

Pneuma In The New Testament

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The Usage Of Pneuma In The New Testament.

Pneuma = Spirit, is the Greek word corresponding with the Heb. ruach in the Old Testament. The usage of the latter will be found in with this appendix. As to the Greek word (pneuma): we must consider:

I.The occurrences, and

II.The usage :--

I. The occurrences of pneuma

Pneuma occurs in the Received Greek Text 385 times. Of these, all the Critical Texts agree in omitting nine (*1) (or in substituting another reading) and in adding three (*2).

The occurrences are thus distributed :--

	Received Text.	To be omitted. (*1)	To be added. (*2)	Net result.
In the Gospels	105	2	--	103
In the Acts	69	1	1	69
In the earlier Pauline	21	2	--	19
In the later Pauline	140	2	1	139
In the Apostolic Epp.	27	2	--	25
In the Apocalypse	23	--	1	24
	385	9	3	379

The above 385 occurrences in the Received Text are thus rendered in the A.V. :--

"Spirit", 133; "spirit", 153; "spiritual", 1; "ghost", 2; "life", 1; and "wind", 1 291

In the Genitive case, "spirituality", 1 1

With "hagion" (holy) = Holy Spirit", 4; "Holy Ghost", 89 93

In the margin :--

"Breath" is given twice as an alternative for "spirit", and once for "life". "Of the spirit" is given as an alternative for "spiritually"; and "spirit" is given as an alternative for "spiritual".

II. The usages of pneuma.

The following have been noted in The Companion Bible. It is used for

- 1. GOD. "God is pneuma" (John 4:24). Not "a" spirit, for there is no indefinite Article in the Greek.**
- 2. CHRIST, as in 1Cor. 6:17; 15:45; and especially 2Cor. 3:17, 18 (= the pneuma of v. 6-, &c.).**
- 3. THE HOLY SPIRIT, generally with the Article, denoting the Giver, as distinct from His gifts. See No. 14, p. 147. After a preposition the Article is sometimes to be understood, as being latent.**
- 4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1Cor. 12:4-11.**
- 5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3:3-7. 1John 5:1, 4. See note on Matt. 1:1. This is more especially the Pauline usage: spirit as opposed to what is of the flesh (John 3:6. Rom. 8:4). Hence called "pneuma Theou" (= Divine pneuma (Rom. 8:9. 1Cor. 7:40; 12:3), and pneuma Christou (= Christ pneuma) in Rom. 8:9.**
- 6. MAN (psychologically), pneuma being imparted to man, making him "a living psuche" (= "a living soul", or being, as in Gen. 2:7. Ps. 104:29, 30. Ecc. 12:7). When taken back to and by God, man, without pneuma, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c.**
- 7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8:15. (2Tim. 1:7, &c.).**
- 8. OTHER INVISIBLE CHARACTERISTICS (by Fig. Metonymy) : such as feelings or desires (Matt. 26:41, &c.); or that which is supernatural.**
- 9. MAN (physiologically), pneuma being put by Fig. Synecdoche for the whole person; a part for the whole (as in Luke 1:47, "my spirit" = I myself).**
- 10. ADVERBIALY. But this is only once in the A.V., where it is translated "spirituality" in Rom 8:6. Cp. the R.V. rendering.**
- 11. ANGELS, OR SPIRIT BEINGS. As in Acts 8:29. Heb. 1:7, 14. 1Pet. 3:19. Rev. 1:4.**
- 12. DEMONS or evil spirit beings, as in Mark 7:25, 26. Luke 10:17, 20, &c.**
- 13. THE RESURRECTION BODY, as in 1Cor. 15:45. 1Pet. 3:18; 4:6.**

14. Pneuma hagian = holy spirit, and is so printed in The Companion Bible. This usage (without Articles) occurs 52 times in the N.T., and is always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (to pneuma to hagian), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

Pneuma hagian (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1:4, 5 with Luke 24:49, where "the promise of the Father" is called {in the former passage) pneuma hagian, and in the latter is called "power from on high". This "power from on high" includes whatever gifts the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, e.g. "faith", "power", &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2:4 (the first

occurrence subsequent to Acts 1:4, 5), where we read "they were all filled (*3) with pneuma hagion, and began to speak with other tongues, as THE Spirit gave". Here the Giver and His gift are strictly distinguished.

The following are the 52 occurrences of pneuma hagion. Those marked * are the subject of a various reading, and h.p. denotes hagion pneuma : Matt. 1:18, 20; 3:11. Mark 1:8. Luke 1:15, 35, 41, 67; 2:25; 3:16; 4:1; 11:13. John 1:33; 7:39; 20:22. Acts 1:2, 5; 2:4; 4:8, 31*; 6:3, 5; 7:55; 8:15, 17, 19; 9:17; 10:38; 11:16, 24; 13:9, 52; 19:2. Rom. 5:5; 9:1; 14:17; 15:13, 16. 1Cor. 2:13*; 6:19 h.p.; 12:3. 2Cor. 6:6. 1Thess. 1:5, 6. 2Tim. 1:14. Titus 3:5. Heb. 2:4; 6:4. 1Pet. 1:12. 2Pet. 1:21. Jude 20.

The above 14 usages of pneuma, and the 52 occurrences of pneuma hagion, are all indicated in the notes of The Companion Bible.

(*1) Luke 2:40; 9:55. Acts 18:5. Rom. 8:1. 1Cor. 6:20. Eph. 5:9. 1Tim. 4:12. 1Pet. 1:22. 1John 5:7.

(*2) Acts 4:25-. Phil. 4:23. Rev. 22:6.

(*3) The Verb to fill takes three Cases after it. In the Active, the Accusative of the vessel or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative of the filler; and the Genitive, of what the vessel is filled with. In Eph. 5:18 it is the Dative, strengthened by the Preposition (en pneumati), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

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