Preliminary Observations on Usage

In the Analysis that follows (Part I), an attempt has been made to examine carefully all the possible texts in the Pauline corpus in which the Spirit is mentioned directly or indirectly or in which Spirit activity seems to be in view. The clue to the relevance of most of these texts lies in the language itself; however, there is just enough flexibility in language to make precision difficult to come by at times—especially with the key words πνεῦμα (spirit), πνευματικός (spiritual), and χάρισμα (gracious gift). Not only is Paul’s usage itself at times ambiguous, but scholars disagree on some fundamental points. For that reason it seemed worthwhile to isolate the basic issues and to suggest some solutions in an introductory chapter, so that these matters would not need to be repeated continually in the subsequent exegesis—although the latter should reinforce the observations made here.

The Use of πνεῦμα in Paul

The word πνεῦμα occurs 145 times in the thirteen Pauline letters; the vast majority of these unambiguously refer to the Holy Spirit, although the full name occurs but 17 (or 16) times. Paul also uses the term “the Spirit of God”/“His Spirit” 16 times; and “Spirit of Christ” or its equiva-

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2 Thes 1:5; 1:6; 4:8; 1 Cor 6:19; 12:3; 2 Cor 6:6 (although this is debated: see the discussion in ch. 5); 13:13[4]; Rom 5:5; 9:1; 14:17; 15:13; 15:16; Eph 1:13; 4:30; Titus 3:5; 2 Tim 1:14. “Holy” has been added to the text by various MSS in two other instances (1 Cor 2:13 [MajT]; Rom 15:19 [considered original by Westcott and Hort]).

3 Thes 4:8 (“his Holy Spirit”); 1 Cor 2:11; 2:14; 3:16; 6:11; 7:40; 12:3; 2 Cor 3:3; 3:17 (perhaps = “the Spirit of the Lord”; see exegesis in ch. 5); Rom 8:9; 8:11; 8:14; 15:19; Eph 3:16; 4:30 (“the Holy Spirit of God”); Phil 3:3.
lent 3 times.4 The word refers to Satan once (Eph 2:2), and at least once in the plural it denotes demons (1 Tim 4:1).5 In one instance (2 Thes 2:8, q.v.) Paul also echoes an OT usage, when he alludes to the “breath” from the Lord’s mouth by which the Lawless One will be slain. Paul also uses πνεῦμα to refer to the basic interior component of the human personality,6 although there has been some debate here.7 The difficulties in usage occur in three areas.

THE HOLY SPIRIT OR A HOLY SPIRIT

Because of some flexibility in Paul’s use of the definite article with the noun πνεῦμα, some have suggested that when Paul does not use the definite article, he means something closer to “a spirit,” intending a sort of divine influence or “a spirit from God,” but something less than personality, and probably not the Holy Spirit. Such a view occasionally surfaces in the commentaries;8 it was taken up by Nigel Turner and offered as a “grammatical insight.”9 Turner begins his discussion with the assertion that “if the New Testament writers took ‘spirit’ into their vocabulary for an unclean demon, equally probably they had a demon in mind when they referred to holy spirit.”10 He then proceeds to argue for a distinction between “a spirit and the Spirit” on the basis of the presence or absence of the definite article with πνεῦμα. Although Turner primarily discusses Luke–Acts, what he says about Luke applies equally to Paul. For the most part contextual exegesis in itself reveals the inadequacy of this perspective;11 but some factors of usage, not observed by Turner, seem to indicate that he has given us no “grammatical insight” into this matter at all.

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4Gal 4:6 (“the Spirit of his Son”); Rom 8:9 (“the Spirit of Christ”); Phil 1:19 (“the Spirit of Jesus Christ”).
5For this possibility regarding the term “the discerning of spirits” in 1 Cor 12:10, see the discussion in ch. 4.
6The following have been judged to be exclusively so in the exegesis of this book: 1 Thes 5:23; 1 Cor 2:11; 5:5; 7:34; 14:14; 16:18; 2 Cor 2:13; 7:13; Gal 6:18; Rom 1:9; 8:16; Phlm 25; Phil 4:23; 2 Tim 4:22.
7See the discussion of 1 Thes 5:23 below.
8E.g., Plummer, 2 Corinthians, 297: “Sometimes we are not sure whether . . . when [Paul] is speaking of the Divine Spirit, how far he regards the Spirit as personal. . . . This is especially the case in the expression ἐν πνεῦματι”; cf. Parry, 1 Corinthians, 176, 177; Best, 1 and 2 Thessalonians, 75 (who cites Turner); Robinson, Ephesians, 38–39; Patzka, Ephesians, 164–65.
9See n. 1 above.
10Grammatical Insights, 18.
11This is particularly true of those several places where the Spirit is under discussion and Paul fluctuates between an articulate and an anarthrous usage. For example, in 1 Cor 6:9–20; Gal 5:16–25; Rom 8:1–17, the usage goes back and forth, sometimes in the shortest possible span.
Some years ago I had reason to take interest in the use/non-use of the article with proper names, especially with "Jesus," in the Gospel of John.\textsuperscript{12} That study arose out of a concern to discover Johannine “style”; in the course of things it became obvious that well-known peculiarities of Johannine usage of the article were primarily related to stylistic features, including case and word order. The application of a similar method to Paul’s use/non-use of the article with πνεῦμα is equally revealing. The following data tell their own story. [For those without Greek the following technical analysis can be skipped; I give it in full here for the sake of the scholarly community. The conclusions at the end of this section are what bear significance.]

1. πνεῦμα in the Nominative. The word πνεῦμα occurs 17 times in the nominative, clearly referring to the Holy Spirit.\textsuperscript{13} In 15 of these it is articular:

Rom 8:10 τὸ δὲ πνεῦμα ζωὴν διὰ δικαιοσύνην
Rom 8:11 εἰ δὲ τὸ πνεῦμα τοῦ ἑγείραντος τὸν Ἰησοῦν . . . οίκεί ἐν ὑμῖν
Rom 8:16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ
Rom 8:26 ὥσαυτος δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἁσθενείᾳ ἡμῶν
Rom 8:26 αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στενάζομαι ἀλαλήτοις
1 Cor 2:10 τὸ γάρ πνεῦμα πάντα ἔρων
1 Cor 2:11 οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ
1 Cor 3:16 τὸ πνεῦμα τοῦ θεοῦ οίκεί ἐν ὑμῖν
1 Cor 12:4 διαιρέσεις δὲ χαρισμάτων εἶσιν, τὸ δὲ αὐτὸ πνεῦμα
1 Cor 12:11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα
2 Cor 3:6 τὸ δὲ πνεῦμα ἔρωτοςαὶ
2 Cor 3:17 ὁ δὲ κύριος τὸ πνεῦμα ἔστιν
2 Cor 3:17 οὐ δὲ τὸ πνεῦμα κυρίου, ἄνθρωπος
Gal 5:17 τὸ δὲ πνεῦμα ἐπῆμεν] κατὰ τῆς σαρκὸς
1 Tim 4:1 τὸ δὲ πνεῦμα ἤπτον ἄλεγε

The two anarthrous instances are among those which most clearly refer to the Holy Spirit:

Rom 8:9 εἰπερ πνεῦμα θεοῦ οίκεί ἐν ὑμῖν
Eph 4:4 ἐν σώμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μίᾷ ἐλπίδι


\textsuperscript{13}The usage in 1 Cor 15:45 does not easily fit any category (it is a predicate nominative; does not refer to the Holy Spirit; exists because of the LXX text which Paul is “interpreting”). See the discussion in ch. 4.
In both cases the non-use of the article can be explained on other grounds: in Eph 4:4 the modifier “one” functions the same way as the definite (= defining) article (“There is the one body [the church] even as there is the one Spirit [who created the one body]”); in Rom 8:9 the context itself, with at least 6 articular uses surrounding this one (and its companion in the accusative πνεῦμα Χριστοῦ), makes it certain that this can refer only to the Holy Spirit as the Spirit of God. The non-use of the article is stylistic, related to a usage with the genitive noted below.

