Pneuma

A. The noun *pneuma* has the following cognates:

5. *Ekpneo* (ἐκπνέω) (verb), “to breathe one’s last, expire.”

B. Classical Usage

1. The Greek term *pneuma* is derived from the root *pneu-*, “breath, wind.”
2. The verbal noun *pneuma* denotes the dynamic movement of air.
3. It means the elemental natural and vital force which, matter and process in one, acts as a stream of air in the blowing of the wind and the inhaling and exhaling of breath, and hence transferred as the breath of the spirit which, in a way may be detected both outwardly and inwardly, fills with inspiration and grips with enthusiasm.
4. Whether visibly or not there resides in the word an effective and directed power which it owes not so much to the –*ma*, but rather to the basic idea of energy contained in the root *pneu-*.  
5. This finds cosmologically representative expression in Plato (Phaed. 112b) when in the myth about the constitution of the earth movement of the wind and the process of breathing are compared.
6. From this there are logically developed and expanded the various occasional uses and nuances, both literally and figuratively according to the sphere or context of reality.
7. Within these the force of *pneuma* may be seen in its varied nature and strength.
8. The noun *pneuma* denotes the result of the result of the dynamic movement of air or air set in motion.
9. It was considered by the Greeks as a special substance and with an underlying stress on its inherent power.
10. When it first occurred (no proven instances before the pre-Socratic school) it therefore meant wind or breath, but it increasingly took on the functions of related concepts, so that by the Hellenistic period it was a term of some importance, though still with a somewhat materialistic connotation.
11. The air that men breathe was considered to be the bearer of life (thus to discontinue breath means to die, Aeschylus (Pers. 507).
12. From the 5th century onward Greek physicians developed a physiology based on this and soon drew a distinction between man’s inward, innate *pneuma* and the air he breathed.
13. In Aristotle this *pneuma* was the formative power which, from the embryo onwards, gradually produced the mature individual and then, in the case of man, became the instrument whereby the soul controlled the body.
14. Already, therefore, it was approaching the meaning held by *psuche*, the distinction being that the latter was a purely functional term, while *pneuma* was regarded as a substance.
15. In Stoic philosophy, however, *pneuma* took over the function of *psuche* in relation to the senses and to thought and speech (some Stoic philosophers even came to identify it with *nous*, the specifically human power of intellect).
16. Stoicism also regarded it as an elemental principle which gave coherence to the different entities in creation, while at the same time differentiating them one from another.
17. Thus, as an ethereal, fire-like, extremely fine-textured substance, it arranged the world in terms of a descending scale, without which the world’s very existence would have been an impossibility.
18. In its purely ethereal form it was the Logos or God; as spiritual fire it was the soul of man; as physical *pneuma* it fashioned the plants, and as “habitual” *pneuma* it gave coherence to inanimate objects.
19. Hence, it came to be regarded as the 5th element (or “quintessence”), having already been used, instead of “air”, as one of the 4 elements.
20. Probably under Stoic influence, Plutarch and several others abandoned the widely used functional term *epipnoia* (afflatus), which had formed the basis of Plato’s theory concerning the various types of ecstatic inspiration (Phdr. 244 ff.; cf. 265b).
21. In its place, and in obvious dependence upon Plato, they used *pneuma* to denote inspiration, regarding it as a material substance which filled a man and enabled him to prophesy.
22. This prophetic pneuma was considered in turn to be “enthusiastic”, played in popular religion (always given to magic and soothsaying), and in the so-called Mithras Liturgy (ed. A. Dieterich, Eine Mithrasliturgie, 19233, 4, 14, 21) it appears among the 4 elements, being described as “holy” and “immortal” and as elevating its recipient above mortal nature, probably by analogy with prophetic ecstasy.

23. Finally, it is found in the sense of “spirit”, “demon”, in Hellenistic inscriptions and papyri (also in later writers, e.g. Iamblichus, De Mysteriis 2, 3, 10).

