**In Spirit (*en … pneumati*) – bold where I have interpreted “Spirit” as God-Spirit** (green citations are from post-Acts epistles)

|  |  |
| --- | --- |
| 1. In spirit, by spirit (*en pneumati*) | Mt.22:43; Ro.2:29; 8:9; 1 Co.14:16; Eph.6:18; Col.1:8; 1 Ti.3:16; Re.1:10; 4:2; 17:3; 21:10 |
| 1. By the **Spirit** (*en [tō] pneumati*) | Lk.2:27; 4:1; Acts 19:21; Eph.2:22; 3:5; 5:18 |
| 1. By spirit holy (*en pneumati hagiō*) | Mt.3:11 (“and fire”); Mk.1:8; Lk.3:16 (“and fire”); Jn.1:33; Acts 1:5; 11:16; Ro.9:1; 14:17; 1 Co.12:3; 2 Co.6:6; 1 Pe.1:12; Jud.1:20 |
| 1. By the **Spirit** the **Holy** (*en tō pneumati tō hagiō*) | Mk.12:36; Lk.10:21 |
| 1. By *the* Spirit Holy (*en pneumati hagiō*) | Rom.15:16 |
| 1. By *the* **Spirit** of God (*en pneumati theou*) | Mt.12:28 (28-32) |
| 1. By spirit of God (*en pneumati theou*) | 1 Co.12:3 (1-9) |
| 1. By the **Spirit of our God** (*en to pneumati tou theou hemōn*) | 1 Co.6:11 |
| 1. By the same **Spirit** (*en tō autō pneumati*) | 1 Co.12:9 |
| 1. By the one **Spirit** (*en tō heni pneumati*) | 1 Co.12:9 |
| 1. By one **Spirit** (*en heni pneumati*) | Eph.2:18 |
| 1. By one spirit (*en heni pneumati*) | 1 Co.12:13; Phi.1:27 |
| 1. In spirit and truth (*en pneumati kai alētheia*) | Jn.4:23, 24 |
| 1. In spirit and power of Elijah (*en pneumati kai dunamei Ēliou*) | Lk.1:17 |
| 1. In spirit unclean (*en pneumati akathartō*) | Mk.1:23; 5:2 |
| 1. In my spirit (*en tō pneumati mou*) | Ro.1:9 |
| 1. In spirit of meekness (*en pneumati* *praütētos*) | Ga.6:1 |
| 1. In love and spirit of meekness (*en agapē pneumati te praütētos*) | 1 Co.4:21 |

**Similar Expressions Using “Spirit”**

|  |  |
| --- | --- |
| 1. Temple of holy spirit which *is* in you (*naos* *tou en humin hagiou pneumatos*) | 1 Co.6:19 |
| 1. The spirit of Christ in them (*to en autois pneuma Christou*) | 1 Pe.1:11 |
| 1. In power of spirit holy (*en dunamei pneumatos hagiou*) | Ro.15:13 |
| 1. In power and in spirit holy | 1 Th.1:5 |
| 1. In power of spirit of God (*en dunamei pneumatos theou*) | Ro.15:19 (*theou* doubtful) |
| 1. In demonstration of spirit and power (*en apodeixei pneumatos kai dunameōs*) | 1 Co.2:4 |
| 1. In sanctification of spirit (*en hagiasmō pneumatos*) | 2 Th.2:13; 1 Pe.1:2 |
| 1. In newness of spirit (*en kainotēti pneumatos*) | Ro.7:6 |
| 1. In teachings of spirit (*en didaktois pneumatos*) | 1 Co.2:13 |
| 1. To the spirits in prison (*tois en phulakē pneumasin*) | 1 Pe.3:19 |

**Is God Triune?**

**Places where Father (“God”), Son (“Lord”, “Christ”) and Holy Spirit are given equal attention** (17)

|  |  |  |
| --- | --- | --- |
| ***Principal Text:*** | ***Order:*** | ***Text:*** |
| “baptizing them into **the name** of the **Father** and the **Son** and the **Holy Spirit**” **NB:** **one name**, but in 3 parts (NOT “in the names of…”) ***Why would Father-God have given such a form of baptism, if He wanted the Son and the Spirit to be understood as less divine than Himself?*** But can any expression of God be partly divine? Being God would seem to be an ALL or NOTHING proposition, although the early Gnostics tried to split this difference! So ask yourself, “was Gnosticism the true faith?”, “was Christ in His being somewhere in between being a man and being God?” Then how many Lords are there? Eph. 4:5 says “one Lord”. The NT constantly refers to Jesus as “Lord” (*Kurios*), while the OT in its Greek translation (“LXX”) uses *Kurios* 6,029 times to translate Yahweh, 117 times for Adonai (when applied to Yahweh), 20 times for Elohim, and 6 times for Yah. Was Jesus somehow less God than Yahweh-Elohim of the OT? Note that when quoting the OT, Jesus and His apostles used the LXX verbatim the great majority of the time. This gives some authority to the LXX as a translation. | F – S – HS | Mat.28:19 |
| ***Other Relevant Texts:*** | ***Order:*** | ***Text:*** |
| “if **I** cast out demons by the **Spirit** of **God**, then the kingdom of **God** has reached {upon} you” | S – HS – F | Mat.12:28 |
| “servant of **Christ Jesus**…gospel of **God**…sanctified by the **Holy** **Spirit**” | S – F – HS | Rom.15:16 |
| “through our **Lord Jesus Christ** and through the love of the **Spirit**…in the prayers…to **God**’ | S – HS – F | Rom.15:30 |
| “you were justified by (*en*) the name of our **Lord Jesus Christ** and by (*en*) the **Spirit** of our **God**” | S – HS – F | 1 Cor.6:11 |
| “the same **Spirit**” – diverse gifts; “the same **Lord**” – diverse ministries; “the same **God** Who works all these in all” – diverse works | HS – S – F | 1 Cor.12:4-6 |
| “you are an epistle of **Christ**, ministered by us, recorded not by ink but by (dat.) *the* **Spirit** of *the* living **God**” | S – HS – F | 2 Cor.3:3 |
| “the grace of the **Lord Jesus Christ** and the love of **God** and the fellowship of the **Holy Spirit** *be* with you” | S – F – HS | 2 Cor.13:14 |
| “through (*dia*) **Him** we both have the access by (*en*) one **Spirit** to the **Father**” | S – HS – F | Eph.2:18 |
| “by (*en*) **Whom** also you are being built together for a home of **God** by (*en*) *the* **Spirit**” | S – F – HS | Eph.2:22 |
| “that **He** would give you … to be strengthened with power through (*dia*) **His Spirit** into the inner man, **Christ** to dwell down through the faith in your hearts” | F – HS – S | Eph.3:16-17 |
| “one **Spirit**…one **Lord**…one **God and Father** of all” – cp. 1 Cor. 12:4-6 above | HS – S – F | Eph.4:4-6 |
| “the blood of **Christ** Who through (*dia*) the age-abiding **Spirit** offered **Himself**…to **God**” | S – HS – S -– F | Heb.9:14 |
| “trampled the **Son of God**…insulted the **Spirit** of the grace…the **Lord** will judge…fall into the hands of the living **God** | S – HS – S -– F | Heb.10:29-31 |
| “foreknowledge of **God the Father**…holiness of the **Spirit**…blood of **Jesus Christ**” | F – HS – S | 1 Pet.1:2 |
| “**Christ** suffered once for sins…bring us to **God**…livened by (dat.) *the* **Spirit**” | S – F – HS | 1 Pet.3:18 |
| “denounced in **Christ**’s name…the **Spirit** of the glory and of **God** rests on you” | S – HS – F | 1 Pet.4:14 |
| **NOTE:** “the Father, the Word and the Spirit” in 1 Jn.5:7 are from a late MS – not in the orig. NT | | |
|  |  |  |
| **Identity of “the Spirit”** |  |  |
| “God is Spirit” (His very nature) |  | Joh.4:24 |
| “the Spirit of your Father” – parallel text (Mk.13:11) attributes this same activity of “speaking by you” to “the Holy Spirit” |  | Mat.10:20 |
| “the Spirit of *the* Lord” |  | Acts 5:9 |
| “the Lord is the Spirit”, “being transformed…just as by *the* Lord-Spirit” |  | 2 Cor.3:17, 18 |
| “the last Adam became for a life-making Spirit” |  | 1 Cor.15:45 |
| “I *am* in the Father, and the Father is in Me” (Spirit nature req’d) |  | Joh.14:10, 11 |

**Is the Spirit a Person?**

**Words** **in red** (mostly verbs) below in the next 2 tables are used only and always of **conscious** human, angelic, or Divine activity. Concerning **40** of the words below, all of which include occurrences where the “Spirit” is a subject, the Scriptural subject is **ALWAYS personal**. Any few of these would have sufficed to demonstrate the personal nature of God’s Holy Spirit, but the large number of them serves to confirm this truth many times over. Texts where the Spirit is the subject of the verb are referenced in **blue font** (except **green font** for the post-Acts epistles) – frequency of usage is in brackets: [**# occs. as a person** out of total occs.]. Please Note: 5,984 occs. of 69 words were researched in their contexts in these 2 tables (one word, *baptizō*, was found not to include the Spirit as a subject, as I had first supposed, but see it below for other observations about how “baptize” is used).

