

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

THE NOMENCLATURE OF THE SPIRIT

be wondered at, then, that the Spirit resorted to symbol, metaphor, poetic imagery, and even anthropomorphism, to embody His revelation in terms of human comprehension?

Despite these facts, however, the nomenclature employed by the Spirit in the Bible to describe His being and His operations, and the operations of the Godhead in general, is both interesting and revealing. A brief survey of this nomenclature, at this point in our study, will be helpful to our understanding of the Biblical doctrine of the Spirit as a whole. Such a survey begins logically with an examination of the import of the names and titles which the Holy Spirit gives to Himself, as follows:

1. "*The Spirit.*" The Hebrew word *ruach* occurs 400 times in the Old Testament, and is rendered "spirit" 240 times, "breath" 28 times, "wind" 95 times, "mind" 6 times, and in eighteen different ways in the remaining instances of its occurrence. The Greek word *pneuma* is used by the inspired writers of the New Testament as the equivalent in meaning of the Hebrew *ruach*. *Pneuma* occurs 385 times in the New Testament, and is the only word rendered "spirit." (These figures are given by Benjamin Wilson, in *Alphabetical Index to The Emphatic Diaglott*, under "Spirit.") (*Anemos* is the word commonly used for "wind" in the New Testament; *pnoē* is used in Acts 2:2—"the rushing of a mighty wind.") Both *ruach* and *pneuma* signify wind (air in motion) or breath; that is, something that moves (energizes, vitalizes) and is not seen. Because air is a most powerful, though subtle and invisible agent, it is used in Scripture, metaphorically, for a variety of things which cannot be sense-perceived. *Ruach* rendered "spirit," is also used (but rather loosely) to indicate (1) the life principle—"animal soul"—of a brute, referring of course to a brute's conscious life (Eccl. 3:21); (2) any incorporeal (but probably ethereal) substance, as opposed to flesh or corporeal substance (Isa. 31:3, 1 Ki. 22:21-23); (3) most frequently the life principle—"rational soul"—in man (Psa. 31:5, Job 32:8, etc.); (4) a passion, or motion, of the inner man (Mal. 2:15-16, Isa. 19:14). The metaphorical significance of wind and breath in relation to the essence, nature and operations of the Spirit of God will be fully discussed in the succeeding section.

The name "Spirit" is peculiarly and constantly ascribed in Scripture to the Third Person of the Trinity. As Dr. John Owen writes:

It declares his special Manner and Order of existence, so that wherever the Holy Spirit is mentioned, his relation to the Father and Son is included; for he is the Spirit of God. And herein is an allusion to the breath of man; for as the vital breath of man has a continual

emanation from him, and yet is never so utterly separated from his person as to forsake him; so the Spirit of the Father and the Son proceedeth from them by a continual divine emanation, still abiding one with them. Hence our Savior signified the communication of the Spirit to his disciples by breathing on them (John 20:22).¹

2. "The Spirit of God," "The Spirit of Jehovah." *Ruach Elohim*: Spirit of God. Spirit of Jehovah: literally, Spirit of Yahweh. These two names are characteristic of the Old Testament especially, although their equivalent occurs in the New (e.g., Matt. 3:16, *to pneuma tou theou*, *theos* being the Greek equivalent for "God"; also 1 Cor. 6:11, 2 Cor. 3:3, 1 Pet. 4:14). *Elohim* is the plural form in Hebrew; hence, this name is probably used, as, for example, in designating the God of the Creation (Gen. 1:1), to intimate the triune personality of God. As Delitzsch puts it: "The *Trinitas* is the plurality of *Elohim* which becomes manifest in the New Testament."² The name *Jehovah* (*Yahweh*), on the other hand, would seem to designate God in His unity or uniqueness. In fact, the name *Elohim* seems to be used generally throughout the Old Testament to designate God as the Creator and Sovereign of the universe, whereas *Jehovah* is the name employed to indicate His Uniqueness, Personality, Benevolence, Saviorhood. Commenting on this use of the two Divine Names in the Old Testament, on the basis of which some very fantastic critical theories of the Old Testament text have been evolved, J. P. Lange says:³

