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'The Spirit' and Spirit in the New Testament.

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It has often been asserted that where in the New Testament 'The Spirit' has the article it means God the Holy Ghost, and where it is without the article it means some such gift as grace or inspiration. The subject of the present paper is to show that this difference is purely stylistic, and that, if there is any theological distinction to be drawn between the two it runs, not along, but across these lines.

At first sight it would appear that the question is concerned solely with an unimportant point, merely the use of the article in Greek; as a fact, however, it is clearly connected with a profound difference between the two rival conceptions of the being of God, each claiming to be orthodox, and inclined to give to its opponent the opprobrious name of Di-theists or Tri-theists; but the so-called tritheistic school would be better spoken of as 'popular,' and the di-theists as Augustinian.

Largely influenced by the customary meaning of the term 'person,' which is not identical with the Latin 'persona,' of which it is a transliteration, as this, in its turn, misrepresents the Greek 'hypostasis,' the Christian who is untrained in theology is apt to imagine that he is under some sort of obligation to conceive of God as—if the term may be pardoned—a sort of unanimous committee of three individuals who always collaborate. A further development is to assign to each a distinct sphere of operation in which He is at least the predominant partner, the Father in creation, the Son in redemption, and the Holy Ghost in sanctification.

It is clear that if we think in accordance with this popular view we shall tend to equate 'The Spirit' with God the Holy Ghost, and 'spirit' with some such term as 'grace.' In favour of this conception the authority of Dr. Westcott has been claimed: '*The Holy Ghost* (the Spirit) *was not yet* [given]. The addition of the word *given* expresses the true form of the original, in which *Spirit* is without the article. . . . When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit and not the personal Spirit' (Jn 7^{39a}).

The view of the Augustinian school can best be seen in the extracts from St. Augustine's works quoted by Bishop Masterman in his *Lectures on the Christian Idea of God*, pp. 18, 19: 'This com-

munion, or unity, or holiness, which links each to the other, is properly called love, for it is written "God is love." And herein may be seen how the Persons of the Deity are three and not more than three: One who loves Him who is from Himself, and One who loves Him from whom He is; and Love itself.'

'Love is of some one who loves, and with love something is loved. So here are three things—he who loves, that which is loved, and love itself. What else, then, is love but as it were a life that links together some two entities—him that loves and that which is loved.'

There are obviously two ways of approaching our problem—from the side of Greek idiomatic usage, and from the side of theology—and it is equally clear that the former is the less invidious.

The Greek definite article is used in every sense in which it is used in English, but also somewhat more widely. It is used (a) to denote a definite well-known thing: 'Steadfast in *the* faith' (1 Co 16¹³), meaning the Christian faith. So 'The Spirit' might possibly mean 'the Christian spirit,' the spiritual endowment of individual Christians and of the whole of the Christian Church.

(b) It is used *generically*, as a regular rule, where we might use the indefinite form: '*The* good man out of his treasure' (Mt 12³⁵), where we translate 'a good man.' (c) *Resumptively*—that is, when a noun has first been employed without the article it takes the article if it is used a second time: 'By grace have ye been saved,' 'By *the* grace have ye been saved' (Eph 2^{5, 8}), so probably, 'Full of grace and truth,' '*The* grace and *the* truth' (Jn 1^{14, 17}).

An interesting example of this resumptive use is found in 2 Co 3^{16, 17}. In v. 16 St. Paul refers to the LXX of Ex 34³⁴: 'When Moses went in before the Lord to speak with him the veil was taken away,' translating the Greek word as passive. St. Paul's words are: 'Whenever Moses is read a veil lieth upon their heart. But whenever it shall turn to (the) Lord the veil is taken away.' And he continues: 'Now *the* Lord is *the* Spirit,' *i.e.* 'Lord,' in the quotation just alluded to, is the spiritual endowment given to Christians, 'and where *the* spirit of (the) Lord (is),' or to adopt Chase's very probable emendation, 'where the (Christian) spirit rules, or is lord, there is liberty.'

