

On the “Spirit” of the New Testament

By Eric C. Schlichting

## Abstract

The πνεῦμα (*pneuma*) is the dominant intangible entity in the collection of early Christian writings compiled in the New Testament. Most often translated as “spirit,” this word can and does present many other meanings in ancient literature and within the New Testament itself. After centuries of interpreting *pneuma* as the Holy Spirit in light of Trinitarian theology, the connection is often made between the generic term and the specific theological entity, regardless of the context. In most cases, however, the connection is not present in the text or in the context in which *pneuma* is found.

Laying aside the interpretive aid of the doctrine of the Trinity, this research seeks to investigate the nature of the *pneuma* based on the historical context which produced the writings in the New Testament and especially from close textual and linguistic study of the Greek text.

In the wake of this study, which must be regarded as preliminary in scope, a different picture of the spiritual world presented in the gospels, epistles and other Greek writings emerges – one far more diverse than is commonly believed. Many spirits interact with the personalities in the New Testament, including “unclean” spirits and the one entity explicitly referred to as “The Holy Spirit,” but the most common ethereal entity is simply referred to as *pneuma*. This particular spirit is the focus of this investigation in terms of its role in ontology, in the lives of those it interacts with, and in the early Christian community.



Approval

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## Introduction

**“Let the one having an ear listen to what the spirit is saying.”**

- Revelation 2:17

My “spiritual” quest in this project began as an exegesis of Acts 5:1-11, the story of Ananias and Sapphira – two unfortunate individuals who were struck down for lying about the money they gained from selling their property in order to donate the proceeds to the fledgling church in Jerusalem. This story is interesting for a number of reasons, including the instance of swift vengeance without the chance for repentance and its use by later theologians to equate the Holy Spirit with God and Jesus in Trinitarian doctrine. What stood out when I read this story was an unusual word in Greek describing the death first of Ananias and three hours later that of his wife Sapphira. I only found it once more in the group of texts most commonly associated with the book of Acts, the library commonly known as the New Testament, and only once in the Septuagint, the Greek translation of the Hebrew Bible.

It was then that I picked up on the common thread in these stories: only people opposed to God died in this fashion. I checked on other deaths in the New Testament, and found that most people simply died, and believers died in yet another way altogether. The difference was in the entity which people lost at their deaths. As I looked further into these distinctions, I found that the “spirit” played a key role in these distinctions. Of course, assuming as most translations do that this refers to *the* Holy Spirit, this was no surprise. However, when I read these texts in their original language, a dialect of Greek, the association with the Holy Spirit was simply not present.

The lens of Trinitarian theology has been the interpretive model for analyzing these texts for centuries, but this doctrine evolved hundreds of years after the composition of the New Testament and has obscured the original meaning of what these authors said about the spirit. In order to obtain any meaningful gain from this word study, it is necessary to understand that no word exists in isolation; rather, words work to express meaning within context. In the period we are focusing on here, the context within which “spirit” is understood was evolving and the authors of these works were actively constructing a new understanding, drawing on but not simply adopting the meaning of the word in the cultures around them. To come as near as possible to the understanding these early Christians had we must reconstruct the changing context within which they wrote, looking at literary and cultural precedents and the use of the words that occur most frequently alongside “spirit.” Thus the goal here must be to demonstrate tendencies, not establish rules.

A note on the use of Greek text: I have presented quotations and excerpts of ancient texts in the original languages throughout this paper. For single words, especially those I have used frequently, I have included a transliteration in parentheses followed by the translation; for phrases and longer quotations, I have included only the translations.

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The Christian religion grew out of Judaism, but did so in a thoroughly Hellenized world, so much so that the church's scriptures were not written in Hebrew or Aramaic, the language of contemporary Judaism, but in Greek. Christian thought drew from both of these "parent" cultures, and created a system distinct from both.

This essay is primarily a word study, focusing on the use of the Greek word πνεῦμα (*pneuma*) across the body of works collectively known as the New Testament. My goal is not to trace the development of the use of this word and the concepts behind it (although I hope to pursue this area at a later time and encourage others to do so as well), but rather to examine the concept which was the end result of this development.

*Pneuma* is most often translated into 21<sup>st</sup> Century English as "spirit," but what did it mean to the authors who used this particular word? As an integral part of man, how does it relate to Jewish and Greek ideas of humanity? How does *pneuma* relate to other elements?

Through examination of the parent cultures, it becomes clear that the idea of the *pneuma* put forth by the small group of Christian authors who composed the New Testament is unique to Christianity, with no clear equivalent in Jewish or Greek thought. Explaining this idea of the *pneuma* is the key to this essay.

A cursory search for scholarship on *pneuma* did not disappoint on the level of quantity. However, it seems that the trend recently has been looking into "the concept of the spirit in Hellenistic Judaism,"<sup>1</sup> asking the "understanding of πνεῦμα by pagan Greek-

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<sup>1</sup> Johnston 1978, 291

speakers”<sup>2</sup> and figuring how these meanings may have influenced their communities’ interpretations of Christian ideas. The articles and books in this corpus of scholarship are fascinating; these scholars have raised and attempted to answer important questions pertaining to the reception of the Christian kerygma and how this informed the shaping of communities as the new religion spread. The amount of academic (as opposed to theological) scholarship I have been able to find on the nature of *pneuma* to in the Christian communities of the time has been nil. The focus here is not what was going on in the communities which received these teachings, but what the people bringing these new teachings in written form thought about the fundamentally important concept of *pneuma*.

**“And the man became a living soul.”**

- Genesis 2:7

In the ontology of the composers and authors of the Pentateuch, man was a singular unit – the tangible and the intangible were combined to form him; when the body died, the soul went with it. In Genesis when God creates something living, he makes a נֶפֶשׁ (*nefesh*), “something with life” (Genesis 1:20 ff). Reflecting the idea of *nefesh* as a general animating force, this term was applied to all living things; it was not uniquely human, but rather referred to “animal and psychical functions.”<sup>3</sup> In the Yahwist account of creation (Genesis 2:4-25), the combination of the “breath of life” from God and the dust of the earth creates a “living *nefesh*” (Genesis 2:7). Because the *nefesh* was the

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<sup>2</sup> Paige 2002, 417

<sup>3</sup> Sjöberg, Erik in *TDNT*, v. 6, 377

product of the combination of both a physical and an intangible element, it could not truly survive the death of the physical body.

When people in the Pentateuch die (e.g., the genealogy presented in Genesis 5), there is no mention of what becomes of the *nefesh*, the author most often simply reports **וַיָּמָוֹת** (*vayamot*) “and he died,” rendered ἀπέθανεν, (*apethanen*), “he died” in the Septuagint (the Greek translation of the Hebrew bible, abbreviated LXX. Because this was the text read and used by New Testament authors, I will be quoting it for passages from the Hebrew bible). This simple language is a reflection of early Hebrew attitudes towards death.

The death of the individual had not loomed as a serious problem in the early period of Israel, for it was believed that the individual’s life was given meaning through participation in the covenant community.<sup>4</sup>

When the covenant community is dispersed later, the problem of lending meaning to life and death becomes more troublesome. The teacher whose lessons are recorded in the book of Ecclesiastes continues to espouse the ancient position that death of the body is the end of existence, that “there is nothing in them [humans] which is immortal or ‘deathless,’” but does so in a more pessimistic way than his predecessors.<sup>5</sup>

τοῦτο ποιηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον ὅτι συνάντημα ἐν τοῖς πᾶσιν...<sup>4</sup> ὅτι τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας ἔστιν ἐλπίς ὅτι ὁ κύων ὁ ζῶν αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν. <sup>5</sup>ὅτι οἱ ζῶντες γινώσκονται ὅτι ἀποθανοῦνται καὶ οἱ νεκροὶ οὐκ εἰσιν γινώσκοντες οὐδὲν καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός ὅτι ἐπελήσθη ἡ μνήμη αὐτῶν.

