

On the Holy Spirit

This document started as a simple experiment. I wanted to go through the Gospels and see how many references they contained of the Holy Spirit, properly speaking, that is, minus other New Testament sources. Jesus himself uses several verses lifted from the Old Testament pertaining to the Spirit while others pertain to persons such as the Virgin Mary and John the Baptist. Obviously a given incident is recorded in more than one Gospel, thereby reducing the number of references even further, if you will. St. John's Gospel contains ten references, a small amount when you consider that so much theology about the Holy Spirit is founded upon them. All in all, the list is rather sparse yet rich in meaning. I inserted very brief notations to highlight several aspects which otherwise might go unnoticed. More could have been inserted, but I wished to keep these notations to a minimum. Of course, St. Paul's epistles contain more information about the Holy Spirit, yet I wanted to stick to actual Gospel accounts.

Greek words and phrases are underlined so as to stand out more clearly. All excerpts are taken from the Revised Standard Edition and are in italics.

Matthew

-Before they came together she was found to be with child of the Holy Spirit [1.18]. Herethe (she was found). The verb is passive as though to retain the mystery of Jesus' conception and pertains to a limited number of persons aware of the fact. En gastri echousa (to be with child or literally, having in the womb). Ek or from regarding the Holy Spirit.

-For that which is conceived in her is of the Holy Spirit [1.20]. Words spoken by 'an (anonymous) angel of the Lord' to Joseph. Ek or from regarding the Holy Spirit. Gennethen (is conceived) is passive to indicate the divine origin of Mary's pregnancy.

-He will baptize you with the Holy Spirit and with fire [3.11]. This same verse is prefaced by the Baptist's remarks, 'I baptize you with water for repentance (metanoia).' 'With the Holy Spirit and fire' has the preposition en or in.

-Behold, the heavens were opened and he saw the Spirit of God descending like a dove and alighting on him [3.16]. Reference is made to only Jesus seeing this event, not others present. Epi (upon) is the preposition used for 'on him.' This occurs immediately (euthus) after coming up from the water after his baptism, the two being closely linked.

-Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil [4.1]. Tote or 'then' lacks the same force as euthus (immediately) but reveals the close connection between Jesus' baptism and temptation. 'Led up' indicates that the desert was in a place higher than the Jordan River. The preposition en (in) is used for 'through.'

-For it is not you who speak but the Spirit of your Father speaking through you [10.20]. This verse occurs in the context of Jesus having chosen his twelve disciples (10.1+). Here the Spirit is identified with 'your' Father. It is situated within the context of giving witness in hostile circumstances.

-I will put my Spirit upon him, and he shall proclaim justice to the Gentiles [12.18]. This verse is taken within the quote Jesus lifts from Is 42.14. A bit later this same excerpt says that he will 'not wrangle or cry aloud nor will anyone hear his voice in the streets.' The verse cited seems to go against familiar ways of proclaiming such as 'in the streets.' It can be related to Jesus' earlier words of 'it is not you who speak but the Spirit of your Father speaking through

you.'

-But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you [12.28]. 'By (en or in) the Spirit of God.' Here God's kingdom comes upon people by their seeing a miracle.

-Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven [12.31]. 'Against' is lacking in the Greek text, but the genitive case is used.

-But whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come [12.32]. Aion is the word for age which here is distinguished between the present and future one. It signifies a period of existence, epoch or definite span of time. The second aion could refer to after Pentecost.

-How is it then that David, inspired by the Spirit, calls him Lord, saying, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet [22.43-4]? 'Inspired' is lacking in the Greek text but has 'in (en) the Spirit.' Jesus cites a verse from Ps 110.1 where two 'Lords' are mentioned: 'The Lord said to my Lord.' The second refers to King David, the same title of Kurios. By David's exercise of Kurios, he extends the divine Kurios or lordship to Israel.

-Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit [28.19]. Eis (into) is the preposition for 'in the name of.'

