup>4</sup> (John 20:18):

“Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”<sup>5</sup>

Here Jesus tells Mary that he has not yet gone to the Father. And of course he has not yet left the disciples either. But this is the condition of the coming of the Helper, the Holy Spirit. Even in the rest of John 20 and 21 Jesus has not yet left the disciples. He still meets with them as Luke tells us for about 40 days (Acts 1:30). John does not mention the 40 days, but even he presupposes a time span of several weeks (John 20:1.19.26; 21:1). Therefore when we combine John 16:7 with 20:17 we must conclude that the Holy Spirit was not really received yet in John 20:19-23. But how can we then understand what is meant by this section?

I understand John 20:22 as an acted parable pointing to Pentecost and showing the disciples that after Jesus has gone to the Father (John 16:7; 20:17) he will on the feast of Pentecost breath the Holy Spirit into them thus making them a new creation and a new mankind.

4. Compare Mt 28:1.9.

5. λέγει αὐτῇ Ἰησοῦς• Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα• πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπε αὐτοῖς• Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

The key for this understanding is the word used for "he breathed on them"<sup>6</sup>. The same word even in the exact same verb form is used in the standard Greek translation of Gen 2:7 which was in use in the first century, the Septuagint<sup>7</sup>:

Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

In 1 Kgs 17:21, according to the LXX<sup>8</sup>, Elijah thrice breathes into the dead son of the widow and asks God to let his soul return into his body which then happens.

In Ez 37, the chapter of the resurrection of Israel, we find the same word in verse 9 (LXX) for the breathing of the wind/spirit on the restored bodies of the vast dead army so that they may become alive again (Ez 37:9-14):

9 Then he said to me, "Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live."<sup>9</sup> 10 So I prophesied as he commanded me, and the breath came into them, and they lived and

6. ἐνεφύσησεν ἑνεφυσῆσῆν

7. και επλασεν ο θεος τον ανθρωπον χουν απο της γης και ενεφυσησεν εις το προσωπον αυτου πνοην ζωης και εγενετο ο ανθρωπος εις ψυχην ζωσαν

8. και ενεφυσησεν τω παιδαριω τρις και επεκαλεσατο τον κυριον και ειπεν κυριε ο θεος μου επιστραφητω δη η ψυχη του παιδαριου τουτου εις αυτον

9. και ειπεν προς με προφητευσον υιε ανθρωπου προφητευσον επι το πνευμα και ειπον τω πνευματι ταδε λεγει κυριος εκ των τεσσαρων πνευματων ελθε και εμφυσησον εις τους νεκρους τουτους και ζησατωσαν

stood on their feet, an exceedingly great army. 11 Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’ 12 Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. 13 And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. 14 And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.”

The wind or spirit of 37:9 is explained to be the Spirit of God in 37:14. With the background of Gn 2:7 this passage in Ezekiel presents the restoration of Israel as its resurrection and recreation. Ez 37 is a close parallel to John 20 with the idea of resurrection and of the imparting of God's Spirit in both. Jesus seems to have acted in a way to combine both Gn 2:7 and Ez 37:9 in their relative contexts to teach the disciples a lesson in an acted parable.

By breathing on the disciples and saying that they should receive the Holy Spirit Jesus teaches something about the receiving of the Holy Spirit. This is similar to what he did in John 13:1-17 where he taught through an acted parable something about cleansing and forgiveness of sins. When he wanted to wash the feet of Peter, Peter tried to stop Jesus. Then Jesus said: “If I do not wash you, you have no share with me.” (John 13:8). Of course Jesus wanted to point to the cleansing through his blood

which he was going to shed on the cross (John 1:29; 6:51-53; 1 John 1:9). The water in the basin was only part of the acted parable not having itself the power to cleanse Peter from his sins. The message of this powerful parable is that we must let Jesus cleanse us from our sins through his blood on a daily basis just as it was necessary to wash ones feet every day in dusty Israel.

So what does Jesus teach us in John 20:22? He breathed on the disciples. The breath of his body in this acted parable can be compared to the water in the basin of the other acted parable in John 13. His breath symbolizes the Holy Spirit as he himself explains: "Receive the Holy Spirit." His bodily breath is not identical with the Holy Spirit as the water in his basin was not identical with his blood. What Jesus wants to teach the disciples in this symbolic action is that he himself is acting as the creator who breathed life into Adam in Gen 2:7. As God created the first man starting with Adam, so the risen Christ has become a life-giving spirit. He is the first of the new mankind. He has the power to raise the spiritual dead and make them a new creation<sup>10</sup> (compare 1 Cor 15:45; 1 Pet 1:3; 2 Cor 5:17). At the time of John 20:22 this can be only an acted parable because the Holy Spirit would come when Jesus was gone to the Father. When the Holy Spirit came on Pentecost the disciples would remember that Jesus in his divinity is breathing the Spirit into them.

That this is what was meant gets further support from the context. Jesus had shown himself to be God the creator. One disciple was missing, Thomas. He refused to accept the stories of his colleagues. He had one week to contemplate their content. When Jesus appeared to him, he immediately confessed: "My Lord and my God!" (John 20:28). When he realized that their

10. So with Morris, *The Gospel according to John*, p. 846, note 53.

story was true, he knew that Jesus was not only a risen man, but the living God and the creator.

## 6.2 Acts 2:1ff

The coming of the Holy Spirit on Pentecost started a new era. We have seen that the Holy Spirit was at work in the time of the Old Testament and in the life of John the Baptist and of course very much in the ministry of Jesus Christ. But still it is important to say that the feast of Pentecost in Acts 2 ushered in a new era, the era of the Holy Spirit, the time when God's Spirit is poured out on "all flesh" (meaning all Israelites, and further on all mankind, all nations; Acts 2:16-18):

16 But this is what was uttered through the prophet

Joel:

17 ““And in the last days it shall be, God declares,  
that I will pour out my Spirit on all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;

18 even on my male servants and female servants  
in those days I will pour out my Spirit,  
and they shall prophesy.<sup>11</sup>

11. 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεῦσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται• 18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῦσουσιν.

Since this day God's gift of the Holy Spirit is not only for people in special chosen offices, as for the anointed high priest, the king or for prophets. It is for all, the young and the old, men and women, people who are near (Israelites) and people who are far (the Gentiles to the ends of the earth; see Acts 2:39; 1:8).

### 6.3 Acts 8:12-17

Together with Acts 19:1-7 this is often taken as a proof text that there can be real Christians who have not received the Holy Spirit. Let us have look at this text:

12 But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed. 14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit.<sup>12</sup>

12. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, 15 οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον• 16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε

The argument runs like this: The Samaritans had heard the Gospel, believed it, even had been baptized, but still had not received the Holy Spirit (8:16). They received the Spirit later through the apostles (8:17). Therefore today it is also possible that people hear the Gospel, accept Christ as their Saviour, get baptized and still do not have the Holy Spirit until till God uses some spirit-filled person to help them receive the Spirit. But whoever argues like this has overlooked the special and unique situation of the Samaritans in Acts 8. It was the first time that the Gospel came to Samaria, and this situation will never be repeated. It was and stays unique. It is not an example for us today. It was a fulfillment of the prophecy of Jesus in Acts 1:8:

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

The apostles had been witnesses for Jesus in Jerusalem and Judah during the time of Acts 2-7. Now in Acts 8 Samaria is reached with the Gospel. In Acts 10 the Gentiles will be reached, and the whole way to the ends of the earth is opened up before the church. Acts 8 was a unique time of transition. The Gospel was on its way from the Jews to the Samaritans and then to the Gentiles. The Samaritans were a group in between. They were neither real Jews or Israelites, nor were they real Gentiles. They were in between. They had the law of Moses, but a Samaritan version. They had the circumcision, but they rejected the temple in Jerusalem (see John 4:20-22). God honored their special status by bringing the Gospel first to them in Acts 8 and then opening

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ἐπετίθεισαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.

the door for the Gentiles in Acts 10 (see 11:18). But God also knew of the enormous hatred between Jews and Samaritans. We get an impression of this in John 4:9:

The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)

The woman here was totally surprised. She thought a Jew would prefer to stay tired and thirsty, perhaps even die from thirst rather than ask for a bit of water from a Samaritan woman. In church history we learn that the schisms in the church are often related to issues of honor, power, culture, and nation. God wanted to have a united worldwide church "to the ends of the earth" built "on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone" (Eph 2:20). Therefore God did something special in Acts 8:12-17. He humbled the Samaritans under the authority of the apostles Peter and John. The apostles had to come down to them from Jerusalem (!) and had to pray for them so that they would be incorporated into the worldwide church by receiving the Holy Spirit.<sup>13</sup> This was very special and is not repeated today. Today the biblical principle is stated in Rom 8:9: "Anyone who does not have the Spirit of Christ does not belong to him." To belong to Christ and to have his Spirit is one and the same. There is no being a true Christian without having the Spirit of Christ.

13. So with D. A. Carson, *Showing the Spirit. A theological exposition of 1 Corinthians 12-14* (Grand Rapids, Michigan: Baker Book House, 1989), p. 145.

## 6.4 Acts 10:1ff

The people of the household of Cornelius receive the Spirit in Acts 10. The Holy spirit fell on those who were listening with faith to Peter's sermon (Acts 10:44; 11:15). After they received the spirit (10:47) Peter ordered them to also be baptized with water. The fact that God gave them the Spirit was a witness that God had accepted them after having purified their hearts through faith (15:8-9). Please, note the different way God was dealing with the Samaritans in Acts 8 and the Gentiles in Acts 10 according to the dangers of the respective situation. The Samaritans were in danger of despising the Jewish apostles from Jerusalem, so God humbled them under the authority of the apostles. But in Acts 10 the situation is totally different. The problem is not with the Gentiles, but with the Jews. They were in danger of never accepting any Gentile, not even eating with them. So the Jew, Peter, needed special preparation through three visions from God to even go to the house of Cornelius (10:9-20). When Peter was preaching, God did not even let him finish his preaching (11:15) but sent the Holy Spirit on the believing Gentiles as soon as they had heard that there is forgiveness of sins through the crucified and risen Christ (10:39-44). They received the Holy Spirit even before they were baptized with water (10:47)!

It is significant that Peter had an important role in all three stages of Acts 1:8 (1. Jerusalem and Judea: Acts 2; 2. Samaria: Acts 8, and 3. to the ends of the earth: Acts 10). God used the apostle Peter to open the door for each next step of spreading the Gospel. Peter had the keys to open the door (Acts 11:18; Mt 16:19).

## 6.5 Acts 19:1-7

In this passage there are about 12 men in Ephesus who were disciples but did not have the Holy Spirit. Together with Acts 8:12-17 this is the most important "proof text" for those who think that there are true Christians without the Holy Spirit. Let us have a closer look at this text step by step:

1 And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit."<sup>14</sup>

What we can see is that this group of men are called "disciples". It is not immediately clear whose disciples they were. Within the four Gospels we know of disciples of John the Baptist and of disciples of Jesus (see Matthew 9:14). In the immediate context of Acts we have the interesting statement about Apollos who visited Ephesus before (Acts 18:24-25):

24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. 25 He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

14. εἶπέν τε πρὸς αὐτούς• Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεῦσαντες; οἱ δὲ πρὸς αὐτόν• Ἄλλ. οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.

Apollos would have been an example of a disciple of John (knowing and acknowledging his baptism) who at the same time teaches accurately about Jesus, that he is the Christ (Acts 18:25.28). So he was also a kind of disciple of Christ and Christ's teaching. But at the same time his knowledge was limited and Priscilla and Aquila had to help him (18:26).

Whether Apollos had had an impact on these twelve men or not, we do not know for sure. But Paul was wondering what kind of disciples they were, because he sensed that they perhaps were without the Holy Spirit. After asking them he got the answer that they did not know that the Spirit had already come. Having confirmed this it is interesting to note his next question (19:3):

And he said, "Into what then were you baptized?"  
They said, "Into John's baptism."