(d) Also with the verb 'to be' the article dis-

tinguishes the subject from the predicate except when the terms are regarded as co-extensive: 'The sin is the lawlessness' (1 Jn 3^d).

(e) And if a noun has another in the genitive case dependent on it, either both have the article or neither: 'The x of the y' or 'x of y.' 'The judgement and the love of the God' (Lk 6⁴²); 'keep yourselves in love of God' (Jude 21).

So in the phrase 'spirit of' and 'the spirit of the'; 'To continue in the grace of the God' (Ac 13⁴³); 'I think that I also have spirit of God' (1 Co 7⁴⁰); 'The spirit of the man . . . The Spirit of the God' (1 Co 2¹¹); 'The Spirit of the God dwelleth in you' (1 Co 3¹⁶); 'A spirit of wisdom and revelation' (Eph 1¹⁷); 'The spirit of the grace' (Heb 10²⁹); 'The spirit of the truth' (Jn 14¹⁷); 'The spirit of the truth, and the spirit of the error' (1 Jn 4⁸).

In these passages we may well ask whether 'spirit of God' means anything theologically different from 'The Spirit of the God.' Does St. Paul mean 'I have a gift of discernment from God, while you (Corinthians) have the Holy Ghost'? or is there a great difference between having the Spirit of the God dwelling in you, and continuing in the grace of the God?

So when spirit or The Spirit is the dependent genitive: 'Those who were made partakers of holy spirit' (He 6⁴); 'If any participation in spirit' (Ph 2¹); 'The participation in the Holy Spirit' (2 Co 13¹⁶); 'That ye may abound in power of holy spirit' (Ro 15¹³); 'In power of signs and wonders, in power of holy spirit' (Ro 15¹⁹). Or consider together these passages: Ro 8⁵, 'They that are of the flesh do mind the things of the flesh, but they that are of The Spirit the things of The Spirit.' Ro 8⁶, 'for the mind of the flesh is death, but the mind of The Spirit is life and peace'; 8⁷, 'because the mind of the flesh is enmity against God'; 8⁸, 'and they that are in flesh cannot please God'; 8⁹, 'but ye are not in flesh but in spirit, seeing that spirit of God dwelleth in you. But if any man have not spirit of Christ he is none of his'; 8¹⁰, 'And if Christ is in you the body is dead . . . but The Spirit is life.'

It is clear that we need not spell spirit with a capital letter to mean God the Holy Ghost whenever it has the article. We might paraphrase the passage: 'A fleshly man minds fleshly things, but a spiritual man spiritual things; for fleshly mindedness is enmity against God, and the fleshly cannot please Him; and ye are not fleshly but spiritual if you are spiritually minded; and if a man has not the Christian mind he is not Christian; but if he

has his fleshiness is dead . . . but the spiritual mind is alive.'

And now Ro 8²⁶: 'In like manner The Spirit helpeth our infirmity, for we know not how to pray as we ought; but The Spirit himself maketh intercession for us with unutterable groanings'; v. 27: 'And he that searcheth the hearts knoweth what is the mind of The Spirit, because he maketh intercession for the saints according to God.'

Here He that searcheth the hearts is God, and the hearts searched are ours. St. Paul cannot mean that God understands His own mind, but rather that God searching our hearts knows what we are by grace moved to say but find impossible to express in words; God reading our hearts interprets our inexpressible yearnings which we cannot formulate. These stirrings of our hearts, stirred by grace, petition for our fellow-Christians what God desires to do for them or give them.

A peculiarity of the New Testament is that 'full of' and 'filled with' are generally followed by a noun without the article: Ac 6³, 'Men full of spirit and of wisdom'; 6^{5, 10}, 'Stephen full of faith and holy spirit,' 'full of grace and power'; 6¹⁰, 'Were not able to withstand the wisdom and The Spirit by which he spake'; 11²⁴ (Barnabas), 'full of holy spirit and of faith'; 2⁴, 'They were all filled with holy spirit.' The sole exception is Ac 4³¹: 'They were all filled with The Holy Spirit.'

