

THE TEACHING OF THE ACTS OF THE APOSTLES  
concerning  
THE HOLY SPIRIT.

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## PREFACE AND SUMMARY.

There must be certain reasons why one embarks on a study of the Holy Spirit. The first is perhaps because there is a need today for a Biblical doctrine of the Spirit. The second follows from the first, for there is a need for a deeper knowledge of the Spirit and His work. He is the life-giving Spirit, and we need today to be spiritually alive. The third reason for a study of this kind is that we need a deeper understanding of the power of the Spirit in the affairs of men in the world. We have got away from the idea that God works amongst us through His Spirit, and we tend to think more and more of the achievements of man, and the power of the machine to do as we wish. We need to return to the power of the Spirit, and to be instruments of God's wishes. Finally, our Christianity today, in this country, appears to be so lifeless, so stuck in the groove of routine - the interminable bazaars, money raising efforts, and social half-hours - that we have lost the enthusiasm of first century Christianity, the driving force of the Spirit spurring us on to bring the Gospel of Life to the hungry world. We need in our modern experience and our modern condition, to find the powerful enthusiasm, as a result of the Spirit's working in us, that the early Christians

found/

found when they were filled with Him and worked under His guidance. So we undertake the study of the Spirit among the early Church, in the hope that we too may desire to be filled as the Apostles were filled.

In a study such as this it is important to look at the origins of the idea of Spirit. As the New Testament revelation of God is founded upon what was revealed to the Jewish people, it is necessary to see first what conceptions were held about the Spirit in the minds of the writers of the Old Testament. Here we find "717" mentioned in connection with nature and man, and also in connection with the relationship that existed between God and Man. The Old Testament canon, although not finally settled until much later, was completed some centuries before Christ, and there arose a literature of the Jews during this inter-testamental period. In studying this we shall see how little advance there was on the ideas that prevailed in the Old Testament. Hellenistic influence was great during the first century of the present era, and although there is little gained here, it is necessary to consider the thought that prevailed. To finish our introduction to the subject, we consider the part played by the Spirit in Luke's Gospel, and we are struck by the paucity of material to be found here.

Any New Testament study must be founded on a sound text and the biblical sources, and so we look first at the families/



families of texts which have given us the Book of Acts as we know it, and we consider the biblical bases in turn, finding that although there may be divergence in readings, yet there is nothing that will materially affect the teaching of Acts. We start our study of the Spirit proper, by considering His person, looking first of all at the question of His personality. There is great difficulty in defining personality, and this difficulty is added to by the fact that the first century writers were not concerned so much with the personality of the Spirit as with His work among men. The emphasis on His work is the strongest argument for the Spirit as a divine person in the Trinity, with a position separate from, but subordinate to both the Father and the Son. We consider next his relation to the early Church. He is bestowed by the Father where there is belief in the risen Lord and where there is the consequent repentance from sin. There is no specified method of bestowal, for "The "πνεῦμα" bloweth where it listeth and thou hearest the voice thereof but knowest not whence it cometh or whither it goeth." (John iii 8)

In a study of the Spirit in the Acts, one cannot overlook the phenomenon of Glossolalia. This has been discussed at fair length and the decision that has been arrived at is contrary to the generally accepted idea that "tongues" are purely ecstatic speech and therefore unintelligible.

Arguments/



Arguments have been gathered to show that this is quite likely foreign languages as the Bible states.

The Spirit also played His part in the Sacraments as well as in the teaching and the worship of the Church.

The most important section of this study is that concerned with the Work of the Spirit. Here we see how the Spirit worked in the events that happened in the lives of men and women of the first century Church. The subject is discussed firstly under the heading of miracle, both those of nature and those of healing. The Spirit's work was also one of unification, uniting men to God and to each other, and although there were disputes, most of these were resolved by the action of the Spirit. His work is next looked at from the point of view of the part it plays in the world, where He witnesses to the Father and the Son, convincing the world of sin and bringing men to the saving knowledge of Jesus Christ in the reality of eternal Life. In the Church, His work consists of inspiring men, of being behind the whole fellowship which was the Church, revealing God's will to men and sending men forth to do God's work of redemption. The Spirit also worked in the individual, giving him insight and powers that he had not known before, together with grace of character that is only really found in the Spirit-filled Christian.

To preserve the balance, and to provide another

viewpoint/

viewpoint on the doctrine of the Spirit, we look at Paul's conception. We have omitted the Johannine teaching on the Spirit, not because we think that it ought to be ignored, but because it is not specifically brought up in our study of Acts. Paul, however, is very prominent in this book, and the Pauline doctrine is raised by the teaching which we find incorporated in Acts. It is therefore necessary to compare the Pauline doctrine as we find it in his Epistles with the doctrine that we have built up from our study of Acts. In looking at Paul's conception we deal with the Person of the Spirit, His work amongst the community, and the individual and the results of this work among men. There is also a discussion of Paul's distinction between the Spirit and the Flesh, and the Spirit and the Letter, and we finish our study with the conclusions that we can draw from our work.

This study has been made easier by the help gained from other departments of the University. My thanks go to Professor White of the Classics Department, for advice in connection with the Hellenic conceptions of Spirit, and also to Mr. Marsh of the Psychology Department for help given in connection with Xenoglossy. The library has also been very helpful in procuring the books that I needed and which were not available on our own shelves. Above all my thanks must go to Mr. Hewson, my tutor, for his continued counsel and advice while I was prosecuting the study.

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ABBREVIATIONS.

For convenience the following abbreviations have been used in the footnotes to the pages. A biblical reference such as - xiii 3 - refers to Acts unless otherwise indicated.

Angus	Angus - The Mystery Religions and Christianity.
Barnett	Barnett - The Living Flame.
Bevan	Bevan - Sybils and Seers.
B of C	Jackson and Lake - The Beginnings of Christianity.
Bruce	Bruce - The Acts of the Apostles.
D.B.	Hastings - Dictionary of the Bible.
D.C.G.	Hastings - Dictionary of Christ and the Gospels.
D.I.	Snaith - Distinctive Ideas of the Old Testament.
E.R.E.	Hastings - Encyclopedia of Religion and Ethics.
Fison	Fison - The Blessing of the Holy Spirit.
Grimm	Grimm ed Thayer - Greek-English Lexicon of the New Testament.
H.D.	Headingley Lectures - The Doctrine of the Holy Spirit.
Hoyle	Hoyle - The Holy Spirit in St. Paul.
I.B.	Interpreter's Bible.
J.E.	Jewish Encyclopedia.
Kennedy	Kennedy - The theology of the Epistles.
Kittel	Kittel - Worterbuch zum Neuen Testament.
Knight	Knight Moses to Paul.
Leb.	Lebreton - History of the Dogma of the Trinity.
L and S	Liddell and Scott - Greek-English Lexicon.

(continued)

- Mac            Macdonald - The Interpreter Spirit and Human Life.
- M and M      Moulton and Milligan - The Vocabulary of the  
                                 Greek Testament.
- Rackham      The Westminster Commentary on Acts ed. Rackham.
- Rawlinson    Rawlinson - Essays on the Trinity and the Incarnation.
- Spirit        The Spirit - edited by Streeter.
- Swete         Swete - The Holy Spirit in the New Testament.
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## CHAPTER ONE.

### INTRODUCTION.

The Christian religion is the religion of the Spirit, and therefore when one undertakes the task of considering the subject of Spirit in totality, it is necessary to study practically the whole of the Christian religion. It is certainly most necessary to look at the origins of Christianity, for although it is true that the acorn and the oak tree are very dissimilar, yet without a study of the acorn, the botanist would not be able to understand the oak completely. In order that our study of the Spirit in the Acts of the Apostles may be as fruitful as possible, it is necessary to consider the conceptions of "spirit" which prevailed in the pre-Christian world, and in particular that of "spirit" in the Old Testament and the subsequent writings of the Jewish people. Christ himself was a Jew and the early Christians were for the most part also Jews, it is therefore probable that the Old Testament conception of "spirit" was uppermost in the minds of the early Christians. We shall consider the "spirit" in the Old Testament and also in the writings of Later Judaism and of the Hellenistic world. From this study we shall be in a position to see how far the idea of "spirit" which we find in the New Testament, and particularly that found in Acts, has been drawn from the background and influences which surrounded the early Church, and how

much/



much was derived from the early Christian's own experience of the Holy Spirit.

The Old Testament Conception of Spirit. Our word "spirit" is a translation of the Old Testament word "רוח". This word is fundamentally an activity of God<sup>1</sup>, and is associated with power or violence<sup>2</sup>. We find it used in two ways in the Old Testament, the one as a word standing by itself, and the other in the technical term "רוח'הוה", "The Spirit of the Lord" or "The Spirit of God". The first use has to do with "spirit" in its more natural form, whereas the second use is always connected with the vital energy of the divine nature, which works in and through men<sup>1</sup>. Both uses of the word imply the idea of power, power coming from God.

Snaith says:-

The word "ruach" stands for power, strength, life and all is of God, and from God. The phrase "ruach-adonai" stands for that special power by which God inspires the individual man, enabling him to do the will of God, and thus to do those things which in his own strength he is wholly unable to do. 3.

Let us look therefore at some of the uses of "רוח" in the Old Testament.

One of its uses is that of the wind, or the air of

the/

1. H.D. p 11
2. D.I. p 143
3. D.I. p 158

the atmosphere<sup>4</sup>. It was in the "wind of the day" that God walked in the garden of Eden, because in the East after the heat of the sun has departed, the breezes come up to cool the tired earth - Gen iii 8. It was the "רוח" of the Lord that brought quails from the sea and gave food to the Israelites in the desert - Num xi 31 -, and Isaiah talks of the "רוח" bending the trees - Is vii 2. Here we have instances of "רוח" being used to describe the moving air, but there are places in Job and Jeremiah where the same word is used for "air" without any idea of its moving. - Job xli 16, Jer. xiv 6. From this conception of "רוח" as air either moving or still, there must quite naturally have followed the idea of "רוח" as the principle of life<sup>5</sup>, for it was easy to see that while a man was alive, air was coming in and out of his body continually, and when he was no longer alive, this movement of air ceased. And so we find many references in the Old Testament to air "רוח" as the principle of life, or as the breath of man - Gen vi 17; ii 7; xlv 27; Is xlii 5; Ezek xxxvii 5-8. This last passage uses the word "רוח" in three ways - as breath of life, as the wind, and as the Spirit of the Lord.

It is in the next usage that we find a typically Hebrew flavour, for the Jews usually associated the ideas

of/

4. D.B. p 402

5. Robinson - Christian Doctrine of Man p 19.

of passion, thought and will, with the natural function of breathing<sup>6</sup>. A man that is angry is often found to be breathing heavily, and the same applies to most of the other passionate feelings of mankind. So we find the Hebrews talking about the " **נפח** " of anger - Judg viii 3 - or of grief - Gen xvi 35 - of sorrow, - 1 Sam i 15 - or of jealousy - Num v 14. The association of " **נפח** " with feelings soon meant that the word was used for thought, and we read of the " **נפח** " of wisdom, - Dt xlii 9 - or of insanity - 1 Sam xvi 14. In a similar way a state of shock or one of simple physical exhaustion, or a despondent mood could be regarded as offering a clear indication of the absence of " **נפח** " <sup>7</sup>.

Man soon began to realise that he was not purely physical, and that there was another side of him concerned with things that he did not quite understand. It was part of himself, and yet it was so intangible that he was unable to grasp the full meaning of this side of his nature. He called this his " **נפח** ", for like the wind he did not know where it came from or where it went. All flesh had a spirit, and this spirit was concerned with the being whom he called God. Into God's hands he commended his spirit, and

he/

6. H.D. p 24 f cf Robinson op cit p 13

7. Vitality of the Individual in the Thought of Ancient Israel p 30.



he sought God with his spirit - Ps xxxi 5; Is xxvi 9. It was the side of him that turned to the things above<sup>8</sup>, and sought there the fullness of life which is the desire of God for all men.

The word "רוח" was not used only for the things that concerned mankind, for we find many references in the Old Testament, where the word is used in connection with God Himself. The Old Testament contained many anthropomorphic ideas about God. Most of the uses of the word in this sense are concerned with the anger of God and with His punishing or destroying, or else with His performing some other mighty work such as the drying up of the Red Sea - Ex xv 8 - so that the Israelites could escape to safety while the Egyptians perished in the returning waters. It was the "blast of His nostrils" that turned the water back; and by the breath of God men would perish - Job iv 9. It was the "breath of His mouth" that formed the heavens, for that was how the Psalmist conceived of creation - Ps xxxiii 6 - and yet it was also the "breath of His lips" that would slay the wicked - Is xi 4.

There are two passages in the Old Testament which show very clearly the distinction that the Hebrews made between "רוח" and the other constituent of man which was called "נפש". Isaiah - xxxi 3 - shows that "spirit" comes from

God/

God, and has the power of God, whereas the "flesh" has no power. There is the definite distinction between Men and God and between flesh and spirit.

Ruach belongs to God; Flesh is definitely of man in contrast to God. 9.

This passage has another counterpart in Genesis vi 1-4, where we are told that the result of the union of man and divine being - a union of spirit and flesh - could not possibly be immortal, but that its span of life would be limited to one hundred and twenty years. Spirit is not "flesh", although the two are united in Man they still keep their own characteristics<sup>10</sup>.

This distinction is also made clear in the passage in Ezekiel xxxvii, where in the valley of dry bones, we find the bones brought together, the flesh and sinews and skin put on, but as yet "there was no breath in them". The "רוח" was the important thing, for it was the factor that made them living beings instead of mere "flesh". "Flesh" and "spirit" are contrasted, the one being of the earth earthy, and the other being the vital power of God, which brings things to life.

Let us now look at the use of the second phrase, the "רוח יהוה" or the "Spirit of God". As we have already seen there is a distinction between "spirit" and "flesh", and it is the "spirit" which has the power and which is the energy of the divine nature. It must be noted that there is no

real/

9. H.D. p 27

10. D.I. p 151

real distinction between the "Spirit" and Jahweh in the Old Testament, as Welch says:-

We must recognise that the Old Testament has no clear doctrine by which the Spirit of Jahweh was distinguished from Jahweh himself. God when influencing persons is called the Spirit of God. The Spirit of God is not something less than God, it is God. 11.

This Spirit of God usually works in and through the lives of men, for God uses men for his purposes in the world. There is usually a distinction made between the cases when God works through men and when He works without men. Davidson puts it in the following words:-

The Spirit of Jahweh is Jahweh himself within men,  
as the Angel of Jahweh is Jahweh himself without men. 12.

God works through men, but being the creator of men He also worked apart from them.

13

The Spirit of God was a creative force, making the heavens and the earth and also sustaining them. The opening chapter of Genesis tells us that the Spirit brooded upon the waters helping in creation, and the Psalmist acknowledges that the Spirit - God's breath - was the creative force - Ps xxxiii 6; civ 30. Elihu gives witness to the fact that not only was he made by God's Spirit, but that this Spirit continued to give him life - Job xxxiii 4. The life of all creatures came from God through His Spirit, and in addition it was the

Spirit/

11. The Religion of Israel p 183.

12. The Theology of the Old Testament p 116

13. D.B. vol ii p 402



Spirit of God that made man distinct from the rest of creation, for it was this Spirit that gave man intellect and reason, and the special gifts with which he was endowed<sup>14</sup>. Pharaoh said, talking of Joseph, "Can we find such an one as this, a man in whom the spirit of God is?" And therefore because the Spirit of God was in him, Joseph was able to become the second man in the land of Egypt, head over all but Pharaoh, in spite of the fact that he was a foreigner - Gen xli 38ff. Joshua, who led the people of Israel into the promised land was a man who was filled with the Spirit - Num xxvii 18, and through the Spirit of God, Samson was able to perform all the feats of strength which outwitted his enemies and finally brought destruction upon a great number of them - Judg xiv 6; xv 14. Right through the book of Judges we find this idea of the Spirit giving the supernatural endowments to the people concerned, so that they were able to accomplish God's plans for His people. In Judges vi 34 we read that the Spirit completely overpowered Gideon and did not only endow him with gifts<sup>15</sup>. This also applied to David, and the wealth of his reign was attributed to the Spirit of God which came upon him at the time of his anointing - i Sam xvi 13.

Since the Spirit endowed men with ability above the ordinary, we expect to find Him inspiring the prophets of the

Old/

14. D.I. p 155

15. cf R.S.V translation loc cit.

Old Testament,<sup>16</sup> for the prophets were a unique feature of the Hebrew religion. There were the earlier prophets of the time of Saul and before, and there are references in the books of Samuel<sup>17</sup> to men being inspired by the Spirit of God, to prophesy. In most of these early cases there was the note of ecstasy, but when we come to the Later Prophets - the Writing Prophets - we lose to a great extent this note of ecstasy, and yet Micah and Ezekiel both talk of being filled with the Spirit of the Lord and then declaring the words of God to His people - Micah iii 8; Ez xi 5. The Spirit of the Lord spake by His prophets and gave them the commissions to go out into the world and tell the truths of God.

We find that the Spirit of the Lord is mentioned again in connection with the Messiah<sup>18</sup>. The Messiah will be filled with the Spirit, and thus He will anoint and preach. This Spirit will be one of wisdom and understanding, of power and might, it will bring forth judgement and finally it will be poured out upon all flesh as it was on the day of Pentecost - Is xi 2; xlii 1; lxi 1.

There are three references to "holy Spirit" in the Old Testament. In Ps li 11 we see that Holy Spirit is equivalent to God's presence, for according to Hebrew parallelism, the meaning of the first strophe and the second

strophe/

16. D.I. p 157

17. ii Sam xxiii 2 i Sam x 10

18. H.D. p 21

strophe are similar<sup>19</sup>. In Isaiah lxiii 10f, the term Holy Spirit again refers to the Lord. The Spirit is holy because it is Jehovah's<sup>20</sup>. Lebreton says that the phrase "holy Spirit" came into use because the Hebrews did not use the word "Jahweh", and so they could not say "the Spirit of Jahweh"<sup>21</sup>. They therefore talked about Holy Spirit when they meant the Spirit of God. In the phrase as it is used in the Old Testament the moral element is not explicit. However the Old Testament does not lack moral qualities in its idea of Spirit, for there is the dominant moral ideal of the New Covenant of Jeremiah, when he talks about the law being put into the inward parts of man, and written on his heart<sup>22</sup>. The inward part of man was concerned with the Spirit, and we see therefore that morality is inward, and not mere outward observance of ritual.

Right through the Old Testament then, we find that the conception of Spirit is connected with the idea of power. It matters not whether it is the power of life that activates mankind, or the power that created the world, the power of passion and thought, or the inspiration of the prophets. The Spirit of the Old Testament is the power of God. As

Snaith/

19. Fison p 42

20. D.I. p 43

21. Leb. p 116

22. Jeremiah xxxi 31ff.

Snaith says:-

This ruach is a condition of life, but most of all it stands for power, and the ruach-adonai is the power of God in and through the lives of men. 23.

The Spirit is the power of God, the medium through which He exerts His control over the world<sup>24</sup>. One thing that must be remembered is that in most cases, the Spirit in the Old Testament is temporary and is not a permanent possession of an individual, and also it is connected with persons and not with things<sup>25</sup>.

#### The Spirit in Later Jewish Thought.

Holy Spirit. The phrase "Holy Spirit" as we have already seen is found only three times in the Old Testament, but when we come to the later Jewish writings we find that this phrase appears much more frequently. There were two main reasons for using the phrase "Holy Spirit" instead of the Old Testament term "the Spirit of the Lord". One of these was the reluctance which the Jews had for pronouncing the tetragrammaton "יהוה", and so to avoid the use of the divine name, it became the custom to speak of the Holy Spirit instead of the Spirit of the Lord. Another reason for the greater frequency of the phrase Holy Spirit was that there was a desire to distinguish between the divine spirit and

the/

23. H.D. p 31

24. D.I. p 152

25. Fison p 62f.



the numerous spirits which were thought to populate the world and its surrounding space.<sup>1</sup>

The term "Holy Spirit" usually meant merely a pious disposition in individuals<sup>2</sup>. Those who were more religiously minded than others and who set themselves the task of observing the Law, were said to be filled with Holy Spirit. Again the Holy Spirit was said to be a charisma giving skill in the interpretation of dreams<sup>2</sup>. This was not entirely new as it was taken over from the Old Testament. The Holy Spirit in inter-testamental times was chiefly the Spirit of prophecy<sup>3</sup>, and was used to refer to the prophets and their inspiration by God. However the Holy Spirit in the times which we are considering was no longer represented as an actual and active force as it had been in the past<sup>4</sup>, there was no longer the awareness that men were undergoing the action of the Spirit in their lives as had been the case with the Prophets of the Old Testament.

The Holy Spirit in this period of Jewish history is more often than not concerned with the Messianic Hope. He will give the Messiah, through whom He is communicated to men<sup>5</sup>, the power to act as judge and ruler. There is one example in the literature of this period when the Holy Spirit is said to be the creator of life after death, and that is

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1. Hoyle p 200
2. E.R.E. vol xi p 788a
3. D.B. vol ii p 404b
4. Leb p 116
5. E.R.E. vol xi p 788b.

in the Apocalypse of Baruch the 25th chapter and the 3rd verse.