**Activities *of* the Spirit** –

|  |  |
| --- | --- |
| “descend like a dove” [4],  “descend” (*katabainō*) [**65** of 81] | Mat.3:16 (“Spirit of God”); Mar.1:10 (“the Spirit”); Luk.3:22 (“the Spirit the Holy” & “by bodily appearance”); Joh.1:32, 33 (“the Spirit”) – predominantly from the “opened” or “divided heavens”.   * **NB:** “the Spirit” has been described as travelling “by bodily form as a dove” – Luk.3:22! **Cp.** Gen.18:2, 13, where Yahweh appeared in bodily form (also Exo.15:3). * Note that in addition to the Spirit descending from the heavens, we also have:   + Jesus (Joh.3:13; 6:33, 38, 41, 42, 50, 51, 58),   + “the Lord” (“Himself”) (Ac.7:34; 1 Th.4:16),   + angels (Mat.28:2; Joh.1:51; Rev.10:1; 18:1; 20:1),   + the devil (Rev.12:12),   + and “the gods” (Ac.14:11). * **Non-personal exceptions:**   + rain (Mat.7:25, 27),   + storm of wind (Lk.8:23),   + great hail (Rev.16:21),   + fire (man’s in Luk.9:54, Satan’s in Rev.13:13, God’s in Rev.20:9),   + Peter’s vision of a vessel (Ac.10:11; 11:5),   + and New Jerusalem (Rev.3:12; 21:2, 10).   + The one place where the gift of holy spirit might be inferred as coming from heaven is “every good and complete gift” (Jam.1:17).   + The rem. 46 occs. of *katabainō* do not involve descent from the heavens. They have for their subject Jesus (15), men (27), and the men of Capernaum (2 – bricks and mortar can hardly go down to Hades!). * **Inanimate subjects** include Jesus’ sweat (1), and a road (1). * The subject of this verb is usually **a person**. |
| **“lead up”** (*anagō*) [**23** of 23] | Mat.4:1 – “Jesus was led into the desert by (*hupo*) the Spirit”   * **NB:** Jesus was also led up by parents (Luk.2:22), the devil (Luk.4:5) & the Father (from the dead – Heb.13:20, also implied in Rom.10:7); * elsewhere it always relates to external human activity doing the leading (rem. 18 occs.) – i.e., **always** **a** **person** |
| “lead” (*agō*) [**64** of 69] | Luk.4:1 – “Jesus … was led by (*en*) the Spirit into the desert”   * **NB:** besides being led by the Spirit, Jesus was also led by the devil (Luk.4:9) and by the Father (Ac.13:23); * of the rem. 66 occs. almost all cite external activity by man or God (i.e., nearly always **a person**) * **Exceptions:** Luk.24:21 (inanimate subject), 1 Cor.12:2 and 2 Tim.3:6 (inner impulse as agent); and Rom.8:13-14, Gal.5:18 (“spirit” vs. flesh as agent) |
| **“drive out”** (*ekballō*) [**81** of 81] | Mar.1:12 – “the Spirit drove Him out into the desert”  Mat.12:28 - Jesus collaborating with *the* Spirit of God to drive out demons   * the subject of this verb is always in its 81 occs. men, Satan, Christ, or God – i.e., **always a person** |
| “fall upon” (*epipiptō*) [**7**? of 11] | Ac.8:16; 10:44; 11:15 – these are ambiguous cases where the agent of the falling upon could be either the Giver or His gift.   * Only 11 occs. in NT. * This verb has men for its subject in Mk.3:10; Luk.15:20; Ac.20:10, 37. (4 occs.) * **But:** fear falls upon men in Luk.1:12; Ac.19:17; Rev.11:11; and reproaches fell upon Christ in Rom.15:3. (4 occs. with abstract subject in all) * **Of Note:** “the Spirit of Yahweh” that fell upon (LXX: *piptō* *epi*) Ezekiel also spoke to him (Eze.11:5). Are those upon whom the Spirit of the Lord comes to be viewed as merely puppets? * **Another Note:** elsewhere in Ezekiel (37:1) the “hand of Yahweh” and “Spirit of Yahweh” are given equal weight in propelling the prophet to the valley of dry bones. Is Yahweh’s hand to be considered a mere tool, and not Yahweh Himself? The same must apply to His Spirit here. To think otherwise is much the same as Germanic idolatries concerning Thor’s hammer. |
| **“send”** (*apostellō*) [**132** of 132] | Luk.4:18 – “*The* Spirit of *the* Lord *is* upon Me, because … He has sent Me to proclaim release to captives”  Acts 10:19-20 – “… the Spirit said to him, ‘… go with them … because I have sent them.’”   * In Luk.4:18 “the Spirit of the Lord” sent Jesus, but in John’s Gospel Jesus said 16 times that God/Father had sent (*apostellō*) Him – **are we to take “Spirit of Lord” as detached from God the Father?** * **NOTE** in Acts 10:20 where **the Spirit Who did the sending refers to Himself in the 1st person (“I” *egō*)** – i.e., **the Spirit is a “He”, not an “it”**. * **I**n the rem. 114 occs the subject of the verb is men, Jesus, or the Father – i.e., **always** **a person** |
| **“send out”** (*ekpempō*) [**2** of 2] | Acts 13:4 – “having been sent out by (*hupo*) the Holy Spirit”   * In its only other occ. the brothers sent out Paul and Silas. * I.e., the subject of this verb is **always** **a person**. |
| **“appoint”, “set”, “put”** (*tithēmi*) [**100** of 100] | Acts 20:28 – “the Holy Spirit appointed you overseers”   * The rem. 99 occs. have men, angels, Christ, or God as subject of the verb – i.e., **always** **a person** |
| “permit”, “allow” (*eaō*) [**10** of 11] | Acts 16:7 – “the Spirit of Jesus did not permit them” [crit. txts]   * In 9 other occs. used of men, Christ, or God as subject of the verb – i.e., nearly always **a person** – * **EXCEPTION:** “justice” is the abstract subject in Ac.28:4. |
| “hinder”, “forbid” (*kōluō*) [**20** of 23] | Acts 16:6 – “they were hindered by (*hupo*) the Holy Spirit”   * In 19 other occs. used of men, or Christ as subject of the verb – i.e., nearly always **a person**. * **EXCEPTIONS:** “what?” is subject in Acts 8:36, indeterminate in Rom.1:13 (passive voice), Balaam’s donkey in 2 Pet.2:16. |
| **“command”** (*entellomai*) [**15** of 15] | Acts 1:2 – “having commanded the apostles by (*dia*) *the* Holy Spirit” – Jesus and the Spirit commanded collaboratively.   * In the rem. 14 occs. used of man, Moses, Jesus, or God – i.e., **always** **a** **person** |
|  |  |
| **“call to”** (*proskaleō*) [**29** of 29] | Acts 13:2 – “the Holy Spirit said, ‘Now separate to **Me** Barnabas and Saul for the work *to* which **I** have called them’”   * **NB:** **the Spirit the Holy refers to Himself here in the 1st person (“Me”, “I”)** – i.e., **the Spirit is a “He”, not an “it”**. * In the rem. 28 occs. the subject of the verb is men or Jesus – i.e., **always** **a person** |
| **“say”, “tell”, “called”** (*legō*) [**2,353** of 2,353] | Mk.12:36; Acts 10:19; 11:12; 13:2; 21:11; Heb.3:7; 10:15; Rev.2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17 (16 total)   * **NB:** the Spirit spoke sentences to His hearers. The Mk.12:36 example shows the method: “David spoke by the Holy Spirit” – i.e., the Spirit gave him utterance (as in Acts 2:4). * In the rem. 2,338 occs. the subject of the verb is men, angels, Christ, or God (i.e., **always** **a person**). * Even when in passive voice, the subject can always be inferred. |
| **“say”, “tell”, “called”** (*legō*) ctd. | * An interesting variation is at Luk.11:49, which has “the wisdom of God” speaking (the parallel text at Mat.23:34-35 has Jesus speaking this), but this is no abstraction, for 1 Cor.1:24 describes Christ as “God’s power and God’s wisdom”. Was Christ a Person, or a mere abstraction? What might be applied to us as abstractions are applied to God Himself **PERSONALLY**. In 10 cases “the Scripture says (or said)”, and in 3 cases “the law said”, but this is the word of God, so God said these things. * In 2 cases “the righteousness from faith” speaks, but this is put by the figure of metonymy for what a man should speak. Then there are the 3 body metaphors in 1 Cor. 12 of the “foot”, “ear” and “eye” speaking: but men are meant here. * **NOTE** that in 15 instances (Acts 10:19-20; 13:2(2); Heb.3:7-11(6); 10:15-17(4); Rev.2:7, 17(2)) **the Spirit refers to Himself in the 1st person (“I”, “Me” and “My”)** in His speeches. – i.e., **the Spirit is a “He”, not an “it”**. * *Also see separate table below for an examination of “what the Spirit says to the churches” and the “voice from heaven” in Revelation.* |
| “**say** expressly” (*rhētōs legō*) [**1** of 1], included in the **2,353** above | 1 Tim.4:1 – Literally, the Spirit says “wordly” or “in words”. |
| **“speak”, “tell”** (*laleō*) [**296** of 296] | Mat.10:20; Mar.13:11; Joh.16:13; Acts 28:25 –   * **NOTE** that in Mat.10:20 “the Spirit of your Father speaking by you” (NOT “in you”) uses **the participle “speaking” in masculine gender, while referring to the neuter noun “Spirit”** – i.e., **the Spirit is a “He”, not an “it”**. * The Mar.13:11 parallel text attributes this same activity to “the Spirit the Holy”. * **NOTE** how in Joh.16:13 “He will speak” has a precedent clause “whenever **That One (m.), the Spirit (n.) of the truth** may come” – this also indicates that **the Spirit is a “He”, not an “it”**. * Also **NOTE** in Acts 28:25-27 the Spirit the Holy **refers to Himself in the 1st person (“I”) in His speech**. * In the rem. 292 occs. the subject of the verb is men, angels, Christ, or God (i.e., **always** **a person**). |
| **“speak”, “tell”** (*laleō*) ctd. | * In Rom.3:19 “the law” speaks – but as under the verb “say” above, the law was the word of God – therefore God spoke. * Yes, in Heb.12:24 we have a figurative “to a blood of sprinkling speaking better things than Abel” – but, since the text at 11:4 said that Abel spoke, being dead, the import of the figure is that *the word of God* concerning him (and concerning sprinkling of blood under the law, and concerning the new covenant in the blood of Christ) is what is meant. * The “voice speaking like a trumpet” in Rev.4:1 was not further identified, but **it spoke in the 1st person (“I”)**. Seeing that the 1st trumpet sound in Rev.1:10 was really the voice of “the Alpha and the Omega” in v.11 (i.e., Jesus), it becomes the pattern for later trumpet-like voices from heaven. * “The seven thunders” spoke in Rev.10:3-4 (3 occs.), but they seem to have been the result of a “mighty angel” crying out (v.2). * The “beasts” of Rev.13:5, 11 and 15 all spoke, but these were representations of men, as explained in their contexts. |
| **“fore-speak”** (*prolegō*) [**15** of 15] | Acts1:16 – “the Holy Spirit spoke before by (*dia*) the mouth of David”.   * In the rem. 14 occs. the subject of the verb is men or Christ (i.e., **always** **a** **person**). |
| **“record”** (*eggraphō*) [**3** of 3] | 2 Cor.3:2-3 (2) – “recorded by *the* Spirit of *the* living God”.   * The only other occ. in Luk.10:20 has God as the implied Doer (i.e., **always** **a** **person**). |
| “reveal”, “instruct” (*chrēmatizō*) [**7** of 9] | Luk.2:26 – “having been revealed to him by (*hupo*) the Holy Spirit”.   * In 6 of the 8 rem. occs. the subject is men, angels, or God. * **Exceptions:** in the other 2 cases a “dream” was said to instruct (Mat.2:12, 22). Although a different verb (*phainō*) is used in 2:13, 19, an angel warned Joseph “according to a dream” (*kata onar*), and this same phrase “*kata onar*” is used in 2:12, 22. So these 2 exceptions may have the person of an angel as subject. |