This is an evil done among all under the sun, that one fate is for all...<sup>4</sup> for whoever shares with the living has hope; this living dog is better than a dead lion. <sup>5</sup>Because the living know that they will die, but the dead do

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<sup>4</sup> Anderson 1998, 528

<sup>5</sup> *ibid.*

not know anything anymore since the memory of them has been lost.<sup>6</sup>  
- Ecclesiastes 9:3-5

The retention of such a tight interweaving of the body and soul in Ecclesiastes not only shows continuity with the earliest scriptures, but shows a resistance to the now present influence of Greek philosophy.<sup>7</sup> While Jewish understanding of anthropology had certainly changed from the time of the Pentateuch to the time of Ecclesiastes and to the nascence of Christianity, the fundamental concept of “the spirit as the vital force...remained the same.”<sup>8</sup> The concomitant death of the body and soul as an inseparable unit stands in contrast to the philosophies espoused first by Pythagoras and Alcmaeon, later refined by Plato, and eventually incorporated into later rabbinic Judaism.<sup>9</sup>

As early as Homer, the earliest extant Greek author, the separation of the ψυχή (*psyche*) from the physical body (Appendix A) is common knowledge, even if there is doubt as to whether the Greeks of Homer’s time thought of the body as a unit or a collection of parts.<sup>10</sup> As it developed later, the Greek philosophic position on the composition of man was that the *psyche* was immortal and eternal, coming and going from various bodies which degraded its quintessential goodness.

Though he left no writings of his own, the teachings of Pythagoras, active in the 6<sup>th</sup> Century BC, were passed down and eventually recorded in writing, including in the

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<sup>6</sup> Unless otherwise noted, the translations given are the author’s.

<sup>7</sup> Due to the book’s dating between 450 and 330 BC (Coogan 2001, 944)

<sup>8</sup> Sjöberg, Erik in *TDNT*, v. 6, 377

<sup>9</sup> *ibid.*

<sup>10</sup> Snell 1953, 5-6

account of Diogenes Laertius, who gives the following account of Pythagoras' teaching concerning metempsychosis or transmigration of *psuchai* (plural of *psyche*).

Πρώτον τέ φασι τοῦτον ἀποφῆναι τὴν ψυχὴν κύκλον ἀνάγκης ἀμείβουσαν ἄλλοτ' ἄλλοις ἐνδεῖσθαι ζώοις.

They say that he was the first to show the *psyche* changing in a circle of necessity, bound in one and then another animal.

*Lives of the Philosophers*, VIII.14

This sentiment was echoed by his disciple Alcmaeon, who also declared the *psyche* to be immortal and κινεῖσθαι αὐτὴν συνεχῆς ὡς τὸν ἥλιον, “to move continuously, like the sun” (*Lives of the Philosophers*, VIII.5).

The 6<sup>th</sup> Century BC notion of the immortality of the soul and its constant cycle of rebirth in different bodies was inherited and expounded on most famously by Plato in the 5<sup>th</sup> Century. In the *Phaedo*, Plato depicts Socrates discussing death in the hours before his forced suicide. During the course of this discussion, Socrates looks forward to the liberation of his *psyche* he expects in death because μάλιστα καταδεῖται ψυχὴ ὑπὸ σώματος, “the *psyche* [is] most completely put in bondage by the body” (*Phaedo*, 83d).<sup>11</sup> In his seminal work, *The Republic*, Plato discusses and works to prove the immortality and pre-existence of the soul (*Republic*, 608d-611a). He also relates the cyclical existence of the *psyche*, elaborated in the myth of Er, in which a warrior is allowed to see the *psuchai* in the underworld, picking and choosing their next lives before drinking from the river of forgetfulness (*Republic*, 614b-621b). These assertions, of course, are hardly enough for Plato, who seeks to understand the very nature of the *psyche*. In this discourse, Socrates outlines the problems of understanding the *psyche*.

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<sup>11</sup> Translation by Harold North Fowler (Plato 1995)

ἐστὶ τῇ ἀληθείᾳ, οὐ λελωβημένον δεῖ αὐτὸ θεάσασθαι ὑπὸ τε τῆς τοῦ σώματος κοινωνίας καὶ ἄλλων κακῶν, ὥσπερ νῦν ἡμεῖς θεώμεθα, ἀλλ' οἷόν ἐστι καθαρὸν γιγνόμενον, τοιοῦτον ἱκανῶς λογισμῶ διαθεατέον, καὶ πολὺ κάλλιον αὐτὸ εὐρήσει καὶ ἐναργέστερον δικαιοσύνας το καὶ ἀδικίας διόψεται καὶ πάντα ἃ νῦν διήλθομεν.

In truth, it is necessary to see it [i.e., the *psyche*] not being degraded by its association with the body and other evils, just as we see it now, but rather as it becomes pure. One must examine such a thing by reckoning appropriately, and he will find it much nobler, and he will more distinctly see righteousness and injustice and all the things that we have discussed now.

Republic 611c

Thus we see not only the difference with the Hebrew tradition not only in respect to the pre-existence of the *psyche*, but also in respect to its relationship to the body. The Torah is enormously concerned with the purity and health of the body because of its importance to psychosomatic humans; *The Republic*, also conceived as a set of laws, seeks to separate the pure *psyche* from the ill-effects of its union with various physical bodies, and Plato elsewhere makes clear his belief in the Orphic tenant σῶμα σῆμα (*soma sema*), “body is tomb.”

**“May your spirit and soul and body be kept sound and blameless.”**

- Thessalonians 5:23

Based on close reading of the scripture, an emerging New Testament ontology can be discerned in which man is a three-tiered being, composed of the elements in the verse above - πνεῦμα (*pneuma*), usually translated “spirit,” ψυχὴ (*psyche*), “soul,” and the σῶμα (*soma*), “body.” For the 1<sup>st</sup> Century Jews and early Christians who wrote the books of the New Testament, the Hebrew notion of a body animated by a soul indivisible from that body and the Platonic ideas of a body-soul divide in which souls cycled through many bodies no longer reflected their understanding of the world and their place in it; to

them, all humanity already existed on two of these three dimensions, the body and soul. However, after the ministry and death of Jesus, and especially after Pentecost, those who accepted the new faith proclaimed by the followers of the recently executed itinerant peasant carpenter/prophet and entered into the community of believers were bestowed with the third and highest tier of existence, the *pneuma*.

**“The spirit [is] willing, but the flesh [is] weak.”**

- Matthew 26:41

The place of the physical body in the New Testament is less than honored. The only positive aspect of the σὰρξ (*sarx*) is that it is first chronologically among the elements which make up a person. However, being chronologically first is not always an enviable position in the Bible, as Adam, Cain, Esau, and Saul (to name just a few) knew well.<sup>12</sup> So too it is with the flesh. Jesus’ statement to His disciples above sums up the attitude on the whole presented by numerous, disparate authors of the books of the New Testament concerning the physical component of the body - ἡ δὲ σὰρξ ἀσθενής, “the flesh is weak,” a sentiment shared by Mark 14:38.

Paul is no kinder. To him, the flesh is weak and has no understanding. He tells the Corinthians he must speak to them ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ, “as fleshly [people], as infants in Christ” (1 Corinthians 3:1), a strong statement in a society where many people did not view infants as fully human. Paul gives a veritable laundry list of unpleasant traits associated with the flesh: prostitution, impurity, debauchery, idolatry,

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<sup>12</sup> Adam, the first man, was ejected from paradise; Cain, Adam’s firstborn son, could not please God and became the first murderer according to Genesis; Esau was the elder of Isaac’s sons and was tricked into giving up his birthright; Saul was the first king of Israel who grew paranoid in his old age and fell in battle only to be far outshone by his successor David.

sorcery, enmity, strife, jealousy, wrath, rivalry, dissention, faction, envy, drunkenness, gluttony, and the like (Galatians 5:19-21). Worse still, τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, “the mindset of the flesh is death” (Romans 8:6) – a resoundingly negative association in a religion which preached eternal life.

Even though its stance towards the physical body is generally pejorative, the New Testament seems to find a middle ground between its two parent cultures; the flesh is not utterly evil or useless to the Christians as it was to their Greek contemporaries, but not held in as high a regard as their Jewish contemporaries. Where Cynics and other 1<sup>st</sup> Century philosophical schools preached neglect of the body and prostitution was widely accepted in the Greco-Roman world, issues of bodily purity and sexual immorality were of paramount importance to early churches, especially as they took root in the Hellenized world outside of Palestine. Christians, for example, are to avoid meat sacrificed to idols (Acts 15:29), commonly consumed by their neighbors. Paul berates the Corinthian church for their acceptance of incest (1 Corinthians 5:1) and their patronage of prostitutes (1 Corinthians 6:15 ff). Christians are warned that ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει, “the one joining in prostitution commits sin against his own body,” with the same word used for any other sin, against another person or against God (ἁμαρτάνω, *hamartano*).<sup>13</sup>

While the New Testament says καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς, “let us make ourselves clean from every impurity of the flesh” (2 Corinthians

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<sup>13</sup> This text uses *soma* while the previous citations contained *sarx*. I feel justified in treating these two words the same in this context because they share the semantic property of being physical, rather than ethereal, entities; for the purposes of this investigation, the opposition between the tangible and the intangible is the relevant characteristic.