Another phrase which is sometimes found is "Spirit of God", but this is used only when it refers either backwards to the prophets or forwards to the Messiah<sup>6</sup>. However the use of this phrase became less general and "Holy Spirit" referred to scripture, while "Spirit of prophecy" had reference to the Old Testament prophets<sup>7</sup>.

Spirits. The phrase "Holy Spirit" was a specialised term, but the word "spirit" by itself was a very common one in the literature of this period. There were numerous good and evil spirits about in the world. In fact as Lebreton says

The belief in spirits was more living than the belief in the Spirit. 8.

There were spirits of wisdom, of illumination, of science and force<sup>9</sup>. The powers of nature were represented as wielded by created spirits<sup>10</sup>, in fact everything was dominated by them. They gave life to men<sup>11</sup>, and inspired prophecy<sup>12</sup>. Even fainting was described as a "failing of spirit"<sup>13</sup>. Jehovah Himself was looked upon as the Lord of these spirits. He is described as the Sovereign of spirits and in Enoch the phrase "Lord of Spirits" is used over a hundred times<sup>14</sup>.

This/

6. E.R.E. vol xi 788a

7. B of C vol v p 98

8. Leb p 118

9. Testament Levi xviii 7

10. Enoch lx 12ff

11. Tobit iii 6

12. Ben Sirach xlvi 12.

13. Judith xiv 6

14. H.D. p 34

This title arose as a result of the fast developing belief in angels and in spirits of all sorts, those having connections with the elements as well as those having dealings with men<sup>15</sup>. It is quite probable that this title did not have reference to the spirit of man himself in this life or in the next<sup>15</sup>. The conception of angels as beings between God and man who acted as intermediaries between the divine and the human, did much to check the earlier belief in the divine spirit, especially so far as its presence and activity in the world were concerned<sup>16</sup>. The angels were both distinct from God and from Man<sup>17</sup>, and were therefore a means whereby the transcendent God could come into touch with His creation. This was the beginning of the later Gnostic belief in angels as being necessary to achieve contact between the divine and the human.

This idea of spirits went even further, and as we have mentioned above there were evil spirits as well as good. We hear talk of the spirit of Satan, the spirit of error, of envy, and spirits who are connected with the other evils of the world<sup>18</sup>. Even more surprising we find reference to the spirits of the seven senses of man<sup>19</sup>. Lebreton says in this connection:-

This is no doubt an interpolation, but a very

ancient/

15. H.D. p 34

16. Swete p 4

17. B of C vol v p 98

18. Leb p 118

19. Ruben ii 3-8



ancient one since it is found in the two Greek versions; moreover even in its earlier parts, the book indicates a materialist conception of the spirit which agrees well enough with the Stoic doctrine. 20.

This gives us some idea of what the Jews thought about the spirit, they had departed to some extent from the Old Testament idea that all spirit came from God and was used for His purposes, and they had gone to the animistic ideas that spirits were the controlling power of the world.

Bath Qol. Let us look shortly at this phenomenon which is found in both the Old and the New Testaments, though it is not specifically mentioned in either. References are made to the Bath Qol in other Jewish literature but there is no reference directly in the Canonical Literature. However in Daniel we read that Nebuchadrezzar heard a voice from heaven telling him that the kingdom had departed from him<sup>21</sup>, and again in the New Testament, Jesus at His Baptism hears a voice from heaven commending Him as the Son of God<sup>22</sup>. These are two instances of the Bath Qol, where it is described as a voice from heaven. This voice usually brought short direct messages<sup>23</sup>, and was limited to an individual<sup>24</sup>. The Bath Qol was found instead of the speaking of the prophets under the inspiration of the Holy Spirit<sup>25</sup>. It was inferior to prophecy and was a substitute for the Holy Spirit<sup>26</sup>.

The/

20. Leb p 119

21. Daniel iv 31

22. Matt iii 17

23. Hoyle p 202

24. Knight p 154

25. Hoyle p 202

26. Hoyle p 203



The Bath Qol made short statements usually by means of a passage from the Law or Scripture<sup>27</sup>, however it was not a revelation of the nature of God but merely a message from God about the circumstances in which the individual found himself. The Bath Qol was identified with the Holy Spirit and even with God Himself, but it differed essentially from the Spirit, in that the prophets possessed the Holy Spirit, whereas the Bath Qol could not be possessed<sup>28</sup>. The Bath Qol was a voice from heaven which was heard but with which there was no visual manifestation<sup>29</sup>. It was not very important and Rabbi Reuben compares it with the prophets as being "like the relation between the king and his emblem"<sup>30</sup>.

Josephus. Josephus conceived of spirit in terms very similar to those of the Old Testament. The Spirit was the wind, the breath of life, and the seat of passion. However he had also incorporated the ideas which were prevalent at the time, namely that spirit stood for the divine spirit of prophecy and also for daemons<sup>31</sup>. He conceived of the world as full of invisible beings both good and bad, which were the spirits of dead men<sup>32</sup>, the good spirits coming from good men and the evil from evil. The substance from which these spirits were made he called either "πνευμα " or "ψυχη " and he made very little distinction between the two

27. J.E. art Bath Qol  
 28. J.E. art Bath Qol  
 29. Knight p 154  
 30. quoted by Hoyle p 203.

31. Hoyle p 205f  
 32. B of C vol v p 99

terms/

terms, but was certain that they were essentially a part of God<sup>32</sup>. Josephus knew that prophecy as found in the Old Testament was at an end, however he did consider Hyrcanus a prophet, and he believed that he was able to foresee the future<sup>32</sup>.

The Targums. In the Targums we do not find a systematic doctrine of the Spirit. The Targums are on the whole vague and were not inclined to be dogmatic<sup>33</sup>. They speak sparingly of spirit owing to the association with the divine name which they did their best to avoid. Spirit was among the ten things that were created on the first day<sup>34</sup>, and was composed of light and fire<sup>35</sup>. One of the things the Targums stressed was that the Holy Spirit dwelt only among a worthy generation<sup>36</sup>, and that it worked only through worthy people.

Wisdom. When we consider the Wisdom literature and its references to Spirit we must not forget that part of it is to be found in the Old Testament. This means that the conceptions of Wisdom had already been formed in the minds of the Jewish people before the closing of the Canon. Wisdom was of divine nature and was therefore pre-existent<sup>37</sup>, and being pre-existent she had taken over the creative function of the "πνευμα" <sup>only/</sup><sup>38</sup>, and not

32. B of C vol v p 99

33. E.R.E. vol xi p 789a

34. Haggadah xii a,b cf J.E. vol vi p 448a

35. J.E. vol vi p 448a.

36. J.E. vol vi p 448b

37. I.B. vol i p 218 b

38. Prov iii 19

only created life, but also was the means whereby it was sustained<sup>39</sup>. In fact Wisdom held all things together in the universe. She was the source of all knowledge<sup>40</sup>, and more especially of the knowledge in man of the ways of God<sup>41</sup>. Wisdom was neither wholly of God nor wholly of man, for while being distinct from God she was also distinct from the world<sup>42</sup>.

Wisdom was a spirit<sup>43</sup>, and yet she had a personal nature, for we read in Proverbs that she built herself a house<sup>44</sup> and was the guide of men<sup>45</sup>. However we also find that she is an essence that pervades the whole universe and is its cohesive bond<sup>46</sup>. It is difficult to understand just what the Jews of this period of history really meant by the term Wisdom. They seemed to equate it with Spirit and this Spirit of God in turn was equated with the Stoic idea of a world-soul which pervaded everything<sup>47</sup>. However Wisdom was a power and a force, it constituted an active soul and was the origin of the spiritual nature of mankind<sup>48</sup>. It also must not be forgotten that in spite of the equation of Wisdom with the world-soul of Stoicism there was also the identification of Wisdom with the Torah<sup>49</sup>. We read in the Wisdom of Solomon that Wisdom was conceived as having

Twenty-one/

39. Prov viii 35  
40. Job xxviii 12  
41. Wis ix 6f  
42. Mac p 44  
43. Wis i 6  
44. Prov ix 1.

45. Wis x 4  
46. Wis i 7  
47. B of C vol v p 100  
48. Wis xv 11  
49. I.B. vol i p 218b



twenty-one qualities of various natures<sup>50</sup>. She was the source of material welfare but was not this alone for she was also the ethical principle in the world which led men into the right paths<sup>51</sup>. The Interpreter's Bible sums up the ideas of this period concerning Wisdom in the following words:-

Wisdom, the summum bonum which combined practical matters (ranging from etiquette to ethical and religious standards of conduct ordained in the law of Moses) as also learned research in the Scriptures and in the sciences. 52.

Wisdom was almost everything, she pervaded all things and having created them in the beginning kept them going.

On the whole the Jewish thought of the inter-testamental period had little to give. The Holy Spirit was heard of at times but had no connection with the prophecy of the Old Testament and its direct contact with God<sup>53</sup>. However we find in this period a more universal outlook and we see that the Holy Spirit and the idea of the Messiah had been extended to include the Gentiles as well as the Jews<sup>54</sup>. Apart from this there was nothing positive gained, but negatively, men were brought to feel the need for the Spirit<sup>55</sup>. When however we turn our thoughts to the ideas of Wisdom we find more food for thought, for as Macdonald says, do we not find the true source of the New Testament

doctrine/

50. I.B. vol i p 406b

51. Prov viii 13-21 cf E.R.E.  
vol xi p 788a

52. I.B. vol i p 409b

53. Hoyle p 207

54. Hoyle p 209

55. Hoyle p 210

doctrine of the Spirit in the Old Testament in the idea of Wisdom rather than in the Greek conception of Logos<sup>56</sup>?

However in the attempt to fit religion into philosophy we have the beginning of a movement which confused the two<sup>57</sup>.

We still find this tendency today, when men forget that religion is not necessarily something that must be completely reasonable and understood in every detail, but is rather a faith to be acted upon, a faith in a living and personal God who cares for each and every individual.

#### The Spirit in Hellenistic Thought.

Spirit. In Hellenistic thought we find the word "πνευμα" used of the human soul and of wind, of air in general and as the principle of movement and sound<sup>1</sup>. These ideas are very similar to those of the Hebrew's use of "רוח", but when we look into the question more closely we find that the Greek conception was pantheistic and "πνευμα" was very closely identified with nature<sup>2</sup>. The Greeks thought of a Universal Spirit which was divine and an individual spirit which was the soul of man<sup>1</sup>. The relations which united these two aspects of spirit were those of inspiration and divination. The former, the god speaking to or through man, and the latter man trying in his own way by various

means/

56. Mac p 46 cf I.B. vol i p 218

57. H.D. p 36

1. Leb p 61

2. Mac p 52.

means to get into contact with the god<sup>1</sup>. Lebreton says:-

Inspiration is explained not by a material shock but by the influence of a superior spirit which moves the human soul. 3.

The prevalence of the idea of inspiration among the Greeks can be seen from the importance of the oracles. The oracles were given by women who were inspired by a gas or vapour rising from the ground<sup>4</sup>, which was called " ". This seems to be very close to the Christian idea of the inspiration of the Spirit. As Bevan says:-

It was definitely something from outside which entered her body and spoke through her lips. And just as the tradition of pagan philosophy regarding dreams and daemons went to form the conception of Christians regarding inspiration by devils, so the pagan philosophical tradition regarding oracular possession went to form the conceptions of Christians regarding inspiration by God. 5.

Mystery Religions. When we look at the mystery religions of the Hellenic world we find that the idea of possession by a god was a very prevalent one. The holy spirit came into the initiates from the god during the performance of the mysteries<sup>6</sup>. The mysteries arose as a result of men's quest for god, and through these rites men were brought into contact with the god who not only was known to his own, but also wished to be known by them<sup>7</sup>. In every mystery rite a secret was imparted to the initiates, this secret concerned the life of the deity, and the way

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1. Leb p 61  
3. Leb p 67  
4. Bevan p 157f  
5. Bevan p 166

in which/  
6. E.R.E. vol xi p 784a  
7. Angus p 52



in which men could gain union with this life<sup>8</sup>. It was a very widespread belief in ancient days that a god only made himself known through certain rites and that one had to have the key before one could unlock the door of access to the sacred presence. This key was partly faith and partly knowledge<sup>9</sup>.

The great need of the time was a means of salvation, men were looking for a saviour, and they sought this saviour in the union with the divine being which the rites of the mysteries offered them<sup>10</sup>. The Eleusinian mysteries in addition to offering salvation on this earth also assured the initiate of the protection of Persephone in the world beyond<sup>11</sup>. This implied that there was a belief in the continuance of the soul of man beyond death. This life was not the end of all things, there was yet more to come.

Stoicism. The philosophy of Zeno - known as Stoicism - held the floor in Hellenistic times, though other philosophies were by no means obsolete. The Stoics' conception of soul was that it was spirit, and this was composed of flaming air which was diffused through the whole body<sup>12</sup>. This was divided into eight parts, which formed the principal part of man as well as his senses and the power of generation<sup>13</sup>. They thought of God as spirit extending throughout the entire world in the same way as they thought

of/

8. Angus p 53

9. Angus p 55

10. E.R.E. vol ix p 81b

11. E.R.E. vol ix p 78a

12. Leb p 61

13. Leb p 62

of the soul extending through the entire body of man<sup>13</sup>. God was therefore a sort of "world-soul", permeating all things and giving them existence, and yet at the same time they thought that the soul was a material substance<sup>13</sup>. It is difficult to imagine what this materialistic fiery breath would have been like to men of those times, but at least it was the intelligent, permeating and containing principle of the cosmos<sup>14</sup>. It held all things together and was the reason for all things. This materialistic "spirit" was also resident in man and was observant of his good and evil deeds<sup>14</sup>. It is therefore clear that each human soul was part of the universal divine force<sup>15</sup>. Man and God were part of each other.

Further to this conception of spirit which pervaded everything there was a more personalised idea where spirits were responsible for doing certain things and were given names. The spirit that strikes and breaks was called Herakles<sup>16</sup>. This was not the animistic conception of the ancients, but it was bound up with the pantheistic ideas which were common in Stoicism<sup>16</sup>. Also because there was a unity with the universal spirit there was the faculty of knowing the future<sup>17</sup>. It is not very easy for modern minds to understand the conceptions that filled the minds of twenty

centuries/

13. Leb p 62

14. E.R.E. vol xi 784a

15. E.R.E. vol xi 862b.

16. Leb p 64

17. Leb p 65

centuries ago, for to us with all our new ideas and modern knowledge, the conceptions of the ancients seem rather ludicrous. However Stoicism was finally swallowed up in Christianity; we see the beginnings of this reconciliation in the teaching of Philo, who although not a Christian was busy reconciling the Stoic philosophy with the forerunner of Christianity, Judaism.

Philo. It is not very easy to see just what Philo understood by the term "spirit", for his conception of "spirit" and "wisdom" is overshadowed by his doctrine of the Logos<sup>18</sup>. In fact the term "spirit of God" is only used when Philo is making citations from the Old Testament, and even these are limited to when he is making reference to man's creation and his inspiration<sup>19</sup>. His conception of spirit was rather similar to our modern use of the word "force"<sup>19</sup>. It is not identical for as in Stoicism, "spirit" is material. The divine spirit was imparted to man at his creation, and this formed the basis of his thinking, reasonable nature<sup>19</sup>. All men had the divine spirit but some had it more than others, these were prophets and philosophers, who during periods of intelligence or reasoning had their normal faculties held in abeyance. When men were inspired their souls were temporarily ousted from the control of their body and the control was taken over by God<sup>20</sup>.

What/

18. E.R.E. vol xi p 788b

19. E.R.E. vol xi p 788b

20. Bevan p 167.



What then can be the gains that can be attributed to Christianity from Hellenistic thought about the spirit? Macdonald seems to feel that there is very little to be gained<sup>21</sup>, for he says that Hellenism dissociated for a time the idea of Spirit from divinity<sup>22</sup>. Strachan agrees with him and says that the New Testament writers always transform what they borrow, and that similarity of language has been mistaken for similarity of thought<sup>23</sup>. However we must not dismiss this subject too lightly for we are told that the oracles came as a result of the Pythia being inspired by the god by means of the gas "*πνεῦμα*" which came from the earth<sup>24</sup>. In the Mystery religions too we find the ecstasy rather similar to the Christian conception of God's peace which passeth understanding.

The pious could in ecstasy feel himself lifted above his ordinary limitations to behold the beatific vision, or in enthusiasm believe himself to be God-inspired or God-filled - phenomena in some respects akin to the experience of the early Christians on the outpouring of the Spirit. 25.

Gore feels that the Christian idea of inspiration is essentially Jewish and not Hellenistic<sup>26</sup>. It appears then that the greater weight of opinion points to there being very little gain, but before we pass a final verdict we must of necessity

consider/

21. Mac p 44

22. Mac p 29

23. Strachan 4th Gospel p 73

24. Bevan p 157f.

25. Angus p 66f

26. Gore - Holy Spirit and the Church p 104



consider the inspiration of the individual by the Holy Spirit, and so a final consideration of this subject will come later in our study.

The Spirit in St. Luke's Gospel. Before we study the teaching of Luke's Gospel about the Holy Spirit, it is necessary to consider briefly reasons why there is such a paucity of material on the Holy Spirit in the Synoptic Gospels. Having done this we shall look at the references Luke makes to the Spirit in the life of Jesus, and in the teaching of the Gospel.

Dr. E.F. Scott<sup>1</sup> holds the view that the reluctance of the Synoptists to speak of the Spirit was due to the prevailing belief in demons and other spiritual beings - in other words the theme of the Spirit was uncongenial to Jesus. Flew however says that it is unlikely that Jesus felt that the idea of the Spirit removed God to a distance, for that would have meant that Jesus was less skilled in spiritual discernment than Paul or other saints<sup>1</sup>. Barrett feels that it is unlikely that Jesus would have believed in these lesser spiritual beings - as He did - and have disliked speech about the spirit of God which had a secure place in the Old Testament<sup>2</sup>. Dr. Vincent Taylor offers another explanation i.e. that the sayings about the Spirit are few

1. Flew - Jesus and His Church p 50 quoting Scott, Holy Spirit in the New Testament.

2. Barrett - The Holy Spirit and the Gospel tradition p 141.

in the recorded words of Jesus just because the doctrine was dominant<sup>3</sup>. No one disputed the presence of the Spirit and there was no need to prove it by the words of Jesus. Barrett points out two reasons against this argument (i) the fact that Luke himself said that he reported the things that were most certainly believed - Lk i 1 - and (ii) that there was controversy about the Holy Spirit, and therefore teaching about Him would have been welcome and have helped to clear up the misunderstandings<sup>4</sup>. Flew holds the view that there are few sayings about the Spirit in the teaching of Jesus because He saw that a richer and profounder understanding of the Spirit was needed than any which His disciples with their lack of insight could glean from the Old Testament; and this re-interpretation of the Spirit's work could only be lived out in His own ministry<sup>5</sup>. Barrett goes further than this when he says that the silence of Jesus on the subject of the Spirit was because the gift of the Spirit was the mark of the fully realised Kingdom of God, and He could not speak of His own inspiration by the Spirit because that would have revealed the secret of His Messiahship, which could not be revealed until after Calvary<sup>6</sup>.

Fison holds that Flew and Barrett do not contradict each other, but that their views are complementary, and that

because/

3. H.D. p 55

4. Barrett op cit. p 141f

5. Flew op cit. p 51

6. Barrett op cit p 160.

because the Spirit was an eschatological term it was necessary that it should be re-interpreted in life before it could be safely used<sup>7</sup>.

As we compare the Synoptic Gospels we find that more references are made to the Spirit in Luke than in the other two. We find the Spirit mentioned in the first chapter of the Gospel where He is concerned first of all with the birth of John the Baptist. Elizabeth - i 41 - is filled with the Holy Spirit and praised Mary, the mother of Jesus, who had been overshadowed by the power of the Spirit - i 35 - and who had conceived Jesus as a result of this. There are other references in this chapter of Luke, for we find Zacharias being filled with the Spirit - i 67 - and prophesying, and we find two references to the Baptist being filled with the Holy Spirit even from his mother's womb - i 15 - and waxing strong in the Spirit - i 80. The next reference concerns Simeon who was full of the Spirit and had been promised by Him that he would not see death until he had seen Christ. He was led by the Spirit - ii 27 - into the temple when Jesus was there having been brought by His parents to fulfil the Jewish Law. Simeon blessed God as a result of this experience.

We next read of the Spirit in the life of Jesus at

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7. Fison p 101 f



the time of His baptism - iii 22. Jesus comes to John to be baptised and after the rite has been performed, as He is praying, the heavens are opened and the Holy Spirit comes upon Him in the form of a dove, and He is proclaimed the Son of God<sup>8</sup>. Soon after this, Jesus being full of the Spirit, is led by Him iv 1 - into the wilderness to be tempted of the devil. When the temptation is completed it is again the Spirit which empowers Him as He returns to Galilee - iv 14. And we read - iv 18 - that Jesus Himself attributes His power to the Holy Spirit when he quotes from Isaiah, that the Spirit is upon Him setting Him apart for His task on earth. We also read - x 21 - that Jesus rejoiced in the Spirit and gave thanks to God.

