

THE USAGE OF *PNEUMA* IN THE NEW TESTAMENT.

Pneuma = Spirit, is the Greek word corresponding with the Heb. ruach in the Old Testament. The usage of the latter will be found in [Ap. 9](#), and should be compared with this appendix. As to the Greek word (pneuma): we must consider:

I. The occurrences, and II. The usage :--

I. Pneuma occurs in the Received Greek Text 385 times. Of these, all the Critical Texts ([see Ap. 94. vii](#)) agree in omitting nine (\*1) (or in substituting another reading) and in adding three (\*2).

The occurrences are thus distributed :--

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

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

“Spirit”, 133; “spirit”, 153; “spiritual”, 1; “ghost”, 2; “life”, 1; and “wind”, 1	291
In the Genitive case, “spirituality”, 1	1
With “hagion” (holy) = Holy Spirit”, 4; “Holy Ghost”, 89	93
	385

In the margin :-- “Breath” is given twice as an alternative for “spirit”, and once for “life”.

“Of the spirit” is given as an alternative for “spiritually”; and “spirit” is given as an alternative for “spiritual”.

II. The usages of pneuma. The following have been noted in The Companion Bible. It is used for

1. GOD. “God is pneuma” (John 4:24). Not “a” spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1Cor. 6:17; 15:45; and especially 2Cor. 3:17, 18 (= the pneuma of v. 6-, &c.).
3. THE HOLY SPIRIT, generally with the Article, denoting the Giver, as distinct from His gifts. See No. 14, p. 147. After a preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1Cor. 12:4-11.
5. THE NEW NATURE in the child of God, because “begotten” in us by God, as in John 3:3-7. 1John 5:1, 4. See note on Matt. 1:1. This is more especially the Pauline usage : spirit as opposed to what is of the flesh (John 3:6. Rom. 8:4). Hence called “pneuma Theou” (= Divine pneuma (Rom. 8:9. 1Cor. 7:40; 12:3), and pneuma Christou (= Christ pneuma) in Rom. 8:9.
6. MAN (psychologically), pneuma being imparted to man, making him “a living psuche” (= “a living soul”, or being, as in Gen. 2:7. Ps. 104:29, 30. Ecc. 12:7). When taken back to and by God, man, without pneuma, becomes and is called “a dead soul” in each of the thirteen occurrences rendered in A.V. “dead body”, &c. [See Ap. 13. ix, p. 21\).](#)
7. CHARACTER, as being in itself invisible, and manifested only in one’s actions, &c. Rom. 8:15. (2Tim. 1:7, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by Fig. Metonymy, [Ap. 6](#)) : such as feelings or desires (Matt. 26:41, &c.); or that which is supernatural.
9. MAN (physiologically), pneuma being put by Fig. Synecdoche ([Ap. 6](#)) for the whole person; a part for the whole (as in Luke 1:47, “my spirit” = I myself). [See Ap. 9. VII.](#)
10. ADVERBIALY. But this is only once in the A.V., where it is translated “spirituality” in Rom 8:6. Cp. the R.V. rendering.
11. ANGELS, OR SPIRIT BEINGS. As in Acts 8:29. Heb. 1:7, 14. 1Pet. 3:19. Rev. 1:4.
12. DEMONS or evil spirit beings, as in Mark 7:25, 26. Luke 10:17, 20, &c.
13. THE RESURRECTION BODY, as in 1Cor. 15:45. 1Pet. 3:18; 4:6.
14. Pneuma hagion = holy spirit, and is so printed in The Companion Bible. This usage (without Articles) occurs 52 times in the N.T., and is always wrongly rendered “the Holy Spirit” (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (to pneuma to hagion), which means “the Spirit the Holy [Spirit]”. Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1:4, 5 with Luke 24:49, where “the promise of the Father” is called {in the former passage) pneuma hagion, and in the latter is called “power from on high”. This “power from on high” includes whatever gifts the Holy Spirit may bestow “according to His own will”. What particular gift is meant is sometimes stated,

e.g. “faith”, “power”, &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2:4 (the first occurrence subsequent to Acts 1:4, 5), where we read “they were all filled (\*3) with pneuma hagion, and began to speak with other tongues, as THE Spirit gave”. Here the Giver and His gift are strictly distinguished.

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

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

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

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

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

Taken from E.W. Bullinger’s “The Giver and His Gifts” [1905]

## The Spirit in Romans 8:1-27

**Romans 8:1** Few chapters have suffered more from the renderings of *pneuma* than this: for not until we come to verse 16 is the Holy Spirit Himself mentioned.