These statistics suggest that Paul regularly employs the article when the Spirit is the subject of a clause; this holds true whether πνεῦμα is qualified or not. In the two instances where he does not use the article, the qualifiers and the contexts make it plain that the Holy Spirit is in view.

On four occasions πνεῦμα functions as the subject of a clause where the human spirit is in view, and these are all articular:

1 Cor 2:11 εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ
1 Cor 5:5 ἵνα τὸ πνεῦμα σωθῆ
1 Cor 14:14 τὸ πνεῦμα μου προσεύχεται
2 Cor 7:13 ἀναπέπτωμαι τὸ πνεῦμα αὐτοῦ

2. πνεῦμα in the Genitive. Apart from usage in prepositional phrases controlled by the genitive case (see 3. below), πνεῦμα occurs 30 times in the genitive, 28 of which refer to the Holy Spirit.14 Of these, 18 are articular:

Rom 8:2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
Rom 8:5 τά τοῦ πνεύματος
Rom 8:6 τὸ δὲ φρόνημα τοῦ πνεύματος ζωῆ καὶ εἰρήνη
Rom 8:23 τὴν ἀπαρχήν τοῦ πνεύματος ἔχοντες
Rom 8:27 οἶδεν τί τὸ φρόνημα τοῦ πνεύματος
Rom 15:30 διὰ τῆς ἁγάπης τοῦ πνεύματος
1 Cor 2:14 οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ
1 Cor 6:19 νοῦς τοῦ ἐν ὑμῖν ἀγίου πνεύματος ἐστίν
1 Cor 12:7 ἡ φανέρωσις τοῦ πνεύματος
2 Cor 1:22 δοῦς τὸν ἄρραβδόνα τοῦ πνεύματος
2 Cor 3:8 ἡ δικαιοσύνη τοῦ πνεύματος ἐσται ἐν δόξῃ
2 Cor 5:5 ὁ δοῦς ἡμῖν τὸν ἄρραβδόνα τοῦ πνεύματος
2 Cor 13:13 καὶ ἡ κοινωνία τοῦ ἀγίου πνεύματος

14 One of the other two (2 Cor 7:1) has been argued in ch. 5 as referring primarily to the Spirit, but in an indirect way. The other (1 Cor 5:4) occurs in a genitive absolute; it is one of the instances noted in the next section where some kind of interrelationship between Paul’s own spirit and the Holy Spirit is in view.
Gal 3:14 ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν  
Gal 5:22 ὁ δὲ καρπὸς τοῦ πνεύματος ἔστιν  
Eph 4:3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος  
Eph 6:17 δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὁ ἐστιν ῥῆμα θεοῦ  
Phil 1:19 καὶ [τῆς] ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ  
and 10[11] are anarthrous:  
Rom 7:6 ἐν κανόνῃ πνεύματος  
Rom 15:13 εἰς τὸ περισσεύειν ὡμᾶς . . . ἐν δυνάμει πνεύματος ἄγιου  
Rom 15:19 ἐν δυνάμει πνεύματος θεοῦ  
1 Cor 2:4 ἐν ἀποδείξεωι πνεύματος καὶ δυνάμεως  
1 Cor 2:13 ἀλλ᾽ ἐν διδακτοῖς πνεύματος  
2 Cor 3:6 καὶνῆς διαθήκης, οὕ γράμματος ἀλλὰ πνεύματος  
[2] Cor 7:1 ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος  
Phil 2:1 εἰ τις κοινωνία πνεύματος  
1 Th 1:6 μετὰ χαρᾶς πνεύματος ἄγιου  
2 Th 2:13 ἐν ἀγαθείᾳ πνεύματος καὶ πίστει ἀληθείας  
Tit 3:5 ἐσωσεν ἡμᾶς διὰ . . . ἀνακαινώσεως πνεύματος ἄγιου  

Two observations are needed. First, the numbers themselves weigh heavily in favor of an articular usage with the genitive. Second, those instances that are not articular are in every case to be explained by another phenomenon of usage. For the most part, Paul’s habit when using the genitive is either to make both the modified word and its genitive articular or to make both words anarthrous.15 When the controlling word is anarthrous, it is either a matter of taste (apparently) or a matter of following the conventions of the language (nonarticular with abstract substantives, etc.). But the presence of the article with the Spirit is always controlled by whether the noun it modifies is articular or not, not by a distinction between “a spirit” and “the Spirit.” Thus in 2 Cor 13:13[14] Paul speaks of ἡ κοινωνία τοῦ ἄγιου πνεύματος (the fellowship of the Holy Spirit), while in Phil 2:1 he asks εἰ τις κοινωνία πνεύματος (if any fellowship of Spirit?). There can be little question that he has the same experience of the Holy Spirit in mind in both cases. In Philippians the modifier  

15 This makes the usage in 2 Cor 3:17 (τὸ πνεῦμα κορίου) especially unusual, the solution to which is that Paul is here picking up the anarthrous use of κόριος from the “citation” of the LXX in the preceding verse (v. 16). See the discussion in ch. 5. The other apparent exception (1 Cor 6:19) is probably not so, but is another reflection of the accuracy of E. C. Colwell’s observation, sometimes called “Colwell’s rule,” that when a definite predicate noun precedes its verb it is almost always anarthrous.
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tis causes the koine to be anarthrous; hence pneuma is also anarthrous. All of this is confirmed by passages like Rom 15:19, en dynami pneuma theou (by the power of the Spirit of the [one and only] God), where this phenomenon occurs with both genitive nouns. This also explains one of the anarthrous instances in the nominative (Rom 8:9), where pneuma theou means "the Spirit of the [one and only] God." The lack of the article appears to be a matter of style, pure and simple, for in 1 Cor 2:11 and 3:16 Paul has to pneuma tou theou. There simply can be no difference in meaning or emphasis. One may as well argue that Paul, in not using the article with theos in this case, means "a spirit of a god," as to argue that he means "a spirit" in similar constructions with pneuma.

3. pneuma with the Genitive (in prepositional phrases). A similar phenomenon appears when pneuma occurs with certain prepositions taking the genitive case. There are 13 such, 9 of which refer to the Holy Spirit (6 of them articular). 16

Rom 5:5 dia pneuma tov dothevtoa himen
Rom 8:11 zophoistese . . . dia tov enoiokontos autoi pneuma tov en umen
1 Cor 2:10 dia tou pneuma tov
1 Cor 12:8 o men gar dia tou pneuma tov didei
Gal 5:17 he gar sparxi epithumeti kata tou pneuma tov
Gal 6:8 ek tou pneuma tov theriske zoihn aiwian
Eph 3:16 eva dei umen . . . dynamei krateiomeni dia tou pneuma autoi
2 Thes 2:2 mithe dia pneuma tov mithe dia logou
2 Tim 1:14 philaion dia pneuma tov dothevtoa enumen

and 4 to the human spirit (all articular).