Before Jesus went into heaven he commanded the apostles (Matthew 28:19):

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.<sup>15</sup>

Paul recognized immediately that they could not have received the Christian baptism "in the name of the Father and of the Son and of the Holy Spirit". Otherwise they would have known that the Holy Spirit was there and the Holy Spirit would be in them. The problem of these disciples was a lack of teaching and a lack of knowledge of salvation. We can use the Gospel of Matthew to illustrate this. They knew about the baptism of John which

15. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

we find in Matthew 3. So according to their knowledge they are somewhere after Matthew 3. But they do not know the baptism "in the name of the Father and of the Son and of the Holy Spirit" which we find in Matthew 28 commanded by the risen Christ. This puts them according to their knowledge some time before Matthew 28. So it is clear that they do not know the teaching of the risen Christ after he had died on the cross. But it was the risen Christ who had explained the meaning of his death on the cross (Luke 24:45-47; Acts 1:3). So if they do not know one part of the teaching of the risen Christ (baptism in the name of the triune God) of course they would not know other parts (like forgiveness of our sins through the blood of Christ). But without knowing these facts and having faith in them, forgiveness of our sins is impossible and the cleansing of our heart is impossible. And surely it is impossible to receive the Spirit into an unclean heart (Acts 15:8-9).

These men were, spiritually speaking, living even before the cross of Christ. Paul only had to teach them and lead them further (Acts 19:4-7):

4 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."  
 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.<sup>16</sup>  
 7 There were about twelve men in all.

16. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χειρᾶς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευσον.

It seems that they immediately accepted Paul's teaching and reached with his help the new age of the Holy Spirit. They are no proof for the idea that there are real Christians without the Holy Spirit. They are more like disciples of John the Baptist, still waiting for the Messiah. When Paul preached the Messiah Jesus and they accepted him and the baptism in his name, they could receive the Holy Spirit.

Summing up, we can say that even Acts 19:1-7 does not teach, on closer look, that there can be real Christians without the Holy Spirit. If somebody has received Christ as the one who died for him and rose from the dead and is now Lord in heaven at the right hand of God, he will have received the Holy Spirit. This happens according to God's promises (John 1:12-13; 3:5.16). Therefore we can say: Whoever accepts Jesus as his Lord and Saviour also receives the Holy Spirit.

## Chapter 7

# The Holy Spirit Empowers People in the New Testament.

### 7.1 God's Spirit Is the Instructor and Guide for God's People.

#### 7.1.1 He has inspired the Old Testament prophets and scriptures.

The tabernacle and its rules were given by the Holy Spirit.

The following statement in Hebrews 9:8 implies that the tabernacle with its different parts was inspired by God's Spirit:

By this the Holy Spirit indicates that the way into  
the holy places is not yet opened as long as the first

section is still standing.<sup>1</sup>

David

In Mt 22:43-44 and Mk 12:36 Jesus presupposes that Psalm 110 is from David, inspired by the Holy Spirit and messianic (Mt 22:43-44):

43 He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,<sup>2</sup> 44 ‘The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet’”?

Mk 12:36

David himself, in the Holy Spirit, declared, “‘The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet.’”<sup>3</sup>

In Acts 1:16 Peter says:

Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.<sup>4</sup>

1. τούτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσις

2. λέγει αὐτοῖς• Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων•

3. αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ• Εἶπεν κύριος τῷ κυρίῳ μου• Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

4. Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεἶπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν,

In Acts 1:20 he then points to Ps 69:25 and 109:8.

In Acts 4:18ff the religious authorities in Jerusalem command the apostles Peter and John to stop preaching in the name of Jesus. When the two come back to the other members of the church all pray together for boldness to preach and for miracles. They recognize their situation as a fulfillment of David's inspired words in Ps 2:1-2. They pray to God (Acts 4:25)

who through the mouth of our father David, your  
servant, said by the Holy Spirit<sup>5</sup>

and then quote Ps 2:1-2.

In Heb 3:7-11 Psalm 95:7-11 is quoted and in Heb 4:7 David is given as author.

Joel 2:28-32

is quoted in Acts 2:16-21 and Joel is called a prophet.

In Acts 28:25

Paul quotes Is 6:9-10 and says that the Holy Spirit was right in speaking so through Isaiah.<sup>6</sup>

5. ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἰπών• Ἰνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

6. ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν

In Heb 10:15-17

the writer points to Jer 31:33-34 saying that the Holy Spirit bears witness through these words.<sup>7</sup>

The Spirit of Christ was in the prophets.

In 1 Peter 1:10-11 Peter speaks of the "Spirit of Christ" in the prophets:

10 Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, 11 inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.<sup>8</sup>

The way I understand 1 Peter 3:19f is that the Spirit of Christ was also in Noah and preaching through Noah to the generation of the flood (1 Peter 3:19f).

The prophets of the Old Testament

have prophesied under the guidance of the Holy Spirit (2 Peter 1:20-21):

20 ... knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. 21 For no prophecy was ever produced by the

7. μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἰρηκεῖναι•

8. 10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας•

will of man, but men spoke from God as they were carried along by the Holy Spirit.<sup>9</sup>

### 7.1.2 He teaches the church all the words of Jesus.

He teaches the church all of Jesus' words and reminds the church of them (John 14:26):

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.<sup>10</sup>

### 7.1.3 He guides the church into the whole truth.

When Jesus was about to leave the disciples and go to the Father in heaven, he taught this as part of the last preparation of the disciples (John 16:13):

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.<sup>11</sup>

9. 20 τούτο πρῶτον γινώσκοντες ὅτι πάντα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

10. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

11. ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Paul praises the gift of the Spirit to us in 1 Cor 2:10-13 by which we can know God truly through his Spirit:

... 10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.<sup>12</sup>

#### 7.1.4 He teaches the church about future things.

It is interesting that John, who received the Revelation about future things (Rev 1:1; 4:1), gives us this teaching of Jesus in John 16:13:

When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own

12. 10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικῶς συγκρίνοντες.

authority, but whatever he hears he will speak, and he will declare to you the things that are to come.<sup>13</sup>

Paul also states in 1 Tim 4:1 that the Holy Spirit tells something about the future:

Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons.<sup>14</sup>

### 7.1.5 God's Spirit and the Jerusalem Council solved a problem.

God's Spirit and the Jerusalem Council solved a problem of what to do with gentile converts (Acts 15:28-29):

28 For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements:<sup>15</sup> 29 that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

13. ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση, οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14. Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων

15. ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες,

## 7.2 God's Spirit Empowers People for Certain Tasks.

### 7.2.1 The Holy Spirit and the prophet John the Baptist

John was filled with the Holy Spirit from his mother's womb.

We read in Luke 1:15:

... for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.<sup>16</sup>

John grew up being strengthened by the Spirit (Luke 1:80, or in his spirit?).

The ESV (and most translations) understand the spirit to be the spirit of the child:

And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.<sup>17</sup>

The verb used for "became strong" is also used in Luke 2:40; 1 Cor 16:13 and Eph 3:16. In the last verse it is combined with the Spirit of God:

16. ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ

17. Τὸ δὲ παιδίον ἠὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

... that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being.<sup>18</sup>

If the dative of the word spirit is understood as instrumental (through the Spirit) the phrase in Luke 1:80 could be translated similarly to Eph 3:16: "And the child grew and became strong through the Spirit."

### 7.2.2 The gifts of the Holy Spirit and His fruit

Gifts of the Spirit are given by the Spirit to every believer and are revelations of the work of the Spirit in the Church to edify the Church.

The whole of 1 Cor 12 teaches this,<sup>19</sup> but let us especially hear 12:4-7:

4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of service, but the same Lord; 6 and there are varieties of activities, but it is the same God who empowers them all in everyone. 7 To each is given the manifestation of the Spirit for the common good.<sup>20</sup>

18. ἵνα δὲ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον

19. Compare also Rom 12:3ff and Eph 4:11.

20. 4 Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα• 5 καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος• 6 καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν. 7 ἑκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

## Apostles

The word "apostle" (hō apōstōlōs)<sup>21</sup> denotes somebody who is sent with authority on a mission representing the sender (Matthew 10:5.40). The apostles had prime importance. In the following two lists they are mentioned first (1 Cor 12:28):

And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.<sup>22</sup>

Eph 4:11:

And he gave the apostles, the prophets, the evangelists, the pastors and teachers.<sup>23</sup>

They were eyewitnesses of the fact that Jesus had risen from the dead (Acts 1:21-22; 1 Cor 9:1). As such they were part of the foundation of the worldwide church (Eph 2:19-21):

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy

21. ὁ ἀπόστολος

22. καὶ οὕς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

23. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους

temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.<sup>24</sup>

It is possible that Paul thinks of one group when he speaks of the "foundation of the apostles and prophets" because he uses only one definite article for apostles and prophets. He himself had both gifts (being an apostle and prophet, see Acts 13:1; 14:14). The same is true for Peter (Acts 5:1-11). Because the apostles were eyewitnesses of the risen Jesus, I think that this gift was limited to the first century, to the time when God was laying the foundation of the worldwide church.<sup>25</sup>

### Prophets

Prophecy is a gift of the Spirit in the New Testament. A prophet (hō prōphētēs)<sup>26</sup> is somebody who, inspired by God, speaks truthfully about the past, the present, or the future. In 1 Cor 14:3 Paul tells us about the effect of prophecy within the church:

On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.<sup>27</sup>

24. 19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, 21 ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

25. So with Carson, *Showing the Spirit*. A theological exposition of 1 Corinthians 12-14, p. 182, note 78.

26. ὁ προφήτης

27. ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομῆν καὶ παράκλησιν καὶ παραμυθίαν.

Sometimes these days this is turned around and people say: If somebody speaks in an "upbuilding, encouraging, and consoling way," this is prophecy. But that is not the case. Prophecy even in 1 Cor 14 is speaking under the guidance of the Holy Spirit in a way that could not be done without this guidance. See 14:24-25 for proof of this:

24 But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, 25 the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.<sup>28</sup>

This outsider experiences that "the secrets of his heart are disclosed," secrets only God can know. So he draws the conclusion: "God is really among you." To put it in another way: a normal sermon may have the effect of bringing "upbuilding and encouragement and consolation" to the church, but this does not make the sermon prophetic. The gift of prophecy includes an element of special guidance of the Spirit while speaking and prophesying.

This can be verified by examples in the New Testament. Have a look at Zechariah. His words given in Luke 1:68-79 are called prophetic in Luke 1:67. He is speaking of the service of his son John the Baptist who is going to prepare the way for the coming of the Messiah. Both chosen servants are an expression of God's mercy and faithfulness towards Israel. Zechariah predicts the future of both.

28. 24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, 25 τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι Ὁντως ὁ θεὸς ἐν ὑμῖν ἔστιν

Agabus was a famous prophet of the first generation (Acts 11:27-29):

27 Now in these days prophets came down from Jerusalem to Antioch. 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 (this took place in the days of Claudius).<sup>29</sup> 29 So the disciples determined, everyone according to his ability, to send relief to the brothers living in Judea.

Again we can see an element of prediction, a superhuman knowledge, given to Agabus by God. Another interesting element is the answer of the believers. Knowing that God has a purpose for every prophecy they ask what they should do. After examining the prophecy they decide to help the brothers and sisters in Judea with a gift of money sent to them to help the poor with the coming inflation.

The same Agabus foretells the imprisonment of Paul in Acts 21:10-12 using Paul's belt:

10 While we were staying for many days, a prophet named Agabus came down from Judea. 11 And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the

29. ἀναστάς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην• ἥτις ἐγένετο ἐπὶ Κλαυδίου.

hands of the Gentiles.’”<sup>30</sup> 12 When we heard this, we and the people there urged him not to go up to Jerusalem.

Again there is a superhuman source of knowledge in Agabus. And the others have to react to the prophecy. Paul's friends urge him not to go to Jerusalem, but Paul remains determined to go (21:13). Paul had already been warned before. He says to the elders of Ephesus in Miletus (Acts 20:22-23):

22 And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, 23 except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.<sup>31</sup>

Luke notes about the disciples in Tyre (21:4):

And through the Spirit they were telling Paul not to go on to Jerusalem.<sup>32</sup>

(For further occurrences of this gift see 1 Cor 12:10,28,29; 1 Cor 14; Rom 12:7.) Through the quotation of Joel in Acts 2:17 we learn that prophecy will be a gift of God's Spirit for the last days before the coming of the day of the Lord.