What then is the teaching of the Gospel about the Spirit? We find - iii 16 - that John the Baptist points to one coming after him who will not baptise in water alone, but who will baptise with the Holy Ghost and with fire. This Holy Spirit comes from the Father, as we see from a reference later in the Gospel - xi 13. Jesus shows that if earthly fathers give good gifts to their children, then God is even more likely to give the Gift of gifts - the Holy Spirit - to those who ask Him. We find a reference which appears to equate the Holy Spirit with God, for in xii 10f we see

8. cf page 17 the section of Bath Qol and the association of the Spirit with the Bath Qol. that/

that to blaspheme against the Holy Spirit is the unforgivable sin. Blaspheming is a sin against God, and in this text the Holy Spirit must be correlated with God. It is the Holy Spirit that will teach men what they ought to say when they are in difficulty - xii 12 - and this is the promise which we shall see was fulfilled after Pentecost.

There is one further mention though an indirect one - xxiv 49. For although there is no mention of the Spirit by name, we have reference to the promise of the Father and the command to tarry until this power has come upon them. This we shall find was what happened after the miracle of Pentecost.

So then in summing up we see that the Spirit is mentioned as having a part in the births of both John the Baptist and Jesus. With John the connection was not as close as with Jesus, for in the latter instance the conception of the child is as a result of the Spirit's overshadowing, whereas in John's case there was a human father. The Holy Spirit fills Elizabeth, Zacharias, Mary and Simeon as well as John and Jesus. He takes Jesus to His temptation and brings Him back from it, having come upon Him at the time of His baptism. Jesus rejoices in the Spirit during His lifetime. As regards the teaching, we find the Spirit

given/

given in baptism by the Father. He is the promise of the Father who gave power to men and taught them what to say in time of need. And then we find Him correlated with God and the command not to blaspheme His name. The Holy Spirit does not play a large part in the teaching of Luke's Gospel, but nevertheless it is an important one, for we find Him connected with Jesus and with the power which we shall find is His characteristic in the days to come.



## CHAPTER TWO

### BIBLICAL BASES

The first thing to be done before one attempts a study of the Acts of the Apostles, is to make a study of the text. The accuracy of the text will materially alter the doctrine that is based upon it. In connection with Acts there are three families of texts that are important. Each family contains more than one Manuscript, but the MSS appear to have a common basis, and each family shows certain similarities amongst its members, so that for the purpose of our study here it is only necessary to deal with the families and not with the individual MSS.

The first family of texts is the Byzantine group, which we shall call the byz text for simplicity. This text had its centre at Antioch and Syria. It has as its basis four main Uncials and the majority of minuscules<sup>1</sup>. It was the basis of the Authorised Version of 1611, and for other editions of the Bible in the 16th and 17th centuries. However the byz text is of a secondary nature and is generally discarded when it is in competition with the other families which are earlier<sup>2</sup>. The second family is the Alexandrian group which we shall denote by "B". This is basically the text used by Westcott and Hort in the second half of the

nineteenth/

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1. Bruce p 40f

2. Kenyon - Our Bible and the Ancient MSS p 177

nineteenth century, and was called by them the "Neutral Text". It has the Vatican Codex B and Codex Sinaiticus " $\aleph$ " as well as the Alexandrian Codex A as its basis<sup>3</sup>. This is a most important family for the study of Acts, its chief rival being the next family known as the Western text and signified for our purposes by " $\delta$ ". " $\delta$ " is found in Codex Bezae and in the African Latin Version, and is also the basis for quotations found in Tertullian, Cyprian, Irenaeus and Augustine. The Marclean Syriac is also a good authority for this text<sup>4</sup>.

" $\delta$ " lays claim to being the most original text, for it has ancient attestation, being found in the Old Latin and the Old Syriac of the 2nd century; it also appears in patristic citations earlier than the " $\beta$ " text. However, internally, it is less convincing, for although it has longer readings, these are secondary in nature and often appear to be glosses on the original text. Bruce and Ropes both feel that the " $\beta$ " text is superior to the " $\delta$ " text<sup>5</sup>, but it must be remembered that as we have not the original text we must still treat each family on its merits, for no one family contains the whole truth. As Kenyon says:-

We must be content to know that the general authenticity of the New Testament text has been remarkably supported by the modern discoveries which have so greatly reduced the interval between

the/

3. Bruce p 40f

4. Bruce p 41f

5. Bruce p 46 cf B of C vol iii p ccxiv ff.



the original autographs and our earliest extant manuscripts, and that the differences of reading, interesting as they are, do not affect the fundamental doctrines of the Christian Faith. 6

We shall therefore take the "β" text as our basis and consider in each case the variations which are found in the other texts particularly the "δ" text. In the list of variations that follow the "β" reading is given first then the variations.

Variant Readings in Acts having relation to the Spirit:-

ii 33. ἐξέχεεν τούτο δ Some forms of "δ" have ἐξέχεον τούτο το δῶρον

vi 3. πληρεῖς πνεύματος καὶ σοφίας some Uncials together with the byz group and some of the "δ" group read πληρεῖς πνεύματος ἁγίου καὶ σοφίας

viii 18. δίδοται το πνεῦμα προσγενέκεν the "δ" text, some of the Uncials and the byz text read δίδοται το πνεῦμα το ἁγίου

xi 17. κωλύει τον θεον the "δ" text reads κωλύει τον θεον του μη δουναι αὐτοῖς πνεῦμα ἁγιον πιστευσαντες ἐν αὐτῷ

xvi 7. το πνεῦμα ἰησοῦ one of the Uncials substitutes κυρίου for ἰησοῦ and the byz text omits ἰησοῦ altogether.

i 2. ἄχρι ἧς ἡμέρας ἐντεταμένος τοῖς ἀποστόλοις δι πνεύματος ἁγίου οὗς ἐξέλεξατο ἀνελημψθαι

The Bezan text has ἄχρι ἧς ἡμέρας ἀνελημψθαι ἐντεταμένος τοῖς ἀποστόλοις δι πνεύματος ἁγίου οὗς ἐξέλεξατο καὶ ἐκέλευσε κηρύττειν το εὐαγγέλιον

The/



The Greek reconstructed from the African Latin, with the help of Codex Bezae reads *ἐν ἡμέρᾳ ἣ τοὺς ἀποστόλους ἐξελέξατο διὰ πνεύματος ἁγίου καὶ ἐκέλευε κηρύσσειν τὸ εὐαγγέλιον*

Ropes suggests that the earlier "Western text" reconstructed would read as follows *ἐν ἡμέρᾳ ἣ ἐντεταλμένος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου ἐξελέξατο*

ii 42. *προσκλητερονντες τη διδαχη των ἀποστολων και τη κοινωνιᾳ τη κλησει του ἰησοῦ και ταις προσευχαῖς* One Uncial reads *κοινωνία* και

together with byz. The Latin Bezan text reads *in communicatione fractionis panis et orationibus*

iv 25. *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στοματος Δαυιδ παιδος σου εἶπων* The byz text reads *ὁ διὰ στοματος δαβιδ* and "δ" reads *ὁς διὰ πνεύματος ἁγίου διὰ τοῦ στοματος λαλῆτας Δαυιδ παιδος σου*

v 32. *καὶ τὸ πνεῦμα τὸ ἅγιον ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ* Some of the Uncials read *τὸ ἅγιον ὁ* as does byz.

"δ" reads *καὶ τὸ πνεῦμα τὸ ἅγιον ὃν ἔδωκεν*

vi 10. *ἀντιπτεῖναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει*

"δ" reads *ἀντιπτεῖναι τῇ σοφίᾳ τῇ οὐγῇ ἐν αὐτῇ καὶ τῷ πνεύματι τῷ ἁγίῳ ᾧ ἐλάλει*

viii 39. *πνεύματος κυρίου ἥ παγεν τον φιλιππον*

Some Uncials and "δ" read *πνεῦμα ἁγίου ἐπέπεσεν ἐπὶ του συνούχον ἄγγελος δε κυρίου ἥπαγεν τον φιλιππον*

xviii 5. *συνειχέτο τῷ λόγῳ* byz reads *συνειχέτο πνεύματι*

xix 1f. ἐγένετο δὲ ἐν τῇ τοῦ Ἀπολλῶ εἶναι ἐν Κορινθῷ Παῦλον διελθόντα  
 τα ἑνωτέρικα μερὴ ἐλθεῖν εἰς Ἐφεσον καὶ εὑρεῖν τινὰς μαθητάς  
 "δ" reads θελόντος δὲ τοῦ Παύλου κατὰ τὴν ἰδίαν βουλὴν πορεύεσθαι  
 εἰς Ἱερουσόλῃμα εἶπεν αὐτῷ τὸ πνεῦμα ὑποπρέψαι εἰς τὴν Ἀσίαν διελθὼν δὲ τα  
 ἑνωτέρικα μερὴ ἐρχεται εἰς Ἐφεσον καὶ εὑρεῖν τινὰς μαθητάς

These then are the variant readings. Let us look at each of them in turn to see which is the best, and of what importance it is for the study of the Spirit.

In ii 33 the addition of "το δῶρον" gives the proper sense of "τοῦτο", which refers back to "πνεῦμα". The Spirit was God's gift to man, and in the context the addition of "δ" does not alter the meaning of the sentence. In vi 3 the omission of "ἁγίου" does not make the sense of the passage less clear for in verse 5 we have the assertion that the men chosen were full of the Holy Spirit, and so it is clear that one of the marks of eligibility was to have been filled with Holy Spirit. Again in viii 18 it is clear from the context of the passage that the Holy Spirit is meant and so the addition to the "δ" text is probably correct.

In xi 17, the addition of the "δ" text does not make sense, for how could Peter have hindered God from giving the Spirit if Cornelius had already received Him before he

had/



had been baptised. In xvi 7 the omission of "ἵππου" or the substitution of "κυρίου" is not sufficiently supported to make the variant reading possible. As we saw earlier, the byz text is not important if it is contradicted by the other two.

The variations we have considered so far do not show important differences for the purposes of our study. Those that follow are of greater importance. In i 2 we find a very difficult text which according to Ropes is a conflation of different sources<sup>7</sup>. These sources give one of the following readings; either "He ordered the Apostles through the Holy Spirit" or "He chose the Apostles through the Holy Spirit". In either we find that the Holy Spirit is the instrument of Christ, and the difficulty is not concerned with the inspiration of the Spirit, but rather with the exact nature of that inspiration. From this text then we can safely say that the Spirit inspires men.

Our next passage - ii 42 - mentions four things, the teaching of the apostles, the fellowship, the breaking of bread and prayer. The difficulty here is to know whether the word "fellowship" refers to the "breaking of bread", or to "the breaking of bread and the prayers", or to the community life mentioned in verse 44f. The texts do not help us much

here/

<sup>7</sup>. B of C vol iii p 256.

here, for the predominant reading is as it stands. The byz text and one Uncial add the "κα", which gives the meaning that four things are here mentioned. The Latin Bezan reading shows that three things are here mentioned, putting the "breaking of bread" in apposition to "fellowship", and this is also supported by the Vulgate. However the Greek Bezan text agrees with "β", and the other Uncial and the byz text give a similar meaning by the addition of the "κα". This means that four separate things are mentioned here. However these things are not entirely different, for the "fellowship" includes "breaking of bread" and "prayer", but it is not this exclusively<sup>8</sup>.

In iv 25, we have a most difficult reading for which no satisfactory solution has been found. Westcott and Hort in their marginal reading feel that the phrase "ὁ τοῦ ἁγίου ἑνὸς ἁπλοῦς πνεύματος ἑνὸς στόματος" is unsuitable, but they have permitted it to stand. The byz text is too simple to be safe<sup>9</sup>. For our purposes, it is sufficient to notice that apart from the byz text, no text rules out the question of the Holy Spirit being the source of inspiration. The byz text is not a good authority over the other groups and so it is safe to say that whatever the reading, the idea behind it is "that David spoke by the mouth of the Holy

Spirit"/

8. Bruce p 100

9. B of C vol iii p 40



Spirit<sup>10</sup>. In v 32, the Vatican MS B is the only one which leaves out the relative, and therefore it is right to assume that the omission of "ὃ" is an accidental error, so that our reading is "and so is the Holy Ghost whom God has sent".

In vi 10, we have the alternatives "the wisdom and the spirit", and "the wisdom which was in him and the Holy Spirit". The addition "which was in him" is not important, and when we consider the context, we find that Stephen was a man full of the Holy Spirit, and so the Spirit referred to in the "β" text is best taken to be the Holy Spirit.

In viii 39, the "δ" text has an additional reading. Instead of "the Spirit of the Lord snatched away Philip" we find "the Holy Spirit fell on the eunuch and the angel of the Lord snatched away Philip". Here the additional reading is probably the original and was omitted because it contradicts the narrative a few verses earlier - verse 15 - where the Spirit came only through the hands of the Apostles. The variation is interesting because it shows that there was a divergence of opinion as to how the Spirit was bestowed. It was evident that sometimes it was through baptism alone, and at other times through baptism and the laying on of hands. We shall see later that there was not a stereotyped method of bestowal, but that the Spirit was free to work as He wished. Regarding the question of who snatched

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away Philip, there is not much difference between the "angel of the Lord" and the "Spirit of the Lord". In either case God was at work.

In xviii 5, it is only the byz text that has the alternative reading "πνευματι". This means that not much importance should be attached to it in the first place, and in the second place if we take the byz reading, "constrained in the spirit" would refer to the spirit of Paul and not the Holy Spirit. There is no doubt that the reading of the "β" text is right, but in either case there is no doctrinal importance attaching to the text.

The additional reading of xix 1f seems to be out of place according to Streeter who suggests that it should be placed after xviii 22. This he says explains why Paul did not carry out the intention expressed in the "δ" version of xviii 21, of going to Jerusalem<sup>11</sup>. Bruce agrees with this suggestion, though he does not consider it necessary to postulate a change of position<sup>12</sup>. The reading is interesting from our point of view, for it agrees with the idea expressed in xvi 6ff, that the Holy Spirit was Paul's guide setting him on the right path.

Having considered all the variations in turn, we find that although there are interesting points raised by the different readings, yet there is no doctrinal difference

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11. Bruce p 350 quoting Streeter

12. Bruce p 353

which can be gained from a variant reading. In the majority of cases the "β" text is the best reading, and this is supported in most cases by the "δ" text, but even where there are distinct differences, they do not vitally alter our conception of Spirit as we find it portrayed in Acts. It therefore seems safe to say that so far as this study is concerned, we need not take into further consideration the variations in the text.

## CHAPTER THREE.

THE CONCEPTION OF THE SPIRIT AS GODHEAD.

In this chapter we shall consider the Spirit from two points of view. In the first place we shall look at His personality, and at the questions which arise in this respect, and secondly, we shall consider His position in the Trinity.

The Personality of the Spirit. The book of Acts contains many references to the Holy Spirit, and yet in spite of this it is difficult at a first glance to know whether the Holy Spirit is conceived of as a person or as a thing. As we shall see, there are both personal and impersonal references, and it will first of all be necessary to decide what we understand by the term "personality". Having made some definition, we must then see whether the teaching concerning the Spirit satisfies this definition, in other words, is the Spirit a person? It will then be necessary to consider the words and phrases which do not specifically point to personality, or those which seem to point away from this idea, and from this see whether the idea of personality or of impersonality is the dominant one.

In considering the question of personality, it is necessary to guard against the fault of thinking of

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it in modern terms rather than in terms with which the people of the times were familiar. It is the latter conception that will help us most. The Greeks used the word "*πρῶτον*" when they wanted to talk about a person. This is very similar to the Latin "*persona*" from which we derive our own word. The original meaning of the Greek was "the face"<sup>1</sup>, and since in tragedy the face of the actor was disguised by a mask, this mask was called "*πρῶτον*"<sup>1</sup>, and from this use the word came to represent the dramatic part or the character. It was subsequently not very difficult for the word to be used in the sense of a person or bodily presence. Moulton and Milligan give the general sense of the word to be "outward appearance" in Hellenistic times, and they have found that it was frequently used as practically equivalent to our use of the word "person"<sup>2</sup>, that is, an individual in the sense in which we are now going on to describe him.

How do we then conceive of personality? Mathews seems to feel that it is impossible to define it in terms with which everyone can agree<sup>3</sup>. The present writer has also found this same difficulty, and yet if we are to discuss personality in terms of the Spirit, we must have some definition with which to work, even though it may be an inadequate or an imperfect one. Personality has been described

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1. L and B loc. cit.  
 2. M and M loc. cit.  
 3. Mathews God p 164.

as "capacity for fellowship"<sup>4</sup>. This appears to be quite a good definition until we see that it is one which itself needs to be defined. K.E. Kirk has defined personality in the following way. He says:-

Both persons and things are in relation to us when they influence us or are in a position to influence us. But the influence of things is always impartial - they present the same appearance to all alike. Persons on the other hand, influence or are capable of influencing us selectively. 5.

Macdonald has defined personality:-

as that which exerts an influence upon others so that they are induced or persuaded towards action. 6.

None of these definitions is perfect in itself, and yet if we consider the Spirit in the light of the three of them we shall surely not be very far wrong in our estimation.

How then does the conception of Spirit satisfy these definitions of personality? In the first place the Spirit has capacity for fellowship, for on the lowest plane this must mean the ability to receive and to give ideas. We read in Acts x 19 that the Spirit spake to Peter telling him that men were coming to seek him. The Spirit told others to separate Barnabas and Saul for special work<sup>7</sup>, and there are many other references to His speaking to men. The Spirit, however, did not only give ideas, He also received them, for one could tempt the Spirit<sup>8</sup>, one could resist the Spirit<sup>9</sup>, one could lie to the Spirit<sup>10</sup>, and in these three cases we

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4. Spirit p 153  
5. Rawlinson p 169  
6. Mac p 31  
7. Acts xiii 2.

8. Acts v 9  
9. Acts vii 51  
10. Acts v 3

see Him open to receive the ideas of others. However "capacity for fellowship" is surely more than just the reception and the giving of ideas. We see that the Spirit thinks, for it "seemed good to" Him<sup>11</sup>, and in chapter nine verse thirty-one we read that the Holy Spirit was able to comfort others and this is surely one of the highest marks of fellowship.

It seems then that if we define personality as "capacity for fellowship", the Spirit in this sense is a person. Taking the second of our three definitions, we ask does the Spirit influence us selectively? In the first place, the Spirit did not come upon people in exactly the same way. Sometimes He came after men had been baptised<sup>12</sup>, and yet in Acts x 44 we read that He fell on the Gentiles before they had been baptised. Sometimes He came when hands had been laid upon one<sup>13</sup>, and yet again we have no mention of hands being laid on before the reception of the Spirit<sup>14</sup>. This all seems to point to the fact that the Spirit does not treat all men in the same way. But further, He commands different people in different ways. Philip was told to arise and go toward the South, that there he might bring the message to the Gentile eunuch<sup>15</sup>. Peter gained his commission by means of a dream<sup>16</sup>, and Paul had the most

spectacular/

11. Acts xv 28  
12. Acts viii 15f  
13. Acts xix 5f  
14. Acts x 44

15. Acts viii 26ff  
16. Acts x 19ff



spectacular mode of receiving his commission, for while he was on the road to Damascus he was suddenly struck blind, and through these happenings he was given the commission to preach the gospel<sup>17</sup>. Different ways of coming upon different people, different commands - the one to go South and preach to an individual, another to arise and preach to a household, and the third to arise and be led blind into the city to await further orders. Is there not here a selective influence, something different for each person? Then again in Acts xiii 4 we read that the Holy Spirit sent men forth to their tasks, whereas in xvi 7 He constrained them. We see then that the influence was not always the same, but that the Spirit takes cognisance of men and their differences, and also of the circumstances in which they are placed. Is this not all selective influence?

Let us look then at our third definition of personality. "Personality induces or persuades others towards action". Here we see that it is the Spirit on the Day of Pentecost who gave the disciples the power of speech<sup>18</sup>, and again in xiii 4, it is He who sends them forth. It is He that restrains and He that commands<sup>19</sup>; the one leading to a negative action and the other to a positive. Surely again we find that the conception of

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17. Acts ix 1-19

18. Acts ii 4

19. Acts xvi 7 cf. xi 12.



the Spirit satisfies our definition of personality. He has capacity for fellowship, He influences people selectively, and He induces or persuades them to action.