Gal 6:18 metatou pneuma tov umen
Phil 4:23 metatou pneuma tov umen
Phlm 25 metatou pneuma tov umen
2 Tim 4:22 metatou pneuma tov sou

Of the 3 anarthrous instances which refer to the Holy Spirit, 17 two (Rom 5:5; 2 Tim 1:14) are qualified by the addition of "Holy" and a substantival participle, thus making them references to the Holy Spirit; the other (2 Thes 2:2) is an indirect reference (= through a prophetic utterance

16 Left out of this discussion is the occurrence in 2 Cor 3:18, kathapar apd koiou pneumatos, which has been judged to be an appositive.
17 Assuming my exegesis of 2 Thes 2:2 in ch. 3 to be correct.
that comes from the Spirit). Again, articular usage prevails, and anarthrous usage has other explanation.

4. ἄνεμα in the Accusative. Although one would ordinarily discuss the dative case next, that is where most of the difficulties have been seen to lie; and since the usage in the accusative (direct object) and with prepositions is very much like that in the genitive, it is appropriate to offer these data next.

(a) Arthrous, referring to the Holy Spirit
1 Cor 2:12 ἀλλὰ [ἐλάβομεν] τὸ πνεῦμα . . . τοῦ θεοῦ
2 Cor 4:13 ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως
Gal 3:2 εξ ἐργον νόμου τὸ πνεῦμα ἐλάβετε
Gal 3:5 οὐν ἐπιχορηγηδὲν ὑμῖν τὸ πνεῦμα
Gal 4:6 ἐξαπέστειλεν θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ
Eph 4:30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἄγιον τοῦ θεοῦ, ἐν ψυχραιμίᾳ
1 Thes 4:8 τὸν και διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἄγιον
1 Thes 5:19 τὸ πνεῦμα μὴ σιβάνυτε

(b) Arthrous, referring to the human spirit
1 Cor 16:18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ υμὸν
1 Thes 5:23 ὀλόκληρον υμῶν τὸ πνεῦμα . . . τηρηθείη

(c) Anarthrous, referring to the Holy Spirit
Rom 8:9 εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει
1 Cor 7:40 κἀγὼ πνεῦμα θεοῦ ἔχειν
1 Cor 12:13 πάντες ἐν πνεύμα ἐκτίθησμεν
2 Cor 11:4 εἰ μὲν γὰρ . . . πνεῦμα ἐτερον λαμβάνετε

(d) Anarthrous, referring to “a spirit of”:
Rom 8:15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
Rom 8:15 ἄλλα ἐλάβετε πνεῦμα υἱοθεσίας
Rom 11:8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως [LXX]
Eph 1:17 δόθη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως
2 Tim 1:7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως

(e) Arthrous with prepositions (all referring to the Holy Spirit):
1 Cor 12:8 κατὰ τὸ αὐτὸ πνεῦμα
Gal 6:8 ὁ δὲ σπείρον εἰς τὸ πνεῦμα

(f) Anarthrous with prepositions (all referring to the Spirit):
Rom 1:4 κατὰ πνεῦμα ἀγιοσάνυντης
Rom 8:4 ἄλλα κατὰ πνεῦμα
Rom 8:5     οἱ δὲ κατὰ πνεῦμα
Gal 4:29    ἔδιωκεν τὸν κατὰ πνεῦμα

These data reflect phenomena similar to usage with the genitive. Two observations are in order: (1) Good explanations are forthcoming for every anarthrous usage. Either there is a qualifying modifier (as with the genitive above),¹⁸ some form of fixed, or formulaic, usage (as for example with κατὰ πνεῦμα), or some other contextual—or stylistic—¹⁹ reason. (2) When referring to the human spirit, as with usage in the genitive, Paul always uses the article. The “spirit of” usage will be noted below.

5. πνεῦμα with the Dative. Most of the difficulties in Pauline usage have emerged here, especially with the formula ἐν πνεῦματι and πνεύματι.²⁰ What is of particular interest is that most of the data noted in the other three cases are now reversed. Thus, there are 37 occurrences where the Holy Spirit is either directly or indirectly in view; 32 are anarthrous and 5 arthrous:

Rom 2:29     ἐν πνεῦματι οὗ γράμματι
Rom 8:9      ύμεις δὲ οὐκ ἔστε ἐν σαρκί ἀλλὰ ἐν πνεῦματι
Rom 8:13     εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατούσητε
Rom 8:14     δοσι τὸ πνεῦμα θεού ἀγνοεῖ.
Rom 9:1       συμμαρτυρούσης μοι τῆς συνειδήσεως μου ἐν πνεῦματι ἁγίῳ
Rom 14:17     δικαιοσύνη καὶ εἰρήνη καὶ χαρά ἐν πνεῦματι ἁγίῳ
Rom 15:16     ἡγιασμένη ἐν πνεῦματι ἁγίῳ
1 Cor 4:21    ἐλθὼ ... ἢ ἐν ἁγίᾳ πνεύματι τε πραύτητος
1 Cor 12:3    οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν
1 Cor 12:3    οὐδεὶς δύναται εἰπεῖν ... εἰ μὴ ἐν πνεύματι ἁγίῳ
1 Cor 12:13    ἐν ἑνὶ πνεύματι ἡμεῖς πάντες ... ἐβαπτίσθημεν
1 Cor 14:2    πνεύματι δὲ λαλεῖ
1 Cor 14:16    εὐλογῆς ἐν πνεύματι
2 Cor 3:3     ἐγγεγραμμένη οὗ μέλανι ἄλλα πνεύματι θεοῦ ζῶντος
2 Cor 6:6     [συνιστάντες ἑαυτούς] ... ἐν πνεύματι ἁγίῳ

¹⁸The items in (c), for example, are simply further examples of phenomena noted above with the genitive.
¹⁹This term may seem bothersome at this point, but it is a descriptive, not definitive, term. That is, this is a stylistic phenomenon of Pauline usage which may be so described, even if as yet there is no explanation for it.
²⁰There is no substantive difference in this formula with or without the ἐν, except that the simple πνεῦμα seems usually to be instrumental—although even in some of these cases one could make a case for locative of “sphere.” The use with ἐν, because more numerous, covers a broad range of usage (means, manner, sphere, association). On this usage see Easley, “Pauline Use.”
Gal 3:3 ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
Gal 5:5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα
Gal 5:16 πνεύματι περιπατεῖτε
Gal 5:18 εἰ δὲ πνεύματι ἀγεσθε
Gal 5:25 εἰ δὲ τὸν πνεύματα
Gal 5:25 πνεύματι καὶ στοιχῆμεν
Gal 6:1 καταρτίζετε τὸν τοιούτον ἐν πνεύματι πραΰτητος
Eph 2:18 ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα
Eph 2:22 συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι
Eph 3:5 ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις . . . προφήτας ἐν πνεύματι
Eph 5:18 ἄλλα πληροῦσθε ἐν πνεύματι
Eph 6:18 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι
Phil 1:27 στήκετε ἐν ἑνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες
Phil 3:3 ὁ πνεύματι θεοῦ λατρεύοντες
Col 1:8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι
1 Thes 1:5 ἐγενήθη . . . καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίω
1 Tim 3:16 ἐδικαιώθη ἐν πνεύματι