30. καὶ ἔλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν• Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἔθνῶν.

31. 22 καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν•

32. ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα.

A special prophetic book in the New Testament is the book of Revelation. In the introduction the book is marked as prophetic (Rv 1:3):

Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

By "being in the Spirit" (Rv 1:10<sup>33</sup> and 4:2<sup>34</sup>) John receives the prophetic book in two stages (Rev 1-3 and 4-22). That the content of Rev 1-3 is definitely given by the Holy Spirit is made clear by seven times emphasizing that the Holy Spirit is speaking to the 7 churches (2:7.11.17.29; 3:6.13.22). The Holy Spirit's voice is also heard later in the book (14:13). The Holy Spirit is the "spirit of prophecy" and the witness of Jesus (Rev 19:10). The Lord is the God of the spirits of the prophets (Rev 22:6). The Spirit and the Bride (= the New Jerusalem) invite all to drink from the living water (Rev 22:17) which of course is the Holy Spirit.

### Evangelists

An Evangelist (hō̄ euaggēlistēs)<sup>35</sup> is somebody who delivers a good message, good news, having been sent and authorized to do so. The gift of the Evangelist seems also to be important, being named immediately after apostles and prophets in Eph 4:11:

33. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

34. εὐθέως ἐγενόμην ἐν πνεύματι• καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος

35. ὁ εὐαγγελιστῆς

And he gave the apostles, the prophets, the evangelists, the pastors and teachers.

In comparison with the pastors and teachers (here one group with one definite article) who are responsible for the "sheep" of one area, the three groups of the apostles, the prophets and the evangelists are seen moving around in the New Testament and serving beyond one town or one single area.

Philip is called an evangelist in Acts 21:9, probably to distinguish him from the apostle of the same name. And Paul writes to Timothy (2 Tim. 4:5):

As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

These are the three times the noun is used in the New Testament. The verb is used more often, and not only for people who have the title of being an evangelist, but also for the scattered believers evangelizing (Acts 8:4) and for apostles doing this (Acts 5:42; Paul 13:32 etc.). In the Gospels angels evangelize (Luke 1:19; 2:10), John the Baptist (Luke 3:18) and of course Jesus Christ (Luke 4:18.43 e. a.).

### Shepherds (Pastors) and Teachers

We have already seen that the shepherds (hō pōimēn in the singular)<sup>36</sup> and teachers have one definite article in Eph 4:11.<sup>37</sup> It is one group of persons with a double gift, therefore here counted

36. ὁ ποιμήν

37. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

separately, but see also the words "Teacher" and "Leadership" (compare the Prophets and Teachers in Acts 13:1). When we look at all texts of the New Testament, it seems that the group of the pastor-shepherds (Eph 4:11; Acts 20:28; 1 Pet 5:2) is one and the same as the group of elders (Acts 14:23; 20:17; 1 Tim 5:1.17.19; Titus 1:5; James 5:14; 1 Pt 5:1.5), or of overseers (Acts 20:28; Phil 1:1; 1 Tim 3:1.2; Titus 1:7; 1 Pt 2:25; 5:2), or of those "standing in front" which means of those "who rule" (1 Tim 5:17<sup>38</sup>; compare Rom 12:8; 1 Thes 5:12; 1 Tim. 3:4-5.12).

### Leadership

The Holy Spirit is also working to give the church good leadership (1 Cor 12:28):

And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

Here we talk about "administrating". The word used *kybērnēsēis*<sup>39</sup> means "government" or "administrations". In Acts 27:11 and Rv 18:17 there is a related noun<sup>40</sup> *kybērnētēs* for the "pilot" or "shipmaster" of a ship. As the pilot or shipmaster decides the course the ship takes, so the people with the gift of "kyberneseis" decide under the guidance of the Holy Spirit the course of the church. Of course apostles, prophets, and shepherds are leaders as well.

38. Οἱ καλῶς προεστῶτες πρεσβύτεροι

39. κυβερνήσεις

40. κυβερνήτης

### Teachers

In the New Testament the word teacher (hō didaskalōs)<sup>41</sup> is most often used for Jesus (e. g. Mt 8:19; 12:38; 19:16; 22:16.24.36). Friends and enemies talked to him like this. Some texts talk of teachers as a gift of God for the church (1 Cor 12:28.29):

28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

The answer to the questions of verse 29 is, of course, "No!" Not all can be spirit-gifted teachers. In Eph 4:11 the gift of the teacher is combined with the pastoral gift of the shepherd indicated by the one definite article in front of the pastors and teachers:

And he gave the apostles, the prophets, the evangelists, the pastors and teachers.

In Acts 13:1 the gift of the teacher is combined with the prophetic gift:

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul.

41. ὁ διδάσκαλος

Paul understands himself as a teacher of the Gentiles and combines this with his being an apostle (1 Tm 2:7; 2 Tm 1:11). When Christians develop well they should, after some time, become mature enough to be teachers (Heb 5:12). But they should not push themselves too soon in that direction (James 3:1).

### Gift of healing

Paul mentions this gift in his list in 1 Cor 12:8-9:

8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit.<sup>42</sup>

Later, in the same chapter, Paul wants to show that there is unity in the body of Christ despite the diversity in the gifts (1 Cor 12:28-30):

28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

The rhetorical questions of 12:29-30 all expect the answer: "No!" Every gift of course has a strong impact on the gifted person and

42. 8 ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

makes him different from the people with the other gifts. Every one is special and different by the design of God for the good of the whole body of Christ, the church of God. The gift of healing reveals God's mercy towards the weak and ill and God's power to help.

#### Gift of performing wonders or mighty deeds

In the above quoted texts we have also "miracles" or "mighty deeds" (1 Cor 12:10: ἐνεργήματα δυνάμεων)<sup>43</sup>; 12:28.29: δυνάμεις<sup>44</sup>). Mark 6:5-6 tells us something interesting about Jesus in Nazareth with regard to miracles:

5 And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. 6 And he marveled because of their unbelief...<sup>45</sup>

These miracles seem to be the kind of deeds which can only be done by the power of God. It also seems to be the case that God wants them to be done in an atmosphere of faith.

#### Gift of faith

Paul speaks of the gift of faith (hē pistis)<sup>46</sup> in 1 Cor 12:8-9:

43. ἐνεργήματα δυνάμεων

44. δυνάμεις

45. 5 καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν• 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν.

46. ἡ πίστις

8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit.<sup>47</sup>

We know that every Christian needs faith to be a true Christian. There are certain truths which Christians believe and there is a basic attitude of trust towards God as father and saviour. But the faith Paul speaks about here, seems to be special. It is not the common faith Christians have, but a special faith for a special occasion; for a special challenge. He mentions the same gift again in the next chapter, the great chapter about the gift of love (13:2):

And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

The challenges here are "mountains" which are removed by the gift of faith. It is a comfort to know that God is able to give this gift to somebody amongst his people, when it is needed most and when there are great challenges for his church; mountains which hinder the progress of the church and which block the way. The mountains have to be removed by the power of God. And God does it by the gift of faith in some of his children. What a grace! We might think of Moses who divided the Reed Sea; or of Joshua

47. 8 ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι

who guided Israel by faith till the walls of Jericho came tumbling down.

The greatest obstacle for Christians is suffering and death, the last enemy. In 2 Cor 4:11-14 Pauls states:

11 For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12 So death is at work in us, but life in you. 13 Since we have the same spirit of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak, 14 knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence.

Speaking a foreign language you have not learned.

When Paul says that to some "various kinds of tongues" (gĕnĕ glōssōn)<sup>48</sup> (1 Cor 12:10.28) are given. He means "various languages" because the word "tongue" was used for languages. That existing languages are meant with the word tongues, is especially clear in Acts 2:3-4 which is the first time this gift is seen in action:

3 And divided tongues (glōssai)<sup>49</sup> as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues (glōssais)<sup>50</sup> as the Spirit

48. γένη γλωσσῶν

49. γλώσσαί

50. γλώσσαίς

gave them utterance.<sup>51</sup>

It is clear because of the following verses 2:5-11:

5 Now there were dwelling in Jerusalem Jews,  
 devout men from every nation under heaven. 6  
 And at this sound the multitude came together, and  
 they were bewildered, because each one was hear-  
 ing them speak in his own language (dialĕktō, di-  
 alect).<sup>52</sup> 7 And they were amazed and astonished,  
 saying, "Are not all these who are speaking Galileans?  
 8 And how is it that we hear, each of us in his own  
 native language (dialĕktō, dialect)?<sup>53</sup> 9 Parthians  
 and Medes and Elamites and residents of Mesopotamia,  
 Judea and Cappadocia, Pontus and Asia, 10 Phry-  
 gia and Pamphylia, Egypt and the parts of Libya  
 belonging to Cyrene, and visitors from Rome, 11  
 both Jews and proselytes, Cretans and Arabians —  
 we hear them telling in our own tongues (glōssais)<sup>54</sup>  
 the mighty works of God."

Luke uses the word "dialect" in verse 6 and 8 to denote the mother tongue of the hearers. In verse 11 he uses the literal word "tongues" (glōssais) to say the same thing: "our own tongues" means "our mother tongues" or "mother languages". So it is

51. 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμενοι γλώσσαί ὡσεὶ πυρός, καὶ ἐκάθισεν ἕν ἕνα ἕκαστον αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέροις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

52. διαλέκτῳ

53. διαλέκτῳ

54. γλώσσαις

crystal clear that "tongues" in Acts 2 means languages. It is very probable that the same is the case in the following texts of the same book where this gift is mentioned. The Gentiles in the house of Cornelius received the Holy Spirit and this became visible and audible for the shocked Jews (10:46):

For they were hearing them speaking in tongues (glōssais)<sup>55</sup> and extolling God.

When the approximately 12 men in Acts 19:1-7 received the Holy Spirit they spoke in previously not learned languages and prophesied (19:6):

And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues (glōssais)<sup>56</sup> and prophesying.

It is possible to understand the "new tongues" of Mark 16:17-18 in a similar way:

17 And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues (glōssais);<sup>57</sup> 18 they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.

"New tongue" here would mean new for the speaker, the person who received the gift. Not necessarily "new" for the world, the others, the people who hear him speaking. This makes more

55. γλώσσαις

56. γλώσσαις

57. γλώσσαις

sense together with the other signs (casting out demons Acts 16:18; 19:12; surviving lethal serpents Acts 28:3-6; surviving deadly poison; healing Acts 28:8-10), if the language was not new to the hearers but their own language as in Acts 2. There it would be an impressive sign: How can he speak my language, when he has never learned it? See Acts 2:7-8.

Let us now turn to 1 Corinthians 12-14 because that is the section where the phrase "(speaking in) tongues" is used most often. Having said that God has given the gift of "various kinds of tongues" (12:10.28) together with other gifts to the church Paul asks (1 Cor 12:29-30):

29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

As we have said before, these questions are rhetorical questions expecting the emphatic answer "No!". Paul therefore clearly teaches that the gift of tongues is one of many gifts but not one gift for all. Those who claim that this special gift is given to all real believers can not prove this from the Bible. Therefore it would be better not to put forward such a claim. Because if we say "All should have this gift!" and so put pressure on those who do not have it, we lead them into temptation. They might be tempted, if they do not get it from God, to get an imitation of the real gift. They might try to copy others, who claim to have the gift, by repeating the syllables they use or the style they speak. And so, even a chain reaction of imitations might be started with no real spiritual profit for anybody. We should stop this by simply admitting that it is one possible spiritual gift from God, but not the one gift for everybody.