Our definition of personality is satisfied by the conception of Spirit as we find it in Acts, but we agreed that these definitions might not be complete, and certainly there are factors which seem to tell against the Spirit as a person. Whenever the article is used we find that it is the Neuter Article<sup>s</sup>, and there are many phrases which seem to imply that the Spirit is a thing and not a person. Let us consider these. When Luke talks about the Spirit he speaks of Him in two ways, either with the article "*to pneuma to agion*", or without the article "*pneuma agion*". In Kittel's monumental work we find that the writer says Luke uses the article when he is expressing the Holy Spirit in a fixed or determined form i.e. as an agent, and he omits the article when he is speaking of the Holy Spirit in an indefinite form i.e. as a gift or endowment<sup>20</sup>. If this is the case, why does Luke use the Neuter Article? Is it because he thinks of the Spirit as impersonal? In the Godhead we speak of God the Father, God the Son, and God the Holy Spirit; in this instance Father and Son are titles of God and not names, and therefore it is fair to assume that the Holy Spirit is also a title and not a name. The Son and the

Father/

20. Kittel article "*αγιος*" vol 1 p 105 line 20ff

Father have names - Jesus, the Christ and Jehovah, God the Father, but the Holy Spirit has not such a name. The article is therefore quite natural. But why the Neuter article if we are talking about a person? Here again we are tending to think in modern terms and not in the conception of the time. The distinction between Masculine, Feminine and Neuter is not clearly defined in Greek as it is in English, and we find that winds, rivers and months are usually masculine, while islands, lands, cities and trees are feminine<sup>21</sup>. It is therefore not surprising to find that even personality can be thought of in terms of the Neuter Gender. However there is yet another reason why the neuter article was used and that is because the word "τὸ πνεῦμα" in Greek is a neuter word, and is not used exclusively for the Holy Spirit. To anyone who wrote Greek the phrase "τὸ πνεῦμα" would slip out as naturally and as freely as we today would call a ship "she" even though there is no life in her. The neuter article was naturally used with the word and there is no implication that this use means the impersonality of the Spirit. In order that we may see this more clearly let us consider specific examples. We shall deal only with instances in which the phrase "τὸ πνεῦμα τὸ ἅγιον" is used in either the Nominative or the Accusative Case, for in the other cases the article might signify either the Masculine

or/

21. Rutherford First Greek Grammar p 119ff



or the Neuter Gender.

This phrase is used 20 times in the Nominative or the Accusative Case. Of these twenty instances 15 of them have personal attributes and only five of them could imply the impersonality of the Spirit. We read that "το πνεμα" <sup>22</sup> or "το πνεμα το αγιον" <sup>23</sup> speaks <sup>24</sup>, is lied to <sup>25</sup>, is a witness <sup>26</sup>, comes upon one <sup>27</sup>, testifies, makes one bishops, etc., and in the majority of cases we see that although a neuter article is used, yet personality is implied.

We are not finished with the Neuter idea when we have finished with the article for we also find phrases in connection with the Spirit that seem to imply impersonality. We read that the Spirit is "poured forth" - "εκχυν" <sup>28</sup>. Grimm gives the meaning here as to "bestow or to distribute largely", but this still seems to imply impersonality. This is also the case where the Holy Spirit is looked upon as a gift of God <sup>29</sup>. However is it not possible to think of a gift as being personal? God gave His only Son we read in John iii 16, and we do talk about the gift of the new-born child. Do we think of Christ as impersonal, or of the baby as anything less than personal? Why then is it necessary to think of the Holy Spirit as less than personal because

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<sup>22</sup> Acts i 16  
<sup>23</sup> Acts v 3  
<sup>24</sup> Acts v 32  
<sup>25</sup> Acts xix 6

<sup>26</sup> Acts xx 23  
<sup>27</sup> Acts xx 23  
<sup>28</sup> Grimm loc. cit. of L and S  
<sup>29</sup> Acts xi 17 and viii 20.

we conceive of Him as a gift from God? We receive the Holy Spirit - an impersonal phrase? But if we are willing to think of the Spirit as a gift then surely we are able to receive that gift.

We read again that the Holy Spirit "fell" on people, and in these instances the word used is "ἐπιπιπῶ" ". This word is used in the New Testament in the sense of "to be overpowered" or "to be taken possession of" e.g. fear fell upon them all, he fell into a trance<sup>30</sup>. The same word is also used with the meaning "to embrace"<sup>31</sup>, and so as Grimm says<sup>32</sup>, it is quite natural to use the word for the inspiration of the Holy Spirit. There is yet another phrase which might be taken to imply that the Holy Spirit was impersonal. Jesus was "anointed with the Holy Spirit"<sup>33</sup>. However we notice that this is only used of Jesus in connection with His Messianic function, but is never used of Christians in general. We read many times of people being "filled with Holy Spirit"<sup>34</sup>, yet there is only one instance of the article being used in connection with this phrase. This, as Kittel says, points not to the agent i.e. the person, but rather to the gift of the Spirit<sup>35</sup>.

There is one other phrase which may be against our accepting the Holy Spirit as a person, and that is

30. Acts xix 17 and x 10

31. Luke xv 20

32. Grimm loc. cit. cf L and S

33. Acts x 38

34. Acts iv 31 etc.

35. Kittel article "ἐν" "baptised/



"baptised with the Spirit"<sup>36</sup>. Moulton and Milligan<sup>37</sup> show that the word "*βαπτίζω*" was used in Hellenistic times with the meaning "to overwhelm", in which case there is no difficulty in conceiving of the Spirit as a person. F.C. Synge says<sup>38</sup> that "*βαπτίζω*" was used in the sense of "to enroll" and cites i Corinthians x 2 as recording an instance of this enrolment - baptism - in the Old Testament. Men were enrolled by the Spirit.

In summing up the arguments for and against personality when we are dealing with the Spirit in Acts, we find that there are more arguments in favour of personality than against it. There are many instances when personality is implied, i.e. in the Spirit's capacity for fellowship, in the fact that He influences men and women selectively, and that this influence persuades us towards action. The actions of the Spirit are personal actions, the relationships of the Spirit are personal relationships, and it appears that foremost in the mind of Luke was the idea of Spirit as a person. However, we must not forget that this doctrine is not crystal clear, for there are instances where one might make some case for impersonality. We have tried to show that in most cases these uses can be accounted for,

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36. Acts xi 16

37. M and M article "*βαπτίζω*"

38. Article in the Church Quarterly Review July 1935 vol. CXX No 240.

but every instance is not clearly in favour of personality. One thing we must remember, is that the Age of the Apostles was not concerned with the personality of the Spirit so much as with His work<sup>39</sup>, and this is why we find difficulty in these times in trying to obtain a clear doctrine concerning the personality of the Spirit. However it is just this emphasis on the work of the Spirit which is the strongest argument for personality. We shall see later in this study how the Spirit works, and we shall find from our investigations that the work of the Spirit could not have been carried out if He had not been a person. Hodgson says:-

However difficult it may be to accept the full personality of the Spirit as in every way equal to that of the Father and the Son, to refuse to do so is to evade the issues presented by God's revelation in history of the mystery of His unity. 40

Although we may not have made a complete case for the personality of the Spirit, yet it seems safe to assume that the conception in the book of Acts is that of a person, and that those references which seem to deny this, were written in the spirit of the age and not with the intention of implying that the Spirit was impersonal.

The Position of the Spirit in the Trinity. We have considered the personality of the Holy Spirit and came to  
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39. Swete p 293

40. Hodgson Doctrine of the Trinity p 112

the conclusion that we were right in thinking of Him as a person. The question now arises, can we consider this person as divine? Further if He is divine, is He God the Father, God the Son or a separate person within the Godhead. Lastly, if He is a separate personality, is He subordinate to the Father or the Son? Having answered these questions we shall have a good idea of the position that the Spirit holds in the teaching of the Acts of the Apostles.

Is the Spirit divine? The obvious answer is "Yes", for we talk quite freely about the Holy Spirit, but is this assumption borne out by the writing we are considering? In the Acts we find that there are forty-one instances where the adjective "*ἅγιος*" is used with "*πνεῦμα*" and only thirteen cases where "*πνεῦμα*" is used by itself where it can be taken to mean the Spirit of God. There are also instances where "*πνεῦμα*" is used for evil spirits or the spirit of a man. This predominance of the adjective shows that it was of importance. The word "*ἅγιος*" has very similar usage to the Latin word "sacer". Both these words are connected with divinity either in the good sense of "sacred" or "holy", or in the evil sense of lacking this holiness or sanctity in which case they mean "accursed" or "execrable"<sup>1</sup>. Moulton and Milligan further bear out this when they say:-

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1. L and S article "*ἅγιος*"



The adjective is common as a title of the gods in the inscriptions. 2

These references point to the fact that "ἅγιος" was used only in connection with divinity. This means that we can safely say that the Spirit was divine and Procksch bears this out when he says that the word "ἅγιος" has the meaning of divinity when it is used with "πνεῦμα" in contradistinction to the daemonic or natural spirits<sup>3</sup>.

However we cannot base our whole argument for the divinity of the Spirit on the use of the word "ἅγιος", but we find in addition that the conception of Spirit is one that is usually associated with divinity. In Acts xx 28, we find the Holy Spirit spoken of in the same category with the Father and the Son, for:-

The Holy Ghost hath made you bishops to feed the Church of God, which he purchases with his own blood. 4

Again we see that the Holy Spirit is equated with Jahweh of the Old Testament in the phrase "thus saith the Holy Ghost"<sup>5</sup>. This is not the only phrase which attributes the inspiration of the Old Testament scriptures to the Holy Spirit, for compare i 16 and xxviii 25, where the prophecies and sayings of the Old Testament are spoken of as the Holy Spirit speaking through men. In one passage we find that God and the Holy

Spirit/

2. M and M loc. cit.

3. Kittel article "ἅγιος"

4. Rackham p 393

5. Acts xxi 11.



Spirit are virtually equated, for in v 3 we read that Ananias lied to the Holy Ghost, but in v 4 he lied to God.

Another argument for the divinity of the Spirit is that He is spoken of as a gift from God<sup>6</sup>, or as the Spirit of the Lord<sup>7</sup>, or as "my Spirit", when the "my" refers to God<sup>8</sup>. Whether He is the unction or the promise, it is yet God who gives, and this again points to the Spirit as heavenly or divine rather than earthly and mortal. The actions of the Spirit are connected with divinity. He makes bishops to feed the church of God<sup>9</sup>, and when the apostles were filled with the Holy Ghost they spake the word of God with boldness<sup>10</sup>, and after the Holy Spirit had come upon the disciples they became witnesses to Christ<sup>11</sup>. Then again the Holy Spirit orders the disciples to separate Barnabas and Saul for the work that He has for them to do<sup>12</sup>, and as Rackham says:-

This form of expression is a strong testimony to the personality of the Holy Spirit and to his divine nature. 13

Lebreton also says:-

The works attributed to the Spirit, the inspiration of the prophets, the sanctification of the faithful, are purely divine works. 14

Another argument for the divinity of the Spirit is that He is often associated with miracles. The place

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6. Acts v 32  
7. Acts v 9  
8. Acts ii 17  
9. Acts xx 28

10. Acts iv 31  
11. Acts i 8 cf ii 22  
12. Acts xiii 2  
13. Rackham p 191  
14. Leb p 282.

was shaken where they were gathered together<sup>15</sup>; Ananias died as a result of lying to the Spirit<sup>16</sup>; the power given to the disciples was the power of God. However there are phrases which we have discussed above under the question of the personality of the Spirit, which if they do point to impersonality may also point against divinity. We showed there that these phrases were not of sufficient importance to warrant a serious consideration of impersonality, and therefore they cannot have much effect on the question of the divinity of the Spirit. As Swete says:-

The divinity of the Spirit does not rest on isolated sayings, it is involved in the view which is given of the Spirit's work considered as a whole ..... The Spiritual Power which regenerates, renews, sanctifies, teaches, guides, supports, strengthens all believers and convicts the unbelieving world, cannot but be divine. 17

Having shown that there are no reasons for thinking of the Spirit as anything other than divine, let us consider whether He is God, Christ, or a separate individual. We have seen that in v 3f the Holy Spirit is equated with God, and that in xxi 11 He is equated with Jahveh of the Old Testament. However these two texts are isolated, and we find that the predominant feeling is that the Spirit is other than God the Father. The Spirit is the promise of the Father<sup>18</sup>, He is sent by God<sup>19</sup>, and poured out upon

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15. Acts iv 31  
16. Acts v 2ff  
17. Swete p 289  
18. Acts i 4f.

19. Acts ii 17

all flesh, and He is God's gift to the Church and to the individual<sup>20</sup>. In all these phrases we see a distinction between God and the Spirit, they are not one and the same person, but two separate entities, similar to the distinction between giver and gift.

In addition to this we find that there are places where the Spirit is distinguished from the Father and the Son. In x 38 we read that Jesus was anointed by God with the Holy Ghost, and in xx 28 the Holy Spirit made bishops to feed God's church. God and the Spirit are different. We find the same distinction in vii 55, where being full of the Holy Ghost, Stephen looked up into heaven and saw Jesus standing on the right hand of God. We see that on the whole there is a distinction between God the Father and God the Spirit, but sometimes it is not easy to see this, for:-

The Holy Spirit is the name given by Christians to God in action in the world of men. 21

We come up against the problem of the Trinity, the Godhead three in one, and since this doctrine has not been completely explained emphasised by eminent theologians, we shall not try to do so here.

We come across the same problem when we study our next section. For if there is difficulty in the distinction

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20. Acts v 32

21. Spirit p 26.



between Father and Spirit, there is also difficulty in the distinction between Son and Spirit. We find the Spirit referred to as the Spirit of Jesus<sup>22</sup>, and yet in Acts ii 33 we read that when Jesus had been exalted and had received the promise of the Holy Spirit, he poured forth the Pentecostal effusion. Is there not a distinction here between Son and Spirit, for:-

the outpouring of the Spirit was the direct result of the glorification of the Son, and a witness to that great event. 23

Christ was anointed for his office by the Holy Spirit of God<sup>24</sup>. The Church in Judea and Galilee and Samaria walked in the fear of the Lord and in the comfort of the Holy Spirit<sup>25</sup>. And when Stephen was full of the Holy Spirit he saw Jesus standing on the right hand of God. On the whole therefore, the impression is that the Spirit and the Son are not the same person, but that they must be distinguished.

There is one final question that we must attempt to answer, and that is whether the Spirit is subordinate to the Father or the Son. We have seen that the Spirit is other than the Father and the Son, and in vii 55 we see that the Spirit is subordinate to both Father and Son. Here, Stephen, being full of the Spirit, looks up to heaven and sees God and Jesus, but not the Spirit. This is one instance where the Spirit is shown as subordinate to both

Father/

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22. Acts xvi 7  
 23. Swete p 303  
 24. Acts x 33  
 25. Acts ix 31.

Father and Son. There are also other instances where the Spirit is shown as subordinate to God, for He is named as God's Spirit<sup>26</sup>, as the gift of God<sup>27</sup>, and as the promise of the Father<sup>28</sup>. In all these instances Luke shows that he thought of the Spirit not on equal terms with the Father but rather subordinate to Him.

The same thing is apparent when we look at the relationship that exists between the Spirit and the Son. In i 2, we find - whatever reading we take<sup>29</sup> - that the Holy Spirit is the instrument of Jesus. We read also that Jesus was anointed with the Holy Spirit<sup>30</sup>, and we read of the Spirit of Jesus and the Spirit of the Lord<sup>31</sup>. All these point to the Spirit being subordinate to the Son. Further, there is no instance where we can say that the Spirit is superior to either the Father or the Son. In xx 28 we perhaps gain the impression that the Spirit is on an equality with the Father and the Son, but this possible impression is far outweighed by the overall idea that the Spirit is subordinate.

Let us then sum up our findings concerning the position of the Spirit in the Trinity. We found that the Holy Spirit was divine. The adjective "<sup>ς</sup>αγιος" seemed to point to this, but in addition, the Spirit was looked upon

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26. ii 17

27. xv 3 and xi 17

28. i 4

29. refer to section on text on page 39.

30. x 38 cf ii 33

31. xvi 7 and viii 39

in the same category as the Father and the Son, in fact He was even equated. His actions are those of divinity, and on the whole the picture of the Holy Spirit as we find it in Acts is of a divine person. We found that the Spirit could not be equated with either the Father or the Son, though here again it is possible to produce evidence which seems to point to this conclusion. Finally we found that the Spirit is subordinate to both Father and Son. Our conclusion therefore must be, that the Spirit is a divine entity in the Godhead, neither the Father nor the Son and subordinate to both of them. Our difficulty in coming to a complete conclusion arises from the fact that the Spirit is concerned - as we shall see later - with pointing to God as Creator, and Christ as Saviour, and therefore His own personality is subordinated to this great task.



## CHAPTER FOUR

THE SPIRIT AND HIS RELATION TO THE EARLY CHURCH.

In this chapter we deal with four aspects of the Spirit in relation to the early Church. A consideration of the factors connected with the bestowal of the Spirit leads us to look more closely at the phenomenon of Glossolalia, and from there we pass on to the worship and sacraments, and finally to the teaching of the early Church.

Factors connected with the bestowal of the Spirit.

In this section we shall show that belief in the resurrection of Jesus Christ was a prerequisite to the receiving of the Holy Spirit. We shall then look at other factors attending the reception of the Spirit concerning which there is some uncertainty as to what is essential and what is not.

In Acts there are fourteen instances in which the bestowal of the Spirit is mentioned, and of these, four actually mention that belief in the Lord Jesus and His resurrection was primary to the reception of the Holy Spirit<sup>1</sup>. Let us then look at the other instances. In Acts ii 4, we find the Holy Spirit imparted to the disciples, all of whom had accompanied Jesus in His ministry on earth. They believed on the risen Lord. In ii 32f we

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<sup>1</sup>. viii 15f; x 44f; xi 15f; xix 5f.

read that the Spirit was poured out on the disciples who were witnesses of the resurrection. If we consider the account of ii 38, we see that those who asked Peter what they ought to do, were those who believed that what he had said was true. Peter's speech concerned Jesus as the risen and exalted Christ, the Messiah. In v 32, we read that the Holy Spirit was given to those who obeyed God, and again this implies a belief in the resurrection, more especially when we see that in the previous verse, mention is made of the risen exalted Lord, and the disciples as witnesses of the event. In xv 8, we read that God, who knew the heart, gave them the Holy Spirit. But in the previous verse we read that Peter had already preached the gospel to them, and what was the gospel but the news that Jesus had risen from the dead. In the case of Paul in ix 17f, we find that not only had he been praying after his experience on the Damascus road, but he was also a chosen vessel of the Lord - verse 15 - to take the gospel to the Gentiles. Jesus had appeared to Paul on the way, and as a final proof of Paul's belief in the resurrection, we see the miracle that happened as a result of the laying on of hands.

In ii 17f we read that the Spirit is to be poured out upon all flesh. Here Peter is quoting from the Old

Testament/

Testament, and showing that what was promised had been fulfilled in those who believed, for he is showing that the miracle of Pentecost was just what had been foretold. Chapter iv 31 does not appear to mention the need for belief in the resurrection, but in this instance we see the power of the risen Christ in the miracle of the shaking of the place, and we also find belief in the prayer that was uttered by the disciples before the miracle. In i 5, we read that the disciples were told that they were to be baptised with the Holy Spirit not many days hence. There is no mention of belief in this passage, but it was the risen Christ Himself who was talking to them at the time, and so they must have believed in Him. The final instance is that of Jesus Himself receiving the Holy Spirit<sup>2</sup>, and so belief in His own resurrection seems an unnecessary premise. It seems fairly clear then that the bestowal of the Spirit took place where there was belief in the resurrection of Jesus. This seems to be borne out by the instance of Paul at Ephesus, where he found disciples who knew only the baptism of John, in other words, they did not know of the resurrection of Jesus<sup>3</sup>.

What then are the other factors connected with the bestowal of the Spirit? It is usually connected with

baptism/

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2. Acts x 38

3. Acts xix 1f.



baptism, but in actual fact in the Acts of the Apostles we find only three instances of the bestowal of the Spirit after baptism<sup>4</sup>. There is one instance - x 44 - where the Holy Spirit is received before baptism, but there are nine other cases where He is received without any mention of baptism<sup>5</sup>. It is not wise to argue from silence and say that baptism was not essential to the receiving of the Spirit, because two of these texts refer to Cornelius receiving the Spirit, and we read elsewhere that he was later baptised<sup>6</sup>. Acts ii 38 puts it strongly that after baptism the Holy Spirit will be received, but in viii 15f and xix 5f baptism is only mentioned in a casual way and not in direct connection with the reception of the Spirit. It therefore is difficult to form an exact opinion, but the evidence seems to imply that baptism was not an essential prerequisite to the reception of the Spirit, but that it was desirable, and the lack of specific mention in so many cases may point to the fact that it was the usual procedure and so did not need to be recorded.

We also find that there are three instances where prayer<sup>7</sup> is mentioned before the Holy Spirit was received. There are three reports of tongues being spoken after the

Spirit/

4. viii 15ff; ii 38; xix 5f; 6. xi 15f; xv 8;  
 5. ii 4; xi 15f; xv 8; ix 17f; 7. viii 15f; ix 11 and 17;  
     v 32; ii 17ff; ii 33;           iv 31;  
     iv 31; x 38;

Spirit had been received<sup>8</sup>, and one case where the recipients of the Holy Spirit are said to prophesy<sup>9</sup>. Belief in the risen Lord implies repentance and a turning away from sin, for the death and resurrection of Christ was in order that the sin of the world might be overcome.