24. There is certainly Near Eastern influence here, and possibly some Jewish influence.

25. Hermann Kleinknecht lists the following meanings for pneuma (TDNT volume 6, pages 335-339):
- Wind: the breath of wind in its movement as a blowing force and also according to its distinctive invisibly rarefied materiality as an element.
- Breath: the breath which, again both process and matter, is either inhaled or exhaled in breathing, or medically, in distinction from aer as outside air, the “gas” or “flatulence” which circulates inside the organism.
- Life: breath may be discerned only in movement, and it is also a sign, condition and agent of life, which seems to be especially tied up with breathing.
- Soul: takes on the meaning of psuche, “soul” and by virtue of its related character as the breath or principle of life.
- Spirit: metaphorically of the blowing of the wind or breathing express corresponding experiences of mental or spiritual activity and a transferred sense of any kind of breath or spirit which blows in interpersonal relations or from the invisible world of the divine.
- Inspiration: a breath which inspires, stirs, enthuses and fills.
- Speech: technical term for lofty speech in ancient rhetoric and literary aesthetics and denotes the expressive and captivating flow of the orator or poet from whom the onrushing “breath” or poetry or address comes forth neither physically, spiritually, nor technically.
- Power: Used by the Stoics of a cosmic and universal power or substance and used linguistically for the being and manifestation of deity itself.
- God: transcendentally spiritualized, and hypostatized and personified as an independent, personally living and active cosmological and soteriological Spirit or God, whether of supreme or lower rank.
- Demonic spirits: supernatural spirits or intermediaries, whether good or evil which inhabit the air they do good or harm by means of the demonic magical power which emanates from them and with which the magician or prophet must fill himself or his object if he is to be able to carry out his practices, whose supreme goal is the deifying and immortality of the initiate.

26. There is no instance of the concept of a pneuma hagion (Holy Spirit) in secular Greek.

27. In spite of Stoicism, pneuma has only slight and secondary significance in Greek thought as a whole.

28. The constitutive factor of pneuma in the Greek world is always its subtle and powerful corporeality.

29. Because of its material character it is never spiritual in the strict sense, as in the NT.

30. It is never wholly outside the realm of sense.

31. Whether in terms of Aristotelian noeticism, modern idealism or the NT understanding, it is never set in antithesis to matter as the supernatural, wonder-working spiritual gift or manifestation of a transcendent personal God.

32. Where all have pneuma, it is a vital force, immanent and impersonal.

33. As a mode or action of the air, it constantly indwells the organism of the cosmos in all its parts.

34. Both essence and instrument, in its purest and most rarefied form as a substance of the soul it can be the seat and agent of the higher intellectual and spiritual functions.

35. But unlike psuche, phronesis, logos or nous, it cannot be the true subject of these.

36. The noetic concept of spirit and the epistemology of the Greeks (except in Ps. Plat. Ax., 370c) are orientated to and developed around, not the pragmatic experience of pneuma, but that of the light of day which rises upon the world.

37. Only Stoic monism consistently predicates as pneuma the essence and efficacious power of deity inasmuch as this permeates the universe, giving it life and unity.

38. If along the lines of scientific and philosophical development pneuma as a physical or physiological term thus remains essentially materialistic and vitalistic, in its poetic, mythico-religious development, in which again, especially in manticism, it is never wholly freed from matter, it is an exceptional phenomenon imparted only in special circumstances to the elect, and it thus bears a very definite enthusiastic and ecstatic character.

39. In the Greek world pneuma is always regarded as a thing, never as a person.
40. The secular Greek concept of *pneuma*, whether understood physiologico-cosmologically, manticocoenthusiastically or in the last resort spiritually, is distinguished from the NT concept by the fact that the God who stands behind it is quite different.

C. LXX Usage
1. The noun *pneuma* translates the following Hebrew terms in the LXX:
   b. *Neshamah* (נפש), “breath” (1 Kgs. 17:17; Dn. 10:17).
   c. *Qadhim* (קדש), “east wind” (Is. 27:8).
   d. *Ruach* (רוח), “Spirit” (Nm. 11:25; 1 Sm. 16:14; Is. 11:2).

2. In the LXX the Hebrew equivalent of *pneuma* is almost always *ruach* and only 3 times does *pneuma* render *neshamah*, “breath.”
3. Furthermore, as far as LXX translations of *ruach* are concerned, *pneuma* predominates, for the 377 instances of *ruach* in the Masoretic Text, 264 are translated by *pneuma*, the next most frequent rendering being *anemos*, “wind,” used 49 times.
4. The idea behind *ruach* is the extraordinary fact that something as intangible as air should move; at the same time it is not so much the movement per se which excites attention, but rather the energy manifested by such movement.
5. The basic meaning of *ruach*, therefore, is more or less that of “blowing.”
6. Thus, both the Greek term *pneuma* and the Hebrew term *ruach* demonstrate the same diversity in meaning.
7. Depending upon the context *ruach* oftentimes denotes human life which is composed of both body and soul which is generated by God through breathing (*neshamah*) into man’s nostrils to give him this soul life (Is. 57:16).
8. The basic idea of *ruach* is “air in motion,” from air which cannot come between a crocodile’s scales (Jb. 41:16) to the blast of a storm (Is. 25:4; Hab. 1:11).
9. In living beings the *ruach* is their breath, whether of animals (Gn. 7:15; Ps. 104:25, 29), men (Is. 42:5; Ez. 37:5), or both (Gn. 7:22-23); whether inhaled (Jer. 2:24) or on the lips (Is. 11:4; cf. Job 9:18; contrast dead idols, Jer. 10:14; 51:17).
10. God creates it: “the *ruach* “Spirit” of God (from God) is in my nostrils” (Job. 27:3).
11. The connotations of breath include:
   a. Power (1 Kgs. 10:5)
   b. Courage (Josh. 2:11; 5:1)
   c. Value (Lam. 4:20)
   d. Wind (Jer. 5:13)
   e. Rush of air, a snort through one’s nose
   f. Emotions of aggressiveness (Is. 25:4)
   g. Anger (Jud. 8:3; Prov. 29:11)
   h. Activity and life (Job 17:11; Jud. 15:19; 1 Sm. 30:12)
   i. Mind (Ezk. 11:5; 20:32; Dn. 5:20).