Are there signs that Paul also thinks of "speaking in tongues" as "speaking in languages"? Yes, definitely. The gift of interpretation of tongues (1 Cor 12:10,30; see below) implies that "tongues" mean something which can be interpreted. Having Acts 2 in mind, knowing that Luke and Paul were part of the same team (Acts 16:10-16; 20:5ff; 27:1ff), the nearest assumption is that what has meaning and can be interpreted, is a language. Paul's next statement in 1 Cor 13:1 also points in this direction:

If I speak in the tongues (glōssais)<sup>58</sup> of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

The "tongues of men" here are definitely human languages. Since Gen 11 we as humans have not only one language but many according to the Bible. We do not know about the language or languages of the angels. Because they had nothing like the tower of Babylon perhaps they have only one "language". If God wanted them to have more, they have more. We just do not know. But the "tongues of men" point to human languages. The same understanding of the tongues as languages fits the rest of Paul's argument in 1 Cor 14 (verses: 2;4;5;6;9;13;14;18;19;22;23;26;27;39).

Sometimes nowadays people understand 1 Cor 13:8-13 as a prophecy of Paul that "speaking in tongues" would cease after the completion of the canon of the New Testament (understood to be the "perfect" of 13:10). Let us have a look at this text within the context:

8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for

58. γλώσσαις

knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. 13 So now faith, hope, and love abide, these three; but the greatest of these is love.

Within the context Paul's main emphasis in 1 Cor 13 is on love as the superior gift (see 12:31 introducing this superior way). He has put this chapter 13 in the center of his exposition on the gifts of the Spirit in 1 Cor 12-14 because he wants to show the Corinthians that the gifts are not as important as the way we use them and that we should use them in love. Without love, every other gift is useless (13:1-3). Love is the perfection of a holy life and includes such great gifts as faith and hope (13:4-7; for faith and hope see 13:7). Love never ends and is, among the eternal triplet of faith, hope and love, the greatest gift (13:8-13).

It is in this context of the eternal superiority of love that Paul speaks of gifts which will end (prophecies, speaking in tongues and knowledge, see 13:8-10). But the question is when do the gifts of prophecy, tongues and knowledge cease to exist? The answer is given in 13:10-12:

- a. When the perfect comes (13:10).
- b. When I know fully as I am fully known (13:12).

Paul compares the "partial knowledge" and the "full knowledge" with childhood and adulthood (13:11) and with looking at something through a mirror or looking directly at the real thing, seeing

face to face (13:12). I think the passive in the last part of 13:12 is a divine passive:

... then I shall know fully, even as I have been fully known.

Paul has been fully known by God. God knows him fully and totally, everything about him. And God loves him even with this full knowledge. When the perfect comes, then Paul will know God as fully as God knows him today. This is not the completion of the Canon of the New Testament. This can only be the coming of Christ when we will be transformed into our eternal state of blessedness (Phil 3:20-21; 1 Jn 3:1-2).

Till Christ comes back, we will need all the gifts God is willing to give us. We will need all the help we can get from Him and we should despise no true gift of God. It is in this attitude that Paul gives rules to use the gift of prophecy, the gift of tongues and other gifts in 1 Cor 14:26-32:

26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. 27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. 28 But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. 29 Let two or three prophets speak, and let the others weigh what is said. 30 If a revelation is made to another sitting there, let the first be silent. 31 For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are

subject to prophets. 33 For God is not a God of confusion but of peace.

The rules for speaking in tongues include:

1. No public speaking of tongues in church is allowed without interpretation (14:28).
2. Only two or at most three are allowed to speak in tongues publicly in one service and not at the same time but one after the other (14:27).

Similar rules apply to the prophets: "Let two or three prophets speak." The prophets speak in the local language so they do not need an interpretation, but they must be understood as well: "Let the others weigh what is said." Paul puts a great deal of emphasis on the fact that using the spiritual gifts must make sense to the church. The gift of revelation seems to get an immediate green light in comparison to the speaking of the prophets showing that the revelation is more urgent. The speaking prophet can stop and let God give his revelation to the church (14:30).

In 1 Cor 14:1-25 Paul also compares the gift of prophecy and the gift of speaking in tongues with regard to their usefulness for the church. The bottom line of his argument is that it must make sense. Therefore he prefers the gift of prophecy to the speaking in tongues in the public service (14:19), and he encourages the person who speaks in tongues to pray for the gift of interpretation (14:11-13). As a result he will profit personally in his spiritual life (14:14-15) and be able to let the church participate in the blessings of this gift through understanding (14:16-17.27).

1 Cor 14:14 tells us something important about the nature of the gift of tongues:

For if I pray in a tongue, my spirit prays but my mind is unfruitful.<sup>59</sup>

Please note that it is "my spirit" who prays, not the Holy Spirit. The Holy Spirit only provides the language to pray in, but it is "my spirit" who does the prayer. Sometimes people say that speaking in tongues is so good because it is the prayer language of the Holy Spirit, and they combine it with the "groanings which cannot be uttered" (stěnagmōis alalētōis)<sup>60</sup> from Rom 8:26<sup>61</sup>. But this does not fit,<sup>62</sup> because here in 1 Cor 14 the speaking in tongues is a kind of "uttering" (lalēin)<sup>63</sup>, and there in Rom 8:26 the praying is without uttering (alalētōis).

Interpretation of speaking in a foreign language ("in tongues").

When Paul says (1 Cor 14:14),

For if I pray in a tongue, my spirit prays but my mind is unfruitful.

he shows us that these prayers of the human spirit are happening in an area of the person which is "deeper" or "higher" than what is going on in the conscious mind of the person. Only if the person receives the gift of interpretation of the praying in tongues,

59. ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

60. στεναγμοῖς ἀλαλήτοις

61. KJV, The Holy Bible - King James Version

62. Compare Wayne A. Grudem, Systematic Theology. An Introduction to Biblical Doctrine (Leicester: Inter Varsity Press, 2005) who also argues that Rom 8:26-27 do not speak about the gift of tongues.

63. λαλεῖν

the two areas get connected and his conscious mind starts to be fruitful (14:13):

Therefore one who speaks in a tongue should pray for the power to interpret (hina diħermēñuē).<sup>64</sup>

As we have seen above, this gift of interpretation is important for the personal life of the believer and even more so for the public services of the church (1 Cor 14:26-28):

26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation (ħermēñian)<sup>65</sup>. Let all things be done for building up. 27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret (diħermēñuētō)<sup>66</sup>. 28 But if there is no one to interpret (diħermēñutēs)<sup>67</sup>, let each of them keep silent in church and speak to himself and to God.

The interpretation of the speaking in tongues is so important for Paul that he does not allow any speaking in tongues in public without interpretation. Positively the interpretation makes the speaking in tongues edifying for the church (14:5):

Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

64. Διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.

65. ἔρμηνείαν

66. διερμηνευέτω

67. διερμηνευτής

That will be the reason why Paul mentions "the interpretation of tongues" (hērmēnēia glōssōn)<sup>68</sup> straight after the "various kinds of tongues" in 12:10 and that he also pairs the two gifts in 12:30:

Do all speak with tongues? Do all interpret (diērmēneuōusin)<sup>69</sup>?

This last verb "interpret" is used twice in the New Testament without the context of speaking in tongues. In the first passage the risen Christ explains the Old Testament prophecies about himself to two disciples on their way to Emmaus (Luke 24:27):

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.<sup>70</sup>

In the second it is about the translation of a name from one language to another (Acts 9:36):

Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas.<sup>71</sup>

This verse in Acts 9:36 shows that this verb can be used for the translation from one human language into another. I think that this is what Paul also means with the gift of interpretation of tongues: It is the ability to translate the unknown language of the speaker into the normal local language of the church service. In

68. ἑρμηνεία γλωσσῶν

69. διερμηνεύουσιν

70. καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

71. Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς•

many churches the normal language of the church service would have been Greek.

Nowadays it is possible to record spoken language on a voice recorder, for example an mp3 player. If somebody is speaking in tongues, his speech can be recorded. Then it is possible to play this recorded speech to two or three people who claim to have the gift of interpretation. They can give their interpretation which also can be recorded. When the interpretation of the two or three interpreters agrees (Dt 19:15) with regard to the content of the message, we can really know the content of what was said. If we know the content of the speech in tongues, then we can evaluate whether it honors God and Jesus Christ and is spiritual or not (1 Cor 12:3).

#### Dreams from God

On the day of Pentecost Peter tries to explain the outpouring of the Holy Spirit in his sermon and he says (Acts 2:16-17):

16 But this is what was uttered through the prophet  
Joel:

17 “And in the last days it shall be, God declares,  
that I will pour out my Spirit on all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams  
(enypniōis enypniasthēsōntai).”<sup>72</sup>

According to the prophecy of Joel and its fulfillment "in the last days" we may expect that God will use dreams to speak to people.

72. καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται•

It seems that this is especially happening to bring the Gospel to unreached people. The same is true with regard to the next gift.

### Visions

The same text as before is important for this gift as well (Acts 2:17 *horasēis ōpsōntai*)<sup>73</sup>. The difference between an inspired dream and a vision is that the dream happens while somebody is sleeping while this is not necessarily the case with a vision. A vision can happen while somebody is awake (compare Acts 9:10.12; 10:3; 11:5; 12:9; 16:9; 18:9). God uses visions in Acts to lead his people again and again as these texts show.

### Revelations

Paul mentions in 1 Cor 14:30 the gift of revelation in this way:

If a revelation is made to another sitting there, let the first be silent.<sup>74</sup>

The verb used for "a revelation is made" is in the passive voice (*apōkalyphthē*). This seems to be a divine passive meaning the hidden subject, the revealer is God himself. When God wants to reveal something to somebody, this is more urgent than the practicing of the other gifts like prophecy, speaking in tongues or interpreting tongues.

To understand this gift we must look at the use of the relevant words in the New Testament. When the verb "to reveal" is used in the active voice, sometimes "God" is the subject, the revealer (1 Cor 2:10; Phil 3:15), sometimes "God the Father" (Mt 11:25;

73. καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται

74. ἐὰν δὲ ἄλλω ἀποκαλυφθῆ κατημένῳ, ὁ πρῶτος σιγάτω.

16:17; Lk 10:21; Gal 1:16), and sometimes "the Son" (Mt 11:27; Lk 10:22). When this verb is used in the passive voice (something is revealed), it seems that this is always a divine passive meaning that the hidden agent, the revealer, is divine.

The things which are revealed are the thoughts of many hearts (Lk 2:35), all covered things (Mt 10:26; Lk 12:2), Christ (Lk 17:30), the arm of the Lord (John 12:38), the righteousness of God (Rom 1:17), the wrath of God (Rom 1:18), the future glory (Rom 8:18; 1 Pt 5:1), every man's work (1 Cor 3:13), anything (1 Cor 14:30), faith (Gal 3:23), the mystery of Christ (Eph 3:5), the man of lawlessness, the lawless one (2 Thes 2:3.6.8), salvation (1 Pt 1:5), and that the fulfillment of the Messianic prophecies will happen after the lifetime of the prophets (1 Pt 1:12).

The opposite of revealing is "to hide" something, "to cover" it. To reveal is to uncover something which was hidden before, to show it in its true significance, to reveal the true nature of something.

In the following verses the noun "revelation" (apokalypsis) is used in the Greek. The idea is that there is an act of revelation where someone reveals something. Christ is the means of revelation in Lk 2:32, a light for revelation to the Gentiles<sup>75</sup>. In Rom 2:5 God's righteous judgment is revealed, in Rom 8:19 the children of God and in Rom 16:25 a divine mystery. In I Cor 14:6 Paul speaks through the gift of revelation and in I Cor 14:26 somebody with the gift may speak like this in a church service. In 2 Cor 12:1 Paul speaks of revelations he has received in third heaven and in paradise. In Gal 1:12 and Eph 3:3 he claims that he received his gospel through a special revelation of Jesus

75. ὥς εἰς ἀποκάλυψιν ἔθνῶν

Christ. In Gal 2:2 a revelation guided him to go with Barnabas and Titus to Jerusalem to talk about his gospel. In Eph 1:17 the Holy Spirit is called "a spirit of wisdom and of revelation". The "revelation of Jesus Christ" in 1 Pt 1:7.13 and 1 Cor 1:7 means his revelation at the time of his coming back again.