If the distinction was pressed we should have to say that never except in Ac 4³¹ was any one filled with The Holy Ghost and then all were. But can you say filled with a person and filled with a quality in the same breath? Or can you say filled with a person at all? We could say that Elisha was filled with the spirit of Elijah, but could we say he was filled with Elijah? Or filled with wisdom or power and Elijah? And if God is Spirit, why do we never read 'filled with God, with the Father, with the Lord, with the Word, the Son, Christ, or Jesus'? Our theology seems to be moving in different places.

And secondly, is not to be filled with grace, or with holy spirit, much the same thing as to be filled with The Holy Spirit?

Generally the subject of a verb in Greek, unless it is a proper name, or its equivalent such as 'king,' meaning 'the king of Persia,' in classical Greek, and 'Lord,' in the New Testament, will have the article. In the New Testament The Spirit always has the article when used with verbs of *saying* and *testifying*, but this usage is not theologically decisive, since 'The Scripture says' or 'The law says' and 'conscience witnesses' and 'the water and the blood witness' as well as 'The Spirit' (1 Jn 5⁸).

So *teaching*: 'The Holy Spirit shall teach you' (Lk 12¹²); 'Doth not *the* nature itself teach you' (1 Co 11¹⁴); 'As his anointing teacheth you' (1 Jn 2²⁷); *coming upon* and *falling upon* 'When The Holy Ghost is come upon you' (Ac 1⁸); 'holy spirit shall come upon thee' (Lk 1³⁵); 'The Holy Spirit fell upon' (Ac 10⁴⁴ 11¹⁶); 'holy spirit was upon him' (Lk 2²⁵). So when spirit or *The Spirit* is the direct object: 'He giveth not *The Spirit* by measure' (Jn 3³⁴); 'God . . . giving them *The Holy Spirit*' (Ac 15⁸); 'How much more shall your heavenly Father give holy spirit' (Lk 11¹³); 'Receive ye holy spirit' (Jn 20²²); 'Did ye receive holy spirit' (Ac 19²); 'We did not so much as hear whether holy spirit was (given)' (Ac 19³); '*The Holy Ghost* came on them' (almost certainly resumptive) (Ac 19⁶).

'*Quench* not *The Spirit*, despise not prophesyings' (1 Th 5^{19, 20}). Is 'The Spirit' here equivalent to God the Holy Ghost? Can you quench God, or only some gift or operation of God? Are not the two phrases parallel? Does not St. Paul mean, Do not try to suppress spiritual manifestations?

'*Grieve* not *The Holy Spirit of the God* with which ye were sealed unto the day of redemption' (Eph 4³⁰).

This passage is said to be decisive, but is it? The person who seals is God; is the sealing-wax 'the personal Spirit,' God the Holy Ghost, or grace? St. Paul seems to be using much the same metaphor as in 2 Co 3. 'Ye are our epistle . . . read of all men, written not with ink but with spirit of living God.' Here 'spirit of living God' is said to be the ink, as in Eph 4 the wax. Is there any theological difference between 'spirit of living God' and '*The Holy Spirit of the God*'? St. Paul's thought would seem to be governed by what he says in Eph 4²⁵: 'We are members of each other,' and therefore ought not to wound the corporate spirit, the spirit of the grace (He 10²⁹), which we have received, the spirit of the body into which we were baptized.

Finally, prepositions—*Out of*, or *from*. 'He that sows to his own flesh shall from *the* flesh reap corruption, but he that sows unto *The Spirit* shall from *The Spirit* reap eternal life' (Gal 4⁹). Is there a single antithesis between flesh and spirit, or an added antithesis also between God and man? (Mary) 'was found with child from holy spirit . . . that which is conceived in her is from holy spirit' (Mt 1^{18, 20}).