12. In God’s hand is the breath, *ruach*, of all mankind (Job 12:10; Is. 42:5).
13. The unique feature of human life is not, however, the physical but the spiritual, i.e., the mental and personal.
14. The “breath” of man was bestowed by a special creative act of God (Gn. 2:7; contrast the beasts in 1:24).
15. But it is in his inner being that reflects the image of God, formed by the counsel of the Trinity (“us” 1:26) and sovereign over all other living things (2:20).
16. The noun *ruach*, further, depicts disposition of mind or attitude (Num. 14:24; cf. 2 Kgs. 19:7).
17. A person’s *ruach* may be:
   a. Sad (1 Kgs. 21:5)
   b. Overwhelmed (Ps. 77:3)
   c. Contrite (Is. 57:15)
   d. Restrained (Prov. 17:27)
   e. Jealous (Num. 5:14)
   f. Patient or proud (Ecc. 7:8)
   g. People may be marked by a lifestyle of wisdom (Dt. 34:9), or whoredom (Hos. 4:12).
18. Also, *ruach* comes to denote the entire immaterial consciousness of man (Is. 26:9; Prv. 16:32; Dn. 5:20; Ps. 32:2).
19. Man is said to have a *ruach* as well as a *nephesh*, “soul.”

20. The *ruach* is contained with its bodily *nidneh*, “sheath” (metaphor for the body) (Dn. 7:15; Zech. 12:1).

21. At death the body returns to the dust of the ground, but the immaterial spirit returns to God Who gave it (Gen. 3:19; Ecc. 12:7).

22. In this regard *ruach* and *nephesh*, here meaning distinctly “soul,” tend to overlap (Jb. 7:11; Is. 26:9; cf. Ex. 6:9 with Nm. 21:4).

23. *Ruach* may at times designate a supernatural, angelic being (1 Sm. 16:23).

24. The distinctions between *ruach* and *nephesh* are as follows:
   
   a. *Ruach* is the principle of man’s rational and immortal life, and possesses reason, will, and conscience.
   
   b. It imparts the divine image to man, and constitutes the animating dynamic which results in man’s *nephesh* as the subject of personal life.
   
   c. The distinctive personality of the individual inheres in his *nephesh*, the seat of his emotions and desires.
   
   d. *Ruach* is the life-power, having the ground of its vitality in itself; the *nephesh* has a more subjective and conditioned life.

25. Finally, the word is also used to designate the Holy Spirit (Gn. 1:2; 6:3; Is. 11:12; 40:13; Ps. 51:11; cf. Is. 63:10-11; 48:16).

D. NT Usage

1. The noun *pneuma* appears 388 times in the NT.

2. Louw and Nida list the following NT meanings for the word (*Greek-English Lexicon of the New Testament Based on Semantic Domains* volume 2):
   
   a. A title for the 3rd Person of the Trinity (page 141).
   
   b. A supernatural non-material being (page 145).
   
   c. An evil supernatural being (page 146).
   
   d. An apparition, ghost (page 147).
   
   e. The non-material, psychological faculty which is potentially sensitive and responsive to God as an expression of the divine in contrast with the purely human (page 323).
   
   f. An attitude or disposition reflecting the way in which a person thinks about or deals with some matter (page 350).
   
   g. Air in relatively rapid movement, but without specification as to the force of the movement (page 167).
   
   h. A breath of air coming from the lungs (page 274).