If the phrase "the revelation of Jesus Christ" in Rv 1:1 is a subjective genitive then it means that Jesus is revealing everything in this book, he is the revealer behind the book. If it is an objective genitive then it means that this book is revealing Jesus Christ, his glory, his divinity, his divine power. Both would fit the content of the book. Perhaps both are intended. In the light of the content of Rv 1:1 I would prefer the subjective genitive.

Gifts of ministry or service

Paul speaks in Rom 12:6-7 of different gifts:

6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving;<sup>76</sup> the one who teaches, in his teaching.

His idea seems to be that every gift belongs to an area where it should be used. The gift of service leads the person who receives it into a life of serving others. The word service (*diakōnia*) is used for a whole range of activities in the New Testament. Some passages speak of a gift of serving without specifying it: Rom 12:7; 1 Cor 12:5; Ephesians 4:12; Col 4:17 (Archippus); 2 Tm 4:11 (Mark); Rv 2:19 (the angel of the church in Thyatira) . Sometimes it is a service to provide the things needed for life,

76. εἴτε διακονίαν ἐν τῇ διακονίᾳ

for eating and drinking. Therefore it can also be a collection of money to help the needy: Luke 10:40; Acts 6:1; 11:29; 12:25; Rom 15:31; 2 Cor 8:4; 9:1.12.13.

The service of an apostle is spoken of in Acts 1:17.25; 21:19; Rom 11:13; 2 Cor 11:8. The gift of an evangelist is also a service in 2 Tm 4:5 (Timothy) as is the teaching of the word of God (Acts 6:4; 20:24; 1 Cor 16:15). The service of Moses as a lawgiver which was leading to condemnation (2 Cor 3:7.9) is compared to the service of Paul as a gospel preacher leading to life (2 Cor 3:8.9; 4:1; 6:3; see also 1 Tm 1:12) and to reconciliation with God (2 Cor 5:18). In Heb 1:14 there is even a special service of the angels mentioned:

Are they not all ministering spirits sent out to serve  
for the sake of those who are to inherit salvation?

Gift of mentoring, encouragement, motivation, exhortation

Paul continues his list of gifts in Rom 12:8 and says: "the one who exhorts" should use his gift "in his exhortation".<sup>77</sup> The Greek verb "parakalēō" translated here with "exhort" has a much wider range of meanings than "exhort". We have seen before (subsection 3.2.8) that it can also mean "to comfort"<sup>78</sup> and to "challenge" or "motivate" to do something.<sup>79</sup> Sometimes it means "to ask" or "to request".<sup>80</sup> This gift is related to mentoring, encouragement, motivation, exhortation, and comfort. It is what counselors need.

77. εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει

78. Mt 2:18; 5:4

79. Rom 12:1; Lk 3:18

80. Mt 8:5; 26:53

## Gift of giving

Paul says about this gift in Rom 12:8:

... the one who contributes, in generosity ...<sup>81</sup>

The word for "the one who contributes" is "hō mētadidōus". This verb is also used in Eph 4:28:

Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.<sup>82</sup>

It is used as well in the LXX translation of Proverbs 11:26.<sup>83</sup> The ESV translates the Hebrew text of this verse:

The people curse him who holds back grain, but a blessing is on the head of him who sells it.

The verb used in these three verses is used for giving material help in the context of need. The word for "in generosity" is "ἐν ἀπλότητι" which is more literally translated "in simplicity" (KJV). It is also used in 2 Cor 1:12; 8:2; 9:11.13; 11:3; Eph 6:5; Col 3:22. Looking at the word usage in these contexts one gets the impression that it is used for a pure motivation of the heart either with regard to the style of living or especially in the context of giving. Somebody who gives like this has no hidden agenda, no double motive. This is especially interesting in the context of church and missions. We are encouraged to give without strings

81. ὁ μεταδιδούς ἐν ἀπλότητι

82. ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

83. ο συνεχων σιτον υπολιπιτο αυτον τοις εθνεσιν ευλογια δε εις κεφαλην του μεταδιδοντος

attached to the gifts. Perhaps we are told to act like this to reflect God's character (Luke 6:30-36).

### Gift of mercy

It is interesting that there is a special gift of mercy (Rom 12:8):

... the one who does acts of mercy, with cheerfulness.<sup>84</sup>

The verb used here for doing acts of mercy is most often used in the New Testament with God<sup>85</sup> or Jesus Christ<sup>86</sup> as subject. When Jesus is the subject he is normally asked to have mercy, to help and heal somebody. When it is used in the passive voice it is a divine passive, meaning that the logical subject is God who has mercy on somebody.<sup>87</sup> Once father Abraham is asked for mercy (Lk 16:24). A few times the subject is ordinary men (Mt 5:7; 18:33; Rom 12:8; Jude 22.23). When someone has the gift of mercy, he reflects in his acts of mercy the character of God who has compassion on mankind. According to Rom 12:8 he should do this "with cheerfulness", "with joy".

The given passages show us that mercy is a kind of love for people in need. Often God's mercy has resulted in saving people from their illnesses or even more importantly in granting them salvation. The person with the gift of mercy points to God as a God of compassion.

84. ὁ ἐλεῶν ἐν ἰλαρότητι.

85. Mk 5:19; Rom 9:15.16.18; 11:32; Phil 2:27

86. Mt 9:27; 15:22; 17:15; 20:30.31; Mk 10:47.48; Lk 17:13; 18:38.39

87. Mt 5:7; Rom 11:30.31; 1 Cor 7:25; 2 Cor 4:1; 1 Tm 1:13.16; 1 Pt 2:10

### Gift of helping

The next gift from 1 Cor 12:28 may overlap with the previous gift:

28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

The word for "helping" (ESV) or "helps" (KJV) is used in the plural (antilēmpsēis)<sup>88</sup> pointing to the different actions of helping others. It is only used here in the New Testament. A related verb (antilambanōmai)<sup>89</sup> is used in the sense of "to help" in Lk 1:54; Acts 20:35 and 1 Tm 6:2. This gift might be similar to the gift of mercy because in both cases you help needy people. The name of the gift of mercy gives the motive (compassionate love) while the gift of helping just points to the result that you help people. In Mary's praise in Lk 1:54 we find both nicely put together:

He has helped his servant Israel, in remembrance of his mercy.<sup>90</sup>

Another related verb (synantilambanōmai)<sup>91</sup> also points to actions of helping in Lk 10:40 and Rom 8:26. In the first text Martha requests Jesus to command her sister Mary to help her with the service for the guests. And in the second text the Holy Spirit helps us in our prayer life because we are so weak and even incapable of praying as we should.

88. ἀντιλήμψεις

89. ἀντιλαμβάνομαι

90. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους

91. συναντιλαμβάνομαι

## Discernment of spirits

The gift of the discernment of spirits is only mentioned in 1 Cor 12:10:

... to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits (diakrisēis pñumatōn),<sup>92</sup> to another various kinds of tongues, to another the interpretation of tongues.

The noun used for "the ability to distinguish" (diakrisēis) is also used in Heb 5:14 and Rom 14:1 within in the New Testament. The related verb (diakrinēin)<sup>93</sup> is used in the sense of "to discern, distinguish" in Mt 16:3; 1 Cor 4:7; 6:5; 11:29; 14:29. The use of the noun in Heb 5:14 can help us to illustrate the usage:

But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.<sup>94</sup>

The parable is taken from eating and drinking. A baby can only drink milk. Later man grows to eating solid food and learns to "distinguish good from evil". This means, he learns what food is good for him and what is not really edible. To distinguish between spirits would help to recognize what comes from the Holy Spirit and is good and profitable for spiritual life, and what comes from evil spirits who only try to imitate the Holy Spirit and to lead believers astray. When we look at certain texts in the

92. ἄλλω διακρίσεις πνευμάτων

93. διακρίνειν

94. τελείων δέ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

New Testament (e. g. Mt 7:15-21; 2 Tm 2:16-19; 2 Pt 2:1-2; 1 Jn 4:1-6) it becomes immediately clear that it was very necessary to distinguish between spirits. All true believers had basic guidance through the anointing of God's Spirit in this area (1 Jn 2:18-27), but of course a believer with a special gift to distinguish between spirits would come in handy many times. If this was true for the first century, it surely is true for today as well.

### Word of wisdom

In Paul's listing of gifts we also have the word of wisdom (1 Cor 12:7-8):

7 To each is given the manifestation of the Spirit for the common good. 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit...

Let us note that when Paul starts his listing of various gifts in 1 Cor 12 he begins with "the utterance of wisdom" (lōgōs sōphias).<sup>95</sup> Within the Old Testament there was already a rich literature of wisdom, as for example in Proverbs, teaching the believers of the church how important wisdom is for practical life. James points more than once to the importance of true wisdom for our Christian life (1:5; 3:13-18). We can easily imagine what a great blessing a word of wisdom can be in a difficult church situation when there is a clash between brothers (1 Cor 6:5-6):

95. λόγος σοφίας

5 I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, 6 but brother goes to law against brother, and that before unbelievers?

There is also an enormous need for wisdom in times of persecution (Lk 21:15-16:

12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. 13 This will be your opportunity to bear witness. 14 Settle it therefore in your minds not to meditate beforehand how to answer, 15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

In his prayer for the Ephesians Paul speaks of God's Spirit as "a spirit of wisdom and of revelation" (Eph 1:16-17):

16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him...<sup>96</sup>

Wisdom and revelation and God's Spirit go together: When the Spirit reveals something, he does it with wisdom. When he grants wisdom, it is a revealed wisdom which surpasses the wisdom of this world (compare Jas 3:17). God's wisdom is life changing through the knowledge of God (Eph 1:17-19).

96. ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ

Word of knowledge

Paul mentions another gift 1 Cor 12:8:

8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge (lōgōs gnōsēōs)<sup>97</sup> according to the same Spirit...

Because Paul talks here of an utterance or a word of knowledge, he means that someone has a gift to speak in such a way that the believing listeners will receive knowledge of something or someone. He talks about a spiritual gift. So the main focus of this knowledge will be God and spiritual truths: knowing God and knowing the true nature of man and salvation. We may have a look at chapter 2 of the same letter to get an impression of the areas of knowledge Paul means:

10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.<sup>98</sup> 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who

97. ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα

98. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

are spiritual. 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.<sup>99</sup> 15 The spiritual person judges all things, but is himself to be judged by no one. 16 “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.<sup>100</sup>

To know God, his character, his virtues, his holiness will be central to the knowledge Paul is speaking about. From there all other knowledge gains its foundation and framework. That Paul very much means this becomes clear when we look at 1 Cor 14:6:

Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?<sup>101</sup>

Paul's oral teaching and preaching in the churches is described here as bringing "some revelation or knowledge (gnōsēi) or prophecy or teaching". We do not know Paul's oral preaching, but we do have his letters. They are God- and Christ-centered. The knowledge of God and Christ is the focus. Even ethics and all kind of practical issues are handled on this foundation. The word of knowledge was surely a precious gift to him. Nowadays people

99. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

100. τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

101. Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;

who teach Systematic Theology would have a good use for this gift.

Being transported miraculously from one place to another

We have seen in the Old Testament above (subsection 2.2.4) that Elijah and Ezekiel experienced that God would move them through his Spirit from one place to another. Within the New Testament the Evangelist Philip and the apostle John had similar experiences. After Philip had explained to the treasurer of the Ethiopian queen that Jesus had fulfilled the prophecy of Isaiah 53 and so become the Saviour of the world, the Ethiopian was baptized. And then there is a surprise move from God (Acts 8:39-40):

39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.<sup>102</sup> 40 But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

The apostle John receives the book of Revelation by being twice "in the Spirit" (1:10; 4:2). The first time he remains on the island Patmos where he was (1:9). The second time he is called up to heaven<sup>103</sup> (4:1-2):

102. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἦρασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

103. Perhaps John would have used similar language as Paul in 2 Cor 12:2-3 to reflect on the question whether he went in the body or out of the body to heaven.