7:1) the standards of purity have changed from those of the Jewish community . Jesus offered new teachings concerning the purity of the body with respect to its environment. In response to concerns over the purity of the meal Jesus was sharing with his disciples, Jesus gave the following response to his followers, which Mark edifies.

οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον... καθαρίζων πάντα τὰ βρώματα

“There is nothing outside of a person going into him which is able to defile him, but the things coming out of a person are those that defile him”...[so] declaring all foods clean.

Mark 7:15, 19

If actions speak louder than words, as the saying goes, then Jesus’ actions powerfully amplify his words concerning the changed standards of purity: Jesus and his followers share meals and associate with all sorts of unclean people with no ill effect: tax collectors, sinners and Gentiles (Matthew 9:9, Luke 5:30, Acts 10:28). Even when abstinence from certain physical elements is stressed, it is not on account of their intrinsic purity or impurity. For example, the pronouncement to shun meat sacrificed to idols in Acts 15:29 gives no indication of the qualities of the meat, but seems simply to seek to avoid association with pagan gods.

**“You will not abandon my soul to Hades.”**

- Acts 2:27 (quoting Psalm 16:10), *NRSV*

The second (and more troublesome) tier of a human according to the New Testament is the ψυχή (*psyche*), which is often translated as “soul,” but also appears frequently in the New Testament as “life.”

Like the *sarx*, the *psyche* is an element shared by all people, and sometimes even stands for people. For example, when the author of Acts describes the voyage he shared

with Paul to Rome, he mentions ἡμεθα δὲ αἱ πᾶσαι ψυχὰι ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ, “we were in all two-hundred seventy-six *psuchai* on the ship” (Acts 27:37). Though most of the ship’s passengers were certainly not Christians, all are referred to as *psuchai*. Paul himself also makes clear that all people possess the *psyche* in his letter to the Romans. Speaking of God’s judgment, he writes:

θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνας.  
[There will be] affliction and distress upon every *psyche* of man who has worked evil, both Jew first and Greek.

Romans 2:9

Loss of the *psyche* is associated with both physical and spiritual death. Ananias, Sapphira and Herod, for example, lose their *psyche* in a description of their physical deaths (Acts 5:5, 5:10 and 12:23, respectively); the author uses the word ἐξέψυξεν (*exepsuxen*), “he gave up his *psyche*.” This notion of the *psyche* fleeing the body at a person’s death is completely traditional usage, and at least as old as Homer (approximately eight centuries before the New Testament).

However, in the New Testament, the loss of the *psyche* is also of great concern with respect to spiritual death. Jesus preaches that His followers should not be concerned with the possibility of losing their bodies, but with the possibility of the loss of the *psyche*.

καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβείσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ.  
And do not fear from those killing the body but not able to kill the *psyche*. But rather fear him able to destroy both the *psyche* and the body in Gehenna.

Matthew 10:28

The same fear for the fate of the *psyche* is found in the quotation at the beginning of this section from Acts 2:27: οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾅδην, “you will not leave my soul behind in Hades.”

The combination of these uses leads me to believe that the *psyche* is to be understood as a kind of “life force” which animates and transcends the flesh. Thus, the theologically troubling idea of Jesus giving up His “soul” for others (Matthew 20:28, Mark 10:45, John 10:11) is rendered a moot point, since, it is this immortal spark of animation which Jesus says he will give up from His earthly body, not His soul in the modern use of the word.

This understanding of *psyche* seems to be in a moderating position between its understanding in Classical Greek and its Hebrew cognate *nefesh*. The meanings of the Hebrew *nefesh* noted above, something with life, life force, person, and soul, are all shades of meaning possessed by the Greek *psyche*, so it is not surprising, then, that each instance of *nefesh* cited above were translated as *psyche* in the Septuagint. However, the immortality of the *psyche* and its ability to exist separately from the body are clear Greek influences on the concept, and were anathema to practitioners of ancient Judaism.

Thus, according to the tripartite composition of mankind I am illuminating here, the second and, for people without the *pneuma*, final tier of a human is the immortal spark which gives life to the flesh. Losing the *psyche* in this world “de-animates” the body, in other words, the person dies. Losing the *psyche* in the world after this one means the utter loss of that person in a terrible place where these lost *psuchai* are banished to, be it Hades or Gehenna. While the fate of the *psyche* was certainly of great

concern to the authors of the New Testament, as shown above, it is by no means the dominant entity in the collection of books they authored. That title, and with it the most importance, goes without doubt to the final layer of the New Testament human, the πνεῦμα (*pneuma*).<sup>14</sup>

**“What has been born of flesh is flesh, but what has been born of spirit is spirit.”**

- John 3:6

The πνεῦμα (*pneuma*) is the dominant non-flesh entity in the Greek New Testament, occurring some 403 times, compared with 47 for the *psyche* and just 12 for the νοῦς (*nous*), “mind.” Of course, as with every word in the Greek language (including the word for “the”), *pneuma* can mean many things depending on the context. It is normally translated as “spirit,” and far too often as “Spirit” with all the implications which that capital S has for a Christian audience, but can also mean “mindset,” “life,” or “wind.”

Only once in the New Testament does *pneuma* translate appropriately as one of its most common classical uses – “wind.” In John 3:8, *pneuma* is used with the verb πνέω (*pneo*), “to blow,” making this understanding clear. As one would expect, *pneuma* occurs with adjectives inserted specifically to make it mean “Holy Spirit,” such as ἅγιον (*hagion*), “holy,” θεοῦ (*theou*), “of God,” κυρίου (*kuriou*), “of the Lord,” or Ἰησοῦ

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<sup>14</sup> One should note that this is in contrast to the centrality of the *psyche* in the Greek philosophic texts cited above. While *pneuma* has some significance in Stoic thought, though as an element of the universe rather than as an anthropological term, “πνεῦμα has only slight and secondary significance in Greek thought as a whole” (Kleinknecht, Hermann in *TDNT*, v. 6, 357; cf. Paige 2002, 424)

(*Iesou*), “of Jesus.” These explicit references to the Holy Spirit make up approximately one-third of the uses of *pneuma* (126 instances, see Appendix B for a complete list).

*Pneuma* is also the word used with an adjective, such as ἀκάθαρτον (*akatharton*), “unclean,” to describe the demons or “unclean spirits” that Jesus and His disciples cast out of numerous individuals in the New Testament (e.g., Mark 5:1-20). These instances total 43 uses of *pneuma*.

Further complicating an investigation into the *pneuma* is the notion that there is a multiplicity of *pneumata* (plural of *pneuma*). Not only is there a “legion” of unclean spirits as in Mark 5, but there seem to be many others lingering in the world which may be harmful, lead the faithful astray, or may just exist. The Epistles are peppered with advisories concerning this over-populated world of *pneumata*. Paul assures his congregants that the ability to navigate the spiritual realm will be present in the church.

ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται...διακρίσεις πνευμάτων.  
For through the spirit, one will be given...[the] discernment of *pneumata*.  
1 Corinthians 12:8-10

The anxiety over the multiplicity of *pneumata* was still present a generation after Paul when 1 John was written. The author makes certain that his audience knows how to deal with them.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν.  
Beloved, do not believe in every *pneuma*, but test the *pneumata* [concerning] whether they are of God.  
1 John 4:1

The remaining references to *pneuma* are the ones which I believe refer to the third and highest stratum of the New Testament human. These are the most frequent instances in the New Testament, with 228 occurrences. This group is present without adjectives such as *hagion* or *akathartos*. Though it is often translated with a capital S to imply a connection with the Holy Spirit, this connection is not present in the Greek text. These verses show an entity which is distinct from the *sarx* and the *psyche*, comes from an outside source, may act or think independently of its possessor, gives special benefits, and is possessed by a favored group or select community.