3. Moulton lists the following NT meanings which he gathered from his research (*The Analytical Greek Lexicon Revised*, page 331):
   
   a. Wind, air in motion
   
   b. Breath
   
   c. A spirit, spiritual being
   
   d. A bodiless spirit, spectre
   
   e. A foul spirit
   
   f. Spirit, as a vital principle
   
   g. The human spirit, the soul
   
   h. The spirit as the seat of thought and feeling, the mind
   
   i. Spirit, mental frame
   
   j. A characteristic spirit, an influential principle
   
   k. A pervading influence
   
   l. Spirit, frame of mind, as distinguished from outward circumstances and actions
   
   m. Spirit as distinguished from outward show and form
   
   n. Spirit, a divinely-bestowed spiritual frame, characteristic of true believers
   
   o. Spirit, latent spiritual import, spiritual significance, as distinguished from the mere letter
   
   p. Spirit, as a term for a process superior to a merely natural or carnal course of things, by the operation of the Divine spirit
   
   q. A spiritual dispensation, or, a sealing energy of the Holy Spirit
   
   r. The Holy Spirit
   
   s. A gift of the Holy Spirit
   
   t. An operation or influence of the Holy Spirit
   
   u. A spiritual influence, an inspiration
   
   v. A professedly divine communication, or a professed possessor of a spiritual communication
4. *The New Thayer’s Greek-English Lexicon* lists the following meanings of the word in the NT (pages 520-523):
   a. A movement of air
   b. The spirit, i.e. the vital principle by which the body is animated
   c. A spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting.
   d. God’s power and agency, distinguishable in thought from God’s essence in itself considered, manifest in the course of affairs, and by its influence upon soul’s productive in the theocratic body (the church) of all the higher spiritual gifts and blessings
   e. The disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.

5. Bauer, Gingrich and Danker provide the following list of meanings (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature* pages 674-676):
   a. Blowing, breath
   b. Breath, (life)spirit, soul, that which gives life to the body
   c. The spirit as a part of the human personality
   d. The spirit as an independent being, in contrast to a being that can be perceived by the physical senses
   e. The spirit as that which differentiates God from everything that is not God, as the divine power that produces all divine existence, as the divine element in which all divine life is carried on, as the bearer of every application of the divine will. All those belong to God possess or receive this spirit and hence have a share in his life. This spirit also serves to distinguish the Christians from all unbelievers, where the spirit enters a man and, in accordance with God’s will, separates him from himself.
   f. The Divine Spirit reveals his presence in the persons whom he fills, in various ways
   g. Of persons who are possessed by a spirit that is not from God
   h. The Spirit appears as an independent personality in formulas that became more and more fixed and distinct.