In verse 1, the last half of the verse must be omitted. It is similar to the last half of verse 4, and may probably at first have been written by some transcriber in the margin against verse 1, and then afterwards got incorporated with it. It is the fourth passage which all the critical Greek Texts agree to omit as does the R.V.

**Romans 8:2** “ For the law of the *pneuma* of life in Christ Jesus hath made me free from the law of sin and death”.

In this chapter, *pneuma* receives its Pauline usage; and is put [by Metonymy] for the *new nature*; because it is the greatest of the gifts which come from the operation of the Holy Spirit Himself. [See above, Usage # 5.].

The new nature is called “*pneuma*,” just as the old nature is called “*flesh*” : because, “as the body [the flesh] without *pneuma* is dead.” [James 2:26], so man, without this real *pneuma*, the new

nature, is counted dead before God [Eph. 2:1,5] because he is “alienated from the life of God” [Eph.: 4:18].

All men [physiologically] have material flesh and immaterial *pneuma* [Gen. 2:7]. But man is a fallen creature; and is mortal. A new *pneuma* has therefore to be given to him to make him a “partaker of the Divine nature” [2 Pet. 1:4]. The saved sinner has this *pneuma* now; but his new body he will not get till resurrection. Then, that body will itself be a *pneuma*-body [see 1 Cor. 15:44].

As long, therefore, as the believer is in this mortal body [“this body of death,” Rom. 7:24], there must be the conflict between the old nature and new. With the new nature the believer is serving the law of God; and with the old nature, the law of sin [Rom. 7:25].

This *pneuma* is here called “the *pneuma* of life”; for it gives, not mortal life [as in Gen. 23:7], but spiritual life, Divine life, eternal life. And having this, we have been made free from the law of sin; yea, from that death which came by sin.

**Romans 8:4** “That the righteous [requirement, R.V. ordinance] of the law might be fulfilled in us who walk not according to the flesh, but, according to *pneuma*. The article is not expressed, as it is latent after the preposition; and it is the old nature [the flesh], and the new nature [the *pneuma*], which are spoken of and contrasted. He who has this new nature, walks according to it, and thus fulfills the “righteous requirements” of the law, to which he has died in Christ. God regards him as having judicially died when Christ died: [and he is so to “reckon” himself now. [Rom.6:11], The law has no power over a dead man [Rom. 7:4, and 6 marg.]; and yet we fulfill all it can righteously require, inasmuch as we walk henceforth in the power of this new nature, or “newness of life”: i.e., according to *pneuma*.

**Romans 8: 5** [twice] “For they that are according to flesh do mind the things of the flesh, but they that are according to *pneuma* [do mind] the things of the *pneuma*.” The article with the second *pneuma* is only grammatical, in order to identify it with the former which immediately precedes it.

**Romans 8: 6** “For the mind of the flesh [is] death, but the mind of the *pneuma* [is] life and peace.”

Not until we have this *pneuma*, or new nature, have we true, real Divine, eternal “life”; and not till then can we know what is true “peace.” Then we understand the nature of the conflict described in Chap. 7; and know that, in spite of all that seems to the contrary. “We have peace with God” [Rom. 5:1] Indeed, this very conflict becomes itself the ground of our peace; for it is the surest evidence we can have that we possess the new nature which is God’s own “new creation” work within us [2 Cor. 4:17, Eph. 2:10]; and hence we have not only life, but a life which is peace itself. The figure of speech *Hendiadys*, “life and peace,” is intended to mark this blessed reality of “PEACEFUL life” in the midst of internal conflict; for it puts all the emphasis on the word *peaceful*.

**Romans 8: 9** [three times] “Ye are not in [the] flesh, but in [the *pneuma*];” if so be that, *pneuma-Theou* dwelleth in you. But if any man have not *pneuma Christou*, he is not his” [A.V., “none of his”].

Here *Theou* [of God], and *Christou* [of Christ] are the Genitive of Character, and mean respectively *Divine pneuma* and *Christ-pneuma*.

Though the flesh is in us, yet we are not reckoned as being in the flesh, our old man having been crucified with Christ [Gal. 2:20, Rom. 6:6]. We are in *pneuma*, i.e., in the new nature, and in the new creation, if *pneuma* from God dwells in us: i.e., that new nature of which God is the Creator [2 Cor. 5:17, Eph. 2:10]. We might well render this, “Divine nature,” in harmony with the statement in 2 Pet. 1:4, which declares that such are “partakers of the Divine nature.”