When we come to the question of the laying on of hands, we again find a remarkable silence, and there are only three instances<sup>10</sup> where this is specifically mentioned, the other reports of the reception of the Spirit do not mention it. Some might say that the imposition of hands is implied in baptism, and we saw above that baptism was possibly the rule rather than the exception. If this is the case, why is there the definite mention of baptism together with the laying on of hands in two cases? In these two cases it was only when the hands were imposed that the Spirit was received. There is no instance of hands being imposed after the Holy Spirit had been received. Here again it seems to be the case that the usual procedure was the imposition of hands, and that is why there is so little mention of this act. However it must be admitted that in connection with baptism and the laying on of hands, there is doubt as to whether it is essential for the reception of the Spirit.

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8. ii 4; x 46; xix 6

9. xix 6

10. viii 15f; xix 5f; ix 17f;

Our conclusion regarding the bestowal of the Spirit is that there is need for belief, and this belief implies repentance, but apart from this there is the freedom of the Spirit to act as He wills, there is apparently no definite order of events which will ensure the bestowal of the Spirit. In some instances baptism is before, in others after, sometimes prayer is mentioned, sometimes we read of the imposition of hands, but in other cases there is no mention of either of these. Sometimes the gift of the Spirit results in the gift of tongues and prophecy, at other times this does not appear to be the case. One thing therefore which we can draw from all this, is that the Spirit is not bound by fixed rules and regulations, but that He acts freely, as He thinks best in the circumstances of the time.

The Phenomenon of Glossolalia. In considering the bestowal of the Spirit in the experience of the early Church, we find three instances in Acts<sup>1</sup> where this bestowal is accompanied by what is called "tongues". This phenomenon has been the subject of much discussion and study, and even now there is still doubt as to what is meant when the New Testament speaks of tongues. Blunt, Rackham and Anderson Scott say that glossolalia (tongues) is ecstatic speech with no intelligible meaning either to the speaker or to the hearers, and that this is what is meant

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1. Acts ii 1-4; x 46; xix 6;



in every instance when glossolalia is mentioned in the Bible<sup>2</sup>. Bruce and Peake say that there are two different types of glossolalia mentioned in the New Testament. The one refers to foreign languages, and the other is ecstatic speech<sup>3</sup>. Alford and Lumby feel that all accounts of the phenomenon have reference to the endowed ability of speaking in foreign languages<sup>4</sup>. Let us look at the evidence for foreign speech, and against it, and try to come to some conclusion about the matter.

It appears that the best method of study will be to compare the account of the Phenomenon in Acts ii with that portrayed in i Corinthians xiv. These are the two fullest accounts and give us the most evidence. In Acts ii we find that "γλῶσσαι" are attributed to the action of the Holy Spirit. They are not of human origin, but come from God, for the Spirit gives utterance to those who speak<sup>5</sup>. If the phenomenon is of divine origin, we must not be too hasty in ruling out the possibility of miracle. Secondly, we find that "γλῶσσας" does not stand unqualified, but has the adjective "ἐξ ἁγίου" which here implies that it was not the tongues usually employed by the disciples that were in evidence. The text in this respect is not open to question, and in Acts x we find that the Bezan text includes the

2. Clarendon Bible Acts p 137  
Rackham p 19  
Spirit p 127

3. Bruce p 82

Peake's Commentary p 648b.

adjective/  
4. Alford's Greek New Testament  
vol ii p 15  
Cambridge Bible loc. Acts  
ii 4

5. Acts ii 4.

adjective "ἑτερῶς" which in the usually accepted text is left out<sup>6</sup>. In Acts xix we find no reference to "ἑτερῶς" except in the margin to the Harclean text, where we find the words "aliis linguis". There is no substantial evidence here except for Acts ii, but the other evidence does show that there were those who believed in the phenomenon of foreign speech. Thirdly, the word "ἀποφθγγισμὸς" has its association with oracular speech<sup>7</sup>. It is not used of ordinary everyday utterances, but of something weighty, as when one gives one's opinion plainly<sup>8</sup>. It therefore seems unlikely that this word would be used of speech that was purely of an ecstatic character without any meaning. J.G. Davies in the Journal of Theological Studies has studied the question from another point of view<sup>9</sup>. He shows that the meaning of the word "ἐρμηνεύω" and its cognates is primarily a translation from one language to another. This is the word that Paul uses in i Corinthians xiv for the interpretation of a tongue, and he therefore suggests that Paul meant that tongues were foreign languages and needed to be translated. Fifthly, we must not forget that our Lord Himself told of powers of speech in times of need<sup>10</sup>, though there is nothing to suggest that he meant foreign languages. Then again there

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6. Bruce p 228

7. Bruce p 82

8. Grimm cf L and Scott

9. J.T.S. New Series, October 1952, vol iii part ii p 228

10. MaH x 19f Luke xiii 11.

is the instance in Mark xvi 17, where the disciples are told that they will speak with new tongues. This passage is a later addition to the gospel, and therefore has no value for the Markan gospel, but it shows clearly that there was a belief in tongues in the early Church.

Peter talks about this phenomenon as being the fulfilment of the prophecy of Joel where wonders and signs shall be performed when the Spirit is poured out on the people of God. There are also other parallels to this phenomenon in Jewish Literature. There is the legend of the giving of the Law at Sinai, where the voice of God was divided into seventy voices, representing the seventy languages of mankind<sup>11</sup>. Isaiah xxviii 11f mentions speaking to the people with another tongue.

There is also evidence in history that the phenomenon is not entirely isolated. We think of the prophets of the Old Testament. There we read of them prophesying in ecstasy<sup>12</sup>. In the heathen oracles, such as were found at Delphi, the idea of supranormal speech was the rule rather than the exception. Bevan in this respect says that this is not confined to primitive stages of civilisation, but is also found in the great epochs of

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<sup>11</sup>. Barnett p 86f

<sup>12</sup>. i Sam x 5f, 11f



the ancient world<sup>13</sup>. Further to this we have the evidence of the French prophets of the 18th century, where speaking in tongues is mentioned<sup>14</sup>. Secular evidence is not entirely lacking on this subject, for there is the case of Patience Worth, where a scantily educated person was able to give an account in language which she could not have heard in the normal course of events<sup>15</sup>. The Society for Psychical Research has conducted experiments in connection with Xenoglossy, but apart from the case of Patience Worth the evidence is non-proven or rather scanty. This is not altogether surprising, for in this we are dealing with the realm of the spirit, and there are good and evil spirits. The case in Acts concerns the Holy Spirit working for the salvation of men, while the instances produced by the S.P.R. are usually at seances, which do not have the salvation of mankind as their aim. However there is other evidence of tongues in connection with evangelistic work.

Dr. Findlay<sup>16</sup> tells of the time when he heard a Durham miner, who in ordinary conversation could not speak an intelligible sentence in English, pour forth a flood of beautiful language, easily understood and without any faults in grammar or pronunciation. W.F.P. Burton tells of his own experience of this phenomenon<sup>17</sup>. In 1913 he was holding open-air meetings in Lytham, Lancashire. One evening

13. Bevan p 21  
 14. Smith's Dict. of the Bible Article Tongues.  
 15. Proceedings of the Society  
 for Psychical Research vol xxxvi p 573ff  
 16. Barnett p 92.  
 17. Burton Signs Following p 26f. a little/

little old woman broke into tongues, and Burton felt himself impelled to interpret them when she had finished. A Japanese man in the crowd vouched for the fact that the uneducated woman had spoken in Japanese and that Burton had given an accurate translation. Neither the woman nor Burton had had any contact with Japan, nor knew any Japanese. There seems to be evidence therefore that the phenomenon of speaking in languages unknown to the speaker is not a unique event.

Let us now look at the factors which seem to show that the incident could not have been a case of foreign tongues. In the first place the assumption is made that ecstatic speech must be unintelligible, in other words just a babble. But surely almost every preacher must himself have felt the power of the Spirit working through him, so that what he actually said was certainly not what he had originally contemplated. He feels that he no longer is in control, but that the Holy Spirit is working through him. Further, if this ecstatic speech is in a foreign language, it would appear unintelligible to those who did not understand the language. For example most Europeans think that the Indian dialects are pure gibberish, for they are completely unintelligible, but to the people concerned they are sense. Tongues are unintelligible only to those who do not know the language which is being spoken. In

Paul's/

Paul's experience at Corinth we must understand the situation and not take his remarks about tongues out of their context. Corinth was a Greek City, and although a sea-port where many languages were likely to be heard, it is more than likely that the language of the congregation was Greek, in other words, there was only one language spoken in the normal course of events. For that reason, tongues were unintelligible to the church, and it is for this reason that Paul speaks against them. . Another reason put forward as to why foreign languages were not spoken at Pentecost, is that tongues were put low on the list of charismatic gifts. Surely, the reason is that this was a gift for special occasions, and there is also the fact that tongues to be of real use need to be interpreted. Another reason against foreign languages is the alleged similarity between the account in Acts ii and Acts x, but there is no reason why the account in Acts x did not also imply foreign languages. In this we saw earlier that the Bezan text has an alternative reading which would support this. Yet another argument put forward is that this is the only case where foreign languages is mentioned or intended. However there is nothing in the other accounts of glossolalia which denies that this phenomenon is foreign languages. It is also

argued/



argued that the gift of foreign languages is never given to missionaries, but in this we must remember that tongues are a special gift given under special circumstances and not given in order to free men from the responsibility of working for the Kingdom of God. Yet another argument put forward is that the charge of drunkenness denies any possibility of foreign languages having been spoken. However this charge is not surprising under the circumstances. If foreign languages were spoken, those who understood them would appreciate what was being said, the others would imagine that the disciples were speaking gibberish, and because this was not speech in the normal sense, they might easily think that the people were drunk. This picture seems to fit in with the account given in Acts, for some heard and understood their own languages, while others - but not all - thought that they were drunk.

In the early chapters of Acts, Luke has used sources other than his own observation, for we have no mention of the fact that he himself was present on the day of Pentecost. This means that he is talking not from experience, but at second-hand. Barnett following Weinel<sup>18</sup> says that Acts ii contains two sources. The one being - verses 1-4, 5, 6a, and 12-14, and the other the rest. However both these sources give the impression of foreign languages, unless

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18. Barnett p 84.

we exclude the word "<sup>ἑτερογλῶσσαι</sup> " in verse 4. There is however no textual evidence that would support this. The result then is that we have two sources which both give the impression that foreign languages were spoken at Pentecost. It has also been said by Garvie that if the miracle is one of foreign languages, then it is a miracle of show rather than of need<sup>19</sup>. But surely the need at the time was the conversion of the people and the encouragement of the disciples. The result of this miracle was that three thousand were converted on the first day. The need was the unbelievers present at the time of Pentecost. Another reason offered against this being foreign languages is that Peter never suggests that the noises were real languages, but rather emphasises that this is a revival of prophecy. This is an argument from silence and therefore does not carry much weight. Yet again it has been said that the phenomenon is superfluous, for if the author has set forth a list of nations in order to prove that foreign languages were spoken, then his list is inadequate, for all the nations mentioned in the list would be able to speak either Greek or Aramaic. This may be true, but it does not deny the fact that there were present at Pentecost, men who spoke languages other than Greek or Aramaic, for we have

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19. Garvie The Christian Doctrine of the Godhead p 353.

specific mention of the "language wherein we were born".

There is however one point where one must be careful and that is in connection with the 14th chapter of i Corinthians. In verses 10f we find the word "*φωνή* " used. "*φωνή* " and "*γλῶττα*" are put in juxtaposition, the former meaning a language and the latter therefore meaning "ecstatic speech". However this meaning of "*φωνή* " is only found in Herodotus. Aeschylus and Euripides use it to mean "dialect", but this is the only place in the New Testament where the word has any connection with the idea of language. The usual meaning of "*φωνή* " is a voice, noise, or sound<sup>20</sup>, and these meanings fit in well in the passage in question. In this case then Paul is not making a distinction between the ecstatic speech and normal speech, but rather between speech and an unintelligible noise.

Paul in fact desires for all of them the power to speak with tongues<sup>21</sup>, and he himself spoke in tongues more than all<sup>22</sup>, but in the circumstances in the Corinthian church he found that this gift was being abused, and so he writes to them showing them the error of their ways. He tells them not to stop speaking in tongues, but to be sure that only one or two do so at the same time, and that in each case there is an interpreter present, so that the church

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21. i Cor xiv 5

22. i Cor xiv 18



as a whole can be edified by the experience. In verse 23, he points out the folly of all the church speaking in tongues at the same time, for when this happens anyone coming in would think them mad. Paul recommends tongues with their interpretation. Is not this what we find at the miracle of Pentecost? The disciples speak in tongues, they are understood by some, others do not understand, and so Peter stands up to interpret what has been said. Those who understood heard what was being said, those who did not understand, thought that the disciples were drunk until the experience was interpreted to them by Peter and then they were pricked in their heart<sup>23</sup>.

It seems therefore that there are factors on both sides of the question, factors in favour of foreign speech and also against it. The greatest factor against foreign speech is the account Paul gives of it in 1 Corinthians xiv. Here however we have shown that there is nothing to deny that glossolalia means foreign languages, and indeed everything that Paul says in this chapter could quite easily apply to the gift of foreign languages. This would seem to be an argument from silence until we remember that Paul recommended glossolalia. We must not also forget (1) that Pentecost was a special occasion in the life of the Church, an occasion when a miracle would have been quite appropriate,

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(ii) that the phenomenon is not entirely lacking in the later experience of the Church, and (iii) that it is all too easy to discount the Biblical account because it does not happen to fit in with our experience of the power of God.

The final word in this argument must go in favour of foreign languages, at least in so far as Pentecost is concerned, and there is no reason why there should be a difference between this experience of the phenomenon and other similar experiences. Is not glossolalia always speech in foreign languages when the speaker is in a state of high emotion?

Worship and the Sacraments. This section of our discussion will most likely be more vague than what we have considered previously, because it involves the influence which the Spirit has on the community and on the individual. This influence must, of its very nature, be more difficult to determine and set out in detail. An influence usually makes its impression unseen, and so while we are considering the worship and the sacraments we shall not expect to find abundant references to the Spirit. We shall deal with the subject in three sections, worship, baptism, and the Lord's Supper. In each we shall give the details of what we are

studying/

studying and then the part that is played by the Spirit in them.

What was the content of the worship of the early church as we find it portrayed in Acts? Our main source - Acts ii 42 - is not entirely clear as to what is meant, but there we read that the church continued in the teaching of the apostles, and in fellowship, and then there is also reference to breaking of bread and prayer. The fellowship here has been variously taken as meaning four different things<sup>1</sup>. (i) the fellowship with the Apostles, (ii) the communism which is referred to in verse 44, (iii) the equivalent of the breaking of bread, (iv) almost the same as almsgiving. But when we remember that the primary result of the coming of the Spirit was the "*κοινωνία*"<sup>2</sup>, and that this meant a real vital unity with Jesus the Son of God<sup>3</sup>, through the Holy Spirit, then we see that none of these four things by themselves is sufficient, but that all four are included in some measure. The breaking of bread is a solemn religious meal, for the symbol of the Fellowship was the loaf "*ἄρτος*"<sup>4</sup>. It is not certain whether this ceremony referred to is the Eucharistic meal, or the Agape, or both<sup>5</sup>, but in our study it does not vitally concern us here. The

worship/

1. B of C vol iv p 27

2. Spirit p 136

3. Rackham p 35

4. Spirit p 136

5. Rackham p 39



worship also included fasting<sup>6</sup> and the praise of God<sup>7</sup>, and in this connection we read of hymns being sung<sup>8</sup>.

We find that there are three places of worship mentioned in Acts. The temple is mentioned several times<sup>9</sup>, and we also find that the synagogue was regularly used for this purpose<sup>10</sup>, as well as being the starting point for many of Paul's missionary efforts in the different towns. But notice that worship was not confined to the temple or the synagogue, but that there are references to worship being carried on in the homes of the people. In Acts ii 46, we read that bread was broken at home, and in v 42, that they taught and preached Christ in the temple and at home. The spirit of worship pervaded their lives and thanks were given for the daily meal<sup>11</sup>.

Regarding the time of worship we read that they gathered together to break bread on the first day of the week<sup>12</sup>, but since the apostles worshipped in the synagogue, they must also have observed the sabbath day. However we find references to the daily participation in worship and the breaking of bread in ii 46 and v 42, and there are also other references<sup>13</sup> to the numbers of the church increasing daily, so that the teaching work of the church also continued everyday.

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6. xiii 2  
7. ii 46  
8. xvi 25  
9. ii 46; v 42.

10. ix 20; xiii 5:  
11. xxvii 35  
12. xx 7  
13. xvi 5; ii 47

What then is the place of the Holy Spirit in the worship of the Church as shown us in Acts? In the first place, we see that the Spirit used times of worship to speak to the early Christians. He asked them while they were ministering to the Lord<sup>14</sup>, to separate Barnabas and Saul for their missionary work. Then again in xx 7, as a result of his inspiration by the Spirit, Paul spoke to the church during the period of worship. In ix 31, we read that the Holy Spirit was the means whereby the church was comforted. As they walked in the fear of the Lord, so they were comforted by the Spirit. Perhaps the main work of the Spirit at this stage in the life of the Church was that He was responsible for the conversion of the multitudes. In ii 47, it was the Lord through the Spirit that added to the church, and in xi 24, we see that many were added because Barnabas was a man "full of the Holy Spirit and of faith". However one must not forget that the whole content of the worship was a result of the working of the Holy Spirit in the lives of the members of the Church. The teaching and the fellowship were the result of the Spirit's coming into the lives of the apostles and their converts.

When we come to look at the Sacraments as they are shown us in Acts, we find that there are many references to

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14. xiii 1-3

the rite of baptism and its connection with the Spirit, but there is no reference to the work of the Spirit in connection with the Lord's Supper. We find that there are references to baptism both with water and with the Spirit<sup>15</sup>. There is a certain amount of doubt as to whether baptism with water was necessary for one to be baptised with the Spirit; - compare the Pentecostal experience and the experience of Cornelius, where apparently the Spirit came before there was baptism with water. In the case of the apostles at Pentecost this is not certain, as they might have been baptised by John the Baptist earlier. However although there may be cases where baptism with water and the Spirit are not cojoined, yet on the whole this is the impression given by Acts.

A prerequisite to baptism was belief. "They that received the word were baptised" is what we read in ii 41, for they had heard the preaching of Peter. There are other references to belief as a preparation to baptism<sup>16</sup>. Together with belief goes repentance<sup>17</sup> and turning from their former ways to the new Way. The mode of baptism was in the name of Jesus<sup>17</sup>, for it was those who believed on the risen Lord who were baptised. There is reference to the difference between the baptism of John and the baptism in

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15. i 5; xi 16;  
 16. viii 12; xvi 31ff  
 17. ii 38



the name of Jesus. The baptism of John did not confer the Spirit, while the baptism in the name of Jesus did confer this gift<sup>18</sup>. Baptism was usually administered with water as we read in x 47 and viii 36.

What then was the part played by the Holy Spirit in the rite of baptism? In the first place baptism was associated with remission of sins<sup>19</sup>, and as a result of this the baptised person received the gift of the Spirit<sup>20</sup>. It was this gift which gave the person membership of the New Community which was the Church, for through the Spirit the believer was made partaker of the blessings of the New Age. Here again the influence of the Spirit is not as apparent as one would like, but it must be admitted that the impetus for belief and the remission of sins comes from Him. This is made manifest by the outward sign of the reception of the Spirit - the speaking with tongues and prophecy - which is mentioned in some instances<sup>21</sup>.

We turn now to the Lord's Supper, and here we find that there is very little definite reference to the Lord's Supper itself or to the work of the Spirit in connection with it. We find references in the second, tenth and twentieth chapters of Acts, and none of these makes any mention of the

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18. xix 1-3

19. ii 38; xxii 16;

20. ii 38 xix 1-6

21. xix 1-6

Spirit. However as Swete says:-

The Eucharist, if not expressly associated in the New Testament with the Holy Spirit, is represented as a series of spiritual acts which are inconceivable apart from the Spirit's presence and operation. 22.

In summing up the part played by the Spirit in the worship and sacraments, we must remember that the whole atmosphere is one of the working of the Holy Spirit. His presence is not always apparent, and yet the situation would be impossible without His being there. In worship, we found that He took the opportunity to speak to the worshippers, both with special commands and in the normal course of the preaching of God's word. He was the comforter of the Church, and through His agency the Church had members added to it day by day. In baptism we saw that this was the means of the gift of the Spirit, and with the Spirit went the remission of sins and the beginning of membership of the New Community, which is the Body of Christ. We found no definite references to the work of the Spirit in connection with the Lord's Supper, and yet from the whole tenor of the situation, it was not possible to admit of His being absent.

The Spirit in the teaching of the Church. When we look at the teaching of the early Church, we do not find

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that the Spirit is referred to a great deal. However it is possible to see to a certain extent what part He did play in the teaching.

We find in chapter i verses 5 and 8, that Jesus spoke of baptism as being in the Spirit, and also that having received the Spirit, the disciples would have power that they did not have before. It may be argued that this is not strictly the teaching of the early Church, but it is the basis of such teaching, for they followed their Lord and carried out His words. In i 16 and iv 25, we find the idea that the Spirit spake by the prophets of old.

