

1. Names and Titles of the Spirit

There are some eighty-eight passages in the Old Testament, and two hundred and sixty-two in the New, in which the Spirit is directly mentioned. (*Vide* James Elder Cumming, *Through the Eternal Spirit*, 36, 44. A few of these passages are doubtful, but the doubtful ones are of no great consequence.) It would be well to note at this point the names and titles which the Spirit, the Author of Scripture, applies to Himself in these various passages, bearing in mind of course that all Biblical names are especially meaningful.

In the Old Testament, the Spirit designates Himself (1) "The Spirit of God" (Gen. 1:2, 41:38; Exo. 31:3, 35; 31; Num. 24:2; 1 Sam. 10:10, 19:20, 25; 2 Chron. 15:1, 24:20; Job 33:4; Ezek. 11:24). (2) "The Spirit of Jehovah" (Judg. 3:10; 6:34, 11:29, 13:25; 14:6, 19; 15:14; 1 Sam. 10:6, 16:13, 14; 2 Sam. 23:2; 1 Ki. 18:12, 22:24; 2 Ki. 11:16; 2 Chron. 18:23, 20:14; Isa. 11:2, 63:14; Ezek. 11:5; 37:1; Micah 2:7, 3:8). (3) "The Spirit of the Lord Jehovah" (Isa. 61:1). (4) "Good Spirit" (Neh. 9:20). (5) "Holy Spirit" (Psa. 51:11; Isa. 63:10, 11). (6) "Spirit of wisdom" (Exo. 28:3, Deut. 34:9). Cf. Isa. 11:2—"The Spirit of Jehovah . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" (the *sevenfold* or perfect Spirit).

The designations given by the Spirit to Himself in the New Testament are classified by Cumming as follows:¹

1. Those which express His relationship to the Father: (1) "The Spirit of God" (Matt. 3:16). (2) "The Spirit of the Lord" (Luke 4:18; here evidently of the Father. Acts 5:9, 8:39; in these passages the term "Lord" probably has reference to Christ). (3) "The Spirit of our God" (1 Cor. 6:11). (4) "The Spirit of the living God" (2 Cor. 3:3). (5) "The Spirit of your Father" (Matt. 10:20). (6) "The Spirit of Glory and the Spirit of God" (1 Pet. 4:14). (7) "The Promise of the Father" (Acts 1:4).

2. Those which express His relationship to the Son: (1) "The Spirit of Christ" (Rom. 8:9, 1 Pet. 1:11). (2) "The Spirit of Jesus Christ" (Phil. 1:19). (3) "The Spirit of Jesus" (Acts 16:7). (4) "The Spirit of His [God's] Son" (Gal. 4:6). (5) "Paraclete" or "Comforter" (John 14:16). This last designation describes the special relationship of the Holy Spirit to the Apostles of Christ.

3. Those signifying His own essential deity: (1) "One Spirit"

1. Cumming, *op. cit.*, 48-50.

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(Eph. 4:4). (2) "Seven Spirits" (the Perfect Spirit, Rev. 1:4; 3:1). (3) "The Lord the Spirit" (2 Cor. 3:18). (4) "The Eternal Spirit" (Heb. 9:14).

4. Those which express His spiritual attributes: (1) "Holy Spirit" (Matt. 1:18, 28:19, etc.). (2) "The Holy One" (1 John 2:20).

5. Those which express the gifts that He bestows: (1) "The Spirit of Life" (Rom. 8:2). (2) "The Spirit of Holiness" (Rom. 1:4). (3) "Spirit of Wisdom" (Eph. 1:4). (Cf. Isa. 11:2.) (4) "The Spirit of Faith" (2 Cor. 4:13). (5) "The Spirit of Truth" (John 14:17, 16:13). (6) "The Spirit of Grace" (Heb. 10:29; cf. Zech. 12:10: "the Spirit of Grace and of Supplication"). (7) "The Spirit of Adoption" (Rom. 8:15). (8) "Spirit of Glory" (1 Pet. 4:14).

There are numerous Scriptures which identify the Holy Spirit of the New Testament with the Spirit of God of the Old. For instance, in Luke 4:18-19, Jesus is represented as quoting a prominent Old Testament prophecy as follows: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This is the passage from Isa. 61:1-2, in which practically the same words are attributed to "the Spirit of the Lord Jehovah." Again, by correlating Acts 2:17-21 and the second chapter of Joel, we find that the Spirit who inspired Joel's prophecy and the Spirit who inspired Peter's sermon on the day of Pentecost were one and the same Spirit. Again, in Matt. 22:43, Jesus says, "How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord," etc., quoting from Psalm 110:1, where David, under the inspiration of the Spirit, said: "Jehovah saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Also, in Acts 4:25, we read (the words of the apostolic "company" in Jerusalem uttered in prayer) . . . who by the Holy Spirit, by the mouth of our father David thy servant, didst say," etc., and the quotation that immediately follows is from Psalm 2:1-2. Again, in Acts 1:16, the Apostle Peter is represented as saying, "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas," etc. The passages immediately quoted are from the Psalms of David 69:25 and 109:8). And in Heb. 3:7 ff., we read: "Wherefore, even as the Holy Spirit saith, Today if ye shall

hear his voice, harden not your hearts," etc. The passage quoted here is from Psalm 95:7 ff. Referring back to the Old Testament regarding David's inspiration, we read in 1 Sam. 16:13: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of Jehovah came mightily upon David from that day forward." And we find David himself saying, 2 Sam. 23:2, "The Spirit of Jehovah spake by me, and his word was upon my tongue." *These various passages definitely identify the Holy Spirit of the New Testament with the Spirit of Jehovah of the Old.* Finally, in this connection, we read, 2 Pet. 1:21, "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." But in 1 Pet. 1:10-11, we are told that the Spirit who inspired the Hebrew prophets was the Spirit of Christ: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." Thus by the correlation of pertinent Scriptures we have positive proof that the Spirit of Jehovah, the Spirit of Christ, and the Holy Spirit, are designations of one and the same Spirit, the Eternal Spirit (Heb. 9:14).

2. Significance of Certain Names of the Spirit

Undoubtedly the Holy Spirit, as the Author of Revelation, encountered difficulties in making His ways, and the ways of the Godhead in general, intelligible to men. We may reasonably suppose, it seems to me, that this revelation necessitated (1) that spiritual concepts, concepts denoting spiritual realities, be communicated in spiritual terms (cf. 1 Cor. 2:13—"combining spiritual things with spiritual words"); and (2) that they be communicated in the language or languages extant at the time the revelation was given. Now the paucity of ancient languages as vehicles of such spiritual communication must have been a formidable barrier to the Spirit's accomplishment of His task. A word was needed, for example, to signify the metaphysical aspect of the Spirit. But there was none. Today of course we have the terms "person" and "personality." Another word was needed to signify the ethical aspect of the Spirit's being and activity. But again, no such word was available, at least no such word that was clean of the taint of ceremonial connotation. Is it to