Perhaps the easiest way to begin investigating the *pneuma* is to determine what it is not. Obviously, the *pneuma* is not flesh; thus it is distinct from the first layer – *sarx* or *soma* (“flesh” or “body”). We see the actual separation of the *pneuma* from the body in accounts of the death of Jesus (an important point to note for later).

ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

Thus when Jesus took the sour wine he said, “It is finished,” and having laid down his head he gave up his *pneuma*.

John 19:30

Since there is no doubt in the scripture that Jesus’ body remained after His *pneuma* had departed, the separation of the two entities is clear. Paul asserts not only a separation of the body and the *pneuma*, but a conflict between them:

ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται.

For what the flesh desires is against the *pneuma*, and the *pneuma* against the flesh, for these oppose each other.

Galatians 5:17

Perhaps the more difficult distinction is that between the *pneuma* and the *psyche*. Both are ethereal entities, and there are descriptions of each fleeing the body of a person upon his or her death. The task of distinguishing the two is made easier, however, because the amount of information on, the benefits of, and qualities associated with the *pneuma* far surpass those of the *psyche*. I will develop these nuances of the *pneuma* shortly, so for now I would like simply to cite some elucidating verses on the distinction between these two components.

The most vivid picture of the separation of *pneuma* and *psyche* is painted by the author of Hebrews.

Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος.

For the word of God is living and active and sharper than every sword with two edges and piercing until the division of *psyche* and *pneuma*.

Hebrews 4:12

The separation of one from the other is just that – separation, not a displacement of the *psyche* by the *pneuma*. We see in Acts 14:22 that the disciples, who possess the *pneuma*, still retain their *psuchai*: ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, “they are strengthening the *psuchai* of the disciples.” Paul explicitly mentions all three components of the person coexisting in 1 Thessalonians. He prays for God to sanctify the Thessalonians “wholly,” but he goes on to pray for each component, stressing the unity of the person who has all three, but also emphasizing the distinction among them:

Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

May the God himself of peace sanctify you wholly, and may your *psyche* and *pneuma* and body be kept complete and blameless in the coming of our Lord Jesus Christ.

1 Thessalonians 5:23

Though the *pneuma* is integrated with the person (i.e., the combination of the body and the *psyche*) who receives it, the *pneuma* retains its distinct character. In a sense, the *pneuma* is like another (higher) personality in a person, with its own thoughts, feelings, needs and even its own language. This sense of independence becomes even clearer when one notes the language used in discussing the *pneuma*'s interactions with people – it speaks to them, it guides them, and it incites them to action.

Figures across the New Testament are moved in their respective *pneumata* before they act in body or *psyche*. For example, it is Jesus' *pneuma* that is frustrated with the Pharisees when they demand a sign as a test: καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, “and he groaned strongly in his *pneuma*” (Mark 8:12). Paul's *pneuma* is also adversely affected by those around him in Athens: παρωζύνητο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν, “the *pneuma* within him was provoked seeing that the city was filled with idols” (Acts 17:16). Titus (Paul's companion whose disappearance caused Paul a great deal of grief in his *pneuma* (2 Corinthians 2:13)) showed that the impact of others on the *pneuma* is not always negative: ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, “his *pneuma* was refreshed by all of you.”

The worst influence of the outside world on the *pneuma*, of course, would be corruption or defilement. Interestingly enough, the *pneuma* and the flesh share this characteristic – the susceptibility to corruption and the ability to be cleansed. Where the

*psyche* is simply saved or destroyed, the *pneuma* should be kept ritually clean along with the flesh.

καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,  
ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.  
Let us cleanse ourselves from every defilement of flesh and of *pneuma*,  
perfecting holiness in fear of God.

2 Corinthians 7:1

The *pneuma* has its own way of thinking, distinct from the *nous* (mind), and its own way of communicating. For Greeks, the *nous* was the seat of rationality and of φρόνημα (*phronema*), “thinking” or “thought.” The New Testament ascribes this most uniquely human and highly prized characteristic not to the mind or heart but to the *pneuma*. Though a mystery to outsiders, the cognitive workings of the *pneuma* are familiar territory to God:

ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος.  
The one searching hearts knows what the thinking of the *pneuma* [is].  
Romans 8:27

The *pneuma* even retains its own language, namely, tongues. This language is used for communicating with God and other *pneumatikoi* (people having the *pneuma*). When people speak in tongues, πνεύματι δὲ λαλεῖ μυστήρια, “they are speaking mysteries in the *pneuma*” (1 Corinthians 14:2). However, since the *pneuma* is not a universal trait, these revelations will remain mysteries to the ἰδιώτοι (*idiotoi*), the “ungifted,” “private” or “outsider.” The mind cannot grasp tongues, and so for the benefit of the entire community, initiates and catechumens, Paul addresses this mind-*pneuma* divide in the question-and-answer form:

ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. <sup>15</sup>τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ. <sup>16</sup>Ἐπεὶ ἐὰν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἄμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·  
For if I should pray in a tongue, my *pneuma* is praying, but my mind is of no benefit. <sup>15</sup>What is it then? I will pray in the *pneuma*, I will pray also in the mind. I will sing in the *pneuma*, I will sing also in the mind. <sup>16</sup>If you bless in the *pneuma*, how can one in the place of the outsider say “Amen” to your thanksgiving since he does not know what you are saying?

1 Corinthians 14:13-6

Because glossolalia is of use only to those who have already acquired *pneuma*, it does not build up the whole community, so Paul values prophecy in common language over tongues, and says those who pray for tongues should also pray for the gift of interpretation to benefit everyone (1 Corinthians 14:4-5, 14:13).

**“The witness to Jesus is the *pneuma* of prophecy.”**

- Revelation 19:10

For those who can understand the language of the *pneuma*, benefits abound. This group receives guidance, wisdom, and prophecy through the *pneuma*. Even before the widespread coming of the *pneuma* after the ministry of Jesus, a few select people were able to reap the benefits of the *pneuma*. Among them was Simeon, an elderly Jew who lived at the very end of the 1<sup>st</sup> Century BC. It was *pneuma* which guided him into the temple to see the infant Jesus (Luke 2:27). This was the archetypal case of *pneumatic* guidance in the New Testament; time and again, the *pneuma* brought people to Jesus through the people who possessed it. The *pneuma* leads Philip and Peter to follow the command to μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς, “make all the nations followers, baptizing them” (Matthew 28:19). Philip is led to the chariot of a traveling

official from Africa; Peter is led to the house of Cornelius, “a centurion of the Italian cohort.”

εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.

And his *pneuma* said to Philip, “Go over there and join that chariot.”

Acts 8:29

εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα.

“My *pneuma* said to go with them, not making distinctions.”

Acts 11:12

The *pneuma* also has the power to intercede in the possessor’s prayers, guiding the person in the proper fashion (Romans 8:26). Paul claims that the guidance given by the *pneuma* supersedes even the guidelines which his fellow Jews had followed for generations and believed to be composed and sanctioned by Yahweh himself – the Law.

εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον...εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

If you are led by *pneuma*, you are not under the Law...if we live by the *pneuma*, let us also walk by the *pneuma*.

Galatians 5:18, 24

A study of the *pneuma* in canonical literature may also shed light on the basis for Gnostic movements (belief that knowledge and wisdom were the keys to salvation) in early Christianity to the extent that the *pneuma* is often described imparting wisdom, sometimes mysterious wisdom, to those who could understand, namely, those who possessed the interpretive gifts of the *pneuma*. Jesus is given guidance by his *pneuma*, and also receives knowledge from this same entity. For example, in Mark, Jesus learns of the grumbling and unbelief of those around him through his *pneuma*.

καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς.

And immediately Jesus knew in his *pneuma* that they were questioning

him thus among themselves.

Mark 2:8

Paul cites the *pneuma* as the source of both wisdom (σοφία, *sophia*) and knowledge (γνώσις, *gnosis*) in 1 Corinthians 12:8, and Luke asserts that the men in the synagogue who argued with Stephen οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει, “were not able to stand up to the wisdom and *pneuma* by which he spoke” (Acts 6:10).

The *pneuma* is also the gateway through which hitherto unknown wisdom is conferred on pneumatic people.