1 Cor 6:11 καὶ ἐν τῷ πνεύματι τοῦ θεοῦ
1 Cor 12:9 ἐν τῷ οὐτῷ πνεύματι
1 Cor 12:9 ἐν τῷ ἑνὶ πνεύματι
2 Cor 12:18 οὐ τῷ οὐτῷ πνεύματι περιπατήσαμεν
Eph 1:13 ἐν δὲ . . . ἐσφαγμένου τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίω

When the primary referent is to the human spirit (9 instances), however, usage continues to be articular only:
Rom 1:9 ἐν τῷ πνεύματί μου
Rom 8:16 τῷ πνεύματι ἡμῶν ὑμῖν ἰδοὺ ἐσμέν τέκνα θεοῦ
1 Cor 5:3 παρὼν δὲ τῷ πνεύματι
1 Cor 7:34 καὶ τῷ σώματι καὶ τῷ πνεύματι
1 Cor 14:15 προσοεύχομαι τῷ πνεύματι
1 Cor 14:15 ψαλῶ τῷ πνεύματι
2 Cor 2:13 οὐκ ἐσχήκα ἄνευσιν τῷ πνεύματί μου

21 On these two instances in v. 15, see the discussion in ch. 4. The primary referent is almost certainly to his own “spirit,” which is aided by the Holy Spirit.
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[?] Eph 4:23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν
Col 2:5 ἀλλὰ τῷ πνεύματι σὺν υἱῷ ἐμι

Several observations are in order about this usage: (1) Paul’s preferences in this case are manifest; with the formula πνεύματι ἐν πνεύματι there is a decided preference for what appears to be something of a conventional or stereotypical anarthrous usage. The five instances with the article are easily explained: 1 Cor 6:11 appears in a balanced prepositional phrase where the use of the article is determined by the article with “in/by the name of our Lord Jesus Christ.” The two in 1 Cor 12:9 are in a context where it is being argued that the “one and the same Spirit” is responsible for the diversity of gifts; the context calls for this repetition. So also in 2 Cor 12:18, where the emphasis on “the same” Spirit determines the usage. In Eph 1:13 the article came about because of an almost solemn emphasis; note that the same usage appears in the accusative in Eph 4:30.

(2) Over one-third of the anarthrous instances occur in the three major discussions of the role of the Spirit in Christian life in 1 Corinthians 12–14, Galatians 5, and Romans 8. Since in each case they are surrounded by other references to the Spirit, mostly articular, it is simply not possible that Paul in these contexts means other than the Holy Spirit when using this formula as well.

(3) Likewise in most of the other occurrences, the context demands that Paul can only intend “by [the Holy] Spirit,” not “by a spirit.” Thus, e.g., both the qualifier “Holy” and the fact that the Spirit elsewhere in Paul is so closely linked with power demand that “by the Holy Spirit” is what Paul intends in 1 Thes 1:5. Similarly in 2 Cor 3:3, where both the qualifier, “of the living God,” and the succeeding argument which contrasts the ministries of the two covenants in terms of the Spirit and the letter mean that πνεύματι θεοῦ ζωντος can refer only to the Holy Spirit, as the Spirit of the living God. One can show the same for the majority of items in this list.

(4) That we are here dealing with a kind of stereotype usage, similar to κατά πνεύμα κατά σάρκα, is finally made certain by the fact that the same phenomenon occurs with other words as well, when used with the dative in this way. This is especially true of σάρξ (flesh), the natural opposite of πνεῦμα, as well as such pairs as “law” and “grace.” In the nominative and accusative these words are almost always articular; whereas in the dative (instrumental) they are nearly always anar-

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22 So also Easley, “Pauline Use,” 311.
23 So clearly stereotypical is this formula that Bultmann considered it “a formula of ecstasy” (2 Corinthians, 97). That in itself does not seem to be an adequate view, since many of these have nothing to do with ecstasy as such. If one speaks in tongues πνεύματι (1 Cor 14:2; in/by the Spirit), so does one walk and behave πνεύματι (Gal 5:16, 25). But such a suggestion is the clear recognition of a formulac expression.
throus. That Paul can put Πνεύματι ἐν Πνεύματι side by side with σώματι ἐν σώματι, where the latter can mean only "in/by the flesh," is the clear evidence that Paul also—and always—by this formula means "in/by the Spirit."

Conclusions. On the one hand, this analysis should help to put an end to speculation about the presence or absence of the article as determining whether Paul meant to refer to the Holy Spirit or not. The evidence confirms that Paul knows no such thing as "a spirit" or "a holy spirit" when using Πνεύμα to refer to divine activity. He only and always means the Spirit of the living God, the Holy Spirit himself.24 All of this is further corroborated by a passage like 2 Cor 13:13[14], where the Holy Spirit appears in triadic formula alongside, and distinct from, Christ and the Father. If one begins with such a text as thoroughly presuppositional to Paul’s understanding, as one should, and then notes how often this triadic formula is presupposed in the many soteriological texts that mention the separate activities of the triune God, it is a cause for wonder that another view of Paul’s usage took root at all.

Not only so, but this evidence weighs entirely against those translations and commentators who would understand passages such as 2 Thes 2:13; 1 Cor 14:2; 2 Cor 6:6; Eph 2:18; 5:18; or 6:18 as referring to the human spirit. As the exegesis of these texts shows, in each instance Πνεύμα can refer only to the Holy Spirit. The evidence on usage given here substantiates fully that exegesis.

It also needs to be noted—and this will spill over into the next section—that not a single anarthrous Πνεύμα occurs in the corpus when Paul unambiguously refers to the human spirit. All of this, then, may serve as a clue to the very difficult usage in Rom 12:11, where one cannot be sure by means of context whether τὸ Πνεύμα ζῶντας means be zealous "in spirit" or "by the Spirit." Here the articular usage would seem to tilt the evidence in favor of the former, although this may be a case where both are intended (on this see below).

**Holy Spirit or Human Spirit**

Although for the most part, as we have noted above, Paul’s usage can be determined with a high degree of confidence, there are two types of Πνεύμα language in Paul where clarity is difficult to achieve, primarily

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24This evidence seems also to render quite inadequate, as far as Paul is concerned, the study by Francis ("Holy Spirit"), who tries (rather unsuccessfully) to distinguish between instances where emphasis is on person (articular) and power (anarthrous). But the fact that Πνεύμα with the nominative is always articular and with the dative rarely so already loads the deck toward his conclusions; when "reception" and "giving" language is presupposed to refer to "power" not "person," one can be sure that Pauline usage is going to be missed by too much.
because in both cases Pauline usage seems to be a bit fluid. One of these is the three instances in 1 Corinthians 12–14 of the plural πνεύματα; the other has to do with several texts where Paul speaks of “my spirit,” but it is clear in context that the Holy Spirit is very much in view as well. The probable solution to these passages lies in Paul’s apparent conviction that the believer’s spirit is the place where, by means of God’s own Spirit, the human and the divine interface in the believer’s life.