1 After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this." 2 At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne.<sup>104</sup>

After this experience there are two more when the Spirit transports John to two places to see and describe two cities which are opposed to each other and are both presented as females in contrast to each other: one the "great prostitute Babylon" (17:1.5) and the other the "bride of the lamb, the New Jerusalem" (21:9-10). The downfall of the one is the start of the visible rule of the other (19:1-10). Revelation 17:1-3:

1 Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute who is seated on many waters, 2 with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk." 3 And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.<sup>105</sup>

104. εὐθέως ἐγενόμην ἐν πνεύματι• καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

105. καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

Revelation 21:10:

9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." 10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, 11 having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.<sup>106</sup>

In both cases John is guided by "one of the seven angels who had the seven bowls" (17:1; 21:9). Both experiences were so overwhelming and full of heavenly glory that John was at the end of them tempted to fall down before his guiding angel. He was told not to do such a thing but to worship only God (19:10; 22:8-9). These experiences of John remind us of the above mentioned experiences of Ezekiel. In fact the last vision of both is the vision of the New Jerusalem with the living water coming forth, giving growth to the tree whose leaves "were for the healing of the nations" (Rv 21:9-22:9, especially 22:1-2; Ez 40-48, especially 47:1-6.12).

A sound mind, self-discipline

When the times got tougher, Paul wanted to encourage his spiritual child Timothy (2 Tm 1:6-7):

106. 10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὁμοίος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι•

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, 7 for God gave us a spirit not of fear but of power and love and self-control. <sup>107</sup>

Paul encourages Timothy to use his spiritual gift of being an Evangelist (2 Tm 4:5) even if this would mean suffering (2 Tm 2:3). The reason for this is the nature of the Holy Spirit who does not generate fear in Timothy but gives him strength, love, and self-control (sōphrōnismōs)<sup>108</sup>. Sōphrōnismōs is the state of a sound mind where you have control over yourself or you discipline yourself. This you will need in times of temptation. The problem here is to remain quiet in persecution and troubles and not to fulfill the duty of an Evangelist any more: Waiting till the storm is over. Paul admonishes him, "Let not the fire of this gift burn down and be quenched by fear. " We can imagine that this gift of "self-control" or "self-discipline" is useful in the life of the church of God in any time period.

### Grace

In Hebrew 10 the believers are encouraged to cling to Christ and to remain faithful to him. They should not in the slightest way move in the direction of apostasy. The language used is very serious, to shock them away from any such danger. We read in Heb 10:29:

How much worse punishment, do you think, will be deserved by the one who has spurned the Son of

107. οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

108. σωφρονισμός

God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?<sup>109</sup>

With our subject in mind we are interested in the phrase "the Spirit of grace". This genitive here will mean that the Spirit gives grace, that the Spirit is the source of grace. If I behave in a way towards this Spirit of God such that he is no longer willing to grant me any further grace, I am in trouble indeed (see the context in Heb 10:26-31).

On the positive side this phrase "the Spirit of grace" teaches us a very deep and important truth: All the grace we receive from the triune God is somehow related to the work of the Holy Spirit. He is the Spirit of grace. His gifts are "charismata", gifts of grace. His indwelling in us unites us with Christ and with God the Father so that all blessings and gifts of grace from them to us are channeled through the Spirit.

### Fruit of the Spirit

Paul uses the enlightening picture of the fruit of the Spirit<sup>110</sup> to show us what kind of life a Spirit guided believer (Gal 5:18) has (5:22-23):

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.<sup>111</sup>

109. καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας

110. ἡ καρπὸς τοῦ πνεύματος

111. 22 Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη,

This fruit of the Spirit stands in contrast to "the works of the flesh" of 5:19-21 which give a summary of human sins and sinful nature. The fruit of the Spirit reflects the holiness of God in the life of his sanctified people. In a way we can say it shows us the nature of Jesus Christ (see Gal 6:2 and 2:19-20). The word "fruit" is used in the singular pointing perhaps to the unity of the different aspects (love, joy, etc.) of the one fruit. But in Rom 6:20-23 Paul uses the word fruit in a very similar context<sup>112</sup> to contrast the fruit resulting from a life governed by sin with the fruit resulting from a life governed by righteousness:

20 When you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? The end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.<sup>113</sup> 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

In Rom 6 you do not have the contrast between "the works of the flesh" in the plural and the "fruit of the Spirit" in the singular form. In Rom 6:21-22 you have the singular fruit used for both

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μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης, ἐγκράτεια• κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

112. The section in Gal 5:16-6:10 is in short what we have in Rom 6-8 in a longer exposition.

113. 21 τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος• 22 νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

the bad fruit leading to death (in Gal 5: the works of the flesh) and the good fruit (in Gal 5:22-23 the fruit of the Spirit) related to sanctification and eternal life. The idea of bearing fruit is carried on into Rom 7 where we have it contrasted again in 7:4-6:

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

The contrast here is to "bear fruit for God"<sup>114</sup> or to "bear fruit for death"<sup>115</sup>. To bear fruit for God, to bear the fruit of the Spirit, is possible by having died to sin (Rom 6:11; Gal 5:24) and the law (Rom 7:4; Gal 2:19) and by being united with Christ in his life and Spirit (Rom 6:11; 8:2.9; Gal 2:20; 4:6) and by being guided by the Spirit on an everyday basis (Rom 8:14; Gal 5:18).

The fruit of the Spirit is the best way to determine whether somebody is a real Christian. It is even better than the gifts of the Spirit. Because the gifts can be imitated (Mt 7:21-23), but the tree is recognized by its fruit (Mt 7:16-20). So what is the fruit of the Spirit according to Gal 5:22-23? Let us have a walk in God's garden appreciating the beauty of the trees he has planted (Mt 15:13). Let us enjoy the fragrance and the taste

114. ἵνα καρποφορήσωμεν τῷ θεῷ.

115. εἰς τὸ καρποφορῆσαι τῷ θανάτῳ•

of the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Love (agapē)<sup>116</sup> starts this list of the fruit of the Spirit and has to. It is the summary of all the commandments of God as Jesus has taught us (Mt 22:37-39):

37 ... “You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets.”

Paul, having learned it from Jesus, can say (Rom 13:8-10):

8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. 9 The commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” 10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Paul quotes here only the human-related commandment of love and not the love of God as the fulfillment of the law. Saying this he presupposes that this is only possible if somebody is loved by God and loves him in return, as we can see in Rom 5:5:

116. ἀγάπη

... and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

With the gift of the Spirit God's love is in our hearts all the time. In Gal 5:22-23 love is part of the fruit of this Spirit. Our love to God and our neighbor has its root and origin in God's love for us. As John puts it (1 John 4:7-13):

7 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. 8 Anyone who does not love does not know God, because God is love. 9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. 13 By this we know that we abide in him and he in us, because he has given us of his Spirit.

For John the love of the triune God is the foundation of all our loving: God the Father sent his son to die in our place (4:9-10). The son was obedient and actually died for us (4:10) and we are born again through the Holy Spirit (1 Jn 4:7.13; John 3:5). Sometimes it is taught that there are different kinds of love and that the word *agapē* stands for the divine kind of love which loves unconditionally even if there is no "paying back" of the love. This *agape*-love then is put in contrast to *eros* and

philadelphia. Eros is the love of desire where somebody loves somebody or something for his own profit because the object of his love is so desirable, perhaps so beautiful. Philadelphia is the love between friends where of course the friends profit from each other because they like each other and have helped each other over the years. This contrasting of agapē as unselfish love on the one side and with eros and philadelphia as more selfish love on the other side goes back to Anders Nygren's book "Agape and Eros" Anders Nygren, Agape and eros, Watson, Philip S. <trans> (New York: Harper / Row, 1969), 764 pp. I do not want to deny that there are different kinds of love in this world. There is something like divine unconditional love. And there is a selfish love which uses the other only for one's own profit. But the Greek words agapē, eros and philadelphia are not used in the New Testament or the Old Testament Septuagint in the way as this theory suggests. The words partly overlap in their meaning and agapē can be used for a selfish and sinful kind of love. Eros is not found in the New Testament. So we will have a look at agapē and philadelphia.

The noun agapē and the verb agapaō can both be used for all kinds of love, for good, holy and spiritual love and for selfish and sinful love. They are simply the most general words for love with a great variety of usages. Only the context can show us whether it means a pure love or a sinful love. Let me give a few examples where these words are used for a sinful kind of love. In all the following quoted sections when there is love or to love in the English we have agapē or agapaō in the Greek. From Old Testament the most dramatic example for this is how Amnon the son of David "loved" his half-sister (2 Sm 13:1-2):

1 Now Absalom, David's son, had a beautiful sister,

whose name was Tamar. And after a time Amnon, David's son, loved her. 2 And Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, and it seemed impossible to Amnon to do anything to her.

The story goes on and we are told how Amnon raped Tamar and how he hated her afterwards (2 Sm 13:15):

15 Then Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up! Go!"

The context makes it clear that Amnon's love of Tamar was totally selfish and a great violation of God's holy law. Very soon it turned into bitter hatred. The Septuagint has used both the noun *agapē* and the verb *agapaō* to describe Amnon's love.<sup>117</sup> In the New Testament Jesus teaches us to love even our enemies in imitation of God's divine love for all and gives this reason in Mt 5:46:

For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?<sup>118</sup>

117. 1 και εγενηθη μετα ταυτα και τω αβεσσαλωμ υιο δαυιδ αδελφη καλη τω ειδει σφοδρα και ονομα αυτη θημαρ και ηγαπησεν αυτην αμνων υιος δαυιδ... 15 και εμισησεν αυτην αμνων μισος μεγα σφοδρα οτι μεγα το μισος ο εμισησεν αυτην υπερ την αγαπην ην ηγαπησεν αυτην και ειπεν αυτη αμνων αναστηθι και πορευου

118. εαν γαρ αγαπησητε τους αγαπωντας υμας, τινα μισθον εχετε; ουχι και οι τελωναι το αυτο ποιουσιν;

The verb *agapaō* is used here to describe a love which is selfish and is even common with tax collectors. The word in itself does not qualify what kind of love is meant. Only the context shows us whether it is good and holy or whether it is common and sinful. In Mt 6:24 Jesus teaches us to love God wholeheartedly and not to try to get rich:

No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

If we love God, then it is good and holy love. But if we love money, then it is sinful. John 3:19 is very similar:

And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil.<sup>119</sup>

To love the light, is good. To love the darkness more, is evil. I think, this is enough to show that the noun *agapē* and the verb *agapaō* can both be used for a sinful kind of love. Now I want to show with two verses that these two words and the Greek *philadēphía* can be used synonymously (1 Thes 4:9):

Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another.<sup>120</sup>

119. αὕτη δὲ ἐστὶν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

120. Περί δὲ τῆς φιλαδεφίας οὐ χρειᾶν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους•

For "brotherly love" Paul uses philadēlphia and for "to love one another" he uses agapaō. Here both words are used synonymously and mean to love the brothers and sisters. The same is true for 1 Pt 1:22:

Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart.<sup>121</sup>

Sometimes the context can show us a distinction between the words where one word points to a greater and more mature love than the other. This seems to be the case in 2 Pt 1:5-7:

5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love.<sup>122</sup>

This list of Christian virtues starts with faith and ascends to agapē which crowns the list being greater than philadelphia: not only a love for brothers and sisters but for all mankind.

Paul writes to his beloved spiritual son Timothy about the true source of this great love (2 Tm 1:7):

121. τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδεφίαν ἀνυπόκριτον ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς,

122. 5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πάσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδεφίαν, ἐν δὲ τῇ φιλαδεφίᾳ τὴν ἀγάπην•

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, 7 for God gave us a spirit not of fear but of power and love and self-control.