| “teach”, “instruct” (*didaskō*) [**94** of 97] | Luk.12:12 – “the Holy Spirit will teach you what you should say”.  Joh.14:26 – “the Encourager, the Holy Spirit … will teach you all things”.   * In 92 of the rem. 95 occs. the subject of the verb is men, Christ, or the Father (i.e., almost always **a** **person**). * **Exceptions:**   + “nature” teaches in 1 Cor.11:14,   + Paul’s “epistle” taught in 2 Th.2:15,   + “the anointing” teaches in 1 Jn.2:27, but this act of teaching is attributed (implied) to the Lord in Heb.8:10-11. |
| **“remind”** (*hupomimnēskō*) [**7** of 7] | Joh.14:26 – “He will remind you all things that I spoke to you”.   * In the rem. 6 occs. the subject of the verb is men or Christ (i.e., **always** **a** **person**). |
| **“guide”** (*odēgeō*) [**5** of 5] | Joh.16:13 – “whenever That One (masc. pron.), the Spirit (neut. noun) of the truth may come” – see **NOTE** below.   * In the rem. 4 occs. the subject of the verb is men or the Lamb (i.e., **always** **a person**). * **NOTE** the masculine pronoun (“That One”) referring to the neuter noun (“Spirit”) indicates **the Spirit is a “He”, not an “it”**. |
| **“glorify”** (*doxazō*) [**61** of 61] | Joh.16:14 – “That One will glorify Me, because He will take from Mine and proclaim *it* to you.” – see **NOTE** below   * Holy Spirit glorify Jesus (1) **- NOTE** (as in Joh.16:13) the Spirit (neut. noun) is referred to by a masc. pronoun (That One). This syntax indicates **the Spirit is a “He”, not an “it”**. * men glorify God/Father (25) * Father glorify Jesus (10) * Jesus glorify Father (5) * men glorify Jesus (5) * Father glorify Self (3) * Father glorify men (3) * men glorify men (3) * Jesus glorify Self (2) * men glorify the word of the Lord (2) * Jesus glorify men (1) * Paul glorify his own ministry (1) |
| **“glorify”** (*doxazō*) ctd. | * In some of the above, the passive voice is used, and the subject must be inferred from the context. * The subject of this verb is **always** **a person**. |
| “encouragement” (*paraklēsis*), “encourage”, “exhort”, “beg” (*parakaleō*), “encourager” (*paraklētos*) [**133** of 134] | * **Compare all these:** “the God of the perseverance and the encouragement” (Rom.15:5); “God of every encouragement” (2 Cor.1:3, 4); “any encouragement in Christ” (Phi.2:1); “our God and Father … having given age-abiding encouragement” (2 Th.2:16). * The context of Luk.2:25-27 shows that “the encouragement of Israel” was the person of Jesus Messiah. * The Scriptures are the means of encouragement in Rom.15:4 and Heb.12:5, but we should draw an analogy from the letter of encouragement of Acts 15:31 – v.28 (and following) shows that the letter was only the instrument used by the Holy Spirit and the elders. * In addition to the above, the subject of the verb (or source of the noun) is men (107), demons (5), or Jesus (6) – i.e., almost always **a person**. * Three instances are passive with an indeterminate subject (omitted from the total). * **One abstract exception:** “the consolation” of riches (Luk.6:24). |
| **“proclaim”** (*anangellō*) [**14** of 14] | Joh.16:13, 14, 15 – “He will proclaim to you the coming things”, “He will proclaim [what is Mine] to you”(2).   * In the rem. 11 occs., the subject of the verb is men or Christ (i.e., **always** **a person**). * **NOTE** how in Joh.16:13 “whenever That One (masc. pron.), the Spirit (neut. noun) of the truth may come”, the masculine pronoun indicates **the Spirit is a “He”, not an “it”**. This same rule of syntax applies to “That One” in Joh.16:14. |
| **“reveal”** (*apokaluptō)* [**26** of 26] | 1 Cor.2:10 – “God revealed *them* to us by (*dia*) the Spirit”.  Eph.3:5 – “as lately it was revealed to His holy apostles and prophets by *the* Spirit”.   * Often found in passive voice, but occasionally with the doer indicated. * In 5 other occs., Son and Father are the subject of the verb. |
| **“reveal”** (*apokaluptō)* ctd. | * In Joh.16:17 the subject is “not flesh and blood” – i.e., “not men”. * In Rom.1:16-17 “the gospel of Christ” is the subject, but this was spoken by men. * In 1 Cor.3:13 men’s works will be revealed “by fire”, but when Peter spoke of the “fiery trial”, he likened it to the sufferings of Christ, implying a human agency and actions (1 Pet.4:12-13). * Whether directly or indirectly, the subject is **always** **a person**. |
| “indicate” (*dēloō*) [**6** of 7] | Heb.9:8 – “the Holy Spirit indicating this…”  1 Pet.1:11 – “the Spirit of Christ in (or among – *en*) them was indicating”.   * in 4 of the 5 rem. occs. it is men, Jesus, or God as subjects of the verb (i.e., a majority have **a person** for subject). * In 1 Cor.3:13 it is “the Day” and “fire” (see above under *apokaluptō*) that will indicate men’s works, but 1 Cor.1:8 shows it is “the day of our Lord Jesus Christ” that is meant – i.e., a day of fiery trial – again human agency and actions are the cause for men’s works being indicated. |
| “testify” (*martureō*) [**73** of 76] | Joh.15:26 – “the Spirit (neut.) of the truth (fem.) … That One (masc.) will testify concerning Me” – **NOTE:** masculine pronoun refers to neuter noun – **Spirit is a “He”, not an “it”**.  Heb.10:15 – “the Holy Spirit also testifies to us”  1 Jn.5:6, 7-8 – “the Spirit is the One testifying, because the Spirit is the truth”, “three there are who testify: the Spirit and the water and the blood”   * **NB:** the Holy Spirit testified “the testimony (n.) of God (Father)” (1 Jn.5:9-twice) and what the Lord (Christ Jesus) spoke (Heb.10:15-17) – i.e., **a joint enterprise of three**. * In 68 of the rem. 72 occs., the one testifying is men, an angel, Christ, or God (Father) – i.e., almost always **a person**. * **Exceptions:**    + “the works” of Jesus (Joh.5:36; 10:25),   + “the Scriptures” (i.e., God – Joh.5:39) and “the Law and the prophets” (at a minimum the human prophets themselves – Rom.3:21), * and in 1 Jn.5:7-8 “the water and the blood” (i.e. the death of Jesus) testified along with “the Spirit”. |
| **“fully testify”** (*diamartuomai*) [**15** of 15] | Ac.20:23 – “the Holy Spirit fully testifies … saying …”   * In the rem. 14 occs., men are always the subject of this verb - i.e., **always** **a person**. |
| **“testify with”** (*summartureō*) [**3** of 3] | Rom.8:16 – “the Spirit Himself testifies with our spirit” the One external, and one internal to a man, i.e. **they are *distinct* spirits** .   * Compare Rom.9:1, where Paul’s conscience testified with himself by holy spirit (all internal to Paul) – Would we attempt to dehumanize Paul’s self or his spirit? No, they are both Paul. * In Rom.2:15 the Gentiles’ heart testifying with their conscience. * **Always a person** is the subject of this verb. |
| **“plead”** (*entunchanō*) [**5** of 5] | Rom.8:26-27 – “the Spirit Himself pleads … but the One searching the hearts knows what is **the mind of the Spirit**, because He pleads for the holy ones according to God”   * **NB:** intercedes according to God – i.e., **in complete harmony with the Father**. * In Rom.8:34 it is Christ “Who also pleads for us”. * In the rem. 3 occs., it is men or God who are pleading – i.e., **always** **a** **person**. |
| **“be angry with”** (*prosochthizō*) [**2** of 2] | Heb.3:7-10, 17 – the only 2 occs. – “I was angry with that generation” “with whom was He angry forty years?”   * “The Spirit says” at v.7, so the context determines that the Spirit and the Lord were angry with them. This is like Jesus and the Spirit saying the same thing to the 7 churches in the first chapters of Revelation (see table below). * ***Is anger the response of a mere attribute of God’s power? Does God send out spirit-drones as an expression of His anger? If I throw a rock at you, is the rock angry with you?*** |
|  |  |
| “beget” (*gennaō*) [**95** of 97] | Joh.3:6 – “that which has been begotten by (*ek*) the Spirit is spirit” depicts admirably the relationship between **the Giver** and **His gift**.  Joh.3:8 – “everyone who has been begotten by (*ek*) the Spirit”.   * This verb is often found in passive voice, which can obscure the agency of the begetting. The agency is typically human (sometimes referred to as “of flesh”, “of blood”, “of fornication”), but when the object is the new spiritual man the agency is God’s (“the Spirit”). * “Begotten from God” is used 7 times in 1 Jn.3:9; 4:7; 5:1, 4, 18. * Elsewhere “begotten by Him (i.e., Christ – 1 Jn.2:29)” rounds out the whole picture, that **a man’s spiritual birth is by** **the joint agency of Father, Son and Spirit**. * Note that “by Christ” Paul begot believers (1 Cor.4:15; Philem.1:10). * **Exceptions:**   + “Mount Sinai begetting slavery” (Gal.4:24) is a metaphor for what the covenant of Law did to Israel. * In 2 Tim.2:23 “foolish and stupid debates … beget quarrels” is another use of metaphor. These debates have no independent existence – they are human activities. |
| “make alive” (*zōopoieō*) [**10** of 11] | 2 Cor.3:6 – “the Spirit makes alive”.  1 Pet.3:18 – “made alive by the Spirit”.   * In the rem. 9 occs., it is usually Christ or the Father Who makes alive. * **Exception:** “if a law were given that could make alive” (Gal.3:21) – i.e., men in the flesh were impotent to save themselves by following laws, and only God can make alive. |
| “baptize” (*baptizō*) [77]  After reviewing 77 occs., I found this was not an activity of the Holy Spirit, so I have excluded it from the word totals. | Ac.11:16 – “you will be baptized by holy spirit”  1 Cor.12:13 – “by one spirit we were all baptized into one body”   * The above-cited texts have the gift of holy spirit as the means of baptizing. * **NB:** both John and Jesus baptized per Mat.3:11 – and also the Twelve, Paul and others. |
| “baptize” (*baptizō*) ctd. | * The subject of this verb is either men (54) or Jesus (10) – but Joh.4:2 clarifies that only His disciples baptized. Thus, the agent of baptizing is ALWAYS men where water was the means. Jesus was the agent where holy spirit was the means. * In 13 cases the passive voice and context leave the subject of *baptizō* as indeterminate. * In Luk.3:16 Jesus would “baptize with holy spirit and fire” – the figure Hendiadys here might be translated “with holy spirit, yes with fiery holy spirit”. The “fire” of this baptism is further explained by Jesus’ question in Mar.10:38 – “Are you able to drink the cup which I drink, or to be baptized the baptism I am baptized?” * Likewise “baptized by holy spirit” in Ac.1:5 (and 4 others) refers to the gift of holy spirit. Baptized “by one spirit” in 1 Cor.12:13 is another description of the means. * But baptizing was also an act of transforming – typically “into” someone or something. There are 8 different ways this transforming is expressed: “into the name of the Father and the Son and the Holy Spirit” (1), “upon/in the name of Jesus Christ” (1 of each), “into the name of the Lord Jesus” (2), “into Christ” (2), “into the name of Paul” (1), “into my own name” (1), “into Moses by the cloud and by the sea” (1), and “into one body” (1). |
| **“seal”** (*sphragizō*) [**15** of 15] | Eph.1:13 – “having believed you were sealed by the Holy Spirit of the promise”  Eph.4:30 – “grieve not the Holy Spirit of God, by Whom you were sealed for a day of redemption”   * **NB:** 2 Cor.1:22 ascribes sealing to the Father. * In the rem. 12 occs. the agent of sealing is men, angels, or the Father (in Joh.6:27 He sealed the Son) – i.e., the subject is **always** **a person**. |