In chapter ii we find most references to the Spirit in the teaching of the early Church. Peter quoted from Joel and declared that the Spirit had been poured out upon all flesh. In other words he was referring to the new fact that the Spirit was no longer limited to those who had a special religious bent, but was given to all who believed on Christ as the Risen Son of God. This outpouring pointed to the return of prophecy, for during the past three centuries there had been no prophets in Palestine. Peter looked at this event in an eschatological fashion, and thought of it as the beginning of the new age. In ii 33, we read that Jesus was filled with the Holy Spirit and from Him it was

poured/



poured out upon all flesh. This view is confirmed in x 38. In ii 38, we find the confirmation of the teaching of Jesus in chapter i where reference is made to baptism being the means of reception of the Spirit. The final reference to the Spirit in the teaching of the early Church is found in v 32, where the Holy Spirit is mentioned as a witness to the events of the earthly life of Jesus.

We therefore see that there is not much teaching about the Holy Spirit, the main points being that He is concerned with baptism, that He spoke by means of the prophets in the Old Testament, that there was a general outpouring of the Spirit, and that the Spirit had first of all filled Jesus who in turn poured Him out on the believers in the world, and finally that the Holy Spirit was the witness to the truth of Jesus and the meaning of His life, death and resurrection for the world.

CHAPTER FIVE  
THE WORK OF THE SPIRIT.

When we are dealing with the work of the Holy Spirit, we must always keep in mind just what we mean by this term. He, as we have seen, is a person, a full member of the Trinity though subordinate to the Father and the Son, being the agent of God in the world. The Holy Spirit is the name given by Christians to God "in action in the world of men"<sup>1</sup>. Therefore when we are looking at the work of the Holy Spirit we shall find that there are examples of His work even in places where He Himself is not mentioned. In such cases it will be sufficient to make sure that God is behind the situation, and from that we shall know that it is the work of the Holy Spirit and not of some other spirit. In this chapter we shall deal with the work under five headings. Firstly, we shall consider the Spirit as the Living God at work in the unusual events that took place in the early Church. Secondly we shall see Him as the Unifying Spirit, and then we shall look at His work in the world, in the Church, and in the individual.

The Living God at work. In this section, we shall consider the work of the Spirit under two headings, supernatural events and miracles. From the point of view of the supernatural, we see two different approaches, that

<sup>1</sup>. Spirit p 26.

of supernatural forces and also of supernatural agents. We shall take each instance, look at its circumstances and from its nature see whether the occurrence is of God or not i.e. whether it is the work of the Holy Spirit.

In ii 1ff we have the Pentecostal effusion of the Spirit. Here we find that all the believers were together in one place, that there was a sound like the sound of a wind, and there appeared tongues which had the appearance of fire over the head of each of those gathered there. The factors which point to God being present are first of all that these gatherings of the faithful were for prayer, cf i 14, and secondly the result of the experience was that they were filled with the Holy Spirit and the power that followed on this gift. It seems safe therefore to say that in this case the supernatural forces were the work of God.

Chapter iv 31 gives us a similar account of the outpouring of the Spirit. The circumstances are that the company of believers were gathered together for prayer. As they prayed the place was shaken and they were all filled with the Holy Spirit, and there was the consequent power following upon this gift. Here again we find that the factors pointing to the working of God are, prayer, that the company was filled with the Holy Spirit, and that they spoke the word of God with boldness. It seems quite certain that

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this event was one of divine origin.

Our third instance of these supernatural forces is found in ix 3ff. Here we have the conversion of Saul. Saul was journeying by day to Damascus. Suddenly a light shone from heaven; Saul fell to the ground and heard a voice speaking to him. Others heard the voice but saw nothing. Saul was struck blind, and as a result of the experience he spent time in prayer<sup>2</sup>. The circumstances here are a little different from the previous cases. The voice that speaks to Saul declares that He was Jesus whom Saul was persecuting. This voice commanded Saul to do certain things as a result of which he received the Holy Spirit - ix 17. Notice also that the experience resulted in prayer. From these circumstances one can see that this experience was also the work of God, and this is borne out by the later experiences of Paul.

The final instance we deal with here is found in xvi 25ff where Paul and Silas were in prison. They were believers and were praying and singing hymns to God. While the other prisoners were listening, there was an earthquake and all the doors opened and their bonds were loosened. The circumstances which point to the work of God in this case are the prayer and hymn singing of the two prisoners./

2. Acts ix 11.

prisoners, and the conversion of the jailer as a result of the whole experience.

Let us now turn to supernatural agents and see whether in these instances we are justified in assuming that they are agents of God. In v 19 the apostles were in prison and the angel of the Lord came and opened the prison doors and sent them out to speak the words of Life in the temple. This command was carried out. Here the circumstances which are relevant are that it was the angel of the Lord and the result of the experience was the preaching of the word of God.

In viii 39 we find a variant reading in the Bezan text, the reading being either "the Spirit of the Lord seized Philip" or "the angel of the Lord seized Philip", either of these readings suits our purpose equally well.

Philip having preached Christ to the eunuch and convinced him, has then baptised him and after this baptism the Spirit (or angel) of the Lord caught him away while the eunuch went on his way rejoicing. Philip was later found at Azotus preaching the gospel. Here the relevant facts are that it is the Spirit (or angel) of the Lord, and that Philip is needed for preaching elsewhere. It must be admitted that in this instance there appears to be very little reason for the sudden disappearance of Philip though

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the miracle does seem to be the work of God when it is taken in its whole context.

The next example is the vision of Cornelius found in x 3. Cornelius was a man who always prayed to God. He had a vision in which the angel of God commanded him to send for Peter. The circumstances which point to this being a divine event are that the life of Cornelius warranted it, there is mention of the angel of God and the result of the vision was that Cornelius was converted to the way of the Lord - x 44ff.

In chapter xii we find two instances of the work of the Holy Spirit through supernatural agents. Verses 7ff tell us of Peter in prison, and while he was there prayer was made for him in the Church. Peter was awakened from sleep by an angel of the Lord, his chains fell off him, the gates were opened and he passed out from prison while the guards slept. In this instance we find that prayer was the basis of the experience, we are told that it was the angel of the Lord, and in verse 11 we read that Peter himself was sure that he had been released by an angel sent by the Lord. The other instance to be found in this chapter is that of Herod's boasting oration<sup>3</sup> when the people asked for peace. Herod's importance was emphasised

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by the acclaims of the people and immediately he was smitten by the angel of the Lord. He was eaten of worms and gave up the ghost. Here we find the reference to the angel of the Lord, and his action was occasioned by Herod not giving God the glory. It is difficult for us to reconcile this story with our idea of a God of love, and yet it is clear that Luke is pointing out that the glory of the speech of even an unbeliever is due to God and not to the instrument that He uses, the man.

Our final example is found in chapter xxvii 23ff. Paul was travelling to Rome; he saw a vision during which the angel of God told him not to fear as all the lives on the ship would be saved. Here the relevant circumstances are that Paul himself was in close touch with God, his own life was one of prayer and in addition we have mention of the angel of God.

Our conclusion then is that the Holy Spirit works through supernatural agents as well as forces, His work is often done by angels but at other times no angel is mentioned. In these instances the circumstances are rather unnatural and the work is of an unusual kind e.g. opening prison doors, snatching away people, killing people, commanding and exhorting, filling them with the Holy Spirit so that they

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have power, and converting those who do not believe. God we see, has the power to go beyond the usual bounds of nature to perform His work through the Holy Spirit.

In considering miracles we find that there are two types that we shall have to discuss, those of healing and others.

There are many examples of healing to be found in Acts, and it is necessary to consider their circumstances and make sure that this healing is of God. We find that the healing is proclaimed as having been done by Jesus - ix; 34; x 38; - that very often it is accomplished by the power of prayer - ix 40; xxviii 8 - that it is done in the name of Jesus - iii 6; iv 30; xvi 18 - that the laying on of hands often accompanies it - ix 17; xxviii 8 - and we read of Paul's instance where his healing was preceded by the reception of the Holy Spirit. All these factors in connection with the cases of healing, point to them having been performed by God through the Holy Spirit, but if we look at the results of this healing we shall find that they also point to the healing being divine. Healing results in the conversion of others - ix 35; iv 4 - in joy and praise of God - viii 8; iii 8f - in wonder and amazement, and in baptism and the consequent proclaiming of the gospel - iii 10; ix 18-20. There are two cases where healing did

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not produce results that were congenial to Paul - at Lystra he healed a lame man and as a result the multitudes wanted to worship him and Barnabas as gods - xiv 11. Then when they healed the maiden who had a spirit of divination - xvi 18ff the result was an uproar and imprisonment for those who had done the good deed.

There are two other miracles which have reference to God, though at first sight this is not apparent, - the death of Ananias and Sapphira, v 1-9 - and the blinding of Elymas the sorcerer, xiii 11. In the former the factors which point to its divine origin are that Peter must have gained his knowledge of the facts by divine inspiration - v 3 - and, he also relates their sin to the Holy Spirit. Sapphira is also told that she had tempted the Spirit of the Lord. Notice that death was not invoked by Peter, but that it came from some other source. As with the death of Herod discussed earlier, it is difficult to reconcile this event with God's love, and yet in the mind of Luke the writer, the source of the miracle was certainly divine. Another factor ~~which~~ seems to point to this miracle being of the Spirit is the fear which came upon all as a result of the two deaths. The deaths were a judgement on sin, in this case the sin against the "κοινωνία" created by the Spirit. It is possible that this is an instance

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of the primitive faith of the early church showing through, mingled with the fears of spirits and daemons, and that the death of the two was caused by fear.

With regard to the blinding of Elymas the relevant facts are, that Elymas was seeking to turn people from the true faith to his own sorcery, that Paul was filled with the Holy Spirit, and calls down the hand of the Lord. The result of the incident is that the proconsul was converted, so that the story shows that true religion confutes the false. In both these instances there is the working of the Spirit, pointing to the truth as against falsity.

There are three other instances where miracles are attributed to the apostles but where no details are given - v 12; viii 13; xix 11. We might also mention speaking with tongues as another example of the power of the Holy Spirit working through men.

We have seen the Living God at work in the supernatural events that took place in the early Church, and we have also seen His power healing people, and performing other miracles in the lives of the early Christians and those with whom they had contact. The Holy Spirit is the Living God in action in the world of men, manifesting Himself by what he does.

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The Unifying Spirit. It is necessary to look at the work of the Spirit as a unifying force in the life of the early Church. How does the Spirit unify the church, and is the work of the Spirit absolutely complete or do we find traces of disharmony? We shall find that there is a measure of disharmony within the Church, and we shall also find an antagonism between the world and the Church. Let us look then at how the Spirit unites and what part He plays in reconciling the antagonisms that we find.

The first and perhaps the most important unifying factor in the early Church was the power of prayer. We find all through Acts that the apostles and the early Christians came together for prayer. In i 14 they were all together with one accord continuing in prayer, and when Peter and John had been released from the hands of the Sanhedrin they returned to their own company and lifted up their voice to God<sup>4</sup>. Later when Peter was again in prison the Church prayed earnestly for him - xii 5. These are not the only instances of prayer, but they are sufficient to show us the part that prayer played in the unification of the early Church. We read also many references to the Church being gathered together in one place, sometimes in the temple and sometimes in the synagogue. We also

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4. iv 23ff

find reference to Solomon's porch, and there are other times when no specific reference is made to place, but rather to their gathering together<sup>5</sup>.

One of the factors that bound the Church together was their unity of action. When there were murmurings regarding the contribution to the widows, and it was recommended that men be appointed to deal with the financial affairs, the plan pleased the whole multitude - vi 5. At the end of chapter four, all the members of the Church decided to have things in common, and they did not call anything their own, but they contributed all things, so that whoever had need could draw on the common possessions. When the question of the reception of the Gentiles into the Church came up, we find that there was a unity of action - xv 25. They knew how to work together, and another mark of this unity was the alms that were collected from the different churches for the Saints at Jerusalem - xxiv 17; i Cor xvi 1.

We find that loving actions were another bond of unity in the Church. When Paul had been converted, the disciples were loth to take him into their fellowship, but Barnabas showed his love by bringing him in himself - ix 27. Later we find this same idea of love expressed by the Church who sheltered Paul from the attacks of the Grecian Jews - ix 30.

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5. ii 1; xii 12; v 12; ii 46

In ii 45ff we have an account of the life of the early Christians, which shows how their love was made manifest in their joy and singleness of heart, and in their praise of God. Then when Luke and Paul arrived at Jerusalem, they were gladly received by the brethren there - xxi 17. Their unity was shown forth in the love for each other and in their love for the Lord - xi 23.

Another unifying factor was the teaching of the apostles, for Paul remained with the Church and taught many people - xi 26, and in ii 42 we read that they continued in the apostles' teaching and this was one unifying factor in the Church. There was unity in diversity, as we see in the experience of Pentecost. This is a picture of the differences between the members of the Jewish race being transcended by the power of the Spirit. Differences of language now were of no consequence through the power of the Spirit. There was also unity between Jew and Gentile, for when the Spirit fell on the Gentiles, the Jewish Christians recognised that they too were called to be followers of Jesus Christ - x 44ff.

The Holy Spirit united the body and spirit of man through the healing miracles, for through their bodily healing, men and women were brought into contact with the new  
life/

life in the Spirit, which was life indeed. They rejoiced and glorified God for what He had done for them. But more than that the Spirit united man with God, for men under the new dispensation were filled with the Spirit which was God. There was no longer the gulf that had existed before, and which needed the offices of a priest to bridge it, but now men were united directly with God by the Spirit which filled them.

The picture which we find in the Acts of the Apostles was not all unity, for we find antagonisms. In ix 29 we read that the Grecian Jews went about trying to kill Paul; we read also that when Paul cast out the spirit of divination from the maid in Philippi he did not bring commendation on himself but rather antagonism, for her masters were not at all pleased with their loss of monetary gain. Demetrius and his fellowcraftsmen in Ephesus were also not pleased that Paul was preaching against the goddess Diana, who was their means of livelihood. And when Paul finally came to Jerusalem - xxi 27ff - he met there no small opposition from Jews of the countries where he had been preaching the gospel. In the face of these antagonisms can we still say that the Spirit unifies? We must not forget that when our Lord lived on earth, he did not promise peace, for He said, "I came not to send peace but a sword, for I am come to set a man at variance against his father" - Matt x 34f.

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The unifying force of the Spirit works amongst those who acknowledge Christ as Lord, but its very nature is the cause of friction to those who do not so acknowledge Christ. It is amongst the Church, in the community of the Spirit, that we find unity, and not between this community and the world.

Our final question concerns the antagonisms between Christians which we find recorded in Acts. In chapter vi we find a difference of opinion between the Greek and Jewish Christians over the provision made for the widows - not the unity we expect to find, and yet when we look further into the question we see that as a result of the murmuring, there was harmony - vi 5 - for the saying pleased the whole multitude. Later we find the reluctance to receive Paul, and again we may ask where is the unity? The unity is in the context, for Barnabas did not leave Paul out in the cold, but stood surety for him and introduced him to his fellow Christians, thereby uniting former enemies - ix 27ff. Another example of discord in the early Church was the question of the acceptance of the Gentiles into the Church. Discord at first, but soon a means of unity, for at the Council of Jerusalem we find the result all that we could wish for, they all agreed under the guidance of the Holy Spirit - xv 28. There is however one instance where

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we do not see unity, and that concerns the dispute between Paul and Barnabas over John Mark. Certainly Acts does not tell us of a reconciliation, but in Colossians iv 10 and ii Timothy iv 11 we hear again of Mark in a favourable light, and we may assume that whatever discord there was, it was not lasting, but only a temporary phase, however Acts does not tell us of any reconciliation between Paul and Barnabas.

The Spirit is a unifying force in the life of the early Church. His unity is found in prayer, for they united together in one place to pray. As a result of this time of prayer there was unity of action, and love was the bond uniting them together in the Lord, under the teaching of the Apostles. The Spirit united races, He united body and spirit in man, He united man to God, and in spite of diversities there was an underlying unity. There were antagonisms to the world, but that was to be expected according to the teaching of Christ Himself, and even the antagonisms in the Church were soon smoothed over by the action of the Spirit.

The Spirit's work in the world. The most important work of the Spirit in the world was of course His witness to the Father and the Son, but in addition to this He had other work to do amongst men. Let us look at the work in

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this sphere in detail.

Some of the work of the Spirit is in connection with His witness to the other two persons of the Trinity. It is this self-effacing quality which is most noticeable in the work of the Spirit. He is not concerned with portraying Himself or His work, but rather with pointing men to God and His work through His Son Jesus Christ. In dealing with this section of our discussion we shall consider the qualities of God to which the Spirit points.

The Holy Spirit through the prayers of the Church<sup>6</sup>, and through the teaching of Paul<sup>7</sup>, points to God as the Creator of the universe. Paul is conscious that God is the Living God - xiv 15 - and as such, others are brought to believe in Him - xvi 34. In addition to God being the object of belief, He is also the object of praise, as we see in the case of the lame man who was healed at the gate of the temple - iii 8 - this act brought glory to God - iv 21. Stephen in his last hours looked up to heaven and saw the glory of God<sup>8</sup>, and when it was realised that salvation was for the Gentiles as well as for the Jews, God was given the glory<sup>9</sup>. God was the author of mighty works as we see in chapter two, where both the foreigners and Peter refer to His works - 11 and 12. Then again Paul refers to the

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6. iv 24

7. xvii 24

8. vii 55

9. xi 18

mighty works of God which are carried out in the lives of men - xv 12; xix 11.

God is witnessed to as the God of the Old Testament for He is twice mentioned as the God of our Fathers - iiii 13; and xxii 14. And as the God of the Old Testament He is also the Most High God - xvi 17 who calls men to obey Him - xvi 10 and v 29. He is the teacher of men, and it is His word that must be proclaimed by men - iv 31; xlii 5; vi 7; xii 24. Then from the Old Testament we turn to the New, and find God revealed in a new form as the Father of Christ and ever present with Him - x 33 - approving the works that He did - ii 22. With Jesus as the Son of God, men are also brought into the relationship of sons of God and we find three texts which seem to point to God being not only the Father of Jesus, but also the Father of men - i 4; i 7; ii 33. If Christ had not meant to include the disciples in sonship, He would most likely have called Him "my Father", and Peter in his speech talks about the Father. He might be talking of God in a detached sense, but if we consider the teaching of Jesus in His earthly life, we find that the conception of God as Father of men was present there.

God was the Father of Jesus and raised Him from the dead - ii 24; ii 32; v 30. We also find a text which refers to the Church as being the Church of God. The Holy

Spirit/



Spirit makes bishops to feed this Church - xx 28.

As well as being a witness to God, we also find the Spirit witnessing to Christ. Jesus is the Lord - ii 36. He is the abiding Lord, for it was through constant contact with Him that the witness of the disciples was as strong as it was - iv 13. This Jesus was the Son of God - ix 20 - and as such, men were exhorted to believe on Him - xi 23 - and they did so believe - ix 42.

We find many references to the name of Jesus. There is mention of it in cases of healing - xvi 18; iii 6; iv 30 - men are glad when they are thought worthy to suffer for His name - v 41; - and others are baptised into His name - x 48. Jesus is also the teacher of men - xiii 12, and His name is magnified as a result of the fear that came upon men - xix 17. But most of all, Jesus is the subject of the preaching of the apostles, and we find many references to His gospel and His resurrection and there is mention of Jesus Himself being the subject of the preaching - viii 35; xviii 25; ii 22; xxviii 23; viii 25; xi 20; xv 35.

Through His witness to God and Christ, the Spirit convinces the world of sin. As a result of the speech of Peter on the day of Pentecost - ii 37 - they were pricked in their hearts and asked what they ought to do. Peter and

Stephen/

Stephen so convinced the leaders of the Jews of their sinful ways that they were cut to the heart and took steps to deal with them - v 33; vii 54. Simon Magus having asked to buy the power of the Spirit is convinced of his sin and asks that Peter pray for him that no ill befall him - viii 24. Elymas the sorcerer and Ananias and Sapphira are also examples of men being convinced of their sin by the Holy Spirit.

The Spirit brought men to accept Christ, and Philip went down towards Gaza and there converted the eunuch and finally baptized him - viii 29ff. Barnabas at Antioch was such an influence in the power of the Spirit that many were added to the Lord - xi 24 - and there are other instances of men and women being converted to Christ - ii 41; iv 4; v 14. The Spirit amazed men by the deeds that were done through His power. At Pentecost the multitudes were astounded when they heard the miracle of tongues - ii 6. When Peter healed the lame man at the gate of the temple he astonished the crowd - iii 10. Simon too was confounded at the signs and wonders that were performed in front of his eyes<sup>10</sup>, and when Paul came preaching the gospel of Christ, all that heard him were amazed and said "is not this the man who persecuted those of the Way?" - ix 21. When Elymas was struck blind, the proconsul was astonished at the power of the Spirit

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10. viii 13.

and even believers were amazed at what the Spirit could do  
- x 45; xii 16.

The Spirit had power over evil spirits and there are instances where these evil spirits are cast out of men and women. Peter - v 16 - healed many who were vexed with unclean spirits. Philip and Paul - viii 7; xix 12ff - had this power over evil spirits and Paul was able to cast out the spirit of divination from the maid at Philippi - xvi 18. Some of these healings appear to be more miraculous than others, for if Peter's shadow touched them or if handkerchiefs which had been blessed by Paul were brought to them, they were healed - v 15; xix 12f - but nevertheless the Spirit had power over the forces of evil.