In often=*with* or *by*. (Simeon) 'It had been revealed unto him in *The Holy Spirit* . . . came in

The Spirit into the temple' (Lk 2^{26, 27}); 'Paul purposed in *The Spirit*' (Ac 19²¹); 'I was in spirit' (Rev 1¹⁰); 'He shall baptize you in holy spirit and fire' (Mt 3¹¹); 'If I in spirit of God cast out devils' (Mt 12²⁸); (Agabus) 'signified by *The Spirit*' (Ac 11²⁸); 'To one through *The Spirit* is given a word of wisdom' (1 Co 12⁸); 'The love of God hath been shed abroad in our heart through holy spirit' (Ro 5⁵); (Christ) 'who through eternal spirit offered himself' (He 9¹⁴). We have said enough to show that though a distinction may be drawn on theological grounds between 'the personal Spirit' and an 'operation or gift of the Spirit,' this does not run on the line of style; but if any one requires further evidence, let him consider what would be the theological results if this stylistic difference were stressed.

(1) The 'personal Spirit' would not be concerned in the Incarnation but only His 'operation or gift'—'holy spirit shall come upon thee' (Lk 1³⁵); 'that which is conceived in her is of holy spirit' (Mt 1²⁰). So in the second member of the Creed 'of holy spirit and Mary the virgin,' and this in spite of the fact that the third member has 'The Holy Ghost'; nor is this use resumptive, since belief in the Holy Ghost was expressed in creeds before the former clause was inserted.

(2) It would be doubtful if 'the personal Spirit' took any part in Our Lord's baptism. St. Mark 1¹¹ has '*The Spirit* descending upon him,' and St. Luke 3²², '*The Holy Spirit*,' and St. John 1³², '*The Spirit*'; but St. Luke may have taken his language from St. Mark, and St. John was acquainted with St. Mark, while St. Matthew 3¹⁶, who had Mark before him, would appear to correct St. Mark's theology, since he writes, 'spirit of God' without the article. And if, as is probable, our Lord in Jn 3 is referring to His own baptism, then we have 'except a man be born of water and spirit' (without the article). The subsequent phrases may be resumptive or due to antithesis, 'that which is born of *the* flesh . . . born of *the* spirit,' 'the wind (or spirit) bloweth . . . born of the spirit.' Lk 4¹⁸, in a quotation from Is 61¹, has 'spirit of Lord,' where he might have written '*The Spirit of the Lord*,' if he had wished, and Ac 10³⁸, 'The God anointed him with holy spirit and power' (without articles).

And this doubt about our Lord's reception of 'the personal Spirit' in His baptism is strengthened by the fact that if we are to press stylistic differences to a theological conclusion it is all but certain that Christians do not receive Him in their baptism; 'He shall baptize you with holy spirit' (Mk 1⁸);

'in holy spirit and fire' (Mt 3¹¹, Lk 3¹⁶). 'Ye shall be baptized in holy spirit' (at Pentecost) (Ac 1⁵ 11¹⁶), and compare what has been said about 'falling upon' and 'receiving.'

(3) So it must be held doubtful if 'the personal Spirit' took any part in our Lord's temptation. 'The Spirit' in Mk 1¹² may be merely resumptive of 'The Spirit descending' in 1¹⁰, which we have already discussed; and 'by The Spirit' in Mt 4¹ of 'spirit of God' in 3¹⁶; 'in the Spirit' in Lk 4¹ may look back to Mark, while in Lk 4¹⁴ 'in the power of the Spirit' the second 'the' may be due to the first.

(4) And our Lord's miracles were wrought by an 'operation or gift' of the Spirit. 'If I by spirit of God cast out devils' (Mt 12²⁸), 'by finger of God' (Lk 11¹⁹), where St. Luke seems to be deliberately avoiding the use of the article.