ἀλλὰ καθὼς γέγραπται, “Ὁ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. <sup>10</sup> ἡμῖν δὲ ἀπεκάλυψε ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ...<sup>13</sup> ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικᾶ συγκρίνοντες. <sup>14</sup> ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστὶν καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται· <sup>15</sup> ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

But just as it is written, “The things an eye has not seen and an ear has not heard and on the heart of man has not come up, these are the things which God has prepared for those who love him.” <sup>10</sup>God has revealed [these things] to us through the *pneuma*, for the *pneuma* searches all things, even the depths of God...<sup>13</sup>and we do not speak these things in teachings of human wisdom by words, but in the teachings of the *pneuma*, interpreting *pneumatic* things to the people with the *pneuma*.<sup>14</sup>The person with the *psyche* does not receive the things of the *pneuma* of God, for they are foolishness to him and he is unable to have knowledge, because these things are discerned *pneumatically*.<sup>15</sup>But the person with the *pneuma* discerns all things, and he is discerned [or judged] by no one.

1 Corinthians 2:9-10, 13-15  
(v. 9 quoting Isaiah 64:4, 52:15)

What the *pneuma* here is privy to is among the most sought after knowledge in history: the “depths of God.” Not only does the *pneuma* know this and much more, but

offers these unknown teachings to a select group of humans. To those blessed with the *pneuma*, all things can be explored, even things which have never been encountered by humankind. But it is not for the mere *psyche*-endowed man (i.e., every living person) to know these things; the knowledge is “foolishness” without the interpretive aid of the *pneuma* because it can only be understood in terms of the *pneuma*.

The cornerstone of Paul’s ministry and a formative event in Western history, the inclusion of Gentiles into the Christian faith, was also a revelation of hidden knowledge through the *pneuma* according to the New Testament.

[τὸ μυστήριον Χριστοῦ] ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι

[The mystery of Christ] which in other generations was not made known to the sons of man, but now is revealed to his holy apostles and prophets in the *pneuma*.

Ephesians 3:5

The mystery that Paul’s *pneuma* reveals is that all people were now heirs to the promises made originally just to the Israelites (Ephesians 3:6).

With such powerful wisdom at stake, it is little wonder that Paul (or one of his followers) writes to his congregants in Ephesus: δώη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, “may [God] give you a *pneuma* of wisdom and revelation in knowledge of him” (Ephesians 1:17). The second of these characteristics, revelation, is another important gift of the *pneuma* which the New Testament authors emphasize, both for the elucidation of prophecy in the Hebrew Bible and for the foretelling of events to come. When he was recieved the *pneuma* on Pentecost, Peter interpreted the prophet Joel (Acts 2); the *pneuma* was also upon Philip when it led him to

the Ethiopian eunuch and converted him through his proclamation of the gospel, beginning with the interpretation of the prophet Isaiah (Acts 8).

Luke also gives a report of prophetic divination in Antioch (where the term “Christian” was first applied to followers of the new religion according to Acts 11:26).

To quote the account in Acts:

ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ’ ὅλην τὴν οἰκουμένην, ἣτις ἐγένετο ἐπὶ Κλαυδίου.

And one of them [in the church in Antioch] by the name Agabos, having stood up indicated through the *pneuma* that a great famine was about to happen over the whole inhabited world, which came to be at the time of Claudius.

Acts 11:28

While the prediction of this famine through the gifts of the *pneuma* is open to debate, the fact that there was a tremendous scarcity of food is confirmed by at least two other independent accounts.<sup>15</sup>

John of Patmos is perhaps the best known predictor of future events through the *pneuma*. Four separate times in his Apocalypse (literally, “uncovering”), John testifies ἐγενόμην ἐν πνεύματι, “I was in *pneuma*,” each time followed by a stunning prediction of the coming trials and tribulations of humanity and the church (Revelation 1:10, 4:2, 17:3, 21:10). It is fitting, then, that in each of the seven messages to the seven churches in Asia (chapters 2-3), he closes with an exhortation to listen to what is being said in *pneuma*.

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<sup>15</sup> Josephus, *Antiquitates Iudaicae* 20.51; Suetonius, *De Vita Caesarum, Divus Claudius* 19

**“It is these who are causing divisions: the people with the *psyche*, the ones lacking the *pneuma*.”**

- Jude 1:19

As seen earlier, the *pneuma* combines with the elements shared by all people, the body and the *psyche*, to form the complete believer. The presence of the *pneuma* among members of the community is attested to as early in the New Testament as in the accounts of Jesus’ life and death. In depictions of death, we see a clear distinction between those who have the *pneuma* and those who do not.

There are four accounts of Jesus’ death, and each references the loss of the *pneuma*. Matthew, Luke and John do so explicitly, and through parallel constructions elsewhere in the New Testament, I believe that Mark does so implicitly.

ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.

And Jesus then cried out in a loud voice [and] let go his *pneuma*.

Matthew 27:50

ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

And Jesus, letting go a great sound, gave up his *pneuma*.

Mark 15:37

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

And, groaning with a great voice, Jesus said, “Father, into your hand I place my *pneuma*.” Saying this, he gave up his *pneuma*.

Luke 23:46

κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

Having laid down his head he surrendered his *pneuma*.

John 19:30

Similarly, Stephen, the first Christian martyr, dies along the lines of the Lukan tradition above, looking toward heaven and praying Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου...καὶ τοῦτο εἰπὼν ἐκοιμήθη, “‘Lord Jesus, receive my *pneuma*’...and saying this, he

fell asleep” (Acts 7:59-60). That Stephen “fell asleep” rather than died is noteworthy not only because this euphemism follows the use of the Hebrew שָׁכַב (*shakav*), “lie down, fall asleep” (e.g. 1 Kings 2:10), but also because it shows a community member who possesses the *pneuma* dying in a different fashion than those who merely have the *psyche*. This idiosyncrasy is also used by Paul in several places, referring to Jesus (1 Thessalonians 4:14) and to some “brothers,” members of the community (1 Corinthians 15:6). Most people in the New Testament die as Greeks had for centuries, by the verb ἀποθνήσκω (*apothnesko*) or τελευτάω (*teleutao*). However, a select few are “made examples of” and die in a distinct fashion.

These few deaths relate to the reference in Mark which is in need of explanation: the use of the word ἐξέπνευσεν (*exepneusen*), often translated as “breathed out” (e.g., NRSV, New King James, New Jerusalem Bible). This word only occurs three times in the New Testament – once more in Mark 15:39 and in Luke 23:46 (above). Because of the references to Jesus’ relinquishing of his *pneuma*, especially in Luke, who also uses *exepneusen* and because of a similarly constructed word, found only in Luke’s second volume, the Acts of the Apostles, I feel that it is more appropriately translated as “give up one’s *pneuma*.”

This word, ἐξέψυξεν (*exepsuxen*), is the word which drew me into the whole investigation of the *sarx*, *psyche*, and *pneuma* in the first place. It is derived from ψυχή (*psyche*) and formed in exactly the same manner as *exepneusen*, with addition of the prefix “ek” (which changes to “ex” before a vowel), and is also only used in the aorist tense. What is interesting about *exepsuxen* is that unlike *exepneusen*, used only of Jesus,

a person the New Testament undeniably portrays as good, *exepsuxen* is used only of people the New Testament undeniably portrays as bad.

In Acts 5:1-11, Ananias and his wife Sapphira wish to be initiated into the community, and voluntarily sell their property to donate to the common treasury as was common for initiates in 1<sup>st</sup> Century Palestinian religious communities.<sup>16</sup> However, they do not act in good faith (pun intended) and hold back part of the proceeds from the sale of their land. When Ananias brings part of the money to the apostles, Peter knows this is not the total price and asks why Ananias has lied. Peter's final pronouncement and Ananias' expiration are as follows:

οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ. ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν.

“You have not lied to men but to God.” And hearing these words, Ananias fell down and gave up his *psyche*.

Acts 5:4-5

Three hours later, his wife Sapphira comes to the apostles, unaware of her husband's demise. When asked flat out the price they sold the land for, she tells Peter, who again asks why she has lied, this time to τὸ πνεῦμα κυρίου, “the Spirit of the Lord.” Peter then proceeds to inform her of Ananias' death and that she will join him presently. She dies in the same manner: ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν, “straightaway she fell down at his feet and gave up her *psyche*.” Herod (more precisely Agrippa I) is also forced to give up his *psyche* in Acts 12:23 as punishment “because he had not given glory to God” (NRSV).