Although there is much in Genesis in favor of the distinction of Elohistic and Jehovistic records, yet the fact made prominent by Hengstenberg and others cannot be denied, viz., that the names *Elohim* and *Jehovah* are throughout so distinguished, that the one prevails in those passages which speak of the general relation of God to the world, the other in those in which the theocratic relation of God to his people and kingdom rises into prominence. This contrast, embraced by the unity of the consciousness of faith in revelation, not only runs through the Pentateuch, but appears in a marked form in the opposition between the general doctrine of wisdom as viewed by Solomon, and the Davidic theocratic doctrine of the Messiah. It pervades the Old Testament Apocrypha, in the New Testament celebrates its transfiguration in the contrast between the Gospel of John, his doctrine of the Logos on the one side, and the synoptical and Petrino-Pauline view on the other; and finally, in the opposition between the Christian and ecclesiastical dogmatism, and the Christian and social humanitarianism, runs through the history of the church, manifesting itself in the Reformation through the twin forms, Luther and Melancthon, Calvin and Zwingli.³

1. John Owen, *A Discourse Concerning the Holy Spirit*, abridged by George Burder, 34-35.

2. *Vide* Delitzsch, *Genesis*, 66 ff.

3. John Peter Lange, Introduction to the Old Testament, *Genesis*, 33. Translated by Lewis and Gosman. *Critical, Doctrinal and Homiletical Commentary on the Holy Scriptures*, Vol. 1 of the Old Testament, Fifth Edition Revised.

Again:

We assume that Elohim relates to the circumferential revelation of God in the world and its powers (Isa. 40:28), as Jehovah relates to the central revelation of God in Christ. . . . We repeat it: The pure and harmonious contrast of Elohim and Jehovah will be recognized only in the contrast of the universalistic and the theocratic revelation of God and idea of religion,—only in the combination of Melchisedek and Abraham, of human culture and theocracy, civilization and churchdom (not civilization and Christianity, because Christianity embraces both, just as the religious consciousness of faith in the Old Covenant.)¹

On the same point, Delitzsch comments:

The creation is the beginning and the completion of everything created, according to its idea, is the end. The kingdom of power is to become the kingdom of glory. In the midst lies the kingdom of grace, whose essential content is the redemption. Jehovah is the God who mediates between middle and end in the course of this history, in one word, the Redeemer.²

Thus the name *Jehovah* is commonly employed by the inspired writers in those passages in which God is represented as dealing with His creatures in acts of goodness, mercy or judgment; indeed some scholars are inclined to think that the name signifies in particular the Second Person of the Trinity. In some Old Testament passages the two names are combined, as *Yahweh Elohim*, (as in Gen. 2:7, the more detailed account of the creation of man); the combined name probably signifies the joint exercise of omnipotence and benevolence. In any case, however, that is, regardless of the name used for the Deity, the Spirit is the Spirit of the living God (2 Cor. 3:3). Moreover, as we have seen already, the Scriptures explicitly identify the Spirit of God of the Old Testament with the Holy Spirit of the New.

3. *The "Good Spirit" of God.* Neh. 9:20—"Thou gavest also thy good Spirit to instruct them." Psa. 143:10—"Teach me to do thy will; For thou art my God: Thy Spirit is good" (marginal rendering: "Let thy good Spirit lead me"). The Spirit is so called because He is essentially good, and because His operations are all good as to design and productive only of good effects in believers.

4. *"The Spirit of God's Son," "The Spirit of Christ," "The Spirit of Jesus," "The Spirit of Jesus Christ."* By correlating such passages as Gal. 4:6, Rom. 8:9-11, 1 Pet. 1:10-12, Acts. 16:6-8, Phil. 1:19, etc., we find that the Holy Spirit and the Spirit of Christ are one and the same Spirit. (1) He is not

1. *Op. cit.*, 112.