The spirit God gave us is the Holy Spirit which is also called here "a spirit ... of love". The genitive points to the fact that the Spirit generates love (and power and self-control) in us. The context here makes it clear that Timothy should use his gift of being an evangelist (2 Tm 4:5) even if it meant suffering for Christ's sake (2 Tm 2:3). Paul wants to encourage Timothy to overcome all fear through the power and love and self-control the Spirit generates in him. The love here for example would be a love for lost souls who can be saved by his preaching the Gospel in the power of the Spirit. This can lead into suffering and even into becoming a martyr.

Let us close this section about love as part of the fruit of the Spirit with Jesus pointing to the greatest love, the ultimate love (John 15:12-13):

12 This is my commandment, that you love one another as I have loved you. 13 Greater love has no one than this, that someone lays down his life for his friends.<sup>123</sup>

Jesus is the measure of true love. His ultimate sacrifice out of love has not only saved us but given us the road ahead: ultimate love for each other. It is no coincidence that this highest commandment is found in John 15 where Jesus is the true vine

123. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

(15:1) and we are the branches (15:5): We can practise this love because we are united with him. This love in John 15:1-17 is the fruit of the vine (15:8-10) as it is in Galatians 5:22 the fruit of the Spirit.

Joy (chara)<sup>124</sup> is not only one aspect of the fruit of the Spirit but also part of the characteristics of the kingdom of God (Rom 14:17):

For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.<sup>125</sup>

The Thessalonians became an example for others, partly because of this joy (1 Thes 1:6-7):

6 And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit,<sup>126</sup> 7 so that you became an example to all the believers in Macedonia and in Achaia.

This joy is so strong that it can be there all the time, even in times of sorrow (2 Cor 6:10):

... as sorrowful, yet always rejoicing;<sup>127</sup> as poor, yet making many rich; as having nothing, yet possessing everything.

124. χαρά

125. οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ•

126. καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου

127. ὡς λυπούμενοι ἀεὶ δὲ χαίροντες

This joy is perpetual because its root source is the Lord himself (Phil 4:4):

Rejoice in the Lord always; again I will say, Re-  
joice.<sup>128</sup>

Therefore in the Gospels this joy is especially related to the birth of the Lord Jesus in Bethlehem (Mt 2:10; Lk 2:10) and his resurrection proving him to be the Saviour and Lord of all (Mt 28:8.18-20; Lk 24:41.45-47.52; Jn 16:20-21; 20:20). One aspect of the teaching of Jesus in John is that the joy of Jesus may be fully present in his disciples as well (Jn 15:11; 16:24; 17:13; compare 1 Jn 1:4). At the beginning of eternity the good servants are invited into God's joy (Mt 25:21.23):

His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'<sup>129</sup>

Joy as part of the fruit of the Spirit is a gift of God to the members of his church so that they may always enjoy this joy of the Lord in the midst of troubles and difficulties, thus preparing them for the eternal joy in His presence. Peter marvels at this fact seeing believers from the Gentiles who had never seen Jesus in his lifetime but who are having wonderful joy in the midst of persecutions (2 Pt 1:8-9):

8 Though you have not seen him, you love him.  
Though you do not now see him, you believe in him

128. Χαίρετε ἐν κυρίῳ πάντοτε• πάλιν ἐρῶ, χαίρετε.

129. ἔφη αὐτῷ ὁ κύριος αὐτοῦ• Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω• εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

and rejoice with joy that is inexpressible and filled with glory,<sup>130</sup> 9 obtaining the outcome of your faith, the salvation of your souls.

Peace (εἰρήνη)<sup>131</sup> is for Paul a key blessing from God which he combines with grace in the greetings at the beginning of his letters.<sup>132</sup> This reflects of course the Hebrew greeting "Shalom!" (Lk 10:5; John 20:19.21; Gen 43:23). For Paul God is a "God of peace" (Rom 15:33; 16:20; 2 Cor 13:11; Phil 4:9; 1 Thes 5:23) who can give a peace which surpasses all understanding (Phil 4:7). If somebody has peace with God through his faith in Jesus Christ (Rom 5:1; 8:6-7), he is encouraged to have peace with all men if possible (Rom 12:18). Paul describes the kingdom of God like this (Rom 14:17):

For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.<sup>133</sup>

Paul can sum up his ideas about peace in the short statement that Christ himself is our peace (Eph 2:14). Again we can see that what we should have is something that reflects God's character, peace. It is given to us by being united with Christ in the Holy Spirit. It is a peace so strong that it wishes even in death the best for the enemies (Acts 7:59-60; Lk 23:34).

130.

131. εἰρήνη

132. Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Thes 1:1; 2 Thes 1:2; 1 Tm 1:2; 2 Tm 1:2; Ti 1:4; Phlm 1:3.

133. οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ•

Patience is here *makrōthymia*.<sup>134</sup> When the New Testament speaks of God's patience (ESV) or longsuffering (KJV), it is his giving the sinner time for repentance (Rom 2:4; 1 Tm 1:16; 1 Pt 3:20; 2 Pt 3:15) or it is his waiting for the sinner's sin to grow and reach the point of judgment (Rom 9:22). Patience here has a time aspect: God waits and holds his wrath back. It is similar with the cognate verb for "to be patient" (*makrōthymēō*)<sup>135</sup> in 2 Pt 3:9. But in Lk 18:7-8 we have a case where God will never be patient:

7 And will not God give justice to his elect, who cry to him day and night? , Will he delay long over them?<sup>136</sup> 8 I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

When his elect cry out to him in incessant prayer in their distress, God's love for them will overcome any patience he might have with their enemies who persecute the elect.

The time aspect of *makrōthymia* (patience) and *makrōthymēō* (to be patient) is also present when it is used for human beings.<sup>137</sup> See for example Jas 5:7-10:

7 Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the

134. μακροθυμία

135. μακροθυμέω

136. ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

137. For the noun see 2 Cor 6:6; Gal 5:22; Eph 4:2; Col 1:11; 3:12; 2 Tm 3:10; 4:2; Heb 6:12; Jas 5:10. For the verb see Mt 18:26.29; 1 Cor 13:4; 1 Thes 5:14; Heb 6:15; Jas 5:7-8.

precious fruit of the earth, being patient about it, until it receives the early and the late rains. 8 You also, be patient. Establish your hearts, for the coming of the Lord is at hand.<sup>138</sup> 9 Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. 10 As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord.<sup>139</sup>

Believers get the strength to be patient out of their trust in God's faithfulness. He has promised and he will do it in his time. The patience of Christians reflects God's patience, and their faith reflects God's faithfulness.

Kindness (chrēstōtēs)<sup>140</sup> Paul speaks in several passages of the kindness of God. In Rom 2:4 Paul says to a stubborn sinner who is judging others but not repenting himself of his sins:

Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?<sup>141</sup>

138. 7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον. 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

139. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοῦς προφήτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

140. χρηστότης

141. ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

Similarly he warns the believing Gentiles that they should not boast to the unbelieving Jews. They should not abuse God's kindness towards them by being proud but should continue humbly and grateful in God's kindness (Rom 11:22):

Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.<sup>142</sup>

In Eph 2:6-7 Paul says that God has placed the people, who belong to Christ, in heaven for a future purpose:

6 ... and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.<sup>143</sup>

God's future purpose is to make the members of the body of Christ an eternal showcase of the riches of his grace by being kind to them for ever and ever! In Ti 3:4-5 we are told by Paul that Christ is in his person the revelation of God's kindness and love towards the human race to our salvation:

4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according

142. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ• ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

143. ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερέβαλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

to his own mercy, by the washing of regeneration and renewal of the Holy Spirit.<sup>144</sup>

All these passages speak of God's kindness towards men. Now, Rom 3:10-12 makes it abundantly clear that you can not hope for kindness in a normal human being:

10 ... “None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one.”<sup>145</sup>

But then we see in 2 Cor 6:4.6 that part of the life style of a true servant of God is kindness:

... 4 but as servants of God we commend ourselves in every way: ... 6 by purity, knowledge, patience, kindness, the Holy Spirit, genuine love ...<sup>146</sup>

How is this possible? It seems that God's character of being kind is again reflected in the servants of God. Especially when we combine this idea with Gal 5:22 that the whole fruit of the Spirit including kindness can only grow as a fruit of the holy tree which is the Holy Spirit. Without the Holy Spirit there is no real kindness and therefore no fruit of the Holy Spirit. In Col

144. 4 ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου.

145. πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν• οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.

146. ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

3:12 Paul has a similar list to Gal 5:22-23 but the parable is a different one. In Col 3 he does not speak of fruit to be grown (that is in Col 1:10) but of clothes to be put on (3:12):

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience.<sup>147</sup>

As in Gal 5:22-23 the fruit is in the singular and points to the unity of all the virtues in the list, so in Col 3:8-15 the picture is one of taking off the old clothes and putting on the new. The old clothes are the old mankind or Adam and the new clothes point to the new mankind which is Christ (Col 3:10-11).

Goodness (agathōsynē)<sup>148</sup> encounters us several times in the New Testament as a quality men have because God is working in their lives through his grace. In addition to Gal 5:22 Paul uses this word "goodness" in Rom 15:14. The fact that he has written his letter to them, does not mean that he thinks they are not capable themselves:

I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.<sup>149</sup>

147. Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραΐτητα, μακροθυμίαν

148. ἀγαθωσύνη

149. Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν.

As Paul presents goodness in Gal 5:22 as part of the fruit of the Spirit, so he teaches that goodness is part of the fruit of light in Eph 5:8-10:

... 8 for at one time you were darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of light is found in all that is good and right and true), 10 and try to discern what is pleasing to the Lord.<sup>150</sup>

The phrase "in all that is good" is literally "in all goodness". Paul shares this prayer request for the Thessalonians in 2 Thes 1:11-12:

11 To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power,<sup>151</sup> 12 so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

In the phrase "every resolve for good" Paul uses literally the word "goodness" instead of "good". These passages show that "goodness" is a virtue that can be used to sum up Christian ethics. It is found as a fruit of God's saving grace in Christian lives.

150. ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,

151. εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὃ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

Faithfulness or Faith (pistis)<sup>152</sup> is the next part of the fruit of the Spirit in Gal 5:22-23. In the New Testament "pistis" means on the one hand "faith" or "trust" (in God or Christ) and on the other "faithfulness" or "loyalty". In Gal 5:22 pistis is often translated with "faithfulness" but it could also be rendered with "faith" as in the KJV. Of course, faith and faithfulness are related to each other. If I have faith in God, if I trust him, I want to be faithful to him. But both things can be distinguished. If I have faith in God, I trust him to speak the truth and to be reliable. If I am faithful, then I prove myself to be reliable and trustworthy. To combine the two qualities, we can say: Believers trust in God, in his faithfulness. They have faith in God. And by doing this, they themselves become firm, reliable, faithful.

Gentleness (praytēs)<sup>153</sup> points to gentle and non-violent behavior. It is a characteristic of Christ in 2 Cor 10:1-2:

1 I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away! — 2 I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh.<sup>154</sup>

Paul had trouble with a part of the church of Corinth who were despising him (see 2 Cor 10:10). The bigger problem was that

152. πίστις

153. πραΰτης

154. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπῶν δὲ θαρρῶ εἰς ὑμᾶς•

some of his adversaries were false apostles (2 Cor 11:3-5.13-15). In 2 Cor 10-12 he tackles these problems. It is interesting that he starts this passage with pointing to the "the meekness and gentleness of Christ".<sup>155</sup> He does not want to fight those who reject his apostleship but wants to be humble and gentle. But if the false teachers in Corinth continue to cause trouble, Paul is ready to fight a spiritual war (10:3-8). It is clear from the context that meekness and gentleness is in contrast to violent behavior and fighting. Gentleness is preferred, but there might be a time when spiritual force must be used to beat the enemy.

In a very similar context and touching the same problems of Corinth Paul says in 1 Cor 4:18-21:

18 Some are arrogant, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20 For the kingdom of God does not consist in talk but in power. 21 What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?<sup>156</sup>

The "spirit of gentleness" points again to non-violent behavior solving problems by talking peacefully together. The rod represents the last resort of a father who wants to educate his son who is rebellious (1 Cor 4:14-15). It stands for a measured forceful action. Within Galatians we have in addition to our verse 5:22 the section in Gal 6:1:

155. The cognate adjective πραῦς prays = "gentle" is used for Christ in Mt 11:29 and 21:5, for the believers in Mt 5:5, and for a virtuous house wife in 1 Pt 3:4.

156. τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τεπραῦτητος;

1 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.<sup>157</sup> 2 Bear one another's burdens, and so fulfill the law of Christ.

Here we get a very nice picture of handling problems within the church. People who are truly spiritual have gained "a spirit of gentleness" and can tackle the problems in every day church life by bearing one another's burdens. We can easily understand that this part of the fruit of the Spirit is very useful for building up the church<sup>158</sup> or family life<sup>159</sup>.

Self-control (egkratēia)<sup>160</sup> designates the virtue that somebody is master of himself and has the strength to practice abstinence if he likes. For Paul this was so important a virtue that he talked about this to the Roman governor of Judea. He was shocked (Acts 24:24-25):

24 After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus. 25 And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, "Go

157. Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.

158. See Eph 4:2; Col 3:12; 2 Tim 2:25; Ti 3:2; Jas 1:21; 3:13; 1 Pt 3:16.

159. See 1 Pt 3:4.

160. ἐγκράτεια

away for the present. When I get an opportunity I will summon you.”<sup>161</sup>

That this was also a key virtue for Peter, becomes clear from the beginning of his second letter (2 Pt 1:5-7:

5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love.<sup>162</sup>

We can compare the list of virtues Peter presents here with the fruit of the Spirit in Gal 5:22-23. There are some similarities. Both reckon self-control to be an important part of a good Christian character. Both see the root of every virtue in God's grace granting us divine gifts (2 Pt 1:3-4). For Paul every elder should be self-controlled (Ti 1:7-8):

7 For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, 8 but hospitable, a lover of good, self-controlled (ἐγκρατῆ),<sup>163</sup> upright, holy, and disciplined.

161. διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη• Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε•

162. 5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πάσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσέβειᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην•

163. ἐγκρατῆ

As Paul loves now and then to speak in pictures of sports, he puts an emphasis on the need for self-control to gain the highest prize possible which is better than any sports award (1 Cor 9:24-27):

24 Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. 25 Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.<sup>164</sup> 26 So I do not run aimlessly; I do not box as one beating the air. 27 But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

Knowing the limits of human ability of self-control Paul gives this piece of advice with regard to the question of marrying or staying single (1 Cor 7:9):

But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.<sup>165</sup>

We have now walked through the garden of God, watching and appreciating the fruit which is produced by the Spirit of God in the trees he has planted. The fruit of the Spirit is pleasant to see, enjoyable to eat, and has a magnificent fragrance. This all happens to glorify God as Jesus has taught us (John 15:8):

164. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

165. εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

That this is only possible by abiding in Christ, is the teaching of Jesus Christ (John 15:5), the emphasis of the apostle Paul (Gal 5:22-25) and the knowledge of the apostle Peter (2 Pt 1:3-11). We can only thank God and praise him for this marvelous gift he has given us by sending the Spirit of his Son into our hearts, crying, "Abba! Father!"

### 7.3 Some Remaining Passages

There are some passages where one could argue whether it is the human spirit or the Holy Spirit. In Acts 18:25 we learn about Apollos:

And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

Does this verse talk about the spirit of Apollos or the Holy Spirit? See also Rom 12:11. Paul made a plan "in the Spirit" (his own or God's Spirit? Acts 19:21). Paul says in Acts 20:22:

And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there.<sup>166</sup>

The ESV has interpreted the spirit here as God's Spirit and therefore capitalized it, but others might understand Paul's spirit here,

166. καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς

and that he is spiritually or inwardly bound to go to Jerusalem. It is similar in Col 1:7-8 (ESV):

... 7 just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf 8 and has made known to us your love in the Spirit.<sup>167</sup>

In this translation Epaphras informed Paul and the team of the love of the Colossians by the help of God's Spirit. When we seek information about the relationship of the Holy Spirit and the world, we learn that the world can not receive the Holy Spirit, because the world does not see nor know the spirit (John 14:17; 1 Cor 2:14; Jude 19). The unbelieving Israelites always resisted the Holy Spirit (Acts 7:51). The spirit of the world tries to imitate the Spirit of God to lead believers astray (2 Cor 11:4; 1 Cor 2:12; 1 John 4:1.2.3.6).

167. ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

# Appendix A

## The Hebrew Alphabet

Name	Letter	Transcription	IPA Pronunciation
'āleṗ	א	'	[ʔ] or Ø
bêṭ	ב	b	[b]
	בּ	b̥	[v]
gîmel	ג	g	[g]
	גּ	g̥	[g]
dāleṭ	ד	d	[d]
	דּ	d̥	[ð]
hē	ה	h	[h] or Ø
wāw	ו	w	[w]
zayin	ז	z	[z]
hêṭ	ח	ḥ	[H]
ṭêṭ	ט	ṭ	[t]

yōḏ	י	y	[j] or Ø
kap̄	כ	k	[k]
	ך	ḵ	[x]
lāmeḏ	ל	l	[l]
mēm	מ	m	[m]
nûn	נ	n	[n]
sāmek	ס	s	[s]
‘ayin	ע	‘	[ʔ]
pēh	פ	p	[p]
	ף	p̄	[f]
ṣāḏēh	צ	ṣ	[ts]
qōp̄	ק	q	[q]
rēš	ר	r	[r]
śîn	ש	ś	[s]
šîn	שׁ	š	[ʃ]
tāw	ת	t	[t]
	תׁ	t̄	[θ]

Vowel	Signs			
Name	simple	+ m. l.	+ m. l. ך	+ m. l.
		י y	w	ה h
paṭaḥ	ב ba	-	-	-
qāmeṣ	בׁ bā or bo	בׁ bā	-	בׁ

hîreq	בִּי	bi or bī	בִּי	bî	-	-
şērê	בֵּי	bē	בֵּי	bê	-	בֵּיהַ
səgōl	בֵּי	be	בֵּי	bê	-	בֵּיהַ
hōlem	בּוֹ	bō	-	בּוֹ	bō	בּוֹהַ
qibbûş/şûreq	בּוּ	bu qibbûş	-	בּוּ	bû	-
					şûreq	
şəwā	בָּ	bə				
hāṭēp paṭah	חָ	hă				
hāṭēp səgōl	חֵ	hě				
hāṭēp qāmeş	חֶ	hō				

## Appendix B

# The Greek Alphabet

A	α	a	Alpha	Ἄλφα
B	β	b	Bēta	Βῆτα
Γ	γ	g	Gamma	Γάμμα
Δ	δ	d	Delta	Δέλτα
E	ε	ě	Epsílon	Ἔ ψιλόν
Z	ζ	z	Zēta	Ζῆτα
H	η	ē	Ēta	Ἡτα
Θ	θ	th	Thēta	Θῆτα
I	ι	i	Iōta	Ἰῶτα
K	κ	k	Kappa	Κάππα
Λ	λ	l	Lambda	Λά(μ)βδα
M	μ	m	Mȳ	Μῦ
N	ν	n	Nȳ	Νῦ
Ξ	ξ	x	Xí	Ξί
O	ο	ō	Ōmikron	Ὄ μικρόν

Π	π	p	Pî	Πî
P	ρ	r	Rhō	ῥῶ
Σ	σ,ς	s	Sîgma	Σîγμα
T	τ	t	Tau	Ταῦ
Υ	υ	y,u	Υpsilon	Υ ψιλόν
Φ	φ	ph	Phî	Φî
X	χ	ch	Chî	Xî
Ψ	ψ	ps	Psî	Ψî
Ω	ω	ō	Ōměga	ῶ μέγα
À	ά	h(a)	Spiritus As-	
			per	
À	ά	(a)	Spiritus Le-	
			nis	

# Appendix C

## Abbreviations

1 Chron. or 1 Chr	1 Chronicles
1 Cor. or 1 Cor	1 Corinthians
1 Esd.	1 Esdras
1 John or 1 Jn	1 John (Epistle)
1 Kings or 1 Kgs	1 Kings
1 Macc. or 1 Mc	1 Maccabees
1 Pet. or 1 Pt	1 Peter
1 Sam. or 1 Sm	1 Samuel
1 Thess. or 1 Thes	1 Thessalonians
1 Tim. or 1 Tm	1 Timothy
2 Chron. or 2 Chr	2 Chronicles
2 Cor. or 2 Cor	2 Corinthians

2 Esd.	2 Esdras
2 John or 2 Jn	2 John (Epistle)
2 Kings or 2 Kgs	2 Kings
2 Macc. or 2 Mc	2 Maccabees
2 Pet. or 2 Pt	2 Peter
2 Sam. or 2 Sm	2 Samuel
2 Thess. or 2 Thes	2 Thessalonians
2 Tim. or 2 Tm	2 Timothy
3 John or 3 Jn	3 John (Epistle)
Acts	Acts of the Apostles
Amos or Am	Amos
Apoc.	Apocrypha
Apoc.	Apocalypse (= Revelation)
ARV	American Revised Version
ASV	American Standard Version
AT	American Translation
AV	Authorized (King James) Version
Bar. or Bar	Baruch
CEV	Contemporary English Version
Col. or Col	Colossians
Dan. or Dn	Daniel
Deut. or Dt	Deuteronomy
DV	Douay Version
Eccles. or Eccl	Ecclesiastes

Eccclus.	Ecclesiasticus (= Sirach)
Eph. or Eph	Ephesians
ERV	English Revised Version
Esther or Est	Esther
ESV	English Standard Version
EV	English version(s)
Exod. or Ex	Exodus
Ezek. or Ez	Ezekiel
Ezra or Ezr	Ezra
Gal. or Gal	Galatians
Gen. or Gn	Genesis
Hab. or Hb	Habakkuk
Hag. or Hg	Haggai
HB	Hebrew Bible
Heb. or Heb	Hebrews
Hosea or Hos	Hosea
Isa. or Is	Isaiah
James or Jas	James
JB	Jerusalem Bible
Jer. or Jer	Jeremiah
Job or Jb	Job
Joel or Jl	Joel
John or Jn	John (Gospel)
Jon. or Jon	Jonah

Josh. or Jo	Joshua
Jth. or Jdt	Judith
Jude	Jude
Judg. or Jgs	Judges
KJV	King James Version
Lam. or Lam	Lamentations
Lev. or Lv	Leviticus
Luke or Lk	Luke
LXX	Septuagint
Mal. or Mal	Malachi
Mark or Mk	Mark
Matt. or Mt	Matthew
Mic. or Mi	Micah
MT	Masoretic Text
NAB	New American Bible
Nah. or Na	Nahum
NEB	New English Bible
Neh. or Neh	Nehemiah
NJB	New Jerusalem Bible
NRSV	New Revised Standard Version
NT	New Testament
Num. or Nm	Numbers
Obad. or Ob	Obadiah
OT	Old Testament

Phil. or Phil	Philippians
Philem. or Phlm	Philemon
Pr. of Man.	Prayer of Manasses (= Manasseh)
Prov. or Prv	Proverbs
Ps. (pl.Pss.) or Ps (pl. Pss)	Psalms
Rev. or Rv	Revelation (= Apocalypse)
Rom. or Rom	Romans
RSV	Revised Standard Version
Ruth or Ru	Ruth
RV	Revised Version
Sir	Sirach (= Ecclesiasticus)
Song of Sol. or Sg	Song of Solomon (= Song of Songs)
Song of Three Children	Song of the Three Holy Children
Sus.	Susanna
Syr.	Syriac
Titus or Ti	Titus
Tob. or Tb	Tobit
Vulg.	Vulgate
WEB	World English Bible
Wisd. of Sol.	Wisdom of Solomon (= Wisdom)
WLC	Westminster Leningrad Codex
Ws	Wisdom (= Wisdom of Solomon)
Zech. or Zec	Zechariah
Zeph. or Zep	Zephaniah

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and you will be my witnesses  
in Jerusalem and in all Judea  
and Samaria,  
and to the end of the earth.