The resolution of these ambiguities is first of all to be found in the three plurals in 1 Corinthians 12–14: “the discerning of spirits” (12:10), “since you are zealots for spirits” (14:12), and “the spirits of the prophets are subject to the prophets” (14:32). The key lies with the context of 14:32, where “the πνεύματα of the prophets” almost certainly refers to “the prophetic Spirit” by which each of them speaks through his or her own spirit;25 thus the prophetic utterance, inspired by the divine Spirit, is subject to the speaker and must be “discerned” by others in the community. It is argued in chapter 4 that this usage might best be translated by the inelegant “S/spirits of the prophets,” as a way of trying to capture the apparent interfacing lying behind these plurals.

This usage in turn is the clue to the following passages:

1 Cor 5:3 παρών δὲ τῷ πνεύματι
1 Cor 5:4 συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος
1 Cor 6:17 ὃ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν
1 Cor 14:14 τὸ πνεῦμα μου προσεύχεται
1 Cor 14:15 προσεύχομαι τῷ πνεύματι
1 Cor 14:15 ὑπλῶ τῷ πνεύματι
Col 2:5 ἄλλα τῷ πνεύματι σὺν ὑμῖν εἰμι

Although these represent three different kinds of texts and language, the resolution of each is probably similar. In every instance one might best render πνεύμα as “S/spirit,” since this almost certainly approximates what Paul’s somewhat flexible language intends. Thus in 1 Cor 14:14–15 Paul’s ultimate point of reference is to the Spirit of God, who prays through my praying. Thus he means “my S/spirit prays/sings” in the sense that his own spirit is worshipping, but this transpires by the direct influence of the indwelling Spirit of God. Similarly, the whole argument of 1 Cor 6:12–20 suggests that v. 17 means something like, “he/she who

25See Fee, 1 Corinthians, 696; cf. the discussion in ch. 4 below. That Paul himself believed in a plurality of “good spirits” is emphatically denied by 12:4, 8–11: “the same Spirit, the one Spirit, the one and the same Spirit.” Whether this also combats a concept of plurality of spirits on the part of the Corinthians is moot. The curious affirmation in 14:12, that they are “zealots of spirits,” at least allows as much; but Paul’s own use of this language in 14:32, where it cannot mean that, suggests something closer to what is here proposed.
is joined to the Lord becomes one spirit/Spirit with him.” The same holds true for the difficult language of 1 Cor 5:3–5, where Paul speaks of being present in their gatherings “in S/spirit.” In light of this usage—and of the difficulties involved—perhaps this is also how one should finally understand Rom 12:11 (“be fervent in S/spirit”).

In any event, this kind of pedantic rendering of Paul’s Greek would seem to get at the sense of these various texts, which indicate that for Paul “spirit” and “Spirit” are understood as closely related in the actual expression of Spirit manifestations.

“The Spirit of” or “a spirit of”

Eleven times in his extant letters Paul uses πνεύμα with a genitive modifier referring to some quality or attitude.26 One cannot immediately be sure in these instances whether Paul intends something more strictly attitudinal or whether he is in fact referring to the Spirit who brings about the qualities mentioned in the genitive (e.g., 1 Cor 4:21, “a spirit of gentleness” [= a gentle spirit] or “the Spirit of gentleness” [= gentleness that the Spirit brings]). Both background and context suggest that Paul primarily has the Holy Spirit in mind in this usage, although in some cases there is just enough ambiguity to leave the matter open.

The usage itself is a Semitism, which Paul apparently adopted from his own reading of the Bible. In the OT conception,27 humans did not so much possess a “spirit” as something innate to their humanity, as the very fact that they lived (and therefore “breathed”) meant that they had been given the πνεύμα of life (= the breath/spirit of life). Such a view of being human meant that many of the activities or dispositions of such “living beings” were expressed in terms of their having, or having been given, “a spirit of . . . ”28 This did not mean that they had received an individual entity or “substance” called “a spirit of . . .,” but that those in whom God had breathed the πνεύμα of life, and who evidenced certain qualities or dispositions, also thereby had been given “a spirit” of such. At times this is nothing more than a periphrasis for the activity or attitude itself; at other times, and especially so when such language comes to be associated with God’s own πνεύμα that has been given to


27For helpful overviews of OT usage of πνεῦμα (nuh; LXX πνεῦμα) see F. Baumgärtel, TDNT 6:359–68; and E. Kamlah, NIDNTT 3:689–93.

28See, e.g., Num 5:14, 30 (“a spirit of jealousy”); Deut 34:9 (“a spirit of understanding”); Isa 61:3 (“a spirit of despair”).
certain people for their divinely appointed task, “a spirit of . . .” comes very close to meaning “the Spirit who” so empowered them with such a disposition.\(^n\)

In the eleven occurrences of this phrase in Paul, the usage seems to run the gamut. At one end are those instances which seem to be a periphrasis for an attitude or disposition, pure and simple. This is especially true of his citing of the LXX in Rom 11:8\(^{30}\) (“a spirit of stupor” = “stupor”); cf. “a spirit of gentleness” in 1 Cor 4:21. On the other hand, the majority of such occurrences lean toward expressing something about the presence of the Spirit in the believer’s life. For example, in Gal 6:1, where Paul refers to restoring a fallen person ἐν πνεύματι προστάτησις, repeating the phrase from 1 Cor 4:21, the context seems to demand a secondary reference to the Spirit. That is, it still refers to the believer’s attitude, but as that is now a fruit of the Spirit. The entire argument to this point (from Gal 5:16) has to do with life in the Spirit, one of whose fruit is προστάτησις (“gentleness”; 5:23). In 6:1, therefore, Paul is referring back to this fruit of the Spirit as the manner or means whereby the transgressor is restored.

A similar usage occurs in Rom 8:15, but now in one of Paul’s standard “not . . . but” contrasts (cf. 1 Cor 2:12; 2 Tim 1:7). English translations tend to render the negative part “a spirit of” and then become ambiguous with the positive part (sometimes “but the Spirit”; sometimes “but a spirit”). Here Paul’s usage is unmistakable. In each case he intends to refer to their reception of the Holy Spirit, which did not come from the “world” or bring “slavery” or “cowardice”; rather, the Spirit comes from God (1 Cor 2:12) and brings “adoption” (Rom 8:15) and “power, love, and sound-mindedness” (2 Tim 1:7). To put all of that another way, had Paul not set up his concern by the emphatic negative clause, no one would ever have imagined that Paul was referring to anything but the Holy Spirit in speaking of the “Spirit of adoption,” “the Spirit of God,” and “the Spirit of power, love, and sound-mindedness.” These rather clear and unmistakable uses should cause us to lean in that way in the others as well—although not all will be so persuaded in some cases.

Ultimately, these latter can be resolved only contextually. Paul surely intends the Holy Spirit by “the Spirit of life” (= the Spirit who brings life) in Rom 8:2; so also Rom 1:4 (the Spirit characterized by holiness), 2 Cor 4:13 (the Spirit who brings faith), and Eph 1:17 (the Spirit who gives wisdom and revelation). The usage in Gal 6:1 may be the clue to the identical phrase in 1 Cor 4:21, although in the latter the primary emphasis falls more likely on Paul’s own attitude. But even here, where the

\(^{29}\)See esp. Exod 31:3 and 35:31 (of Bezalel, where it is actually qualified with the adjective “divine”) and Isa 11:2 (of the Messiah).