Finally the work of the Spirit in the world was to bring men to the realisation of what life really meant. He brought Christ to men and men to Christ, and in this way He conducted them into the whole region of reality. For under His influence they saw the things of time and of eternity as they really are and saw them in their right proportionate value<sup>11</sup>. The Spirit gave life because He gave the right emphasis to life.

So then the Spirit witnessed to God and Christ, convincing men of their sin, and amazing them by His power

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<sup>11</sup>. Spirit p 147



over evil. He brought men to Christ and to the reality of life because He helped them to see it in its right proportions.

The Spirit's work in the Church. The work of the Spirit in the Church has to a certain extent been dealt with in a previous section, but it is necessary here to mention some other aspects of His work which have not as yet been covered. He is the means of inspiration, both in the Old Testament and in the early Church. He is the basis of the "κοινωνία" which is the real mark of the Church, and He has a part to play in the sacraments. In addition to this He reveals God's will to men and also gives to men a measure of insight into the future. Let us look at each of these in turn.

The Holy Spirit is mentioned as having been the inspiration of the prophets of the Old Testament. He spoke through David, who although not specifically a prophet, is reported as having foretold the action of Judas in betraying Jesus - i 16. In iii 18, 21, we read that God spake by the prophets of the Old Testament, and as we have seen before, this was the inspiration of the Holy Spirit, even though He is not specifically mentioned, and in xviii 25 there is another reference to the Holy Spirit speaking through the prophets, this time Isaiah. He also inspired

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the men of the early Church, for in v 3, how was Peter to know of what had been done by Ananias if he had not been told it by the Spirit? Stephen too - vii 55 - was inspired by the Spirit and saw the glory of God and Jesus Christ standing on His right hand.

Another work of the Spirit in the Church was concerned with the "κοινωνία" or fellowship. We have seen previously that He was the Spirit of Unity in that he reconciled men to God and to each other. The results of this reconciliation need to be looked at in greater detail. In the first place there was a desire to help others and to make one's gifts and possessions available to others. Barnabas sold his field and brought the money to the apostles to be put into the common fund<sup>12</sup>. This fund was evidently used partly for helping the widows of the community, for in vi 3 deacons had to be appointed to look after the money that was distributed to the widows. The community desired to help those who were less fortunate than the majority. We find also that there was a large measure of fellowship and hospitality among Church members. Lydia - xvi 15 - opens her house to Paul and Luke, and on the way to Rome we find that Paul was given leave to go and visit his friends<sup>13</sup>, and that when he arrived at Puteoli he was entreated to stay there<sup>14</sup>.

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12. iv 36ff

13. xxvii 3

14. xxviii 14f

In addition to this fellowship and hospitality there was a real desire among Christians to bring others to Christ, to preach and to teach them of the wonders of the Gospel. Everyday - v 42 - they preached in the temple, and even when they had been scattered abroad following the death of Stephen they ceased not to preach the gospel even to the despised Samaritans - viii 4, 25. The Samaritans were not the only foreigners who received the gospel, for in xiii 1 we read that Africans and Cyreneans had also received the gospel, and Paul and Barnabas were preaching it in Antioch. This desire to pass on the message of Christ was coupled with healing and there are not a few references to the Apostles healing men of their disease. Paul - xiv 10- healed the lame man at Lystra, and also Publius who was sick of a fever - xxviii 8.

The basis of all this activity was the prayer life of the early Christians. And time after time we find them turning to prayer. They prayed when Jesus had left them - i 14 - and when they had to decide on another Apostle to take the Place of Judas, the lots were only cast after prayer had been offered to God<sup>15</sup>. When Peter was in prison, he was supported by the prayers of the community - xii 5 - and in xiv 23, we read of prayer after the appointment

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15. i 24

of elders and before Paul left the various churches. Prayer was important for them and they met together for prayer and worship in various places, and even in private homes - xii 12. This worship included the sacraments and we have seen previously that the Spirit played His part here, for without Him the sacraments, and especially the Eucharist were void.

The Christian life was one of Joy, and there are many references to the joy that accompanied the Christians. Joy is coupled with the Holy Spirit - xiii 52 - and when men had been healed in Samaria, there was much joy<sup>16</sup>. The result of the Council of Jerusalem brought joy to the Christians<sup>17</sup>, and when the jailer had been converted he was filled with joy - xvi 34. The Spirit was the author of all this activity, for He was behind the whole "κοινωνία", giving inspiration and guidance to the Church<sup>18</sup>.

Further the Spirit revealed the will of God to men. He instructed the Church right from the beginning, for Christ gave commandment through the Holy Spirit unto the apostles - i 2. Then when they were gathered together in prayer, He told them to separate out Barnabas and Saul for special work - xiii 2. At the Council of Jerusalem the decision was not made on the initiative of the apostles alone, but the Holy Spirit also had a hand in the decision

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16. viii 8  
17. xv 31  
18. xv 28

that was made -xv 28. There are many references to individuals being commanded by the Spirit to do things. Paul is forbidden to preach in Asia - xvi 6f - and yet he is given the command to go to Macedonia and preach the gospel there - xvi 9f. Philip is commanded to go down and convert the eunuch of Ethiopia - viii 29 - and Peter and Cornelius were brought together by the instructions of the Spirit, through the visions that each of them had - x 19, 22.

In instructing them in this way, the Spirit sent men out to do God's work in the world, - Barnabas and Saul were sent out by the Spirit - xiii 4 - Peter is sent to Cornelius - x 20. The Spirit sent Ananias to Saul - ix 17 - and Paul himself testified to having gained his own commission from Christ through the Spirit - xxvi 17. There is also a reference to His making men bishops, so that their authority came not from men but from God - xx 28.

We find several references to the Holy Spirit instilling fear into the Church - v 11 - there is the instance of Ananias and his death. There is a report of fear on the day of Pentecost - ii 43 - as a result of the deeds that were done for Christ by the apostles, in the power of the Spirit. The Church walked in the fear of the Lord - ix 31 - and in the comfort of the Holy Spirit, and so the fear was not ungodly, but rather awe in the knowledge of a power

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greater than herself.

The Spirit inspired not only the men of the Old Testament to see into the future but also the men of the New. Joel foretold the power of prophecy that would come upon men in the New Age - ii 17f - and in Acts we see not only prophecy as forthtelling - but also prophecy as foretelling. Agabus - xi 28 - told of the famine that would take place in the time of Claudius. Paul - xiii 11 - told Elymas that he would be blind for a season, and it happened as he said. There are also two prophecies mentioned in connection with Paul and his final imprisonment and journey to Rome. In Tyre - xxi 4 - the disciples there warned him that he should not set foot in Jerusalem. Agabus - xxi 11 - binding himself with Paul's girdle also warned the owner of the girdle that he would be bound in the same manner by the Jews at Jerusalem.

So therefore the work of the Spirit in the Church is concerned with inspiration, reference being made both to that through the prophets, and that through the early Christians. He was responsible for the unity which was the mark of the early Church, and He also played His part in the sacraments of the Church. He made men conscious of the will of God for their lives and gave them the power to see into the future.

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The work of the Spirit in the Individual. The work of the Spirit in the individual may be summed up in the phrase "The New Life in the Spirit", and will be considered under four headings - The Life of Inward Illumination, of Inspired Utterance, of Power, and a Life in which one receives the spiritual gifts for which one has been praying.

In connection with inward illumination, we have already seen in the section dealing with the work in the Church, that the Spirit inspired the prophets of the Old Testament, and also gave men insight into the affairs of their own day, but all these men were individuals, and so the work which the Spirit accomplished in the Church, was done through the individuals that made up the Church, the individuals were illumined from within and with this power and knowledge they made others conscious of the Spirit and His work. Paul was given insight into the future and told Elymas that he would be blind for a season and it was just as he had predicted - xiii 11. Stephen was illumined from within and in ecstasy looked up to heaven and saw the glory of God and Jesus standing on His right hand - vii 56.

This inward illumination often resulted in inspired utterance. The illumination of the Spirit at Pentecost resulted in the phenomenon of tongues - ii 4 - as also happened when Cornelius was filled with the Spirit - x 46.

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However tongues were not the usual inspired utterance, for we read far more of the inspired power of speech than we do of tongues. Peter at Pentecost, talks to the crowd<sup>s</sup> in his own language<sup>19</sup>, and is understood, and Stephen too tells of the wonders of God - vii 51. Paul also is inspired of the Spirit, when he is confronted with Elymas the sorcerer, and he is given the power of speech necessary to confound him - xiii 9ff. This inspired utterance of the apostles caused great amazement among men. Peter and John standing before the Sanhedrin to answer for their deed in healing the lame man at the temple, have boldness of speech such that the priests were amazed and had nothing more to say - iv 13f. Stephen also had wisdom so that those who were disputing with him were not able to withstand him - vi 10. Paul increasing in strength confounded the Jews that dwelt at Damascus. Their opponents were amazed at the learning of these men, most of whom were counted as unlearned and ignorant.

This power of speech was most evident in time of need. Peter is filled with the Spirit - iv 8ff - as he stands before the Sanhedrin. Stephen too, as he faces his accusers is given the power of speech by the Spirit, and Paul in his many journeyings, and in his trials is given power

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19. ii 14

of speech in his need. This power of speech was to preach to men of the glories of the gospel and to convert men from their evil ways to the Way of the Lord. Peter's speech at Pentecost - ii 41 - brought many to repentance and to Christ. At Antioch, the Spirit working through the words of Barnabas added many unto the Lord - xi 24, and Paul's words to Elymas converted the proconsul, because of the truth that they contained. This power of speech was able to turn the accuser into the accused. Peter is not just making his defence before the Sanhedrin, but he accuses them of crucifying the Christ, the Messiah - iv 10 - and Stephen facing his accusers, accuses them in turn of resisting the Holy Spirit, and murdering Jesus the righteous One - vii 51f.

The apostles were not only given the powers of speech that we have noticed above, but they were also given other unusual powers. Men that were filled with the Spirit were changed men, no longer their former sinful selves, no longer shy and retiring, but bold and forthright. Peter, once the man who was afraid to own his Lord in the court of the High Priest, unable to fulfil his boast, through the Spirit, is filled with boldness, so that he is able to stand before the multitudes and proclaim the miracle of the resurrection - ii 14ff. Stephen when he is confronted with lying witnesses, is so changed that his accusers see not the

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face of a man, but the face of an angel - vi 15. The Spirit changed men. He gave them powers of endurance that few had known before, and those only exceptional men. Stephen was stoned for his faith, and Paul suffered all sorts of indignities for the sake of the gospel. They were able to endure hardship because of the power of the Spirit in them.

They not only endured their hardships and tribulations but they also had the power to forgive those who were inflicting them. As his Lord forgave those who crucified Him, so Stephen as he lay dying said "Lord lay not this sin to their charge" - vii 60.

These Christians were marked out by the good works that they did. Dorcas is mentioned - ix 36 - as one full of good works. And Barnabas is twice mentioned - ix 27; xi 25 - as going out of his way to be good to Saul, who was once the arch-enemy of the Church. The Christians had a thoughtfulness for the needs of others and a desire to see them at their best. Paul is filled with compassion for the maid with the spirit of divination - xvi 18 - and turns and casts the Spirit out. At Athens his spirit was provoked within him as he saw the city full of idols - xvii 16. His thoughtfulness extended not only to those who had not as yet the Christian Gospel, but also to his brethen in the faith, for after many years he came to bring alms to his own nation - xxiv 17 - ~~and some of~~

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~~his own nation~~ - ~~xiv 17~~ - and some of his letters mention the giving of alms to the saints at Jerusalem - i Cor xvi 1.

As Christians they were able to resist temptation, and to put themselves to one side and see the needs of Christ and of their fellowmen. They were able to use their God-given powers not for their own ends but for His glory. We see this portrayed in the story of Simon Magus who wanted the Holy Spirit for his own ends - viii 19f - and who was rebuked by Philip. These men had the courage of their convictions, they were convinced that Christ had risen and so they were able to withstand the wiles of the devil. They depended on prayer for their power, and we find again that they have resorted to prayer, not only at the usual times - xvi 16 - but also when they are called upon to do something out of the ordinary such as raising the dead - ix 40. Prayer was the basis of their life and the source of their power.

Coupled with their powers, there went the spiritual gifts which were the results of their prayers. Paul having prayed received the Holy Spirit - ix 11, 17 - and Cornelius a man of God who prayed always, was also filled with the Spirit - x 1,44 - and the gift of the Spirit at Pentecost came after prayer. These prayers brought spiritual gifts - love, joy, peace, kindness, goodness, faithfulness, temperance

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for the Spirit is never present without bringing His fruits into the life of the believer. It is remarkable that there is no mention in Acts of love at all, and yet we can see that there is an atmosphere of love in all that was done by the Apostles and their converts, they loved their fellowmen, and worked to bring them to Christ. We read many times of the Spirit being coupled with His gifts of wisdom, faith, grace, power and joy, for the Spirit is not concerned with Himself but with Christ and God and Men.

To sum up then, the work of the Spirit in the life of the Individual is found in inward illumination, making men conscious of God and His work among them. It is found in power of speech and in powers that were beyond the normal capabilities of the disciples, and finally it is found in the spiritual gifts that are the result of the Spirit working among men and dwelling in their hearts.

## CHAPTER SIX

THE SPIRIT IN THE PAULINE EPISTLES.

In this chapter we shall look briefly at the Pauline conception of Spirit. We shall consider first of all the sources behind Paul's doctrine. The doctrine will then be studied from the Point of view of the Person of the Spirit, and His work in the community and in the individual. In studying His work, we shall see what it was, how it was accomplished, and what its results were. We finish this chapter by looking at Paul's distinction between Spirit and Flesh, and Spirit and Letter.

Sources. When we come to study St. Paul and his teaching, it is necessary to bear two things in mind. Firstly, what are the sources to which we have access when we formulate Paul's theology, and secondly, what was the background from which Paul himself drew his teaching?

In answering the first point it must be remembered that our conception of Paul's thought is drawn from the epistles, which came from his pen, and which have come down to us through the ages. These letters were written for the most part, as a result of situations which had arisen in the Churches which he had founded, or in which he had an interest. Very often this meant that what he wrote was written in haste on the spur of the moment. Therefore what

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we have is not a systematised theology, but a theology arising as a result of circumstances, and the desire in Paul to solve the problems of the situation at hand. This is not to say that Paul had not meditated on and formulated a theology in his own mind, but it does mean that the sources at our disposal show a theology of experience, rather than a carefully thought out and logical system. Paul wrote for the circumstances, believing that he wrote under the guidance of the Spirit, for his theology was most of all one of experience, the experience of the Risen Christ dwelling within him.

Secondly, Paul's theology was drawn from his background, Jewish and Hellenic, for he was a Jew of the city of Tarsus - and it is necessary to estimate the influence of each on the thought of Paul. He was first of all a Jew, and knew intimately the Scriptures of the Old Testament, and so in his teaching he drew upon the thoughts and ideas of the Old Testament <sup>1</sup>. He was a monotheist~~s~~, and a man who believed that the Law of the Old Testament had inspired the prophets. But he also realised that the Law was something which did not give freedom, but which bound men under a curse <sup>2</sup> from which Christ had freed them. Christ for Paul was the Messiah promised all down the ages, who

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1. E.R.E. vol xi p 795a  
2. Gal iii 13.

came to redeem the world according to the purposes of God<sup>3</sup>. There are some who would say that Paul was greatly influenced by his Hellenic environment, but when we see his doctrine of the resurrection of the body, can we see any relation to the Hellenic idea of a disembodied spirit<sup>4</sup>, immortal it is true, but still not a body. There are certain Hellenic influences, but they are certainly not the most important.

Paul drew his ideas from the Old Testament rather than from Hellenism, but that is not the end of the matter, for none of his material remains quite as it is found in the Scriptures of the Old Covenant, for Paul's religion was one of experience, and his experience of the power of the Risen Christ within him, transformed his theology<sup>5</sup> completely, and made something which was new and alive<sup>6</sup>, because it was the freedom of the Spirit, given by Christ.

Paul's theology was therefore formulated by the circumstances in which he and his converts found themselves, it drew upon the Old Testament and to a certain extent upon Hellenism for its basic ideas, but these ideas were transformed by the power of Christ working within Paul.

The Person of the Spirit. When we consider the teaching of Paul concerning the Spirit, we shall look at it under the headings of the Person of the Spirit, the Divinity of/

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3. Eph iii 11

4. Peake. Servant of Jahweh p 248

5. E.R.E. vol xi p 795a

6. Gal v 1.

of the Spirit, and His position in the Godhead.

It is difficult to find any distinct teaching on the Person of the Spirit in the writings of Paul, for we find that there are both personal and impersonal terms used in connection with the Spirit<sup>1</sup>. Further we must get away from the modern ideas of personality when we are considering ancient ideas on this subject. In Ephesians i 13 we read that the Spirit was looked upon as the seal, binding men to Christ, and in i Thessalonians iv 8 the Holy Spirit is portrayed as the gift of God. These terms all seem to deny the personality of the Spirit, but we are thinking in modern terms and not with the metaphors of the ancients. When we read further in the epistles, we find that the actions of the Spirit are compatible with personality. In Corinthians<sup>2</sup> Paul likens the human body to the temple of God, with the Holy Spirit dwelling within it, and the eighth chapter of Romans<sup>3</sup> speaks of the Spirit leading us, witnessing to the fact of our adoption into the family of God, helping our infirmities and praying to God on our behalf. If we are still not convinced that Paul thought of Spirit as a person, then the exhortation "not to grieve the Spirit"<sup>4</sup> surely represents the Spirit as personality, and identifies it with the heart of God<sup>5</sup>. Although Paul uses impersonal things

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1. E.R.E. xi p 794b

2. i Cor iii 16

3. Rom viii 14ff

4. Eph iv 30

5. Swete p 233

as metaphors for the Spirit, yet this does not mean that Paul thought of the Spirit as impersonal, for the Old Testament also uses impersonal metaphors for God.

With such impersonal terms as in the previous paragraph, we yet see that Paul thought of the Spirit as divine. For he talked about Him as the Spirit of God<sup>6</sup>, and also as the Spirit of Christ, and he always thought of Christ as the Son of God. The Spirit was sent by God as we read in i Thessalonians iv 8, and was essentially God. Although there are few texts which point specifically to the divinity of the Spirit, yet there are no references which lead us to think that He was not divine.

If the Spirit is then a divine person, what is His relationship to the Father and the Son? In the trinitarian benediction at the end of ii Corinthians, we find a very close association between Father, Son and Spirit, and yet the three persons are distinct. There is a rather confusing reference in ii Corinthians iii 17 - "The Lord is the Spirit". This does not equate Christ with the Spirit, but rather shows that God is essentially Spirit, the title Lord being used for the Old Testament "Jahweh"<sup>7</sup>. In the Gospel of John we find that the Son, Christ, sends the Holy Spirit, but in Paul we do not find an explicit statement

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6. Rom viii 9

7. Clarendon Bible - Corinthians p 197



to this effect<sup>8</sup>. However we must not forget that the Risen Lord was essentially spirit and as Lebreton says:-

The action of Christ and the action of the Spirit are inseparable, or to speak more precisely, Christ only acts in and unites Himself to the soul by the Holy Spirit. 9

Father, Son and Holy Spirit are a unity, one God, and yet three distinct persons acting in different ways, for God is a God of action. When we are dealing with the person of the Spirit therefore, we find it difficult to formulate precise doctrines, for the action of the Spirit appears much more definitely than does His person<sup>10</sup>. However, it would be difficult not to see that Paul thought of the Spirit as a divine person, and with a distinct identity in the Godhead.

The Work of the Spirit in the Community. We saw above that the actions of the Spirit are more noticeable in the writings than allusions to His person. What then was the work of the Spirit in the Community as a whole? One of the primary functions of the Spirit in the community was that of revelation. He brought men into a knowledge of God and of the wonders that He had prepared for them<sup>1</sup>. He was able to reveal the wisdom of God because He explored the mind of God<sup>2</sup>, and then moved upon and within the spirit

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8. Leb. p 327  
9. Leb p 317  
10. Leb p 328

1. i Cor ii 9-12  
2. Swete p 178 cf i Cor ii 10f

of man, and the result of this action was that man became aware of the great acts and facts of his Maker<sup>3</sup>. However, the Spirit did not only witness to God, but even more so He gave witness to the power and presence of the living Christ, and all that that involves<sup>4</sup>. Paul in ii Corinthians iii 3 talked about the Corinthians being an epistle of Christ, written not with ink, but with the Spirit of the living God. The Spirit pointed to Christ as the Son of God, risen from the dead and reigning at God's right hand. So then the work of the Spirit in the community was to witness to God and Jesus Christ as the Son of God.