6. *Vine’s Expository Dictionary of New Testament Words* has the following article regarding the NT usage of the noun *pneuma*, stating, “*pneuma* primarily denotes "the wind" (akin to pneo, "to breathe, blow"); also "breath"; then, especially "the spirit," which, like the wind, is invisible, immaterial and powerful. The NT uses of the word may be analyzed approximately as follows: (a) the wind, (John 3:8) (where marg. is, perhaps, to be preferred); (Heb. 1:7); cf. (Amos 4:13), Sept.; (b) the breath, (2 Thes. 2:8; Rev. 11:11; 13:15); cf. (Job 12:10), Sept.; (c) the immaterial, invisible part of man, (Luke 8:55; Acts 7:59; 1 Cor. 5:5; Jas. 2:26); cf. (Eccl. 12:7), Sept.; (d) the disembodied (or 'unclothed,' or 'naked,' (2 Cor. 5:3,4)) man, (Luke 24:37,39; Heb. 12:23; 1 Pet. 4:6); (e) the resurrection body, (1 Cor. 15:45; 1 Tim. 3:16; 1 Pet. 3:18); (f) the sentient element in man, that by which he perceives, reflects, feels, desires, (Matt. 5:3; 26:41; Mark 2:8; Luke 1:47,80; Acts 17:16; 20:22; 1 Cor. 2:11; 5:3,4; 14:4,15; 2 Cor. 7:1); cf. (Gen. 26:35; Isa. 26:9; Ezek. 13:3; Dan. 7:15); (g) purpose, aim, (2 Cor. 12:18; Phil. 1:27; Eph. 2:23; Rev. 19:10); cf. (Ezra 1:5; Ps. 78:8; Dan. 5:12); (h) the equivalent of the personal pronoun, used for emphasis and effect: 1st person, (1 Cor. 16:18); cf. (Gen. 6:3); 2nd person, (2 Tim. 4:22; Phil. 25); cf. (Ps. 139:7); 3rd person, (2 Cor. 17:3); cf. (Isa. 40:13); (i) character, (Luke 1:17; Rom. 1:4); cf. (Num. 14:24); (j) moral qualities and activities: bad, as of bondage, as of a slave, (Rom. 8:15); cf. ( Isa. 61:3); stupor, (Rom. 11:8); cf. ( Is. 29:10); timidity, (2 Tim. 1:7); cf. (Josh. 5:1); good, as of adoption, i.e., liberty as of a son, (Rom. 8:15); cf. (Ps. 51:12); meekness, (1 Cor. 4:21); cf. (Prov. 16:19); faith, (2 Cor. 4:13); quietness, (1 Pet. 3:4); cf. (Prov. 14:29); (k) the Holy Spirit, e.g., (Matt. 4:1) (see below); (Luke 4:18); (l) the inward man' (an expression used only of the believer, (Rom. 7:22; 2 Cor. 4:16; Eph. 3:16)); the new life, (Rom. 8:4-6,10,16; Heb. 12:9); cf. (Ps. 51:10); (m) unclean spirits, demons, (Matt. 8:16; Luke 4:33; 1 Pet. 3:19); cf. (1 Sam. 18:10); (n) angels, (Heb. 1:14); cf. (Acts 12:15); (o) divine gift for service, (1 Cor. 14:12,32); (p) by metonymy, those who claim to be depositories of these gifts, (2 Thes. 2:2; 1 John 4:1-3); (q) the significance, as contrasted with the form, of words, or of a rite, (John 6:63; Rom. 2:29; 7:6; 2 Cor. 3:6); (r) a vision, (Rev. 1:10; 4:2; 17:3; 21:10). The use or absence of the article in the original where the "Holy Spirit" is spoken of cannot always be decided by grammatical rules, nor can the presence or absence of the article alone determine whether the reference is to the "Holy Spirit." Examples where the Person is meant when the article is absent are (Matt. 22:43) (the article is used in (Mark 12:36)); (Acts 4:25), RV (absent in some texts); (19:2,6; Rom. 14:17; 1 Cor. 2:4; Gal. 5:25) (twice); (1 Pet. 1:2). Sometimes the absence is to be accounted for by the fact that *Pneuma* (like *Theos*) is substantially a proper name, e.g., in (John 7:39). As a general rule the article is present where the subject of the teaching is the Personality of the Holy Spirit, e.g., (John 14:26), where He
is spoken of in distinction from the Father and the Son. See also (15:26) and cf. (Luke 3:22). In (Gal. 3:3), in the phrase "having begun in the Spirit," it is difficult to say whether the reference is to the "Holy Spirit" or to the quickened spirit of the believer; that it possibly refers to the latter is not to be determined by the absence of the article, but by the contrast with "the flesh"; on the other hand, the contrast may be between the "Holy Spirit" who in the believer sets His seal on the perfect work of Christ, and the flesh which seeks to better itself by works of its own. There is no preposition before either noun, and if the reference is to the quickened spirit it cannot be dissociated from the operation of the "Holy Spirit." In (Gal. 4:29) the phrase "after the Spirit" signifies "by supernatural power," in contrast to "after the flesh," i.e., "by natural power," and the reference must be to the "Holy Spirit," so in (5:17). The full title with the article before both 

**pneuma** and **hagios** (the "resumptive" use of the article), lit., "the Spirit the Holy," stresses the character of the Person, e.g., (Matt. 12:32; Mark 3:29; 12:36; 13:11; Luke 2:26; 10:21 (RV); (John 14:26; Acts 1:16; 5:3; 7:51; 10:44, 47; 13:2; 15:28; 19:6; 20:23, 28; 21:11; 28:25; Eph. 4:30; Heb. 3:7; 9:8; 10:15). The Personality of the Spirit is emphasized at the expense of strict grammatical procedure in (John 14:26; 15:26; 16:8, 13, 14), where the emphatic pronoun **ekeinos**, "He," is used of Him in the masculine, whereas the noun **pneuma** is neuter in Greek, while the corresponding word in Aramaic, the language in which our Lord probably spoke, is feminine (rucha, cf. Heb. ruchah). The rendering "itself" in (Rom. 8:16, 26), due to the Greek gender, is corrected to "Himself" in the RV. The subject of the "Holy Spirit" in the NT may be considered as to His divine attributes; His distinct Personality in the Godhead; His operation in connection with the Lord Jesus in His birth, His life, His baptism, His death; His operations in the world; in the church; His having been sent at Pentecost by the Father and by Christ; His operations in the individual believer; in local churches; His operations in the production of Holy Scripture; His work in the world, etc.” (pages 1085-1086).