2. Delitzsch, *Genesis*, 66 ff.

called the Spirit of Christ, however, because God the Father anointed Jesus of Nazareth "with the Holy Spirit and with power" (Acts 10:38) on the occasion of the baptismal scene at the Jordan River (Matt. 3:16-17, Luke 3:21-22). On the contrary, He was antecedently, in fact from all eternity, the Spirit of Christ. In 1 Pet. 1:10-12, we are told that it was the Spirit of Christ who inspired the Hebrew Prophets to utter their Messianic predictions. But Christ's human nature did not yet exist, *i.e.*, in the time of the Prophets. We must conclude, therefore, that it was only the human nature of Christ which received the Divine anointing with the Holy Spirit at the Jordan River. The Holy Spirit is *eternally* the Spirit of the Son (Logos) as well as of the Father. (2) He is called the Spirit of Christ because, since the return of the Son to the Father, He, the Spirit, proceeds from the Son also.

John 14:16, 17—I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth, etc. John 14:26—But the Comforter, even the Holy Spirit, whom the Father will send in my name, etc. John 15:26—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, etc. Luke 24:49—Behold, I send the promise of my Father upon you.

These statements were all addressed by Jesus to those men who were to be qualified for the apostleship. Hence we read in John 20:22, that just before His ascension to the Father, "he breathed on them, and saith unto them, Receive ye the Holy Spirit,"—a symbolic act which received its fulfilment on the Day of Pentecost following (Acts 2:1-4). This breathing upon them by Jesus certainly signified that the Spirit, in coming upon them to clothe them with infallibility and authority, was to proceed from the Son as well as from the Father. The Promise of the Father was of course the Holy Spirit Himself. (3) He is called the Spirit of Christ, because He was sent by the Son to effectuate, in the hearts and lives of the saints, the latter's work of mediation.

John 16:14—He shall glorify me; for he shall take of mine, and shall declare it unto you. Acts 1:8—Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. John 16:7, 8—It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world of sin, and of righteousness, and of judgment. 1 Cor. 6:11—But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 2 Cor. 3:17, 18—Now the Lord is the Spirit; and where the Spirit of the

THE NOMENCLATURE OF THE SPIRIT

Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. 2 Thess. 2:13—God chose you from the beginning unto salvation, in sanctification of the Spirit and belief of the truth. 1 Pet. 1:2—elect . . . according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. [Cf. the words of Jesus] John 6:63—the words that I have spoken unto you are spirit, and are life.

(4) He is called the Spirit of Christ, because He acts as the Agent of Christ, the Head of the Church, throughout the present dispensation. This is the Dispensation of the Spirit. God dwells in the Church, His sanctuary, in the Person of the Spirit (Eph. 2:22); and Christ, as Head of the Church, administers its affairs through the agency of the Spirit. The Communion of the Spirit (2 Cor. 13:14) is the bond of our fellowship with both the Father and the Son (1 John 1:3). The Spirit who indwells every member of the Body is the Holy Spirit (1 Cor. 6:19), the Spirit of Christ (Rom. 8:9).

5. "*The Power of the Most High.*" The Spirit is so called to denote His efficacy as the Agent of the Godhead; He exerts the power of the Most High as His own power; He is the Spirit of Power.

Luke 1:35 [the words of the Angel Gabriel to the Virgin]: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God. [This power is exerted, however, through means, and the means is the Word. Hence the Angel's closing statement]: For no word from God shall be void of power. Cf. Rom. 15:13, 18—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit . . . For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit.

6. "*Paraclete.*" This name is used only four times in the New Testament (never in the Old), and all four times to designate the Holy Spirit; and it is used all four times by Jesus Himself in His discourses to the Eleven as recorded in the fourteenth, fifteenth and sixteenth chapters of John's Gospel. The name designates—and describes—only the relationships sustained by the Spirit to the Apostles. To the Apostles He was Advocate, Companion, Comforter, Monitor, Guide, etc.; the term Paraclete seems to embrace all these meanings.