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<sup>16</sup> Capper 1995, 327-8

These three unfortunate individuals were placed firmly outside the community of early Christians by the narrator of Acts. Ananias and Sapphira's status is especially marked given their miserably failed attempt to become initiates. The *pneuma* as a marker of community is evident, then, until the last moment of life – members give it up and “fall asleep,” while outsiders lose their *psyche*, their life force, and simply die.

The differences also occur throughout the course of life, not simply at the end. As mentioned before, outsiders are not in a position to understand or appreciate revelations, prayers and blessings made in the *pneuma* (1 Corinthians 14:2). In some cases, the separation between the *pneumatic* people and others is more problematic. Jude writes:

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

It is these who are causing divisions: the people with the *psyche*, the ones lacking the *pneuma*.

Jude 1:19

The people lacking the *pneuma* are the ones whom Jude elsewhere equates with Cain, the first murderer (and fratricide, no less), and the residents of Sodom and Gomorrah, destroyed for their iniquity. These are the people who are causing dissention. The *psuchikoi* do not belong in the community of the *pneumatikoi*, but nonetheless in this church Jude says *παρεισέδυσαν*, “they have slipped in unnoticed” (Jude 1:4).

1 John 5:7-8 gives the clearest connection between the *pneuma* and inclusion in the church. John here is discussing what elements mark and justify belief in Jesus as the messiah.

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, <sup>8</sup> τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

There are three which bear witness: <sup>8</sup>the *pneuma* and the water and the blood, and these three are one.

1 John 5:7-8

Baptism in water marked the beginning of Jesus' ministry; spilling Jesus' blood was the act which fulfilled his mission; the *pneuma* guided Jesus in his work and allowed him to perform the miracles he did. For his followers, the water of baptism was the entrance rite of the church; the blood of the Eucharist was the key element in the "climax of the Christian worship."<sup>17</sup> Equating the *pneuma* with these two pillars of the early Christian faith gave the *pneuma* incredible significance. It not only marked one as a follower of the religion and a member of the community, but its presence, with the other two elements, raised the person above the level of the *psyche* to empowerment and knowledge in this life. In regard to the next life, the *pneuma* was also a key element in the means of sanctification (2 Thessalonians 2:13, 1 Pet 1:2).

**“[Make] every effort to keep the unity of the *pneuma*.”**

- 1 Corinthians 5:3

The significance of the *pneuma* cannot be overestimated in early Christianity. Its gifts and presence were incomparable to any culture around them. The idea of a transcendent level of being, separable from the body had no equivalent in Judaism, but somewhat resembled how Greek philosophy saw the workings of the cosmos. At the same time, the close relationship between the body and the soul was alien to Greeks, but completely in line with Jewish thought. But the notion of a third, perfecting tier made available to humans, regardless of ethnicity or philosophical acumen, which imparted wisdom, guidance and community, was a foreign concept to both cultures. That this entity was opposed not just to each of the two known components separately, as the

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<sup>17</sup> Ferguson 1999, 32; 94

Greeks saw them, but also to the combination of them, as Jews saw them, was equally surprising.

This conclusion, like so many others, raises just as many questions as it has attempted to answer. The most serious question, which needs an answer before further scholarship in this vein progresses, due to its implications for methodology and theory, comes from anthropology: what, if anything, distinguishes Christianity as presented here from other possession cults? In some respects, very little. However, the popular depiction of possession as “involuntary and undesirable, harmful, and something to be rid of” must be discarded if this avenue of research is pursued.<sup>18</sup> A more complex picture of “possession” must be adhered to, one which takes into account the differences between spontaneous possession (the unsolicited seizing of a person by an outside, supernatural force) and voluntary possession (the invitation of a supernatural force either by the possessed or his or her community), as well as various reactions to the indwelling of a spiritual force, e.g., changes in bodily function versus changes in awareness or consciousness.<sup>19</sup> In the proper scholarly context, investigation in terms of this anthropological concept could help elucidate other aspects of the *pneuma*, the way it combines with the *soma* and *psyche*, and other phenomena which may prove useful for comparative study.

Even without bringing other modes of interpretation into the fray, other questions arise from the same sources which have been used in constructing the picture of the *pneuma* presented here. Who is to say that the *pneuma* discussed in this investigation is

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<sup>18</sup> Bourguignon 1976, 3

<sup>19</sup> *ibid.*, 3-6

not acting in the same fashion as the unclean spirits Jesus cast out? Also, the references to the discernment of *pneumata* explored above and the question of receiving a πνεῦμα ἕτερον, “a different *pneuma*” (2 Corinthians 11:4) clearly indicate numerous *pneumata* circulating even among the Christian community; how are we to know the *pneuma* as presented here is a single entity among all the others present?

Though such tantalizing snippets of text may be cited as pointing towards a possession cult interpretation, the rest of the text indicates otherwise. The accounts of exorcisms and castings out of *pneumata* all qualify the *pneuma* in question with some sort of adjective denoting its negative or harmful qualities,<sup>20</sup> and distinguishing it from the “simple” *pneuma* without qualifiers. Further, in the over 400 occurrences of *pneuma* in the New Testament, the only references to the departure of the *pneuma* are at a person’s death; thus, after the *pneuma* has coalesced with the *soma* and the *psyche*, it remains with that person until his or her death. Because of the presence and explicit mention of unclean or otherwise qualified *pneumata* and their departure, as well as the lack of evidence for the departure of the simple *pneuma*, it appears that while spirit possession is present in the New Testament, the *pneuma* as discussed here does not fall into the same category as other *pneumata*.<sup>21</sup>

Certain epistles make clear the idea that they refer to just one particular *pneuma* when they are discussing the entity that completes a community member and imparts

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<sup>20</sup> *akathartos*, “unclean,” is the most common of these adjectives; others include ἄλαλον (*alalon*), “mute” (e.g., Mark 9:17); πονηρόν (*poneron*), “evil” (e.g., Luke 7:21); ἀσθενείας (*astheneias*), “of weakness/illness” (e.g., Luke 13.11); and πύθων (*python*), “related to divination” (e.g., Acts 16:16).

<sup>21</sup> For a more complete refutation of viewing the *pneuma* as a “power which leaps on man and then leaves him again” in Luke-Acts, see Schweitzer, Eduard in *NDNT*, v. 6, p 406

benefits. This is most clear in 1 Corinthians when Paul is explaining *pneumatic* gifts.

Though the variety of gifts is broad, all share the same *pneuma*. And just as the quotation from Ephesians at the beginning of this section emphasizes the *pneuma* as a symbol of unity in the community, 1 Corinthians underlines the commonality in terms of the *pneuma* undercutting even the most rigid divisions among people in the ancient Mediterranean.

Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· ...<sup>11</sup>πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται...<sup>13</sup>καὶ γὰρ ἓν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν.

There are varieties of gifts, but the same *pneuma*...<sup>11</sup>but one and the same *pneuma* is at work in all these things, distributing to each one just as it wishes...<sup>13</sup>for we all were baptized in one *pneuma* into one body, whether Jews or Greeks or slaves or free people, and we all were given one *pneuma* to drink.

1 Corinthians 12:4, 11, 13

In this author's mind, accepting the *pneuma* as outlined here is a more sound interpretation of New Testament writings than to make the blanket assumption that it means *the* Holy Spirit for a number of reasons. First and foremost, the notion of the Trinity came along well after the composition of all the texts examined here. Building on the notion of the Holy Spirit as a distinct and divine personality as set forth by the Apostolic Fathers in the early 2<sup>nd</sup> Century (well after the composition of the books of the New Testament), the Greek Apologists of the late 2<sup>nd</sup> Century produced the "first sketch of a Trinitarian doctrine."<sup>22</sup> This doctrine, however, was still far from being fully developed or accepted. Even the great theologian Origen was initially baffled by the

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<sup>22</sup> Fortman 1972, 43-4

concept of God in multiple “personalities” before eventually affirming the divinity of the Holy Spirit.<sup>23</sup> However, even the doctrine which overshadowed the triune vision of man may have emerged from this idea. Origen’s path to Trinitarian theology wound its way through the understanding of man as composed of three elements.