7. The following is a comprehensive list of the word’s usage in the NT:

a. **Title** for the 3rd Person of the Trinity, God the Holy Spirit (Mt. 1:18; Mk. 1:8; Lk. 1:15; Jn. 1:32; 7:39; 14:17, 26; 15:26; 16:13; Act. 1:2; Rm. 5:5; 1 Cor. 2:13; 2 Cor. 6:6; Gal. 5:5; Eph. 1:13; Phlp. 1:19; 1 Th. 1:15; 4:8; 2 Tm. 1:14; 1 Jn. 5:7; Rev. 2:7, 11, 17, 29; 3:1, 6, 13, 22).

b. The believer’s **human spirit** (Rm. 1:9; 8:16; 1 Cor. 2:10-12; 14:15-16; 16:18; 2 Cor. 2:13; Gal. 6:18; Phlp. 4:23; 1 Th. 5:23; 2 Tm. 4:22; Phlm. 25; Heb. 4:12; 12:9; Ja. 2:26).

c. **Humanity** of Christ’s **human spirit** (Lk. 1:80; 23:46; Jn. 11:33; 13:21; 19:30; Rev. 22:6).

d. **Fallen Angels** (Mt. 10:1; Mk. 1:27; Lk. 4:33; Acts 5:16; 1 Tm. 4:1; 1 Pt. 3:19; Rev. 16:13).

e. **Elect Angels** (Heb. 1:7; 14; Rev. 1:4).

f. **Regeneration**, salvation ministry or operation of the Spirit (John 3:1-16; Titus 3:5).

g. **Baptism** of the Spirit, salvation ministry or operation of the Spirit (Jn. 7:39; Acts 1:5, 8; 1 Cor. 12:13; 2 Cor. 6:16).

h. **Indwelling** of the Spirit, salvation ministry or operation of the Spirit (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).

i. **Filling** of the Spirit, salvation and post-salvation ministry or operation of the Spirit and the enabling divine power to live the spiritual life (Lk. 4:1; Jn. 4:24; Acts 2:4, 38; 10:44; Eph. 5:18; 6:19; Gal. 5:16; 25; Phlp. 1:19, 27; 3:3; Col. 2:5; 1 Pt. 1:22; Heb. 9:14; Jude 20; Rev. 1:10).

j. **Sealing** of the Spirit, salvation ministry of Holy Spirit (2 Cor. 1:22; Eph. 1:13; 4:30).

k. **Adoption**, as a ministry of the Holy Spirit (Rm. 8:15).

l. **Spiritual Gifts** (1 Cor. 12:4-11).

m. **Sanctification**, salvation and post-salvation ministry of the Spirit (2 Th. 2:3).

n. **Intercessory**, post-salvation ministry of the Spirit (Rm. 8:26).

o. **Fruit** (production of divine good) of the Spirit (Rm. 5:5; Gal. 5:22; 1 Th. 1:6).

p. **Quenching** the Holy Spirit by the believer out of fellowship with God (1 Th. 5:19).

q. **Grieving** the Holy Spirit by the believer out of fellowship with God (Eph. 4:30).

r. **Blasphemy** against the Spirit (Matt. 12:14-32).


t. **Lying** to God the Holy Spirit (Acts 5:3).

u. **Divine viewpoint** (Rm. 8:6; Eph. 1:17; 2 Tm. 1:7; 1 Jn. 4:6).

v. **Lifestyle** of believer in fellowship with God (Eph. 1:17).

w. The omnipotence of the **Word of God** as a spiritual weapon (Eph. 6:17).

x. **Satan** (Eph. 2:2).

y. **Breathing** of the believer’s soul who is in fellowship with God (Eph. 4:23).

z. **Discerning** ministry of God the Holy Spirit (1 Cor. 2:10; 1 Jn. 3:24; 5:6).

bb. *Cosmic viewpoint* (Rm. 11:8; 1 Cor. 2:12; 1 Jn. 4:1).

c. *Wind* as a meteorological phenomenon (John 3:8)

dd. *Breath* which sustains human life (2 Thes. 2:8; Rev. 11:11; 13:15)


ff. *Attribute* of the Triune God (Jn. 4:24; 1 Jn. 5:6; Rev. 5:6).

gg. *Inspiration*, ministry or operation of the Spirit enabling the regenerate human beings to produce Scripture (1 Pet. 1:11; 2 Pet. 1:21; Rev. 22:6).

hh. *Fellowship* with the Spirit (2 Cor. 13:14).