(5) It is true that Jesus is said to have rejoiced 'in The Holy Ghost' (Lk 10²¹), and 'groaned in The Spirit' (Jn 11³³), and 'was troubled in The Spirit' (Jn 13²¹), but in Ro 14¹⁷ we read of 'joy in holy spirit' without the article.

Thus, though God the Holy Ghost may be distinguished from His operations towards us, the distinction does not run on the lines of the presence or absence of the article, but the difference is rather between the Holy Spirit as He is within the being of God, the Essential Trinity, and holy spirit, with or without the article, as imparted to the world, to mankind, to the Church, or to the individual Christian, spoken of 'economically,' and this latter sense is equivalent to spiritual life, grace, or inspiration.

Concerning the Holy Spirit as He is within the being of God there would appear to be little available beyond the baptismal formula (Mt 28¹⁹), the 'grace' in 2 Co 13¹⁴, the teaching in Jn 12 and 1 Co 13, and some at least of these cannot be pressed. At first sight it looks as though 1 Co 2¹¹ should be included in this list; but this interpretation breaks down under examination. 'Who among men knoweth the things of the man, save The Spirit of the man which is in him?' 'Even so the things of the God man knoweth none save The Spirit of the God.' Here St. Paul would seem to be drawing an analogy between the relation of his own spirit to man, and the relation of the Holy Spirit to God; but consideration shows that that is not so. The deep things of God are revealed to us (Christians) by virtue of a supernatural gift of spiritual insight, and the contrast is between the natural man (v.¹⁴) without this gift, and he that is spiritual who judgeth (or examineth) all things (v.¹⁵).

I end with a few general considerations. In view of (1) the wide use of the word 'son' in Hebrew and Aramaic, 'son of consolation,' 'son of Belial,' etc., and (2) of the apparent equivalence in more than one passage of 'Son of God' with 'Messiah' or Christ, this title can never be *proved* to be more than Messianic. Further, the earliest Christian preaching seems to have been limited to declaring Jesus to be the Messiah, and by His exaltation to have been made Lord of the living and of the dead (cf. Ac 2³⁰). It is not demonstrably certain that His essential deity was explicitly taught before the time of St. Paul's epistles to the Corinthians. It is highly probable that the earliest Christian profession of faith required of converts from Judaism, or from the Gentiles that accepted the Jewish doctrine of God, was in a one-phrase formula embracing not more than 'I believe in Jesus as the Messiah and Lord' (see Robinson, *St. Paul's Epistle to the Ephesians*, pp. 206, 207). Later this simple formula was expanded to 'God, Jesus Christ the Lord, Holy Spirit,' of which there are some seventy examples in the New Testament within groups of two or three verses each. The most well-known instance would be the 'Grace' in 2 Co 13. But here we have the divine name 'God,' the human name 'Jesus,' and the endowed humanity 'Christ,' or Messiah. Can it be shown that the third name is divine rather than a spiritual endowment of humanity?

As a rule two substantives under one article are classed together, two substantives each with its own article are distinguished. An example would be: 'The teaching of the Apostles, and the fellowship (or community of goods); the breaking of the bread, and the prayers' (Ac 2⁴²), where the distinction in the first pair is as great as that in the second. But disparate objects may be embraced under one verb. Thus a man might express his political convictions by saying, 'I believe in Mr. Baldwin (a person), Protection (a policy), and the Primrose League (an organization).' But if this is possible, even the Matthaean formula may not go further than the Pauline.

I am not casting any doubts upon the doctrine that 'The Father is God, the Son is God, and the Holy Ghost is God,' but I am saying that it would be difficult to prove the third statement by the words of Scripture unless we are prepared to allow with Athanasius that the interpretation which the Church puts on Scripture is Scripture, and I hold it to be extremely dangerous to argue in favour of the most certain of facts by the use of ambiguous quotations.