Just as the human frame consisted of the trinity of body, soul and spirit, so interpretation of Scripture was to be understood under three headings, the literal, moral and spiritual...Emerging from his [Origen’s] study of Scripture was the first systematic attempt to establish a doctrine of the Trinity.<sup>24</sup>

Further, the occurrence of both adjectivally modified instances and instances without any adjective indicates that when the authors wished to signify what later became *the* Holy Spirit, they did so explicitly. Thus, looking at the writings collected in the New Testament without the lens of Trinitarian theology, which came about centuries later, the importance of *a pneuma* is unquestionable, but its identity as *the* Holy Spirit is untenable.

With the codification and adoption of Trinitarian theology at the Council of Nicea in 325, and its affirmation half a century later at the Council of Constantinople in 381, *pneuma* in most cases became equated with the Holy Spirit, a “person” of God, regardless of the context. Subsequently, the notion that *pneuma* was a term for the ultimate level of human existence on earth faded. Nonetheless, the adoption of the Trinity should not have theologically displaced the *pneuma* as described here: if one believes that God created man in His image, and one believes in a triune God, would that not indicate a triune man?

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<sup>23</sup> *ibid.*, 57

<sup>24</sup> Frend 1991, 91-2

The demise of the *pneuma* as an entity associated with humans and the dominance of the *Pneuma* as an element of God is something which begs further inquiry.

What is clear now, however, is that though sprung from two ancient, established cultures, Christianity formed a new understanding of man's identity, sharing elements of each, but separate from both. The notion of a triune human was a unique system professed for a specific period of time, differing both from its predecessors and from its successors.

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## Appendices

### Appendix A

Homer, *Iliad*, XXII.361-3

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε, 361  
 ψυχὴ δ' ἐκ ῥεθέων παμμένη 'Αιδόσε βεβήκει  
 ὄν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἦβην.

And the end of death covered him, having spoken thus, 361  
 And his *psyche*, having flown away from his limbs, went down to Hades,  
 Mourning his fate, leaving manhood, even in its prime.

### Appendix B

Table of Occurrences of *pneuma* in the New Testament  
 (in canonical order)

Holy = “Holy Spirit, Spirit of God or Spirit of Jesus”

Unclean = “Unclean”

Pneuma = used without an adjective

Note: when listed as “Holy,” or as “Unclean,” the reference has an adjective which makes the use explicit.

Book	Chapter	Verse	Sense of use				
Matthew	1	18	Holy	Matthew	26	41	Pneuma
Matthew	1	20	Holy	Matthew	27	50	Pneuma
Matthew	3	11	Holy	Matthew	28	19	Holy
Matthew	3	16	Holy	Mark	1	8	Holy
Matthew	4	1	Pneuma	Mark	1	10	Pneuma
Matthew	5	3	Pneuma	Mark	1	12	Pneuma
Matthew	8	16	Unclean	Mark	1	23	Unclean
Matthew	10	1	Unclean	Mark	1	26	Unclean
Matthew	10	20	Holy	Mark	1	27	Unclean
Matthew	12	18	Holy	Mark	2	8	Pneuma
Matthew	12	28	Holy	Mark	3	11	Unclean
Matthew	12	31	Pneuma	Mark	3	29	Holy
Matthew	12	32	Holy	Mark	3	30	Unclean
Matthew	12	43	Unclean	Mark	5	2	Unclean
Matthew	12	45	Unclean	Mark	5	8	Unclean
Matthew	22	43	Pneuma	Mark	5	13	Unclean

Mark	6	7	Unclean	Luke	10	21	Holy
Mark	7	25	Unclean	Luke	11	13	Holy
Mark	8	12	Pneuma	Luke	11	24	Unclean
Mark	9	17	Unclean	Luke	11	26	Unclean
Mark	9	20	Unclean	Luke	12	10	Holy
Mark	9	25	Unclean	Luke	12	12	Holy
Mark	9	25	Unclean	Luke	13	11	Unclean
Mark	9	25	Unclean	Luke	23	46	Pneuma
Mark	9	25	Unclean	Luke	24	37	Pneuma
Mark	12	36	Holy	Luke	24	39	Pneuma
Mark	13	11	Holy	John	1	32	Pneuma
Mark	14	38	Pneuma	John	1	33	Holy
Luke	1	15	Holy	John	1	33	Holy
Luke	1	17	Pneuma	John	1	33	Pneuma
Luke	1	35	Holy	John	1	33	Pneuma
Luke	1	41	Holy	John	3	5	Pneuma
Luke	1	47	Pneuma	John	3	6	Pneuma
Luke	1	67	Holy	John	3	6	Pneuma
Luke	1	80	Pneuma	John	3	8	Pneuma
Luke	2	25	Holy	John	3	8	Wind
Luke	2	26	Holy	John	3	34	Pneuma
Luke	2	27	Pneuma	John	4	23	Pneuma
Luke	3	16	Holy	John	4	24	Pneuma
Luke	3	22	Holy	John	4	24	Pneuma
Luke	4	1	Holy	John	4	24	Pneuma
Luke	4	1	Holy	John	6	63	Pneuma
Luke	4	1	Pneuma	John	6	63	Pneuma
Luke	4	1	Pneuma	John	7	39	Pneuma
Luke	4	14	Pneuma	John	7	39	Pneuma
Luke	4	18	Holy	John	11	33	Pneuma
Luke	4	33	Unclean	John	13	21	Pneuma
Luke	4	36	Unclean	John	14	17	Other
Luke	6	18	Unclean	John	14	26	Holy
Luke	7	21	Unclean	John	15	26	Other
Luke	8	2	Unclean	John	16	13	Other
Luke	8	29	Unclean	John	19	30	Pneuma
Luke	8	55	Pneuma	John	20	22	Holy
Luke	9	39	Unclean	Acts	1	2	Holy
Luke	9	42	Unclean	Acts	1	5	Holy
Luke	10	20	Pneuma	Acts	1	8	Holy

Acts	1	16	Holy	Acts	13	9	Holy
Acts	2	4	Holy	Acts	13	52	Holy
Acts	2	17	Pneuma	Acts	15	8	Holy
Acts	2	18	Pneuma	Acts	15	28	Holy
Acts	2	33	Holy	Acts	16	6	Holy
Acts	2	38	Holy	Acts	16	7	Holy
Acts	4	8	Holy	Acts	16	16	Unclean
Acts	4	25	Holy	Acts	16	18	Unclean
Acts	4	31	Holy	Acts	17	16	Pneuma
Acts	5	3	Holy	Acts	19	2	Holy
Acts	5	9	Holy	Acts	19	2	Holy
Acts	5	16	Unclean	Acts	19	6	Holy
Acts	5	32	Holy	Acts	19	12	Unclean
Acts	6	3	Pneuma	Acts	19	13	Unclean
Acts	6	5	Holy	Acts	19	15	Unclean
Acts	6	10	Pneuma	Acts	19	16	Unclean
Acts	7	51	Holy	Acts	19	21	Pneuma
Acts	7	55	Holy	Acts	20	22	Pneuma
Acts	7	59	Pneuma	Acts	20	23	Holy
Acts	8	7	Unclean	Acts	20	28	Holy
Acts	8	15	Holy	Acts	21	4	Pneuma
Acts	8	17	Holy	Acts	21	11	Holy
Acts	8	18	Pneuma	Acts	23	8	Pneuma
Acts	8	19	Holy	Acts	23	9	Unclean
Acts	8	29	Pneuma	Acts	28	25	Holy
Acts	8	39	Holy	Romans	1	4	Holy
Acts	9	17	Holy	Romans	1	9	Pneuma
Acts	9	31	Holy	Romans	2	29	Pneuma
Acts	10	19	Pneuma	Romans	5	5	Holy
Acts	10	38	Holy	Romans	7	6	Pneuma
Acts	10	44	Holy	Romans	8	2	Other
Acts	10	45	Holy	Romans	8	4	Pneuma
Acts	10	47	Holy	Romans	8	5	Pneuma
Acts	11	12	Pneuma	Romans	8	5	Pneuma
Acts	11	15	Holy	Romans	8	5	Pneuma
Acts	11	16	Holy	Romans	8	6	Pneuma
Acts	11	24	Holy	Romans	8	9	Holy
Acts	11	28	Pneuma	Romans	8	9	Holy
Acts	13	2	Holy	Romans	8	9	Holy
Acts	13	4	Holy	Romans	8	9	Holy