\(^{30}\)On this “merged” citation see the discussion in ch. 7.
accent lies on the quality expressed in the genitive, Paul speaks of a πνεῦμα of gentleness, not so much to refer to “a spirit of” that quality, but to point to the Spirit as its source.

It is altogether likely, therefore, that even in what may appear to be more impersonal uses of πνεῦμα, Paul enlists this word because the characteristic or quality to which he refers is either a characteristic of the Spirit himself, or the result of the Spirit’s activity in the life of the believer.

**THE MEANING OF THE ADJECTIVE πνευματικός**

This is an almost exclusively Pauline word in the NT, occurring 24 of 26 times in his letters, 15 times in 1 Corinthians alone. It appears in various ways:

(a) As a substantive.

(i) In the masculine (referring to people):
   - 1 Cor 2:15 ὁ δὲ πνευματικὸς ἀνακρίνει πάντα
   - Gal 6:1 ὅμεις οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον

(ii) In the neuter (plural):
   - Rom 15:27 εἰ γὰρ τοὺς πνευματικοὺς αὐτῶν ἐκοινώνησαν τὰ ἔθνη
   - 1 Cor 2:13 διδάκτοις πνεύματος, πνευματικὰ πνευματικοὶ συγκρίνοντες
   - 1 Cor 9:11 εἰ ἡμεῖς ὡς τὰ πνευματικά ἐσπεῖραμεν
   - 1 Cor 12:1 περὶ δὲ τῶν πνευματικῶν
   - 1 Cor 14:1 ζηλοῦστε δὲ τὰ πνευματικά

(iii) In the neuter plural (referring to demonic spirits):
   - Eph 6:12 πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις

(b) As an adjective.

(i) Referring to people:
   - 1 Cor 3:1 οὐκ ἡδυνήθην λαλῆσαι ὡς πνευματικὸς

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On this word in the NT see the “Additional Note” by E. G. Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1946) 281–84. This is a helpful piece, although I tend to go in some slightly different directions. See also the brief, but helpful, overview by E. Schweizer, *TDNT* 6.436–37.

The adverb πνευματικῶς occurs once only in the NT, in 1 Cor 2:14, where, contra Selwyn (1 Peter, 283) it clearly refers to the Spirit (= discerned by the Spirit). See ch. 4 below.
1 Cor 14:37 Εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός

(ii) Modifying impersonal nouns:
Rom 1:11 Ἔνα τι μεταδόθη χάρισμα ὑμῖν πνευματικὸν
Rom 7:14 ὁ νόμος πνευματικός ἐστιν
1 Cor 2:13 διδάκτοις πνεύματος, πνευματικοῖς πνευματικά συγκρίνοντες
1 Cor 10:3 πάντες τὸ αὐτὸ πνευματικὸν βρόμια δραγον
1 Cor 10:4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἐπιον πόμα
1 Cor 10:4 ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας
1 Cor 15:44 ἐγείρεται σῶμα πνευματικὸν
1 Cor 15:44 ἐστιν σῶμα ψυχικόν, ἐστιν καὶ πνευματικόν
1 Cor 15:46 ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν
1 Cor 15:46 ἐπαιτα τὸ πνευματικὸν
Eph 1:3 ὁ εὐλογηθας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
Eph 5:19 ἐν ψαλμοῖς καὶ ὠμοίς καὶ φθαίς πνευματικαῖς
Col 1:9 ἐν πάσῃ σοφίᾳ καὶ σωφρόνει πνευματικῇ
Col 3:16 ψαλμοῖς ὠμοίς φθαίς πνευματικαῖς

This is another of the words in the NT that bears a strong Pauline stamp. It does not occur in the LXX. In classical and Hellenistic Greek it had to do primarily with wind or air; thus it is found only rarely in Hellenistic texts as an adjective pertaining to the human πνεύμα. 33

Unfortunately, its meaning in Paul tends to be obscured by one of the rare impoverishments of the English language, in that our translations of this word are limited almost exclusively to the small case “spiritual.” The net result is one of those “slippery” words that tends to mean whatever its user wants it to mean (and who often could not define it, if required to do so). But such users seldom stray close to Pauline usage, where the word functions primarily as an adjective for the Spirit, referring to that which belongs to, or pertains to, the Spirit. Several considerations converge to make this certain.

The basic meaning of the adjective. The word itself belongs to a class of adjectives ending in -ικος, formed from their corresponding nouns and bearing the meaning, “belonging to, or pertaining to,” 34 the corresponding noun. Thus, in the same way that κυριακός in 1 Cor 11:20 is an

33 The closest thing to it is an obscure passage in Philo (Her. 242); a bit later than Paul, Plutarch appears to use it to refer to the nonmaterial side of human existence, but even this passage is disputed.

34 See W. F. Howard, MHT 2.377–79; cf. Selwyn, I Peter, 282, who translates these adjectives, “concerned with.”
adjective referring to "the Lord" (hence "the Table pertaining to the Lord" or "the Lord's Table"). and σαρκικός is an adjective for "flesh," meaning that which belongs to, or pertains to, the flesh. So πνευματικός is an adjective for πνεύμα, meaning that which belongs to, or pertains to, "spirit." Since the word πνεύμα primarily refers to the Holy Spirit in Paul, one might expect the corresponding adjective to function similarly. Indeed, in the case of the adjective, there is no certain instance in all of Paul's uses, where he refers to the "spiritual" (= inner or noncorporeal) nature of people, as over against their "physical" or "earthly."

The Pauline usage (in the masculine singular/plural). The word emerges for the first time in 1 Corinthians, and in a manner suggesting strongly that the usage stems from his difficulties with this community. Whatever else, here is where he and they are at odds—on what it means to be "spiritual," having to do in particular with what it means to be people of the Spirit. Thus, when Paul uses πνευματικός in its several polemical contexts in this letter (2:6–3:1; 12:1–14:40; 15:44–46), it refers almost exclusively to God's people as πνευματικοί, or to various activities and realities as belonging especially to the sphere of the Spirit.

The argument in 2:6–3:4 is especially pertinent in this regard, since it has such a high incidence of this word (5 including the adverb in v. 14). With biting irony for those who regard themselves as πνευματικοί (Spirit-people), Paul argues that in their by-passing the cross for "wisdom" (1:18–31), they have taken their place with the world, who in its wisdom "crucified the Lord of glory!" With that he sets out the starkest possible contrast between believers and nonbelievers, those who have gone the way of God's wisdom and those who have not. The key to all of this is the Spirit, whom believers—including the Corinthians—have received. That the "foolishness of the cross" is God's wisdom has been revealed by the Spirit (v. 10), for only the Spirit of God knows the mind of God and has revealed it to us (v. 11). In receiving the Spirit, we did not receive that which makes us think like the world, but the Spirit of God himself, by whose presence in our lives we understand what God has graciously done in our behalf (v. 12). Therefore what things we speak (about Christ crucified; cf. v. 2) are not in keeping with human wisdom but are taught us by the Spirit (v. 13), which means that we explain πνευματικά ("spiritual things"; i.e., the things freely given us by the Spirit of God, v. 12) πνευματικοίς ("by spiritual means"; i.e., by means of the words taught by the Spirit).\(^{35}\)

In contrast to us, who by the Spirit understand what God has been about in the cross, Paul continues in v. 14, there is the psychikos person (the person who is merely human, without the Spirit of God). Such a person does not receive the things of the Spirit of God—indeed cannot

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\(^{35}\)On the meaning of this complex verse, see the commentary in ch. 4.
know them—precisely because such matters are discerned only by “spiritual” means (that is, by means of the Spirit). The one who is spiritual (the Spirit person), on the other hand, discerns all things (v. 15), precisely because by the Spirit believers have received the mind of Christ (v. 16).