Mark

-I have baptized you with water, but He will baptize you with the Holy Spirit [1.8]. 'With water' has the dative case whereas 'with the Holy Spirit' has the preposition en or 'in.' The specific time is not given for the latter, perhaps because the Baptist did not know except the fact that it will occur.

-Immediately he saw the heavens opened and the Spirit descending upon him like a dove [1.10]. Eis (in) is the preposition for 'upon him.'

-The Spirit immediately drove him out into the wilderness [1.12]. Exballo is the verb from 'drove out' prefaced with the preposition ek (out). It is followed by an 'into' with respect to the wilderness.

-But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin [3.29]. 'Against (eis or into) the Holy Spirit.' 'Eternal' is eis aiona or 'into the ages,' indicating an ongoing guilt. Aion is referred to in Mt 12.31 above.

-David himself, inspired by the Holy Spirit, declared, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet [12.36]. Cf. Mt 22.43.4 above.

-And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak but the Holy Spirit [13.11]. Here the Spirit speaks on his own, not through Jesus' disciples. Such speaking occurs within a specific time, 'in that hour.'

Luke

-And he will be filled with the Holy Spirit, even from his mother's womb [1.15]. Here reference is made to John the Baptist. Yet while in the womb, John leapt for joy when his mother Elizabeth greeted Mary who also was pregnant.

-The Holy Spirit will come upon you, and the power of the Most High will overshadow you

[1.35]. Two coverings, as it were: the Spirit epi (upon) Mary and the Most High's power, episkiasei, a verb which also contains the preposition epi. The result of this is the birth of Jesus.

-And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, Blessed are you among women, and blessed is the fruit of your womb [1.41-2]! This happens to Elizabeth when hearing Mary's greeting which, in a way, transmits to her the Holy Spirit. Elizabeth reciprocates (after John leaped in her womb) by acknowledging the fruit of Mary's womb.

-And his father Zechariah was filled with the Holy Spirit and prophesied, saying, Blessed be the Lord God of Israel, for he has visited and redeemed his people [1.67-8]. Being filled with the Spirit, as with other references, suggests that the person so endowed recedes into the background. Zechariah speaks in the past tense...not in the future...that already the Lord God has visited and redeemed his people.

-This man (Simeon) was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him [2.25]. Compare the references of people being filled with the Spirit and those as Simeon here with the Spirit epi or upon him. Eulabes is the word for devout, meaning taking hold well, cautious or circumspect.

-And it has been revealed to him (Simeon) by the Holy Spirit that he should not see death before he had seen the Lord's Christ [2.26]. Chramatizo is the word for revealed which means to transact business or give an audience. Note two instances of the passive: 'it has been revealed' and 'by the Holy Spirit.'

-And inspired by the Spirit, he (Simeon) came into the temple [2.27]. The Greek text lacks 'inspired' but has 'he can in the Spirit.' It is followed by 'came into (eis) the temple.' I.e., a double 'in-ness.'

-He will baptize you with the Holy Spirit and with fire [3.16]. Cf. Mt 3.11.

-And the Holy Spirit descended upon him in bodily form, as a dove [3.22]. Eidos is the word for form which intimates a particular shape or nature. Apparently this eidōs remained upon (epi) Jesus from this point on.

-And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil [4.1-2]. Here Jesus is both full of the Spirit and was led by the Spirit. I.e., his being full caused the leading into the wilderness.

-And Jesus returned in the power of the Spirit into Galilee [4.14]. Dunamis is the word for power which also means faculty, capacity. As the previous references notes, Jesus was led into the wilderness by the Spirit and exits in the dunamis of the Spirit.

-The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor [4.18]. The Spirit as 'upon me' can refer to the Spirit being 'upon him in bodily form, as a dove' noted in 3.22.

-In that same hour he rejoiced in the Holy Spirit and said, I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes [10.21]. 'Same hour' refers to the seventy disciples having returned from a successful mission (17-20). Exomologeomai also means to confess publically. 'These things' refer to the successful execution of authority Jesus bestowed upon the seventy.