7. "*The Holy Spirit.*" This designation, occurring rarely in the Old Testament, prevails throughout the New Testament. (1) There are some actions wrought upon men, by God's sufferance, by evil spirits whose personalities and acts are opposed

to the Spirit of God. 1 Samuel 16:14, 15—"Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee;" etc. (cf. 1 Sam. 16:23, 18:10, 19:9, etc.). This does not mean that the evil spirit emanated from God, but that it was commissioned by Him to punish and terrify Saul, and thus perchance to lead him to repentance. The Spirit of Jehovah having withdrawn from him those influences whereby he was commissioned for his kingly office, and as a result of which he had been temporarily a changed man (cf. 1 Sam. 10:6-9), the evil spirit came upon him out of his own melancholy and out of his distempered mind and body, to excite discontent, a sense of guilt, and terrifying apprehension. This, however, was but an execution of the righteous judgment of God; it was an example of the manner in which God can make use of evil agents to His own glory. In similar manner, a Watcher and a Holy One from heaven smote King Nebuchadnezzar with madness (Dan. 4:13-18, 28-33). (2) The Spirit of God is the antithesis of every unclean or unholy spirit. Mark 3:29, 30—Jesus, to the scribes: "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they [the scribes] said, He hath an unclean spirit." (3) God is described, in virtue of the glorious perfection or wholeness of His nature, as "The Holy One" (Isa. 40:25, 43:15); "The Holy One of Israel" (2 Ki. 19:22); "Glorious in Holiness" (Exo. 15:11); "Holy, Holy, Holy" (Isa. 6:3); "The High and Lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15). Cf. Lev. 19:2—"I Jehovah your God am holy." In like manner, the Spirit is called Holy, to describe the eternal glorious Holiness of His nature. (4) The Spirit is so designated also with reference to His operations, all of which are holy (that is, directed toward the perfection and wholeness of the creature), and especially with reference to His works of regeneration, sanctification, and immortalization. The designation points directly to the purifying and sanctifying powers of the Spirit. He is the Holy Spirit (Psa. 51:11, Isa. 63:10-11, and in many passages in the New Testament); the Spirit of Holiness (Rom. 1:4); The Holy One (1 John 2:20). And the Way of the Spirit is called The Way of Holiness (Isa. 35:8).

The name Holy Spirit is used by way of eminence. No higher revelation, no nobler conception, of God is possible. This designation occurs chiefly, therefore, in the fulness of the light of divinely revealed truth, that is, in the New Testament Scrip-

tures. Moreover, it embraces all the other names by which the Spirit is designated in relation to His various gifts and endowments, viz., "The Spirit of Truth," "The Spirit of Wisdom," "The Spirit of Faith," "The Spirit of Grace," "The Spirit of Life," "The Spirit of Adoption," "The Spirit of Power," and "The Spirit of Glory." These various names and titles will be elaborated, in their proper contexts, in our subsequent work. They designate the activities of the Spirit in connection with the New, rather than with the Old, Creation.

3. Symbols and Metaphors of the Spirit

Scripture types, symbols, and metaphors of the Spirit are especially meaningful. They give us deeper insight into His nature and operations than mere language alone could possibly convey. Moreover, we must remember that these symbols and metaphors were selected by the Spirit Himself, largely because of the inadequacy of words, to make as intelligible to us as possible the nature of the Divine Being and the modes of His activities. Among the more significant of these symbols and metaphors of the Spirit, descriptive of His nature and operations, are the following:

1. *Breath.* (1) The metaphor of *breath* suggests primarily the Spirit's mode of subsistence. He is the Breath of God in the sense that, as the breath has a continual emanation from man yet is never organically separated from him, so the Spirit proceeds from God by a continual Divine emanation and yet still abides one with God. (2) This metaphor also designates the Spirit as the Author and Source of Life. Among the ancients, breath denoted the life principle in man; as long as a man breathes, he is alive; when he ceases to breathe, he dies. In like manner, the entrance of the Spirit, as the Breath of God, signifies life or union with God, and the departure of the Spirit signifies death or loss of God. Cf. Gen. 7:22—"all in whose nostrils was the breath [i.e., *neshamah*, the bodily breath] of the spirit [*ruach*] of life, of all that was on the dry land, died." Also Isa. 42:5—"Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath [*neshamah*] unto the people upon it, and spirit [*ruach*] to them that walk therein." In these passages, the bodily breath is explicitly connected with the "spirit of life," and the "spirit of life" is the Spirit of the *living* God, or at least an emanation