Then, with full irony, in 3:1–4 Paul presses his advantage. Even though they regard themselves as—and in reality are—Spirit people, their thinking and behavior is that of non-Spirit people, so he has had to treat them accordingly, as mere babies. As long as quarreling and strife continue among them, Paul asks, are they not acting like mere human beings, that is, precisely like people who do not have the Spirit? The point of Paul’s argument, of course, is “Stop it.” My point is that for Paul the Spirit alone distinguishes believer from nonbeliever. God’s people have the Spirit, and are by that very fact “spiritual” (=Spirit people), while others are not, nor can they be “spiritual” in any meaningful (for Paul) sense of that word, precisely because they lack the one criterion for “spiritual” life, the Spirit of the living God.36

This same emphasis on πνευματικός as pertaining to the people and/or activities of the Spirit is likewise in view in such passages as 1 Cor 12:1; 14:1, 37; Gal 6:1; Rom 1:11; Col 1:9; 3:16; and Eph 5:19. Thus, for example, in Gal 6:1, in the context of walking/living/being led by the Spirit, οἱ πνευματικοὶ (you who are spiritual! [NIV]) can refer only to those who are so walking/living/being led by the Spirit. Indeed even its negative usage in Eph 6:12 confirms this understanding, where in the neuter plural it refers to “the spirit powers of evil.” Just as there is only one Holy Spirit, so there are many “spirits” of the evil spirit (Eph 2:2), who are at work in the world to tear down and destroy (cf. the plural “spirits” in 1 Tim 4:1).

In the neuter plural. These are the more difficult instances, where material support is “physical” in contrast to the benefits of the gospel that are “spiritual,” and in several instances where the adjective modifies an impersonal noun. But even here, as the exegesis of these passages will show, it is arguable that the ultimate referent is the Spirit. Material support, for example, which is designated as “fleshy,” has to do with the material needs of this earthly life: but Paul’s having “sown spiritual things” among them does not mean “religious” or the like, but rather refers to the gospel, in which the Spirit plays such a key role. Thus in

36Cf. Schweitzer, TDNT 6.436–37. In light of all of this, and especially since the word is used to refer to people as such in so few instances (1 Cor 2:15; 3:1; 14:37; Gal 6:1), one wonders whether Betz can be right in asserting that “in antiquity, this name was an almost technical self-designation of people who regarded themselves as having reached the final goal of ‘salvation’ already here on earth” (“In Defense of the Spirit: Paul’s Letter to the Galatians as a Document of Early Christian Apologetics,” in Aspects of Religious Propaganda in Judaism and Early Christianity [ed. E. Schüssler Fiorenza: Notre Dame, 1976]. 99–114 [106]). I would agree that this was the Corinthian attitude, but where is the evidence for this outside 1 Corinthians itself?
passages like 1 Cor 9:11 and Rom 15:27 τὰ πνευματικά most likely refers to the “things of the Spirit.” Perhaps the most ambiguous usage in this regard is in Eph 1:3 (“God has blessed you with all spiritual blessings in heavenly places in Christ Jesus”). Because of the occurrence of “heavenly places,” some argue that this means “heavenly” blessings, in contrast to those of earth. More likely, however, especially in light of Paul’s usage in the rest of this letter and of vv. 13–14 with which this benediction concludes, Paul is referring to the benefits that the Spirit bestows through the work of Christ that is elaborated in vv. 4–12. So also the “spiritual songs” in Col 3:16 and Eph 5:19 refer to songs that are inspired of the Spirit which people sing in the gathered community. And in 1 Cor 15:44–46, it is not a nonmaterial body that awaits us, but a “heavenly, supernatural one,” adapted to the final life of the Spirit in the eschaton.

Conclusion. All of this is to say that the small case “spiritual” probably should be eliminated from our vocabulary, when it comes to this word in the Pauline corpus. All the more so, when one thinks of the Greek overtones underlying most contemporary uses of this word, where “spiritual” tends to mean either “religious,” “nonmaterial” (a meaning absolutely foreign to Paul), something close to “mystical,” or, even worse, “the interior life of the believer.” In fact, there is not a single instance in Paul where this word refers to the human “spirit” and has to do with “spiritual life,” as this word is most often understood in modern English. For Paul it is an adjective that primarily refers to the Spirit of God, even when the contrasts are to “earthly” bodies and “material support.”

The Term χάρισμα in Paul.37

As with the adjective πνευματικός, the word χάρισμα is an almost exclusively Pauline word in the NT, occurring 16 of 17 instances in his letters.38 Indeed, it occurs more often in Paul than in all other known instances in Greek antiquity, up to and including the first Christian century.

Because of its association with the Spirit in 1 Corinthians 12, it is commonly translated “spiritual gift.” But again, as with πνευματικός, this


38The only other NT usage is 1 Pet 4:10. It occurs with some regularity in the apostolic fathers and in later Christian writings, but under the influence of NT usage. In Paul the word occurs 6 times each in 1 Corinthians and Romans, and once each in 2 Corinthians, 1 Timothy, and 2 Timothy.
tends to mislead. On its own the word has little or nothing to do with the Spirit; it picks up Spirit overtones only by context or by explicit qualifiers.

In this case the noun has been formed from χάρις (grace), as a way of concretely expressing the abstract noun. χάρις issues in a χάρισμα; and that is what it means in its every instance in Paul—a concrete expression of grace, thus a “gracious bestowment.” In nearly half of its uses, therefore, χάρισμα lacks any reference at all to the Spirit, but simply designates a variety of ways God’s grace is evidenced in the midst of, or in the lives of, his people. It includes such diverse “gifts” as eternal life (Rom 6:23; cf. 5:15, 16), the many special privileges granted to Israel (Rom 11:29, referring to 9:4–5), celibacy and marriage (1 Cor 7:7), and deliverance from a deadly peril (2 Cor 1:10).

On the other hand, the word frequently relates to special manifestations or activities of the Spirit, indicating “gracious gifts” of the Spirit, which is why it has come to be thought of as a Spirit activity as such. That its basic relationship is to “grace,” while at the same time pointing toward the “gifting” that comes from the Spirit, surfaces in two texts. First, in 1 Cor 1:4–7 God expresses his grace concretely in the rich number of χαρίσματα (charismata) he bestows upon this community; it is in this way, especially as the word is picked up in chapter 12, that χαρίσματα comes to be understood as “gifts of the Spirit.” Second, in Rom 1:11 Paul specifically associates these ideas by qualifying the noun χάρισμα with the adjective πνευματικόν. Thus Paul hopes that in coming to Rome he might be an instrument through whom the Spirit will further benefit the Roman believers, by means of a “Spiritual gift.”