| **“anoint”** (c*hriō*) [**5** of 5] | Luk.4:18 – “The Spirit of the Lord *is* upon Me, because He anointed Me to evangelize”   * **But NOTE:** the Lord God anointed Jesus (Acts 4:27), God anointed Jesus (Acts 10:38; Heb.1:9). * **Also** God anointed men (2 Cor.1:21) – **in all NT instances** **God is the Anointer**. (Jam.5:14 uses a different Greek verb). |
| **“anoint”** (c*hriō*) ctd. | * The “anointing” (noun *chrisma*) is said to be from “the Holy One” (1 Jn.2:20) and from “Him” (i.e., Jesus – 1 Jn.2:27). * The anointer is **always a person**. |
| “be at-work” (*energeō*) [**11** of 21] | 1 Cor.12:11 – “the one and the same Spirit works all these things” – **but** **NOTE:** the context in v.6 says God “is at work … in all these in all”.   * This verb has varied subjects:   + “God” or “He” (Gal.2:8; 3:5; Eph.1:11, 20; Phi.2:13; Col.1:29),   + “the powers” (Mat.14:2; Mk.6:14),   + “the passions of the sins” (Rom.7:5),   + “encouragement” (2 Cor.1:6),   + “death” and “life” (2 Cor.4:12),   + “faith” (Gal.5:6),   + “the prince of the authority of the air” (Eph.2:2),   + “the power” (“of Him” implied – Eph.3:20),   + “God’s word” (1 Th.2:13),   + “the mystery of the lawlessness” (2 Th.2:7), and   + “prayer” (Jam.5:16).   + Roughly half can be **ascribed to a person**. |
| “strengthened” (*krataioomai*) [**1** of 4] | Eph.3:16 – “to be strengthened with power by (*dia*) His Spirit in the inner man” – 1st the gift (power) then the Giver are mentioned.   * Contrast Luk.1:80 “became strong by spirit” (John), * Luk.2:40 “was strengthened, filled by wisdom” (Jesus), * and 1 Cor.16:13 “be strengthened” (command to believers – an agency of “self-control” [*enkrateuomai*] could be inferred from 7:9 and 9:25). |
| “give” (*didōmi*) gifts [**403** of 415] | Mat.10:19-20 – “…it will be given to you in that hour what you should speak, for it is not you who are speaking but the Spirit of your Father Who is speaking by you.”  Mk.13:11 – “…whatever may be given to you in that hour, speak that, for it is not you who is speaking but the Holy Spirit.”  Joh.3:34 – “For He whom God has sent speaks the words of God, for the Spirit gives *Him words* not by measure.”  Acts 2:4 – “And all were filled with (of) holy spirit, and they began to speak other languages according as the Spirit was giving them to declare.” |
| “give” (*didōmi*) gifts ctd. | 1 Cor.12:7-9 (2) – “Now to each one is given the manifesting of the Spirit for the joint-using: for indeed to whom by the Spirit is given a word of wisdom, but to another a word of knowledge according to the same Spirit; to a different one faith by the same Spirit, but to another gifts of healings by the one Spirit” – and see structure of 1 Cor.12:1-13 near the end of this paper.  Rev.2:7, 17(2) – “He having an ear, let him hear what the Spirit says to the assemblies: to those who overcome I will give them to eat from the tree of the life … to the one overcoming I will give him the manna which has been hidden and I will give him a white stone…” – and see an analysis of all speeches by the Spirit to the seven assemblies of Revelation near the end of this paper.   * **NB:** in Mat.10:19-20 “the Spirit of your Father” = Mk.13:11 “the Holy Spirit” as Giver, and in the parallel Luk.21:15 account Jesus will be the Giver (**Father, Son & Holy Spirit working together**). * Joh.3:34 (as translated in “*The Giver and His Gifts*”) – “the Spirit does not give [to Him] [the words of God] by measure” – note the two ellipses in the 2nd clause. * Acts 2:4 “the Spirit was giving to them to declare” (i.e., the “utterance” of the KJV). * In 1 Cor.12:7-9(2) “the Spirit” (“the same Spirit”, “the one Spirit”) is giving, but expressed in the passive voice (“given by”), while in the larger text (1 Cor.12:4-9), note in v.6 “God Himself working all these in all” and v.28 “God appointed (*tithēmi*) these (gifts)”. * Rev.2:7, 17(2) – here “the Spirit says … **I will give**” (i.e., **the 1st person indicates** **the Spirit is a “He”, not an ‘it”**). In the rem. 407 occs. the subject of this verb is typically men, Satan (dragon), Jesus, or God (Father), and even in the passive voice one or more of these can be inferred. * Where “the world” gives, the world of man is to be understood (Joh.14:27). * The subject of this verb is almost always **a person**. |
| “give” (*didōmi*) gifts ctd. | * **Exceptions:**   + “seed” representing the word of the kingdom (Mat.13:8; Mk.4:7, 8),   + “the moon” (Mat.24:29; Mk.13:24),   + “the faith” (Acts 3:16),   + “flute or harp” and “trumpet” give a sound (1 Cor. 14:7(2), 8),   + “a thorn in the flesh, an angel of Satan” (2 Cor.12:7),   + a “good … word” (Eph.4:29),   + “the sea” and “Death and Hades” (Rev.20:13). |
| **“distribute”** (*diaireō*) [**2** of 2] | 1 Cor.12:11 – “Now all these activates the one and the same Spirit, distributing uniquely to each one according as He wills.” The subject here is both God and Spirit (see under “be-at-work” above - the context in v.6 says God “is at work … in all these in all”).   * In the only other NT occ. (Luk.15:12) the agent is a man (i.e., the subject is **always** **a person**). |
| “take”, “receive” (*lambanō*) [**252** of 259] | Joh.16:14, 15 – “That One … will take from Mine and proclaim *it* to you.”   * **NOTE** (as in Joh.16:13) the Spirit (neut. noun) is referred to in Joh.16:14 by a masc. pronoun (That One). This syntax indicates **the Spirit is a “He”, not an “it”**. * The subject of this verb breaks out thus – 252 **personal** subjects:   + Man (202)   + Jesus (42)   + God/Father (3)   + Holy Spirit (2)   + Angel (2 – incl. “red horse” of Rev.6:4)   + Demon (1) * **Exceptions:**   + Idiom in Luk.5:26 (“amazement took hold of all”); 7:16 (“fear took hold of all”)   + Rom.7:8, 11 (“sin having taken opportunity”)   + 1 Cor.10:13 (“testing/temptation has not taken you”) |
| “take”, “receive” (*lambanō*) ctd. | * + Heb.2:3 (“salvation … having received a beginning”) * Jam.5:7 (“fruit of the earth … receives early and latter rain”) |
| **“help”** (*sunantilambanomai*) [**2** of 2] | Rom.8:26 – “the Spirit even helps with our weakness”   * In its only other NT occ. human help is the agent. * The subject of this verb is **always** **a person**. |
| “make holy”, “set apart” (*hagiazō*) [**23** of 28] | Rom.15:16 – “so that the offering of the nations might become acceptable, having been made holy by *the* Holy Spirit”  1 Cor.6:11 – “but you were made holy…by the name of the Lord Jesus Christ and by the Spirit of our God.” – **NB:** the subject of all the verbs in this clause are **both Son and Holy Spirit, working collaboratively**.  1 Pet.1:1-2 (n.) – “ elect…according to foreknowledge of God *the* Father, by setting apart of the Spirit, for obedience and sprinkling of blood of Jesus Christ…”   * The subject of the verb in the rem. 25 occs. is:   + the wife or the husband (1 Cor.7:14),   + Jesus, and the Father (the Father sanctified the Son in Joh.10:36),   + “By the word of God and prayer” – as recited by men implied (2 Tim.4:5),   + and self-cleansing that results in self-sanctification in 2 Tim.2:21 (also Rev.22:11).   + “The blood of the covenant” is put for Jesus as agent (Heb.10:29 – 13:12 clarifies this). * The subject of this verb is almost always **a person**). * **Exceptions:**    + the temple (Mat.23:17),   + the altar (Mat.23:19),   + the truth (Joh.17:19 – but Jesus sanctified Himself in the same sentence),   + “by the faith which is in Me” (Acts 26:18),   + the blood of goats & bulls (Heb.9:13). |
| **“wash”**, **“cleanse”** (*apoluō*) [**2** of 2] | 1 Cor.6:11 – “but you were washed…by the name of the Lord Jesus Christ and by the Spirit of our God.” i.e., washed **by Jesus and by the Spirit of our God**.   * The only other occ. is in Acts 22:16 and has men for the subject of the verb in a self-washing - i.e., the subject is **always** **a person**. |
| “justify”, “clear of guilt” (*dikaioō*) [**38** of 39] | 1 Cor.6:11 – “but you were justified by the name of the Lord Jesus Christ and by the Spirit of our God.” i.e., justified **by Jesus and by the Spirit of our God**.   * Used 38 times elsewhere in NT: used often in the passive voice, but a judge is implied in every instance (e.g., Mat.12:36-37):   + children of wisdom justified (Mat.11:19; Lk.7:35),   + the law of Moses justified (i.e., by its practice, men were justified before God),   + men justified themselves,   + God justified men (a major theme in Romans) . * The subject of this verb is almost always **a person**. * **Exception:** the mystery of the godliness “was justified by spirit” (1 Tim.3:16). |
| “abide”, “stay”, “dwell”, “remain”, “continue”, “await” (*menō*) [**88** of 118] | Joh.1:32, 33 – “the Spirit descending … and He remained upon Him”  Joh.14:17 – “the Spirit of the truth … you know Him, because He dwells with you and among you”   * Note that “the Spirit of the truth” in Joh.14:17 “will abide with you” (*par’ humin menei*) exactly as the Son would be “abiding with you” (Joh.14:25 - *par’ humin menōn*). * In the rem. 114 occs. the subject is typically men, Jesus, or the Father (Who, incidentally dwells in the Son – Joh.14:10) * In Scripture, most frequently **a person** dwells. * Also **NOTE:** men can dwell in the Son and in the Father (1 Jn.2:24, 27, 28; 3:6, 24; 4:13, 15, 16), just as the Son dwells in His followers (1 Jn.3:24; 4:13) as also the Father dwells in them (1 Jn.4:12, 15, 16). * In the case of Sodom abiding, the men of Sodom were meant (Mat.11:23). * The branch abiding in Joh.15:4 is a metaphor for Jesus’ disciples. |
| “abide”, “stay”, “dwell”, “remain”, “continue”, “await” (*menō*) ctd. | * **Exceptions:**    + the wrath of God abides upon (Joh.3:36),   + the Father’s word (Joh.5:38; 1 Pet.1:23; 1 Jn.2:14, 24),   + the word of the Lord (1 Pet.1:25),   + the food (Joh.6:27),   + sin (Joh.9:41),   + a seed (Joh.12:24),   + Jesus’ words (Joh.15:7),   + your fruit (Joh.15:16),   + the bodies (Joh.19:31),   + property (Acts 5:4),   + chains and afflictions (Acts 20:23)   + the bow of the ship (Acts 27:41),   + the purpose of God (Rom.9:11),   + anyone’s work (1 Cor.3:14),   + faith, hope & love (1 Cor.13:13),   + the ministry of righteousness (2 Cor.3:11),   + the veil (2 Cor.3:14),   + God’s righteousness (2 Cor.9:9),   + a possession in heaven (Heb.10:34), * the things that cannot be shaken (Heb.12:27), * brotherly love (Heb.13:1), * no city (Heb.13:14), * the anointing (1 Jn.2:27), * God’s seed (1 Jn.3:9), * age-abiding life (1 Jn.3:15), * the love of God (1 Jn.3:17),   + the truth (2 Jn.1:2). |
| “dwell” (*oikeō*) [**4** of 9] | 1 Cor.3:16 – “the Spirit of God dwelling among (or ‘in’) you”.   * + **But compare:** “Christ may dwell (*katoikeō*) in your hearts through the faith” (Eph.3:17).   + **Abstract subjects:**     - the sin (Rom.7:17, 20),     - nothing good (Rom.7:18),     - God’s spirit (Rom.8:9 – here it is the spirit-gift from God that dwells in the believer) – and similarly “the spirit of the One Who raised up Jesus indwelling (*enoikeō*) in you” (Rom.8:11). |