E. Perceptive Apparatus and Process

1. The perceptive *apparatus* in the unregenerate is different from the regenerate.

2. A regenerate person possesses a body, soul and human spirit thus making them trichotomous whereas the unregenerate person possesses only a body and a soul making them dichotomous.

3. The body is called *soma*, the soul is called *psuche* and the spirit is called *pneuma* in the original language of the Greek New Testament.

4. The mentality of the soul is divided into 2 parts:
   a. *Nous* (νοῦς), “left lobe of the soul.”
   b. *Kardia* (καρδία), “right lobe of the soul”

5. Essence of the soul:
   a. Self-consciousness
   b. Conscience
   c. Mentality
   d. Emotion
   e. Volition

6. The Essence of the Heart
   a. The frame of reference: the entrance antechamber for doctrine (Prov. 4:4).
   b. The memory center: the “pump” that circulates doctrine into various areas of the right lobe (Phlp. 1:3).
   c. The vocabulary storage: the supply house for the information of thought.
   d. The categorical storage: the supply house for the classification of thoughts.
   e. The conscience: storage for all norms and standards (Rm. 2:15; 9:1; 13:5; 1 Co. 8:7; 2 Co. 4:2; 5:11; Tit. 1:15; Heb. 9:14; 1 Pet. 2:19).
   f. The launching pad: source of all mental attitude in life.
   g. Department of growth
   h. Subconscience-stores various categories of things that shock or impress from adversity, sin, failure or disappointment

7. The *kardia* in the Bible is the mental activity or function of the *psuche*, “soul.”

8. In the *psuche*, it “circulates” thought, mental activity just as the physiological heart does the same with blood.

9. It is the thinking part, analytical, reasoning part of the soul.

10. The *kardia* is the dominant thinking part of the soul.

11. It is the target of Bible teaching, the Word of God.

12. The *nous* is the perceptive lobe of the brain.

13. It is the left lobe or perceptive lobe and is designed for receptive comprehension.

14. The left lobe is designed to understand various types of data and to digest objective information.

15. The volition determines whether or not the objective information in the *nous* or perceptive lobe is transferred to the *kardia*, i.e., the right lobe.

16. The perceptive *process* is different in the believer who is in fellowship with God from the unregenerate and the believer who is out of fellowship with God.

17. So the perceptive process is the same in the believer who is *out of* fellowship with God and the unregenerate.

18. The human spirit in the believer was designed by God to give the believer the ability to understand the Word of God and the capacity to store it as well.

19. The Holy Spirit reveals or makes understandable the Word of God to the human spirit of the believer who is in fellowship with God.
20. He reveals or makes understandable the will of God for the believer through the communication of the Word of God.
21. The human spirit is not operational unless the believer is in fellowship with God.
22. The believer who is in fellowship with God has no unacknowledged sin circulating in his stream of consciousness and is permitting the Holy Spirit to control or influence his soul by means of the human spirit.
23. The psuche or human soul was designed originally by God to be subordiante to the human spirit.
24. The believer who is in fellowship with God permits this to take place whereas the believer who is out of fellowship does not permit this to take place.
25. The unregenerate and the believer who is out of fellowship are said to be psuchikos, “soulish,” whereas the believer who is in fellowship with God is said to be pneumatikos, “spiritual.”
26. The believer in fellowship is said to be spiritual because he is permitting the Holy Spirit to reveal the will of God through the communication of the Word of God to the believer’s human spirit.
27. When an unregenerate person hears information from the cosmic system it enters his nous where it is gnosis information.
28. If he makes a decision to accept this cosmic information, it is transferred from then nous to the kardia where it becomes epignosis information.
29. Epignosis information is knowledge that is applied to the kardia, the dominant lobe.
30. It then becomes a part of the person’s frame of reference, their memory center, their vocabulary, and classification of their thoughts.
31. It forms their conscience where it becomes a part of their norms and standards.
32. Lastly, epignosis is the mental attitude of the person.
33. Now the believer who is out of fellowship with God goes through the same process since he is not permitting the Holy Spirit to reveal the will of God through the Word of God and he is not enabling his human spirit to function.
34. When a believer in fellowship hears the communication of the Word of God it enters his nous where it is gnosis information.
35. It is transferred to the kardia through the human spirit where it becomes epignosis information.
36. The epignosis information though is spiritual phenomena, i.e. divine viewpoint whereas the unregenerate and the psuchikos believer possess only cosmic information, i.e. Satanic viewpoint.
37. When the epignosis information in the believer is spiritual phenomena, i.e. the Word of God becomes a part of the believer’s frame of reference, their memory center, their vocabulary and the classification of thoughts.
38. The Word of God now forms their norms and standards since it becomes a part of their conscience.
39. It is also cleans out the subconsciousness of the believer where the everything shocking, experiences in adversities, failure and disappointment are stored.
40. The believer’s mental attitude is now based upon the Word of God as result of being in fellowship.
41. So gnosis information is either cosmic or divine viewpoint and likewise epignosis information is either divine viewpoint or cosmic viewpoint.
42. The believer must make a decision to get in fellowship and then to either accept or reject the Word of God as it is revealed to the believer’s human spirit by the Holy Spirit.