If we have not this *pneuma Christou*- this *Christ pneuma*, we are none of his. Christ had this *pneuma Theou* as the “Son of God”: and all who are “sons of God” now and are joint heirs with Christ, have this same *pneuma*, as he had. This is why it is called *Christ-pneuma*, as it is explained in verses 15-17.

**Romans 8:10** “And, if Christ be in you, the body indeed\* [is] dead, on account of sin, but *the pneuma* [is] life on account of righteous.” Christ was delivered and was put to death on account of our sins, but was raised again on account of our justifying, or being declared righteous [Romans 4:25]. That is to say, Christ’s death justified His People. When, therefore, He was raised again from the dead, that resurrection was the declaration of it- the divine promulgation of the decree pronouncing our justification. His resurrection is our receipt, the evidence to us that our debt has been paid and the bond cancelled. His blood was not the receipt, but the *price*. His resurrection, therefore, is the receipt for that payment. Hence, it goes on to state the blessed consequence of this in ensuring our own resurrection.

**Romans 8:11** [twice], “And if the *pneuma* [i.e., the new nature from God, the article being used grammatically to identify this *pneuma* with what has been said about it above] of him that raised up Jesus from among the dead is dwelling in you, He that raised up the Christ [Jesus] from among the dead will quicken your mortal bodies a, on account of His *pneuma* [i.e., the divine Nature] that dwelleth in you.”

**Romans 8:13** “For if ye are living according to [the] flesh ye must die, but if by the *pneuma* [i.e., by the new nature] ye are putting to death by [reckoning according to chapter 6:11] the deeds of the body, ye will live” [i.e., live again in resurrection life, as the word generally means]. The A.V. of 1611 and R.V. have a small “s.” Current editions of A.V. have “S.”

**Romans 8:14** “For as many as are led by *pneuma Theou* [*pneuma* of God: i.e., by this new or Divine nature] these are “God’s sons.”

As many as are led by God’s *pneuma*, they are God’s sons.

This is not the same *pneuma Theou* as in Matthew 12:28; because there both the context and the article [which is latent after the preposition, by], show that the Holy Spirit is there meant. There is no preposition here, and therefore no article is implied: nor does the context admit of the introduction of any new subject different from that which is being dealt with in these verses, 1:15. [The A.V. of 1611 had a small “s” here; but the current editions, with R.V., have “S.”

**Romans 8:15** [twice], “For ye received not a *bondage-pneuma*, again, unto fear [i.e., with a view to making you serve in fear]: but ye received a *sonship-pneuma*, whereby we cry Abba [i.e.] “my Father”.

**Romans 8:16** [twice] . Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit who is spoken of as the One who, having been the Giver of this wondrous gift of the *pneuma*, or the new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it.

“The *Pneuma* [or Spirit] Himself beareth witness with our *pneuma*, that we are God’s children.”

Notwithstanding that both words have the article, the context makes the sense perfectly clear:- The Holy Spirit witnesses with the new nature which has been spoken of in the previous context. The first is demonstrative, showing that the Holy Spirit is the subject as the Giver; whereas the second is grammatical, identifying it with what has been mentioned before, as the gift.

The A.V. of 1611 had “s” in both cases; but the current Editions, and R.V., have the first “S,” and the second “s.”

**Romans 8:23** “We ourselves...which have the first-fruit of the *pneuma*.”

This may be the Genitive of *Origin*, and mean the first fruit which the Holy Spirit gives, as the Giver; or it may be the Genitive of *Apposition*, and mean “the first fruit, which is the *pneuma*, or the new nature.” The Holy Spirit, the great Giver, having given us this great gift, we may look on it as the first fruit of all that He will do for us, including even the redemption of our body from the grave.

The A.V. of 1611 had “s”. But the current Editions with R.V. have “S”.

**Romans 8:28** [twice]. “Likewise the *pneuma* also helpeth out infirmities: for we know not what we should pray for as we ought: but the *pneuma* itself maketh intercession for us, with groanings which cannot be uttered.”

Romans 8:27 “He that searcheth the hearts knoweth what is the mind of the *pneuma*”: i.e. , the Holy Spirit, spoken of in verse 26. The A.V. of 1611 had “s”; but the current editions with R.V. have “S.”