| **“rest”, “refresh”** (*anapauō*) [**12** of 12] | 1 Pet.4:14 – “the Spirit … of God rests upon you”.   * The rem. 11 occs. have men or Jesus for the subject of the verb – (i.e., **always** **a person**). * **Contrast:** where “spirit” is the direct object of this verb – “they refreshed my spirit and yours” (1 Cor.16:18) – emphatically NOT God the Holy Spirit. * And consider the noun *anesis* – “I had no rest in my spirit” (2 Cor.2:13). |
| “fill by” (*plēroō* with *en* and dative) [**4** of 5] | Eph.5:18 – “do not be drunk with wine … but be filled by the Spirit.”   * **NB:** “filled by” – the grammar dictates an agent, “by the Spirit”. * Not to be confused with “filled of” (*plēroō* with genitive) which would refer to the contents of the filling, which in this case would be the gift of “holy spirit”. * **Example of the latter** in Ac.13:52 “the disciples were filled with joy and with holy spirit” (lit. “filled of joy and of holy spirit”). * Thus does the word of God distinguish between the Giver (the Holy Spirit) and His gift (holy spirit). * Examples of “filled by” include:   + “by Him (Christ)” (Col.2:10),   + by men (Joh.17:13 – “by themselves”; Rom.8:4 – “by us”),   + “by all” (Eph.1:23 – what this might include is indeterminate here),   + and “by one word” (Gal.5:14). * Where the means “by” can be determined, it is nearly always **a person**. |
| “fellowship” (*koinōnia*) [**12** of 19] | 2 Cor.13:14 – “the fellowship of the Holy Spirit *be* with you all”.   * **NB:** the parallels with “the fellowship of His Son” - 1 Cor.1:9 and “our fellowship is with the Father and His Son Jesus Christ” (1 Jn.1:3) – **this makes fellowship with God three-fold: with Father, Son and Holy Spirit**. * **I**n 9 other occs. the fellowship is of men or Christ. |
| “fellowship” (*koinōnia*) ctd. | * **Exceptions:**   + “fellowship of the blood of Christ”, and “fellowship of the body of Christ” (1 Cor.10:16),   + “what fellowship *has* light toward dark?” (2 Cor.6:14),   + “the fellowship of the service which *is* for the holy ones” (2 Cor.8:4),   + “any fellowship of spirit” (Phi.2:1),   + “*the* fellowship of His sufferings” (Phi.3:10),   + “the fellowship of your faith” (Phm 1:6). |
| “unity” (*henotēs*) [**1** of2] | Eph.4:3 – “endeavoring to keep the unity of the Spirit”.   * Only other occ. in Gk. Bible is “until we all attain to the unity of the faith” (Eph.4:13). * Because in Eph.4:3 this is a ready-made unity (not one that we are to make), a genitive of origin is the preferred interpretation – i.e., the unity *from* the Spirit. * Here again gift (unity) and Giver are mentioned together. |
| “sword” (*macaira*) [**29** of 29] | Eph.6:17 – “the sword of the Spirit which is *the* word of God”.   * The corollary in Heb.4:12 has the word of God “sharper than any two-edged sword”. * The implied or stated wielder of swords in the rem. 27 occs. is always men, an angel and once Christ – i.e., **always** **a person**. |
| **“access”** (*prosagōgē*) [**3** of 3] | Eph.2:18 – “through Him (Christ) we both have the access by one Spirit to the Father” – **through the Son, by the Spirit, to the Father, a collaboration of Three**.   * Also, “by Him (Christ) we have the boldness and access” (Eph.3:12). * And, “Through Whom (Christ) we also have the access” (Rom.5:2 – i.e., “peace toward God” in v.1). * These are the only 3 NT occs. – i.e., it is **always by a personal access – for us, by Them to Him (Father)**. |
| **“build together”** (*sunoikodomeō*) [**1** of 1] | Eph.2:22 (*hapax*) – “by Whom (Christ) also you are being built together for a dwelling of God by Spirit”. **By Son and by Spirit, a dwelling of God (Father) – a collaboration of Three.** |
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| **“hear”** (*akuō*) [**428** of 428] | Joh.16:13 – “But whenever That One, the Spirit of the truth, may come … whatever He will hear, He will speak …”   * **NB:** the pronoun That One (*ekeinos* - masc.) refers to the noun Spirit (*pneuma* - neut.) – i.e., **the Holy Spirit is a “He**”**,** **not an “it”**. * In the rem. 427occs. the subject is men, Jesus and God (Father) – i.e., **always** **a person**. * Even in the passive voice and the infinitive and imperative moods, the subject can always be inferred from the context. * **Note:** the sheep in Joh.10:3, 8, 16, 27 are a metaphor for Jesus’ followers. * **Exception that proves the rule:** idols of gold, silver, etc. *cannot* hear (Rev.9:20) because they are not real persons. |
| **“seem to”** (*dokeō*) [**62** of 62] | Acts 15:28 – “For it seemed to the Holy Spirit and to us to impose no more burden upon you …”   * **NB**: in Acts 15:28 it seemed to both the Spirit and the elders together. * In the rem. 61 occs. the subject is always men and Christ – i.e., **always** **a person**. |
| **“will”, “plan”, “intend”** (*boulomai*) [**39** of 39] | 1 Cor.12:11 – “the one and the same Spirit, distributing separately to each, according as He wills”.   * **NB:** “to will” implies purpose and planning. * The subject of the verb in the rem. 38 occs. is men, Christ and God (Father) – i.e., **always** **a person**. * See structure of 1 Cor.12:1-13 towards the end of this paper. |
| “want”, “desire”, “be willing” (*thelō*) [**206** of 208] | Joh.3:8 – This translation in *The Giver and His Gifts*: “The Spirit breathes where He wants …” (“wind” cannot be correct, not having a will, desire or mind of its own).   * 1 Cor.12:8 is parallel to 1 Cor.12:11 in the box above – “**God** appointed the members in the body, each one of them, according as He wanted.” * The subject of the verb in 204 of the rem. occs. is men, Satan, Christ and God (Father) – i.e., **almost always** **a person**. * **Exception:** “What does this mean?” (Acts 2:12 – idiom – lit. “what does this desire to be?” – also in Acts 17:20). The subject of this idiom is always “this” (*touto*, or pl. *tauta*), never anything else. |
| **“mind”** (*phronēma*) [**4** of 4] | Rom.8:27 – “the mind of the Spirit”.   * **NB:** this requires a conscious intelligence of the Spirit. * This same intelligence also applies to the mind of the spirit of the new man versus the mind of the flesh in Rom.8:6(2), 7. “Flesh” and “spirit” here are aspects of the mind of man. * What differentiates Rom.8:27 is the other activities of the Spirit, such as helping and making intercession (vv.26-27). * But even if Rom.8:27 were to deal with the spirit (small “s”), it must be seen that neither God’s Spirit (His Being) nor His gift of holy spirit is mere force or energy – **it is an expression of the life and mind of God**. **Where there is “mind” there is intelligence.** * Although the English might be the same, “the mind of the Lord” (Rom.11:34; 1 Cor.2:16) and “the mind of Christ” (1 Cor.2:16) use a different Greek word *nous*. *Phronēma* emphasizes a wise, intelligent mind, while *nous* seems to denote consciousness generally, and also morally. The adjective *phronimos* is often translated “wise” and is contrasted with *moros*, “foolish” (e.g., in the Parable of the Ten Virgins). Moulton & Milligan quoting another author say of the verb *phroneō*, “seems always to keep in view the *direction* which thought (of a practical kind) takes.” This would make sense from the point of view that the Spirit’s “practical” New Covenant work (then later, the Dispensation of the Secret work) toward men began shortly after Jesus’ work for them was completed. Both words *phronēma* and *nous* denote reasoning capacity. A common expression in wills of the period was *noōn kai phronōn* – that is, “being sane and in his right mind” (again, per Moulton & Milligan). We have all heard the expression, “he was so heaven-minded that he was no earthly use”, but this could in no way describe “the mind of the Spirit”. |
| “love” (*agapē*) with a gen. [**31** of 32] | Rom.15:30 – “the love of the Spirit” (*hapax*).   * The genitive (that is, object of the prep. “of” in English) could mean either “our love for the Spirit” or “the love by the Spirit for us”. Because Paul was encouraging them to strive together with him, by means of the Lord and by means of the love of the Spirit, external agency and love “by the Spirit” are indicated. * 23 of the 32 occs. use this kind of *subjective genitive* – the remainder are *objective genitives* (in effect, “love for” someone or something). * Rom.15:30 is one of the 17 texts (see table above) where **Father, Son and Spirit operate together**. * The subject of this love is always a person:   + men (17),   + Jesus (6),   + the Father (9),   + and the Spirit (1). * The object of the love is sometimes discerned from the context and includes men, Christ and God. * **One Exception:** “Love of the truth” (2 Th.2:10).   + “Love of money” in 1 Tim.6:10 is a different case altogether – it is the compound noun *philarguria*, which is based on *philēma* (naturallove), not *agapē* (willed love). * In the remaining 84 occs., *agapē* does not govern another noun or pronoun in the genitive – the source of love in these texts is men (73), the Father (9), Father & Son (1), man & God (1). * No impersonal thing is said “to love” – the love of (or from) pet animals is not discussed in the NT. |
| **“search”** (*eraunaō*) [**6** of 6] | Rom.8:27 – “the One searching the hearts knows what *is* the mind of the Spirit”.  1 Cor. 2:10 – “the Spirit searches all things, even the depths of God”.   * **NB:** the Son of God speaking in Rev.2:23 said of Himself, “I am (*egō eimi*) the One searching minds and hearts”. * Heart-search and mind-search is a **collaboration of Son and Holy Spirit**. |
| **“search”** (*eraunaō*) ctd. | * Similarly, God (the Father) “knows” (*ginōskō*) the hearts (Luk.16:15), just as Jesus “knew what was in man” (Joh.2:25). * In the remaining 3 occs. the subject of the verb is men– i.e., the subject of this verb is **always** **a person**. |
| **“know”, “learn”, “recognize”, “perceive”, “be aware”** (*ginōskō*) [**222** of 222] | 1 Cor.2:11 – “For who of men knows (*oida*) the things of mankind, except the spirit of mankind which is in himself. Thus also the things of God no one has recognized, except the Spirit of God.”   * **I**n both cases of “spirit” in 1 Cor.2:11, it is intimately part of the being or person indicated (i.e., man, God). * And note that the pronoun “no one” (*oudeis*) is a masculine-only form, implying that **“the Spirit of God” is also a He, not an “it”**. * In the remaining 220 occs. the subject of the verb is men, an evil spirit, Jesus, and God (Father). * Even in the passive voice the subject can be inferred. * “Our law” knowing (Joh.7:51) is a figure for the lawyers practicing the law. * **A seeming exception:** “let your *left hand* not know” is metaphor for keeping quiet even within oneself (Mat.6:3). * In all cases it is **always a person** as subject. Knowing and perceiving require *intelligence*. |

