

MATHIAS SÅNGLÖF

The Spirit in Paul and John

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*
663

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

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The Spirit in Paul and John

A Comparative Analysis

Mohr Siebeck

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ISBN 978-3-16-200310-2 / eISBN 978-3-16-200311-9
DOI 10.1628/978-3-16-200311-9

ISSN 0340-9570 / eISSN 2568-7484
(Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available on the Internet at <https://dnb.dnb.de>.

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Printed on non-aging paper.

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List of Abbreviations

1QS	Serek Hayahad or Rule of the Community
AB	Anchor Bible
BDAG	Bauer, W, F. W. Danker, W. F. Arndt, and F. W. Gingrich. Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago, 1999.
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
BNTC	Black's New Testament Commentaries
BTB	Biblical Theology Bulletin
CBQ	Catholic Biblical Quarterly
Cb	Coniectanea biblica
CD	Cairo Genizah copy of the Damascus Document
ESV	English Standard Version
ExpTim	Expository Times
GNT	Grundrisse zum Neuen Testament
HNT	Handbuch zum Neuen Testament
HUT	Hermeneutische Untersuchungen zur Theologie
ICC	International Critical Commentary
JBL	Journal of Biblical Literature
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSOT	Journal for the Study of the Old Testament
JTS	Journal of Theological Studies
KJV	King James Version
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar)
KNT	Kommentar till Nya Testamentet
LEK	Library of Early Christianity
LSJ	Liddell, H.G., R. Scott, H. S. Jones. A Greek-English Lexicon. 9th ed. with supplement. Oxford, 1989.
LXX	Septuagint
MNTC	Moffat New Testament Commentary
NA27	Novum Testamentum Graece, Nestle-Aland, 27th ed.
NA28	Novum Testamentum Graece, Nestle-Aland, 28th ed.
NAU	New American Standard Bible, Updated Edition
NET	New English Translation
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NovT	Novum Testamentum
NRSV	New Revised Standard Version
NT	New Testament

NTG	Neue Theologische Grundrisse
NTS	New Testament Studies
NTT	Norsk Teologisk Tidsskrift
OED	Oxford English Dictionary
OT	Old Testament
RQ	Restoration Quarterly
SNTS	Studiorum Novi Testamenti Societas
SNTSMS	Society for New Testament Studies Monograph Series
TBNT	Theologisches Begriffslexikon zum Neuen Testament
TDNT	Theological Dictionary of the New Testament. Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids, 1964–1976
TNT	Tolkning av Nya Testamentet
TrinJ	Trinity Journal
UBS4	The Greek New Testament, United Bible Societies, 4th ed.
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

Chapter 1

Introduction

1.1 Rationale and History of Scholarship

At an SNTS conference in 2010 James D. G. Dunn opened his paper “John, Paul, and the Spirit” by declaring that, “as the two leading theologians in the NT, Paul and John are always worth comparing. And their attitude to and understanding of the Spirit is of special interest.”¹ Dunn himself, who throughout his scholarly career showed great interest for the Spirit in the New Testament, took his comparative analysis of Paul and John further than most others have – for example, in his *Unity and Diversity in the New Testament*,² but he never produced a systematic examination of this subject on a more comprehensive scale. In fact, there is more work to be done in this area.

The Spirit of God has an important place in both Pauline and Johannine texts.³ Consequently, numerous monographs and articles on various aspects of both Pauline and Johannine pneumatology have been produced. But, as Jörg Frey and John R. Levison note, “the majority of scholarly studies of the Spirit in the New Testament have focused upon the interpretation of individual authors....”⁴ Comparing Paul and John has not been a common approach.

¹ James D. G. Dunn, “Paul, John, and the Spirit” (paper presented at the general meeting of the SNTS, Berlin, 28 July 2010), 1.

² James D. G. Dunn, *Unity and Diversity in the New Testament* (London: SCM, 1977), 174–202. See especially 198. This work has a broader focus, and Dunn’s comments are therefore limited in scope. But I will still have reason to return to some of them below. See also Robert Morgan’s article “Unity and Diversity in the New Testament Talk of the Spirit,” in *The Holy Spirit and Christian Origins: Essays in Honor of James D. G. Dunn* (eds. Graham N. Stanton, Bruce W. Longenecker, and Stephen C. Barton; Grand Rapids: Eerdmans, 2004), 1–13. The title reflects Dunn’s concern for unity and diversity in the NT. In this article Morgan recognizes that what Paul and John say of the Spirit sometimes differs but that a shared belief in the Spirit unites them.