How was this accomplished? The spirit of the individual was united with the Spirit and through this union revelation was imparted to the heart of man<sup>5</sup>. This revelation to the individual was then imparted to the community as a whole, through the gift of prophecy and tongues. Paul preferred prophecy to tongues<sup>6</sup>, for in the former the reason and will of the person concerned with prophesying were not overpowered by the spiritual influences, but the prophet was left master of his own powers<sup>7</sup>, while in the phenomenon of tongues the natural powers were overwhelmed by the Spirit, and the person was in a state of ecstasy. The gift of prophecy was not confined to the Jewish Christians alone,

3. Hoyle p 47

4. Kennedy p 111

5. Leb p 321 cf Eph i 17

6. i Cor xiv 19

7. Swete p 189 cf i Cor xiv 13ff but/

but was also found among the Gentiles at Thessalonica<sup>8</sup>. The phenomenon of tongues was quite common in the early church,<sup>9</sup> witness the references to it in the Acts of the Apostles,<sup>10</sup> but there was nothing in it to edify the Church<sup>10</sup>, unless it was interpreted<sup>11</sup>.

The Spirit did not only reveal, He also united men together. He was the Spirit of Fellowship<sup>12</sup>, and through this Fellowship in the bond of love, the members of the Church were united not only to themselves but to God<sup>13</sup>. In this way He pointed to God and His will for mankind, and to the love of Christ. The Holy Spirit was not merely the agent of the unity of the Church, He was<sup>14</sup> the inspiration of that unity and the source of its cohesion. But the Spirit also pointed to God and Christ through ~~the work~~<sup>14</sup> the worship of the Church. It was in the joy of the Spirit that they received the word of God<sup>15</sup>, and it was the Spirit who led them to God by teaching them how to pray<sup>16</sup>. He accomplished His work in the community through prophecy and tongues - the latter needing to be interpreted before the work was complete - and through the unity and worship of the Church.

The result of the work of the Spirit was that the eschatological hopes of the people of God were fulfilled<sup>17</sup>.

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8. Swete p 173 of i Thes v 19f  
9. Acts ii 4: x 46: xix 6:  
10. D.C.G. vol i p 738a  
11. i Cor xiv 5  
12. Phil ii 1

13 Eph iv 3ff of i Cor xii  
14 Mac p 85 of i Cor xii 4-11  
15 Swete p 172 of i Thess i 6  
16 Rom viii 26  
17 E.R.E. vol xi p 794b

This was the promise of more to come, and the fulfilment of the promises of the past, for the experience at Pentecost was a real first instalment and not a mere pledge or assurance of it<sup>18</sup>. The Spirit was the guarantee of eternal life because He was a quickening spirit<sup>19</sup>. The love of God was shed abroad and the possessors of this love were the children of God<sup>20</sup>.

The work of the Spirit in the community was to reveal God and His will, and to point to Jesus Christ as the Son of God. This He did through prophecy and tongues, through the unity and the worship of the Church, and the result was the earnest of the Spirit in the hearts of believers, and the promise that this was not the end of God's gifts to mankind.

The Work of the Spirit in the Individual. What then was the work of the Holy Spirit in the individual? He took up His abode in the individual as a response to the faith of that person<sup>1</sup>. This indwelling of the Spirit meant that the Christian now had a responsibility to uphold, for he was the temple of the Spirit<sup>2</sup>. But because the Spirit dwelt in him he became a new man, for the Spirit was life-creating, as we read in i Corinthians xv 45. This emphasis on the life mediated by the Spirit pervades Paul's whole

teaching/

18. Fison p 126

19. Eph i 14; cf D.C.G. vol i  
p 739a cf Rom viii 14

20. Rom viii 16

1. Rom viii 9

2. i Cor iii 16



teaching, for it was his own experience that "the mind of the Spirit is life and peace"<sup>3</sup>. No longer was there death through sin, but there was life through the Spirit dwelling in man and making him a new person, and this new life opened up to man a new knowledge of the secrets of God, so that things that before were hidden from mankind were revealed<sup>4</sup>. / This new life developed slowly in the individual<sup>5</sup>, but he who was in the Spirit possessed all the blessings of God's kingdom<sup>6</sup>. Finally the work of the Spirit in the individual was to unite all men to Christ<sup>7</sup>, and through this union with their Lord to unite them all to one another<sup>8</sup>. How was this work in the individual accomplished? We find the first step in the baptism of the convert, for through baptism sins were washed away, and they were "justified in the Spirit of our God"<sup>9</sup>. In Baptism they put on Christ, for the mission of the Spirit took effect when He entered each individual life at the time of baptism<sup>10</sup>. Baptism was the sign and the means of the second birth, for as we read in Titus iii 5, it was the baptism of regeneration, and a time of renewing by the Holy Spirit. Paul interpreted baptism in the Spirit from the inward side, as identification of the believer with Jesus the Messiah, who became the Lord of one who was proud to be called His slave, in whose service was perfect freedom<sup>11</sup>. Baptism was one of the steps by

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3. Rom viii 6

4. E.R.E. vol xi p 793b of i Cor ii 6-10.

5. Leb p 318

6. E.R.E. vol xi p 794a

7. Gal ii 20

8. Rom xii 5

9. i Cor vi 11

10. Swete p 204

11. Hoyle p 33

which the work of the Spirit was carried out in the believer. It was through the Spirit that men were justified and then sanctified. We are made righteous, we are justified by the life-giving Spirit<sup>12</sup>, for the body was dead because of its sin, but it was made alive - in other words justified - by the Spirit. Justified in the Spirit, the man was alive, and could continue along the path~~h~~ of sanctification. It was by His Holy Spirit that God produced and perfected holiness in the creature<sup>13</sup>, for the Christian calling moved in a sphere of progressive holiness, and the divine gift which was poured continually into the hearts of believers rendered any act of impurity on the part of the Christian a contempt of God, whose presence within the believer was a constant witness for holiness and a warning against the sins of the flesh<sup>14</sup>. Paul found that it was impossible to be holy on his own, for he realised that even though he had tried his utmost to keep the Law, yet he was not righteous in the sight of God. For he found that the essentials for a complete ethical personality were not only knowledge of a perfect ideal, but also the power to realise it in his life. His knowledge gained by the Law was not perfect, and certainly he found that the Law only hindered him in the performance of his religious duties, but through the Spirit

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12. Rom viii 10

13. 1 Thess v 23 cf Swete p 174

14. Swete p 173

he not only found the knowledge of the perfect ideal, but also the power to accomplish this in his own life<sup>15</sup>.

It was through this transforming power, that the Spirit accomplished His work in the individual. He dwelt in man and was therefore an abiding source of moral strength<sup>16</sup>. This new power showed itself in two ways, for firstly it was a transforming power giving a new life, a life of power, and this was Paul's own experience<sup>17</sup>. At Corinth his preaching was not in his own words, as we read in 1 Corinth - ians ii 4, but in the demonstration of the Spirit and power. This power was not a physical force nor a material substance, but the personal agency of the Spirit exerting a moral and spiritual influence in the believer<sup>18</sup>. Secondly, this power was release, for the Christian was no longer under Law but under grace<sup>19</sup>. Christians were free men, for the Spirit of God was the Spirit of liberty<sup>20</sup>. Christians had been freed from their old life and had entered on a new life. As Swete says:-

Negatively they had broken with their past life; positively they had entered on the life of the consecrated and accepted servants of God; and this great moral revolution was effected by the Holy Spirit sent by Jesus Christ from the Father. 21

The Spirit, a spirit of power, was one which transformed the

former/

15. Hoyle p 77  
16. Eph iii 16  
17. Kennedy p 89  
18. Hoyle p 65.

19. Rom vi 14f  
20. 11 Cor iii 17  
21. Swete p 182

former life into a new and glorious one, giving release from sin and the bondage of the Law.

How was the Spirit received in the life of the believer? In Galatians iii 2, we read that it was the gift of God following on an act of faith, which was occasioned by the hearing of the word. Hearing the word of truth and trusting in Christ they were sealed in the Spirit. Paul, however never discussed the question whether the Spirit created faith or not. The relation was always a concurrent rather than a successive one<sup>22</sup>.

The most important result of the working of the Spirit in the heart, was the fact that the individual was adopted by the Father as a son, and the Spirit in the heart of the believer cried "Abba Father"<sup>23</sup>. The Spirit gave the privilege of access to the Father, and the right to call Him by His name, for as many as were led by the Spirit of God these were the sons of God<sup>24</sup>. It was the Spirit dwelling in man's heart that helped him in his weakness, led him, and was the inward witness assuring him of sonship to God<sup>25</sup>.

Another result of the working of the Spirit was His fruits and gifts. Since the Spirit of God was an indwelling power, He bore fruit in the lives of men. These fruits were abnormal powers sometimes less obvious than at

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22. Hoyle p 125f

23. Gal iv 6

24. Rom viii 14

25. Hoyle p 71



other times. Paul was given the power to perform mighty signs and wonders<sup>26</sup>. He talked about the ecstasies of the believers<sup>27</sup>, and as we have seen above, it was the Spirit that gave the power of prophecy. But in addition to these more special powers, we read that the fruit of the Spirit was:-

Love, joy, peace, long-suffering, graciousness,  
goodness, faithfulness, meekness, self-restraint. 28

These fruits issued in the daily life of the believer and not only at special times of inspiration. They were contrasted with works, for fruitbearing was a natural and not a mechanical process. It revealed the presence of an inner life filled with the Spirit, and drawing its strength from sources unseen<sup>29</sup>. Swete divides these fruits up into three sections, the first three belonging to the inner life of man, that side which is known to God alone, the second three belonging to the life of the believer in fellowship with his fellowmen, and the last three showing the personal character which interpreted itself in the words and deeds of the man<sup>30</sup>. As Hoyle says:-

The Christian character with all its graces and virtues is the true index of the Spirit's presence and power. 31

It was these fruits which built up the body of Christ which

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26. Rom xv 19

27. ii Cor xli 1-7

28. Gal v 22f

29. Swete p 209

30. Swete p 209

31. Hoyle p 62

was the Church - the inner and less noticeable as well as the more spectacular, for both were gifts of the Spirit. However it was the first of the fruits - love - which was the secret of the gospel<sup>32</sup>, for the grace of love was a superior gift<sup>33</sup>. Paul in his great hymn of love in 1 Corinthians xiii says quite surely, that without love all other gifts are of little value, for love is the gift above all gifts, the essence of the others.

The fruits or gifts of the Spirit were described as issuing from Him as the divine donor<sup>34</sup>; the Spirit gave them, they were not the prerogative of man, nor could they be gained apart from the Spirit. These gifts were distributed among believers in varying degrees<sup>35</sup>. No two people had the same gifts exactly, nor did they have the same intensity of the gift. For some were more loving than others, some more patient, some more faithful. However although there was this difference in the gifts themselves, it was not due to different spirits, but it was the same Spirit producing the divergencies of gifts in different individuals according as<sup>36</sup> they had faith in His power and in the Risen Christ.

Another result of the working of the Spirit in the heart of a believer was what Paul called the Earnest of the Spirit. This was the pledge which guaranteed the

32. Fison p 131

33. E.R.E. vol xi p 794a

34. 1 Cor xii 11

35. 1 Cor xii 4-11

36. 1 Cor xii 11

continuing/

continuing abiding presence<sup>37</sup>. This earnest of the Spirit was the first-fruit which guaranteed our inheritance in the life to come<sup>38</sup>. It was at once the unction, the sealing, the first recompense of faith<sup>39</sup>. It was the guarantee of eternal life because it was the quickening Spirit, which brought with it new life and guidance in the affairs of the world<sup>40</sup>. At the time of Pentecost there was the earnest of the Spirit, the real first instalment, for it was the outpouring of the Spirit upon men and not the mere assurance of it<sup>41</sup>; it was this out-pouring which had been promised by the prophets and which was then an actual fact, the gift which had the promise of more in the future.

We have looked at the work of the Spirit in the individual from three points of view: what the work was, how it was accomplished and what its results were. We have seen that the Spirit dwelling in men, created new men and united them with Christ, this was done through baptism, which led to justification and sanctification and a life of power, resulting in the adoption of the believer as a Son of God, and issuing in a life full of the fruits of the Spirit, a life not static, but always urged on with the promise that there was yet more to come. Before we close this section of

Paul's/

37. ii Cor i 22

38. Eph i 14.

39. ii Cor i 21ff

40. D.C.G. vol i p 739

41. Fison p 126

Paul's teaching concerning the Spirit, it is necessary to consider his distinction between the Spirit and the Flesh, and his distinction between the Spirit and the Letter.

The Spirit, the Flesh and the Letter. In

distinguishing between the Spirit and the Flesh, Paul made no definition of either, but rather pointed to their effects upon man, showing that the distinction was a moral one, and that the two were radically antagonistic to each other<sup>1</sup>.

The Flesh was external and natural, whereas the Spirit was internal and godward. The Flesh was the sphere of sinful lusts, but the spirit was the champion of the better life warring with these lusts<sup>2</sup>. The Flesh was evil through and through and no redemption for it was possible, it had to be put to death on the cross<sup>3</sup>. But the Spirit of God was the divine power given to believers, which enabled them to overcome the flesh and to take a new lease of life<sup>4</sup>. As man walked by the Spirit there was movement and progress in his life towards the goal of Christ, but Flesh in itself was an uncontrolled desire to acts of sin<sup>5</sup>. The Flesh brought death, the Spirit brought Life, the Flesh encouraged enmity against God, but the Spirit was the Spirit of Adoption and brought men into the most intimate relationship

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1. Swete p 208

2. Swete p 208

3. Peake Servant of Jahweh p 243ff

4. D.C.G. vol i p 739.

5. Swete p 208



with their Creator<sup>6</sup>. The Flesh brought all manner of uncleanness, strife and envy dividing man from man and man from God, but the Spirit brought its fruits<sup>7</sup>, which built up the body of Christ which was all those who believed in the Risen Lord and who were filled with the Spirit. If we consider the passage in Romans viii 9 we see there that Paul made a distinction between the spirit of man and the Spirit of God. The spirit of man was the higher side of human nature set free from the flesh by the Spirit of God. Apart from Flesh there was no sin and Flesh without sin was not known to Paul<sup>8</sup>. Flesh was completely antagonistic to God and righteousness, but the Spirit was peace with God<sup>9</sup>.

Paul distinguished between Spirit and Letter. It was a difference between two means of communicating the divine will to men. They differed in context and in form, in essence as well as in working, and they produced results which were just as opposite<sup>10</sup>. The Letter was the Mosaic Law found in the Old Testament, which Paul found in his own life to be but a burden and a yoke. But the Spirit was given or sent directly by God or the Risen Christ into the hearts of believers<sup>10</sup>. The old code, the Letter, offered a written code of duty which had to be obeyed, the new code dispensed spiritual life<sup>11</sup>. The Letter killed all hope

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6. Rom viii 6

7. Gal v 19-23

8. Peake op cit p 260

9. Swete p 394.

10. Hoyle p 115

11. 11 Cor iii 6-11

and love because as Paul found, it was impossible to fulfil it in every detail, but the Spirit gave life and hope and even quickened that which was ready to die. The two could not be more different, the one giving life, the other killing.

We found then that the Spirit in Paul's doctrine was a divine person with a distinct relation in the Godhead. His work in the community was to reveal God and Jesus Christ as the Son of God, and He accomplished this through prophecy and the unity and worship of the Church, with the result that the hopes of the Jewish race were looked upon as having been fulfilled. His work in the individual was to make new men in Christ, with the result that men <sup>were</sup> adopted into the family of God, and showed the marks of true Christians which were the fruits of the Spirit. Paul's doctrine is clearly a doctrine of experience, the experience of the Power of the Risen Christ in him.

## CHAPTER SEVEN

CONCLUSION.

In compiling the conclusions that arise from the study that we have just completed, we shall deal with them as they arise from the subject matter of the thesis. Some of these conclusions are more obvious than others, but almost all of them have an importance for the Church in the present day.

1. Having looked at the factors that might have influenced the New Testament conception of Spirit, we find that apart from the Old Testament there was very little influence. The Jewish literature of the inter-testamental period had very little to give to the conception of Spirit as we find it in Acts. The contribution of this literature was that it gave a more universalistic outlook to the ideas about the Spirit, and it thought of the Gentiles being included in the activities of the Spirit as well as the Jews. The Hellenic background has a similarity of ideas, for we hear of inspiration and possession by spirit, but when we come to consider it more thoroughly we find that in spite of this similarity of thought, the Hellenic world had very little to give, for Hellenism had no thought of the transforming power which is the characteristic of the New Testament. The inspiration of Hellenism, does not lead to God, it purports to bring messages from God, but does not bring the worshipper

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any nearer to the deity. We find also that Acts has instances of Christianity triumphing over the pagan ideas of divination, when we read the stories of Simon Magus, Elymas, and the maid with the Spirit of divination. The Old Testament is important for its conceptions of Spirit lead up to the New Testament ideas. God is a Spirit, and the Spirit has power. This power is given to men so that they may work for God in the salvation of mankind on earth. That is the basic Old Testament idea and we see this carried on in the New Testament. The Synoptic gospels continue this idea - that God works by the Spirit - for we see that Jesus is filled by the Spirit, and does all his work in His power. It also continues the idea that this Spirit will be poured out upon all men, which is one of the themes of Acts.

2. The second conclusion that we must draw from this study is the realisation that no matter what defects the Bible has in text or in translation, yet there is not a textual variation in Acts that has any important bearing on the doctrine of the Holy Spirit.

3. From our study we are made to realise the importance of the third person of the Trinity. We are inclined to forget that there is a Spirit, and that He is not only an integral part of our belief, but also bound up with our very lives. As Christians our whole life is lived in

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the Spirit. The Spirit gives us our knowledge of God and of His wonderful purposes with mankind. We know the process of salvation from the action of the Spirit on our lives. This Spirit, a complete person in the Trinity is subordinate to both the Father and the Son, and yet it is through Him that we know the Son and hence the Father.

4. We have found that it is useless to state rules and formulae for the presence of the Spirit in the world, for we have found that the Spirit is in the most unlikely places, working through the most unlikely people, and certainly not bound in any way by any of men's <sup>ideas</sup> on how He should come into the lives of men, or what His work should be.

5. Regarding the question of Glossolalia, we found that the phenomenon appears in the early stages of the Church, and is not mentioned in later stages. This seems to point to the fact that tongues showed the presence of the Spirit in various people, but that the phenomenon was not a *sine qua non* for the presence of the Spirit, as some would have us believe today. Our investigations led us to the conclusion that in all probability the phenomenon mentioned in Acts was foreign tongues and not purely unintelligible speech.

6. At all times the Spirit's activity is difficult to perceive, but this becomes most noticeable when we are

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dealing with worship, baptism and the eucharist. In the latter where the whole sacrament points to the redeeming work of Christ, we find no reference to the Spirit at all. The Spirit's work is always to point to the Son.

7. The elusiveness of the Spirit is seen even more clearly when we look at His work, for often there is not a reference to the Spirit at all, and we deduce His action by the effects on the people concerned. Again we find the action of God and Christ to the fore, and the action of the Spirit almost out of sight.

8. We found that the work of the Spirit in uniting men to each other and to God, is not always accomplished immediately, for this reconciliation needs the consent of men and this is not always forthcoming straightaway. We think especially of the instance of Paul and Barnabas.

9. The work of the Spirit in the world was to bring men to the knowledge of God's redeeming work in Christ. He sustains the individual through the Church and creates new men.

10. The work of the Spirit points directly to His personality, for only a person could achieve what He achieves. This is also a factor in the question of His divinity, for the Apostolic Age was concerned with the Spirit's work and not His person, His person and His divinity are shown by His work.

11. The power and wonders that were performed in New Testament times, were the result of the faith of the people concerned. As they had faith so it happened to them. Today's loss of the miraculous is due to our loss of faith. We have largely lost the power of the Spirit because we have lost our faith in the power of the Spirit. However, as we have seen before the Spirit is not bound by rules, and there are times when the Spirit breaks in upon us in spite of our antagonism. We think especially of Paul and his conversion.

12. We see evidence that primitive faith still prevailed in the early Church. This is clear from the stories of the deaths of Ananias and his wife, and the death of Herod. It is difficult to reconcile these with the love of God, and it is possible that these stories are vestiges of pre-Christian ideas.

13. The majority of references to the Spirit are found in the early chapters of Acts. This points to the fact that as the Church grew, so <sup>e</sup> the actions of the Spirit in the lives of men were thought of as the natural part of man's life and not as something extraordinary.

14. We found also that the conception that Paul had of Spirit did not differ materially from that found in Acts. In Paul's thought the divinity of the Spirit is again implied by the actions of the Spirit and not by the

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terms that Paul uses. Paul did not think that tongues were very important in the life of the Church. His main emphasis is on the earnest of the Spirit and on the adoption of the believer as a Son of God. The earnest of the Spirit meant that the Christian was beginning to grow in grace, that he would develop slowly, but that in this growth he possessed all the blessings of God's kingdom. These Christians were adopted as sons of God because they were reconciled to God by the action of the Spirit in their lives. Paul also made the emphasis on the newness of life in the Spirit as compared with the old life in the Flesh under the Letter of the Law.

Our study of the Holy Spirit will have been fruitful if it means that the conclusions that we have arrived at are not merely academic truths, arrived at in the light of pure reason, but that they are also truths to be accepted in our hearts and made a part of our lives, for the service of the Kingdom of God.



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