**Activities *against* the Spirit**

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| “blasphemy of” (*blasphēmia* with a gen.), “blaspheme against” (*blasphēmeō kata* or *eis*) {56 total occs., 42 of which have a discernible object} [**35** of 42] | Mat.12:31-32 – “Therefore I say to you, ‘Every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven. Also, whoever speaks a word against the Son of man, it will be forgiven him. But whoever speaks against the Holy Spirit it will not be forgiven him, either in this age or the coming one.’” – parallel texts in Mar.3:28-29; Luk.12:10.   * **Why was blasphemy against Christ forgivable, but NOT blasphemy against the Spirit?** * In the verb with a direct object, or noun with an objective genitive, whether mentioned or implied, this word usually relates to **a person** [35]. * **Examples:**   + blasphemy against God (Rev.13:5, 6 – also against His name, His tent and the angels; 16:11, 21),   + against Christ (Mat.27:39; Mar.15:29; Luk.22:65; 23:39),   + against Moses and God (Ac.6:11),   + opponents against Paul (implied in Ac.13:45; 18:6; 1 Ti.1:20; 6:4; stated in 1 Cor.10:30),   + against true Jews (implied in Rev.2:9),   + against “the devil” (Jud.1:9),   + against a goddess (“Diana/Artemis” fictional person) (Ac.19:37),   + against Christians (Rom.3:8, implied in 1 Ti.1:13; 1 Pet.4:4),   + against “no one” (Ti.3:2),   + against the name of God (Rom.2:24; 1 Tim.6:1; Rev.16:9 – but this too is blasphemy against God),   + against the name of Christ (implied – Jam.2:7). |
| “blasphemy of” (*blasphēmia* with a gen.), “blaspheme against” (*blasphēmeō kata* or *eis*) ctd. | * **Exceptions to the “person” rule:**   + “the word of God” (Ti.2:5),   + “your good” (Rom.14:16),   + “the way of the truth” (2 Pet.2:2),   + “glories” (2 Pet.2:10, 11; Jude 1:8),   + “what they are ignorant of” (2 Pet. 2:12; Jud.1:10). |
| **“lie to”** (*pseudomai*) [**12** of 12] | Acts 5:3 – “for you to lie to the Holy Spirit”.   * **Can one lie to a thing? Can one deceive an inanimate object?** In the very next verse (4) this was equated with “lying to God”. **Therefore, the Holy Spirit *IS* God**. * In 10 of the remaining texts we find lying: * to judges (implied in Mat.5:11), * to Christians (implied in Rom.9:1; 2 Cor.11:31; Gal.1:20; 1 Ti.2:7), * to one another (Col.3:9, implied in Rev.3:9), * to ourselves & to others (implied in 1 Jn.1:6), * God not lying to Abraham and his seed (Heb.6:18). * **Possible exception:** “lie against (*kata*) the truth” (Jam.3:14) – but note that this is not lying TO the truth. **One always and only lies TO a person.** |
| **“grieve”** (*lupeō*), **“grief”** (*lupē*) [**42** of 42] | Eph.4:30 – “grieve not the Holy Spirit of God” **How can one grieve a thing, which has no feelings?**   * Grief in the Bible is **always** experienced by **a person**. – men, and Jesus (e.g., Mat.26:37). |
| **“insult”** (*enubrizō*) [**1** of 1] | Heb.10:29 (*hapax*) – “who has trampled on the Son of God … and insulted the Spirit of the grace”. These actions describe **joint desecration of Son and Spirit**. |
| **“test”, “tempt”** (*peirazō* – transitive use – in every case **a person** is the object of testing) [**38** of 38] | Acts 5:9 – “How *is it* that you were agreed together to test the Spirit of *the* Lord?”   * **Examples:**   + the devil tested Jesus (Mat.4:1,3; Mar.1:13; Luk.4:2),   + as did the Jews (Mat.16:1; 19:3; 22:18, 35; Mar.8:11; 10:2; 12:15; Luk.11:16; Joh.8:6),   + Jesus tested Philip (Joh.6:6),   + Judaizers tested God (Ac.15:10),   + Satan tests believers (1 Cor.7:5),   + us/them test not Christ (1 Cor.10:9; Christ the “Rock” of v.4),   + saints will be tested (1 Cor.10:13; Gal.6:1; 1 Th.3:5; Jam.1:13, 14; Rev.2:10),   + saints are to test themselves (2 Cor.13:5),   + Christ & His followers tested (Heb.2:18; 4:15),   + the Jews tested God (Heb.3:9),   + God tested Abraham (Heb.11:17),   + saints should test self-acclaimed apostles (Rev.2:2),   + earth-dwellers tested (Rev.3:10). * **Just for comparison:** “try the spirits” (1 Jn.4:1) “the fire shall try every man’s work” (1 Cor.3:13), both of which use a different verb (*dokimazō*). |
| **“fight against”, “resist”** (*antipiptō*) [**1** of 1] | Acts 7:51 (*hapax*) – “You always resist the Holy Spirit, as your fathers, even you.” This is a reference to the rebellion at Meribah, where “the congregation resisted to sanctify Me” (Num.27:14 - LXX). **The object of resistance in both texts was God** – the NT text refers to the OT incident. |