F. New Nature
1. At the moment of salvation, God the Holy Spirit creates a human spirit in the believer (John 3:36b; 1 Cor. 2:10, 12).
2. This makes the believer trichotomous, body, soul and spirit.
3. The human spirit is created for the imputation of eternal life by God the Father.
4. Eternal life is the life of God which has no beginning and no end.
5. The human spirit and the eternal life that resides in it, gives the believer a new nature.
6. It is the new Christ nature.
7. The believer becomes born a 2nd time as a result of this act of God.
8. At physical birth, we are born dichotomous, body and soul.
9. We are born physically alive but spiritually dead (1 Cor. 2:14).
10. We are under condemnation at physical birth because the justice of God imputed Adam’s original sin to our genetically formed old sin nature.
11. This imputation makes us candidates for the grace of God.
12. Grace is the policy of God’s justice for both cursing and blessing mankind.
13. We are cursed at physical birth because of the imputation of Adam’s original sin, yet, we are blessed because of the imputation of divine righteousness and eternal life at the moment of salvation.
14. Regeneration makes us spiritually alive with the ability to understand spiritual phenomena.
15. The omnipotence of God the Holy Spirit is totally responsible for Regeneration.
16. There is no human power involved.
17. Regeneration gives us the life of God which has no beginning and no end.
18. Regeneration is the New Birth.
19. It makes us spiritual beings.
20. The New Birth makes us a New Man or New Spiritual Species.
21. We cannot have a relationship with God without being regenerated by the omnipotence of God the Holy Spirit.
22. Regeneration makes us partakers of the divine nature, the life of Christ Himself (2 Pet. 1:4).
23. The divine nature is synonymous with the New Man, New Creation, New Spiritual Species, the human spirit.
24. The body and soul of the believer were designed to be subordinate to the human spirit.
25. The believer must worship and serve God from his human spirit.
26. In order for the believer to experience deliverance from the old sin nature, self and the cosmic system of Satan the believer’s body and soul must be subordinate to the human spirit.
27. The human spirit grows stronger by means of the Word of God as revealed by the Holy Spirit to the believer.
28. The human spirit is receptacle for eternal life.
29. It is also gives the believer the ability and the capacity to understands the Word of God as it is revealed by the Holy Spirit.
30. The human spirit and the eternal life residing in it, is the nature of Christ.
31. The believer has been given this new nature in order to develop the character of Christ in them.
32. The believer who desires to attain Christ-likeness must be diligent in his study of the Scriptures (Col. 3:1-2; 2 Ti. 2:15-16).
33. He must consistently operate according to virtue-love (Deut. 6:5; Mt. 22:34-37; Mk. 12:28-30; Rm. 8:28; Jo. 13:33-34; 15:12; 1 Jo. 3:23):
34. Unconditional personal love for God the Father
35. Impersonal unconditional self-sacrificial love for all mankind, especially of believers
36. He must be occupied with Christ rather than self and he must be unselfish rather than selfish.
37. The believer who desires to attain-Christ likeness in his life must develop His relationship with the Lord through consistent and persistent perception, metabolization and application of the Word of God (the mind of Christ) in conjunction with the mentorship and enabling power of God the Holy Spirit.
38. The attainment of Christ-likeness demands that the believer develop his relationship with the Lord through prayer as well.
39. The believer who desires to attain Christ-likeness must imitate the Lord in his thoughts, words and actions (Eph. 4:28-5:1).
40. The Word of God when perceived, metabolized and applied while in fellowship with God will produce Christ-likeness in the believer (Heb. 4:12; 2 Tim. 3:16-17).
41. The Holy Spirit uses the Word of God to develop Christ-like charcter in the believer (John. 14:26);

G. Synonyms for the Human Spirit
1. New Creation (2 Cor. 5:17; Gal. 6:15)
2. New Man (Eph. 4:24)
3. New Self (Col. 3:10)
4. Have put on (taken on the nature of) Christ (Gal. 3:27)
5. Have put on (taken on the nature of) the Lord Jesus Christ (Rom. 13:14)
6. Partakers of the divine nature (2 Pet. 1:4)