Romans	8	9	Pneuma	1 Corinthians	3	16	Holy
Romans	8	10	Pneuma	1 Corinthians	4	21	Pneuma
Romans	8	11	Holy	1 Corinthians	5	3	Pneuma
Romans	8	11	Holy	1 Corinthians	5	4	Pneuma
Romans	8	11	Holy	1 Corinthians	5	5	Pneuma
Romans	8	13	Pneuma	1 Corinthians	6	11	Holy
Romans	8	14	Holy	1 Corinthians	6	19	Holy
Romans	8	15	Pneuma	1 Corinthians	7	34	Pneuma
Romans	8	16	Pneuma	1 Corinthians	7	40	Holy
Romans	8	16	Pneuma	1 Corinthians	12	3	Holy
Romans	8	16	Pneuma	1 Corinthians	12	3	Holy
Romans	8	16	Pneuma	1 Corinthians	12	4	Pneuma
Romans	8	23	Pneuma	1 Corinthians	12	7	Pneuma
Romans	8	26	Pneuma	1 Corinthians	12	8	Pneuma
Romans	8	26	Pneuma	1 Corinthians	12	8	Pneuma
Romans	8	27	Pneuma	1 Corinthians	12	9	Pneuma
Romans	9	1	Holy	1 Corinthians	12	9	Pneuma
Romans	11	8	Pneuma	1 Corinthians	12	10	Pneuma
Romans	12	11	Pneuma	1 Corinthians	12	11	Pneuma
Romans	14	17	Holy	1 Corinthians	12	11	Pneuma
Romans	15	13	Holy	1 Corinthians	12	13	Pneuma
Romans	15	16	Holy	1 Corinthians	12	13	Pneuma
Romans	15	19	Holy	1 Corinthians	12	13	Pneuma
Romans	15	30	Pneuma	1 Corinthians	12	13	Pneuma
1 Corinthians	2	4	Pneuma	1 Corinthians	14	2	Pneuma
1 Corinthians	2	10	Pneuma	1 Corinthians	14	15	Pneuma
1 Corinthians	2	10	Pneuma	1 Corinthians	14	15	Pneuma
1 Corinthians	2	11	Holy	1 Corinthians	14	15	Pneuma
1 Corinthians	2	11	Holy	1 Corinthians	14	16	Pneuma
1 Corinthians	2	11	Pneuma	1 Corinthians	15	44	Pneuma
1 Corinthians	2	11	Pneuma	1 Corinthians	15	45	Pneuma
1 Corinthians	2	11	Pneuma	1 Corinthians	15	46	Pneuma
1 Corinthians	2	11	Pneuma	1 Corinthians	16	18	Pneuma
1 Corinthians	2	12	Pneuma	2 Corinthians	1	22	Holy
1 Corinthians	2	12	Pneuma	2 Corinthians	2	13	Pneuma
1 Corinthians	2	13	Pneuma	2 Corinthians	3	3	Holy
1 Corinthians	2	14	Pneuma	2 Corinthians	3	6	Pneuma
1 Corinthians	2	14	Pneuma	2 Corinthians	3	6	Pneuma
1 Corinthians	2	15	Pneuma	2 Corinthians	3	8	Pneuma
1 Corinthians	3	1	Pneuma	2 Corinthians	3	17	Holy

2 Corinthians	3	17	Pneuma	Ephesians	5	18	Pneuma
2 Corinthians	3	18	Pneuma	Ephesians	6	17	Pneuma
2 Corinthians	4	13	Pneuma	Ephesians	6	18	Pneuma
2 Corinthians	5	5	Pneuma	Philippians	1	19	Holy
2 Corinthians	6	6	Pneuma	Philippians	1	27	Pneuma
2 Corinthians	7	1	Pneuma	Philippians	2	1	Pneuma
2 Corinthians	7	13	Pneuma	Philippians	3	3	Holy
2 Corinthians	11	4	Pneuma	Philippians	4	23	Pneuma
2 Corinthians	12	18	Pneuma	Colossians	1	8	Pneuma
2 Corinthians	13	13	Holy	Colossians	2	5	Pneuma
Galatians	3	2	Pneuma	1 Thessalonians	1	5	Holy
Galatians	3	3	Pneuma	1 Thessalonians	1	6	Holy
Galatians	3	5	Pneuma	1 Thessalonians	4	8	Holy
Galatians	3	14	Pneuma	1 Thessalonians	5	19	Pneuma
Galatians	4	6	Holy	1 Thessalonians	5	23	Pneuma
Galatians	4	29	Pneuma	2 Thessalonians	2	2	Pneuma
Galatians	5	5	Pneuma	2 Thessalonians	2	8	Pneuma
Galatians	5	16	Pneuma	2 Thessalonians	2	13	Pneuma
Galatians	5	17	Pneuma	1 Timothy	3	16	Pneuma
Galatians	5	17	Pneuma	1 Timothy	4	1	Pneuma
Galatians	5	18	Pneuma	1 Timothy	4	1	Pneuma
Galatians	5	22	Pneuma	2 Timothy	1	7	Pneuma
Galatians	5	25	Pneuma	2 Timothy	1	7	Pneuma
Galatians	5	25	Pneuma	2 Timothy	1	14	Holy
Galatians	6	1	Pneuma	Titus	3	5	Holy
Galatians	6	1	Pneuma	Philemon	1	25	Pneuma
Galatians	6	8	Pneuma	Hebrews	1	7	Pneuma
Galatians	6	8	Pneuma	Hebrews	1	14	Pneuma
Galatians	6	18	Pneuma	Hebrews	2	4	Holy
Ephesians	1	13	Holy	Hebrews	3	7	Holy
Ephesians	1	17	Pneuma	Hebrews	4	12	Pneuma
Ephesians	2	2	Pneuma	Hebrews	6	4	Holy
Ephesians	2	18	Pneuma	Hebrews	9	8	Holy
Ephesians	2	22	Pneuma	Hebrews	9	14	Pneuma
Ephesians	3	5	Pneuma	Hebrews	10	15	Holy
Ephesians	3	16	Holy	Hebrews	10	29	Holy
Ephesians	4	3	Pneuma	Hebrews	12	9	Pneuma
Ephesians	4	4	Pneuma	Hebrews	12	23	Pneuma
Ephesians	4	23	Pneuma	James	2	26	Life
Ephesians	4	30	Holy	James	4	5	Pneuma

1 Peter	1	2	Pneuma	Revelation	11	11	Pneuma
1 Peter	1	11	Holy	Revelation	13	15	Pneuma
1 Peter	1	12	Holy	Revelation	14	13	Pneuma
1 Peter	3	4	Pneuma	Revelation	16	13	Unclean
1 Peter	3	18	Pneuma	Revelation	16	14	Unclean
1 Peter	3	19	Pneuma	Revelation	17	3	Pneuma
1 Peter	4	6	Pneuma	Revelation	18	2	Unclean
1 Peter	4	14	Holy	Revelation	19	10	Pneuma
1 Peter	4	14	Pneuma	Revelation	21	10	Pneuma
2 Peter	1	21	Holy	Revelation	22	6	Pneuma
1 John	3	24	Pneuma	Revelation	22	17	Pneuma
1 John	4	1	Pneuma				
1 John	4	1	Pneuma				
1 John	4	2	Holy				
1 John	4	2	Pneuma				
1 John	4	2	Pneuma				
1 John	4	3	Pneuma				
1 John	4	3	Pneuma				
1 John	4	6	Pneuma				
1 John	4	6	Pneuma				
1 John	4	13	Pneuma				
1 John	5	6	Pneuma				
1 John	5	6	Pneuma				
1 John	5	8	Pneuma				
Jude	1	19	Pneuma				
Jude	1	20	Holy				
Revelation	1	4	Pneuma				
Revelation	1	10	Pneuma				
Revelation	1	10	Pneuma				
Revelation	2	7	Pneuma				
Revelation	2	11	Pneuma				
Revelation	2	17	Pneuma				
Revelation	2	29	Pneuma				
Revelation	3	1	Pneuma				
Revelation	3	6	Pneuma				
Revelation	3	13	Pneuma				
Revelation	3	22	Pneuma				
Revelation	4	2	Pneuma				
Revelation	4	5	Pneuma				
Revelation	5	6	Pneuma				