**Some *speakings* in the book of Revelation:**

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| --- | --- |
| Rev.2:1 | To the angel (or messenger) of the church in Ephesus write: |
|  | These things **says** He Who holds the seven stars in His own right hand, Who walks in the midst of the seven golden lamps: {Jesus’ personal knowledge of their works follows} |
| 2:7 | Who has an ear, hear what **the Spirit says** to the churches: {promise to overcomers follows, **spoken in 1st person – “I”**} |
|  |  |
| Rev.2:8 | To the angel (or messenger) of the church in Smyrna write: |
|  | These things **says** the First and the Last, Who became dead and lived: {Jesus’ personal knowledge of their works follows} |
| 2:11 | Who has an ear, hear what **the Spirit says** to the churches: {promise to overcomers follows} |
|  |  |
| Rev.2:12 | To the angel (or messenger) of the church in Pergamos write: |
|  | These things **says** He Who has the sharp double-edged sword: {Jesus’ personal knowledge of their works follows} |
| 2:17 | Who has an ear, hear what **the Spirit says** to the churches: {promise to overcomers follows, **spoken in 1st person – “I”(2)**} |
|  |  |
| Rev.2:18 | To the angel (or messenger) of the church in Thyatira write: |
|  | These things **says** the Son of God, Who has His eyes as a flame of fire and His feet like polished brass: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1st person – “I”(3), “My”(2)} |
| 2:29 | Who has an ear, hear what **the Spirit says** to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit says also} |
|  |  |
| Rev.3:1 | To the angel (or messenger) of the church in Sardis write: |
|  | These things **says** He Who has the seven spirits of God and the seven stars: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1st person – “I”(2), “My”(1)} |
| 3:6 | Who has an ear, hear what **the Spirit says** to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit says also} |
|  |  |
| Rev.3:7 | To the angel (or messenger) of the church in Philadelphia write: |
|  | These things **says** the Holy One, the True, Who holds the key of David, Who opens and no one shuts, Who shuts and no one opens: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1st person – “I”(2), “My”(5)} |
| 3:13 | Who has an ear, hear what **the Spirit says** to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit says also} |
|  |  |
| Rev.3:14 | To the angel (or messenger) of the church in Laodicea write: |
|  | These things **says** the Amen, the Faithful and True Witness, the Principality (Ruler) of the creation of God: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1st person – “I”(1), “Me”(1), “My”(2)} |
| 3:22 | Who has an ear, hear what **the Spirit says** to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit says also} |
|  | **Observations on the above:** John was instructed to write to 7 churches in the province of Asia with the same remarkable formula. What he writes is attributed to Jesus, Who is described in 7 different ways with an array of titles. What Jesus said to each church combined a review of their works, the good and the bad. In the first 3 addresses, the formula “*Who has an ear, hear what* ***the Spirit says*** *to the churches*” was followed by promises to Overcomers spoken **twice in the 1st Person**. In the remaining 4 addresses, the 1st Person promises to the Overcomers were a continuation of Jesus’ words, followed by that same formula “*Who has an ear, hear what* ***the Spirit says*** *to the churches*”. It seems apparent that what Jesus said and what the Spirit said are exactly the same thing. Therefore, the Sprit and the Son are both to be identified as being God Himself speaking. |
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|  | “**Voice … out of heaven**” – Rev.10:4, 8; 11:12; 14:2, 13; 18:4; 21:3 (7 occs. where “voice” is sing.) – the Voice that speaks is unattributed, except in 14:13, where it is attributed to **the Spirit**. In 18:4 **the Voice speaks in the 1st Person (“My”)**. Note that the very same expression (*phōnē ek tou ouranou*) in Mat.3:17 and Joh.12:28 is the Father’s voice speaking. “Comparing spirituals with spirituals” (1 Cor.2:13), we can discern that the Spirit spoke these 7 times and referred to Himself in 18:4 as “Me” (“My”). That is **the Holy Spirit is a “He”, not an “it”**. |
|  |  |
|  | Similar to “**voice out of heaven**” above, we have “**loud voice from the Temple**” speaking in Rev.16:1, 17 – but in the previous verse (15:8) it says “no one was able to enter the temple till the seven plagues of the seven angels were completed”, so this voice had to be that of Father, Son or Holy Spirit. Note that what this voice says in Rev.16:17 (“it is done” – *gegonen*) is similar to what the Alpha and Omega says near the end of the book in 21:6 (“they are done” – *gegonan*), followed by still another promise to overcomers. Following the 7-fold pattern of speech to overcomers in the beginning of the book, this “loud voice from the Temple” can be attributed to both Son and Spirit. |
|  |  |
|  | Also similar to “**voice out of heaven**”, we have “**a voice from the Throne**” (19:5), but in the previous verse God is said to sit on this Throne, so it must be the voice of God that spoke. |

**Expressions involving “holy spirit” (the gift):** (in the following examples, “by” or “with” expresses either the preposition *en* with a noun in dative case, or simply a noun in dative case)

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| “**give** holy spirit” or “…the spirit” or “…the holy spirit” or “His holy spirit” (*didōmi*) | Lk.11:13; Acts 5:32; 8:18; 15:8; 2 Cor.1:22; 1 Th.4:8,  2 Cor.5:5 (“**the pledge** of the spirit”), Eph.1:17 (“spirit of **wisdom and revelation**”), 2 Tim.1:7 (“spirit … of **power and love and self-control**”),  1 Jn.3:24; 4:13 (“from His spirit”) |
| “**supply** the spirit” (v.)  “**supply** of the spirit” (n.) | Gal.3:5,  Phi.1:19 |
| “God **sent forth** (*exapostellō*) the spirit of His Son into your hearts”, “holy spirit **sent** (*apostellō*) from (*apo*) heaven” | Gal.4:6; 1 Pet.1:12.  **Compare:**Father & Son will **send** the Holy Spirit (Joh.14:26; 15:26; 16:7), but these texts use a different verb *pempō*. |
| “**begotten** from (*ek*) water and spirit” | Joh.3:5 |
| “what is **begotten** from (*ek*) the Spirit is spirit” | Joh.3:6 – demonstrates the relation between the Giver and the gift |
| “**begotten** … according to (*kata*) spirit” | Gal.4:29 |
| “**live** according to (*kata*) God by spirit” | 1 Pet.4:6 |
| “**receive** the spirit” or “…holy spirit” or “…the holy spirit” (*lambanō*) | Joh.7:39; 20:22; Acts 8:15, 17, 19; 10:47; 19:2;  Acts 2:38 (“**the gift** of the holy spirit”);  Rom.8:15 (“spirit of **sonship**”),  1 Cor.2:12 (“the spirit which *is* **from God**”), Gal.3:2; 3:14 (“**the promise** of the spirit”). **NOTE:** the object of this verb can also be Holy Spirit (Joh.14:17 – “the Spirit of the truth”) |
| “**receive** … with **joy** of holy spirit” (*dechomai*) | 1 Th.1:6 |
| “**have** spirit of God”  “**have** spirit” | 1 Cor.7:40,  Jud.1:19 |
| “spirit of God **dwells in** (or ‘among’) you” | Rom.8:9 |
| “the spirit of the One resurrecting **dwells in**” | Rom.8:11 |
| “His spirit **indwelling in** you”,  “holy spirit which is **indwelling in** us” | Rom.8:11,  2 Tim.1:14 |
| “the spirit of anointing (or ‘Christ’) **in** them” | 1 Pet.1:11 |
| “**fill** of” “**full** of” (v. or adj. with genitive of holy spirit) | Lk.1:41, 67; 4:1; Acts 2:4; 4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9, 52 |
| “**pour out** from (*apo*) My spirit” | Acts 2:17, 18 (“the holy spirit”);  Acts 2:33 (“**the promise** of the holy spirit” – ambig.)  Acts 10:45 (“**the gift** of the holy spirit”- ambig.);  Rom.5:5 (“through holy spirit”);  Ti.3:5-6 (“**renewal** of holy spirit”) |
| “**drink** one spirit” | 1 Cor.12:13 |
| “**extinguish** the spirit” | 1 Th.5:19 |
| “**borne** by (*hupo*) holy spirit” (*pherō*) | 2 Pet.1:21 |
| “**carry away** by spirit” (*apopherō*) | Rev.17:3; 21:10 |
| “**come** … with (*en*) love and a spirit of meekness” (*erchomai*) | 1 Cor.4:21 |
| “holy spirit **come upon**” (*eperchomai*) | Lk.1:35; Acts 1:8; 19:6 |
| “**come** … by holy spirit” (*ginomai* *en*)  “**come** by spirit” | 1 Th.1:5;  Rev.1:10; 4:2 |
| “**come to**…spirits of just ones” (*proserchomai*) | Heb.12:23 |
| “holy spirit **be** upon” (*eimi epi*) | Lk.2:25;  4:18 (“spirit of the Lord”) |
| “**come before** … by spirit and **power** of Elijah” | Lk.1:17 |
| “**return** by the **power** of the spirit” | Lk.4:14 |
| “with (*en*) **power** according to a spirit of holiness” | Rom.1:4 |
| “**overflow** … by (*en*) **power** of holy spirit” | Rom.15:13 |
| “Christ **worked out** … by **power** of signs and wonders, by **power** of spirit [of God]” | Rom.15:18-19 |
| “by demonstration of spirit and **power**” | 1 Cor.2:4 |
| “God anointed Jesus … with holy spirit and **power**” | Acts 10:38 |
| “**baptize** by holy spirit” | Mk.1:8; Lk.3:16; Joh.1:33; Ac.1:5; 11:16; 1 Cor.12:13 (“by one spirit”) |
| “**choose** … by holiness of spirit” | 1 Th.2:13 |
| “by **distributions** of holy spirit” | Heb.2:4 |
| “**speak** by spirit of God” or “…by spirit” or “**say** by holy spirit” (*laleō*, *legō*, *laleō*) | 1 Cor.12:3 (2); 14:2 |
| “**evangelize** by holy spirit” | 1 Pet.1:12 |
| “**bearing witness with** me by holy spirit” | Rom.9:1 |
| “**worship** (*proskuneō*) … by spirit and truth” | Joh.4:23, 24 |
| “**serve** (*latreuō*) by spirit of God” | Phi.3:3 |
| “**justify** by spirit” | 1 Tim.3:16 |
| “**recommend** ourselves … by holy spirit” | 2 Cor.6:4-6 |
| “**transform** by spirit of *the* Lord” | 1 Cor.3:18 |
| “**strengthen** by spirit” | Lk.1:80 |
| “**serve** by newness of spirit” | Rom.7:6 |
| “**pray** by the spirit”, “**pray** by holy spirit” | 1 Cor.14:15; Jud.1:20 |
| “**pray** in every season by spirit” | Eph.6:18 |
| “**sing** by the spirit” | 1 Cor.14:15 |
| “**bless** by spirit” | 1 Cor.14:16 |
| “**commend** ourselves … by holy spirit” | 2 Cor.6:4-6 |
| “**walk** according to (*kata*) spirit”, “…by spirit” | Rom.8:4; 2 Cor.12:18: Gal.5:16, 25 |
| “**begin** by spirit” | Gal.3:3 |
| “**eagerly wait** … by spirit” | Gal.5:5 |
| “**led** by spirit” | Gal.5:18 |
| “**live** by spirit” | Gal.5:25 |
| “**restore** … with a spirit of gentleness” | Gal.6:1 |
| “**renewed** by the spirit of your mind” | Eph.4:23 |
| “through (*dia*) **renewal** of holy spirit” | Ti.3:5 |
| “**stand fast** by one spirit” | Phi.1:27 |
| “**love** by spirit” | Col.1:8 |
| “**peace** and **joy** by holy spirit” | Rom.14:17 |
| “**lust** against (*kata*) the spirit” | Gal.5:17 |
| “**sow** to (*eis*) the spirit … **reap** from (*ek*) the spirit” | Gal.6:8 |
| “**holy** in (*en*) spirit” | 1 Cor.7:34 |
| “**guard** through (*dia*) holy spirit” | 2 Tim.1:14 |
| “**withstand** the wisdom and the spirit” | Acts 6:10 |
| “the **mind** of the spirit *is* life and peace” | Rom.8:6 – this turn of phrase is shared with the Holy Spirit (see table above titled “Activities of the Spirit”) |
| “**fellowship** of spirit” | Phi.2:1 – this turn of phrase is shared with the Holy Spirit (see table above titled “Activities of the Spirit”) |
| “**sharer** of holy spirit” | Heb.6:4 |
| “the same spirit of the **faith**” | 2 Cor.4:13 |
| “the **gentle** and **quiet** spirit” | 1 Pet.3:4 |
| “spirits of prophets are **subordinated**” | 1 Cor.14:32 |
| “the spirit of the **prophecy**” | Rev.19:10 |
| “the spirits of the **prophets**” | Rev.22:6 |
| “**with** (*meta*) your spirit” | Gal.6:18; Phi.4:23 (per critical texts); 2 Tim. 4:22; Phm 1:25 |
| “**with** (*sun*) you by the spirit” | Col.2:5 |
| **Observation to help distinguish the Giver from His gifts.** | **Holy Spirit, the Giver** – external to a man. **holy spirit, the gift** – internal to a man. |