This in turn serves as the basis for the special usage in 1 Corinthians 12 (vv. 4, 9, 28, 30, 31). In three of these (vv. 9, 28, 30) Paul employs the phrase “χαρίσματα of healings.” Here he probably refers not to some “gift” that enables people to heal others, but to the various concrete expressions of the Spirit’s power bringing physical healing to members of the community; hence “gifts of healings.” But in v. 4, at the head of this discussion, this word is associated with the Spirit in a way that seems intended to include what in v. 7 Paul styles “manifestations of the Spirit.” Thus there can be little question that the “manifestations” listed in vv. 8–10 are to be understood as χαρίσματα, gracious bestowments of the Spirit in the gathered community for the sake of building up the people of God.

More difficult is the recurrence of this word in the imperative at the end of this discussion in 12:31, in which he urges them “eagerly to desire the greater χαρίσματα.” For several reasons noted in the exegesis of this passage (see pp. 195–97 below), this imperative almost certainly does not refer to the preceding potpourri of people, ministries, and Spirit manifestations that “God has placed in the church” (v. 28). Rather, the imperative begins the argument on intelligibility and order in chapter 14, which is interrupted so as to place all of these things in the context of love.
When *resuming* this imperative in 14:1, Paul replaces χαρίσματα with τὰ πνευματικὰ (the things of the Spirit), which have to do, as in 12:4–11, with Spirit manifestations in the community gathered for worship. It is doubtful, therefore, whether Paul intends to describe such people as apostles\(^\text{39}\) and teachers, or such ministries as helpful deeds and acts of guidance, as χαρίσματα. At least in its only specific appearances in this argument the term seems to be limited to Spirit manifestations in the community, and thus probably means something like, "concrete expressions of grace manifested through the Spirit’s empowering."

This leads in turn to the more difficult usage in Rom 12:6, where Paul speaks of "having χαρίσματα that differ, in keeping with the χάρις given to us." Here again is the distinct joining of χαρίσματα with "grace" itself, as concrete expressions of the latter. The problem is that in context Paul does not so much as mention or allude to the Spirit. But this is true of almost all of Romans 12–14. That the Spirit is assumed to lie behind all of this behavior can be inferred from the relationship of this material to ch. 8.\(^\text{40}\) Not only so, but the first χάρισμα mentioned in this list is prophecy, which in Paul is understood to be a Spirit gifting par excellence.

Nonetheless, despite such obvious associations with the Spirit that come from the larger context of Romans and 1 Corinthians, it is not at all plain that Paul intended everything that he calls χαρίσματα in 12:6b–8 to be understood as special gifts of the Spirit, at least in the same way that he expressly equates this term with the Spirit’s manifestations in 1 Corinthians 12. The list in vv. 6b–8 is so heterogeneous and covers such a broad range of behavior, it seems far more likely that for Paul the emphasis lies on the “grace of God” here being worked out among them in concrete ways, rather than on the empowering of the Spirit for such behavior or on “Spirit gifting” as such. Thus the list includes items such as prophecy, teaching, and exhorting/encouraging, which in 1 Corinthians 12 come under the purview of Spirit χαρίσματα, as well as various forms of serving others within the believing community (service, contributing to the needs of others, giving aid, and showing mercy), which are never elsewhere in Paul attributed directly to the Spirit as his gifts. These latter items move away from the idea of “gifts” per se, at least in terms of Spirit manifestations, to proper ethical behavior, in which the fruit of love finds concrete expression in their midst. That these are indeed the outworking of the Spirit in Pauline theology need not be doubted. What

\(^{39}\)It is popular to refer to apostleship as “the greatest charisma of all”; it is doubtful, however, whether Paul actually considered his apostleship a gift of the Spirit. His apostleship in particular is related to God’s will and Christ’s commissioning: he himself never calls it a Spirit-gifting as such.

\(^{40}\)Especially significant in this regard is the similar relationship of the paraenesis in Galatians 5–6 with the argument of that letter, which in this case is expressly designated as Spirit-empowered behavior.
is doubtful is that our translation "gifts of the Spirit" is an adequate understanding of Pauline usage. While both enumerations are called χάριςματα, only that in 1 Cor 12:8–10 is tied specifically by Paul himself to the activities of the Spirit in the community.

In any case, the items listed in Romans 12 will not be pursued in this study, any more than will other listings of "graces" such as in Col 3:12—except in the exegesis of the Romans passage itself and under the larger rubric of the various ways that love, the primary fruit of the Spirit, concretely manifests itself.

Finally, the two uses in 1 Tim 4:14 and 2 Tim 1:6 should be noted, because in these instances the χάριςμα is singular, is said to be "in Timothy," and occurs in contexts referring to Timothy’s ministry as such. Thus in its first instance it probably concerns his "giftedness" for ministry, which came to him through prophetic utterances. In 2 Tim 1:6, however, the χάριςμα seems more likely to point to the Spirit himself, although that in turn probably is a metonymy for Timothy’s Spirit-given ministry that came to him "through prophetic utterances."

All of this to say, then, that when χάριςμα is specifically related to the activity of the Spirit, it seems to indicate some concrete ways in which the Spirit manifests himself in the believing community, granting them "gracious bestowments" to meet their various needs and thus to build them up as the eschatological people of God; whereas χάριςμα as such is a much broader term and is probably incorrectly translated "spiritual gift" or "gift of the Spirit."

THE SPIRIT AND THE LANGUAGE OF POWER

In contrast to the common understanding of contemporary believers, first-century believers understood—and assumed—the Spirit to be manifested in power. So much is this so that the terms "Spirit" and "power" at times are used interchangeably.41 Luke, for example, interchanges the two words in the balanced lines of Semitic poetry in Luke 1:35; and since Jesus’ whole public ministry is to be understood in terms of the Spirit’s activity (3:22; 4:1, 14), there can be little question that in 5:17 Luke meant the "power of the Spirit" was present with Jesus to heal.42

So also with Paul. Not only does he specifically use such terminology as "the power of the Spirit" (Rom 15:13, 19), but he also regularly joins the two terms in such a way that the presence of the Spirit means the presence of power (1 Thes 1:5; 1 Cor 2:4; Gal 3:5; Rom 1:4; Eph 3:16; 2 Tim

41See, e.g., the discussion in J. D. G. Dunn, Romans 9–11 (WBC 38B; Dallas: Word, 1988) 851.
1:7). Several of these references occur in the context of Paul’s own ministry (1 Thes 1:5; 1 Cor 2:4; Rom 15:19), but others refer to the powerful working of the Spirit in the lives of believers. One may thus assume not only that Paul’s other references to the Spirit always imply the presence of power, but also that many of his references to power imply the presence of the Spirit (e.g., 2 Thes 1:11; 1 Cor 4:20; 5:4; 2 Cor 4:7; 6:7; 12:9, 12; 13:4; Col 1:11, 29; Eph 1:19, 21; 3:7, 20; 2 Tim 1:8).

Such texts as these, therefore, will also be analyzed in detail, to see to what degree this association can be seen in Paul’s understanding of the Spirit. What becomes abundantly clear is that “power” includes a broad range of “meaning” for Paul. Thus the relationship between the Spirit, power, and weakness and suffering must also be explored, as it will be in chapter 12.