-If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly father give the Holy Spirit to those who ask him [11.13]! The Greek text reads 'the Father from heaven' from whence will come the Spirit.

-But he who blasphemes against the Holy Spirit will not be forgiven [12.10]. The preposition eis (into) is used for 'against the Holy Spirit' which intimates a more pervasive type of blasphemy.

Also it is used regarding the Son in the same context within this verse.

-And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say [12.11-12]. 'Hour' or hora is equivalent with a crisis as noted here. At that time those so accused will be too busy being taught by the Spirit to realize other forms of time, especially in one of crisis.

John

-And John bore witness, 'I saw the Spirit descend as a dove from heaven, and it remained on him' [1.32]. Similar to that 'bodily form' or eidos noted in Lk 3.22. Martureo (to bear witness) is linked with seeing this eidos.

-He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit [1.33]. In this verse John confesses ignorance of the one to baptize yet relies on his knowledge of having been sent ('he who sent me to baptize with water'). There are two indications: the Spirit descending and remaining, the latter signifying permanence. Since John already is baptizing people with water, therefore it is easier for him to perceive 'he who baptizes with the Holy Spirit.'

-Unless one is born of water and the Spirit, he cannot enter the kingdom of God [3.5]. The preposition ex (from) is used for 'of' which pertains to water and Spirit. Two instances of the preposition eis (into): 'enter (eis-erchomai) into (eis) the kingdom of God.'

-The wind blows where it wills, an you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit [3.8]. Implied here is a certain ignorance for those 'born of the Spirit:' they hear it but lack knowledge of its source and destination.

-For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit [3.34]. Metron is the word for measure or limit which is lacking with regard to the Spirit.

-He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' Now this he said about the Spirit which those who believed in him had not been given, because Jesus was not yet glorified [7.38-9]. 'In or eis (into) me,' indicating presence-in with regard to believing in Jesus; also used in 'those who believed in him.' Jesus uses two sources for his quote, Is 58.11 & Prov 18.4. Koilia is the word for heart or the intestines. Doxazo is the word for glorified and refers to Jesus' impending death resurrection and ascension. After those events or from Pentecost onwards, a prime source for finding the Spirit is one's koilia, not necessarily in an outward form or expectation.

-And I will pray the Father, and he will give you another Counselor to be with you forever, even the Spirit of truth whom the world cannot receive because it neither sees him nor knows him; you know him, for he dwells with you and will be in you [14.16-7]. Here the Spirit is identified as Counselor or Parakletos, a legal assistant or advocate. I.e., implied is a certain guilt regarding those to whom the Spirit is so given not temporarily but forever. This notion is re-enforced by the Spirit as truth unable to be received by the kosmos (world). 'Dwells with (para) you:' this preposition (prefixed to Parakletos) in the accusative can imply dwelling beside, along with. It is in the present tense compared with the future tense of 'will be in you.'

-But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you [14.26]. Hupomimnesko is

the verb for 'bring to (your) remembrance' and is prefixed with the preposition hupo (under)...a bringing-under memory, as in laying a foundation in one's memory.

-But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me [15.26]. The Parakletos comes on his own, will be sent by Jesus and proceeds (ekporeuo) from the Father.

-When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you [16.13-4]. The Spirit's guiding involves the threefold coming on his own, being sent by Jesus and proceeding from the Father as noted in vs. 15.26. 'Authority' is not in the Greek text, and the Spirit's speaking depends upon his hearing (again, the threefold character of his activity). The Spirit takes what belongs to Jesus (i.e., his sending from the Father) and declares this sending to his disciples which involves bearing witness to Jesus (15.26).

-And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit' [20.22]. Emphusao is the word for breathed which can apply to playing the flute. 'On them' is not in the Greek text. Receiving depends upon attentiveness to this breathing.