**The case of the unclean spirit:**

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| Mat.12:43 | Jesus portrayed an “unclean spirit”, having left a man as “seeking rest and finding none”. **Note:** this is the state of an unclean spirit outside of a man, so this spirit cannot be merely a state of mind of the man. Further, Jesus expanded the picture of that restless spirit, speaking to himself in v.44, even referring to himself in the 1st person, i.e., “I”. |
| Mar.3:29-30 | Calling the Holy Spirit an unclean spirit was blasphemy, and **the only unforgivable sin**. This was a sinister activity *in extremis*. It may be comparable to Job’s wife advising him to “curse God and die”. |
| Mar.5:2-13 | Jesus carried on an extended conversion with “Legion”, the many unclean demonic spirits in a homeless man of the tombs. |
| Luk.4:33-34 | “Spirit of an unclean demon” is an alternate description of such conscious beings. |
| Lev.10:10; Isa.35:8; 52:1; Eze.44:23; 1 Cor.7:14 | The terms “holy” and “unclean” are opposites and should be distinguished – they are on the same plane. Thus, beings called “unclean spirits” have their counterpart in the divine Being called “the Holy Spirit”. **On this account we see the severity of the judgment upon “blasphemy against the Holy Spirit” – in effect, calling God an “evil demon”.** |

**Structure - 1 Cor.12:1-13**

1. **Spirituals: the unknown and the known – spiritual speech.**

Now (*de*) concerning spiritual *matters*, brothers,

I do not want you to be unknowing.

You know that: when you were nations

led away to

voiceless idols,

as ever you were led.

Thus, I make known to you that:

**no one**

speaking by spirit of God

says ‘accursed Jesus’, and

**no one**

can say ‘Lord Jesus’

except by holy spirit.

1. **Spirituals divided, distributed.**
2. **Spirituals divided, but one Spirit, one Lord and one God – one Giver.**

Now (*de*) there are distributions of gifts (*charismata*), but the same Spirit.

And there are distributions of ministries, but the same Lord.

And there are distributions of activities, but the same God Who activates the all in all.

1. **Nine unique spirituals identified, but the same Spirit giving them.**

Now (*de*) **to each one** is given the manifesting of the Spirit for the joint-using:

for indeed to whom by the Spirit is given a word of wisdom,

but to another a word of knowledge according to the same Spirit;

to a different one faith by the same Spirit,

but to another gifts of healings by the one Spirit;

but to another activities of powers,

to another prophecy,

to another discerning of spirits,

to a different one kinds of tongues,

but to another interpretings of tongues.

(ctd. next page)

1. **Spirituals divided, but one and the same Spirit.**

Now (*de*) all these activates the one and the same Spirit, distributing uniquely **to each one** **according as He wills (plans/purposes)**.

(*NOTE:* these activity-distributions are ascribed to God in. v.6 above. )

1. **Unity of the body, with diverse/distributed members.**

For (*gar*) just as the body is one

and has many members,

but all the members

of the body,

being many

are one body,

thus even the anointing. (the *charismata* distributions above – and see Ac.10:38)

**4. Unity of spirit shared by the corporate body – spiritual waters.**

For (*gar*) even by one spirit

we all were baptized into one body – (quasi-external waters)

whether Jews or Greeks

whether slaves or freemen –

and all were given to drink

one spirit. (the internal spiritual waters of Joh.4:14)

**Structure - 2 Cor.3:1-18**

1. ***Paul’s Commendation: Spirit’s Recording – Seen by All***

Are we beginning again to commend ourselves? Or do we not need, as some (*tis*),

epistles of commendation to you or from (*ek*) you?

You are our epistle, recorded

on our hearts,

being recognized and being read by **all men**,

being revealed that

you are an epistle of Christ, served by us, being recorded

not by ink,

but by *the* Spirit of *the* living God,

not on stone tablets,

but on fleshy heart-tablets.

1. ***Intermediate Consequence:* But we have such confidence through Christ to God.**
2. ***Paul’s Ability to Serve under a New Covenant: Superiority of Spirit Life***

Not that we are able from (*apo*) ourselves to count anything (*tis*) as out of (*ek*) ourselves,

but our ability *is* out of (*ek*) God,

Who also made us able *as* servants of a **new** covenant,

not of letter

but of Spirit,

for the letter kills

but the Spirit makes alive.

1. ***Services & Glories of Two Covenants Compared: “Much More”***

But if the service of the death, carved in stone letters, became glorious,

so that the sons of Israel could not gaze at the face of Moses,

on account of the passing glory of his face,

how will not the service of the Spirit be more glorious?

For if the service of the condemnation *had* glory,

much more the service of the righteousness exceeds in glory.

For even the glorification has not been glorified in this respect:

because of the surpassing glory.

For if what is passing away *was* through glory,

much more what remains *is* by glory.

1. ***Intermediate Consequence:* Therefore having such a hope, we use much boldness.**
2. ***Moses’ Service Under the Old Covenant: Veiled vs. Unveiled Heart***

And not as Moses *who* put a veil over his face,

for the sons of Israel not to gaze continually at what was passing away,

but their minds were hardened,

for until the day today the very veil remains

unlifted over the reading of the **old** covenant,

because in Christ it has passed away.

But until today, whenever Moses may be read,

a veil lies upon their heart.

But whenever one may turn back to *the* Lord,

the veil is removed.

1. ***Transformation: Lord-Spirit’s Image - Reflected in All***

But the Lord is the Spirit, and where the Spirit of *the* Lord – *is* freedom.

But **we all** with unveiled face,

reflecting the glory of *the* Lord,

are being transformed into the same image

from (*apo*) glory into glory,

even as from (*apo*) *the* Lord-Spirit (*hapax*).

**Old Covenant**: sons of Israel, written with ink, stone tablets, hardened minds, letter, condemnation, death, passing away, Moses & his face – a passing hidden glory, unlifted veil.

**New Covenant**: Paul’s & Christ’s epistle (believers), written on the heart, fleshy heart-tablets, by the Spirit, enlivened, the Lord-Spirit & His face – we reflect the Lord’s glory/image, life, righteousness, confidence, hope, turning back, freedom, a much more surpassing abiding & reflected glory, transformation, veil removed - unveiled face.

**Spirit, Lord, Spirit of the Lord, Lord-Spirit, Christ, God, Living God**: divine names