³ I often refer to the Spirit of God as simply “the Spirit” with a capital S. This is helpful for distinguishing Spirit from the anthropological “spirit” or “soul” and facilitates using the term *Spirit* alone, without constantly adding qualifiers. For further discussion of the distinction between the Spirit of God and the anthropological spirit, see below “Ascertaining References to God’s Spirit,” Section 1.3.3.

⁴ Jörg Frey and John R. Levison, “The Origins of Early Christian Pneumatology: On the Rediscovery and Reshaping of the History of Religions Quest,” in *The Holy Spirit, Inspiration,*

If we consider the history of research looking for comparative studies on the Spirit in Paul and John, different approaches to New Testament pneumatology emerge. Important for the study of New Testament pneumatology has been the history of religions perspective.⁵ Its influence was particularly strong towards the end of the 19th century and the beginning of the 20th century.⁶ Hermann Gunkel can be seen as launching this approach when he published his monograph *Die Wirkungen des heiligen Geistes, nach der populären Anschauung der apostolischen Zeit und der Lehre des Apostels Paulus: eine biblisch-theologische Studie*.⁷ Others, like Paul Volz, Hans Leisegang, Friedrich Büchsel and Heinrich Von Baer followed in his footsteps, adding their particular emphasis and angle.⁸ While these studies have a comparative approach, the focus is not on Paul and John in particular. Rather, the emphasis tends to be on tracing biblical concepts in the linguistic and religious context of the ancient world.

For several years, the history of religions perspective was less influential within New Testament studies. But recently a renewed interest in the history of religions approach has emerged. Some of these studies focus on pneuma-

and the Cultures of Antiquity: Multidisciplinary Perspectives [vol. 5 of *Ekstasis: Religious Experience from Antiquity to the Middle Ages*; eds. Jörg Frey and John R. Levison. Göttingen: De Gruyter, 2014], 29. Some notable examples of studies on Pauline and Johannine pneumatology are Gordon Fee, *God's Empowering Presence* (NICNT; Grand Rapids: Eerdmans, 1995); George Johnston, *The Spirit-Paraclete in the Gospel of John* (SNTSMS 12; Cambridge: Cambridge University Press, 1970); Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987). Note that Fee covers all the Pauline material in detail while Johnston's and Burge's treatment of John differ in emphasis. Johnston focuses on the Paraclete-passages while Burge, who has a broader approach, does not treat the Paraclete-passages at great length but spends more time with other passages on the Spirit in the Johannine material.

⁵ A good survey of the history of research from the History of Religions perspective is found in Jörg Frey and John R. Levison, "The Origins of Early Christian Pneumatology: On the Rediscovery and Reshaping of the History of Religions Quest," (pp. 1–37 in *The Holy Spirit, Inspiration, and the Cultures of Antiquity: Multidisciplinary Perspectives*; vol. 5 of *Ekstasis: Religious Experience from Antiquity to the Middle Ages*; eds. Jörg Frey and John R. Levison; Göttingen: De Gruyter, 2014).

⁶ Jörg Frey and John R. Levison, "The Origins," 9.

⁷ Hermann Gunkel, *Die Wirkungen des heiligen Geistes, nach der populären Anschauung der apostolischen Zeit und der Lehre des Apostels Paulus: eine biblisch-theologische Studie* (Göttingen: Vandenhoeck & Ruprecht, 1888).

⁸ Paul Volz, *Der Geist Gottes und die verwandten Erscheinungen im Alten Testament und im anschließenden Judentum*; Hans Leisegang, *Der heilige Geist: Das Wesen und Werden der mystisch-intuitiven Erkenntnis in der Philosophie und Religion der Griechen* (Leipzig: B. J. Teubner, 1919); *Pneuma Hagion. Der Ursprung des Geistbegriffs der synoptischen Evangelien aus der griechischen Mystik* (Leipzig: J. C. Hinrichs, 1922); Friedrich Büchsel, *Der Geist Gottes im Neuen Testament* (Gütersloh: Bertelsmann, 1926); Heinrich von Baer, *Der Heilige Geist in den Lukasschriften* (Stuttgart: Kohlhammer, 1926). To follow this development within the history of religions school, see Jörg Frey and John R. Levison, "The Origins," 9–18.

tology. John R. Levison's monograph *Filled with the Spirit* is an important example of this revival and may be seen as taking the place of Gunkel's classic study.⁹ As part of the revival of the history of religions perspective, recent years have seen a renewed interest in studying the New Testament in view of Stoic ideas, not least in view of the Stoic concept of "spirit" (πνεῦμα).¹⁰ In this regard Paul has attracted the most interest. Two important examples are Dale B. Martin's study *The Corinthian Body* and Troels Engberg-Pedersen's monograph *Cosmology and Self in the Apostle Paul: The Material Spirit*.¹¹ This renewed interest in studying Pauline pneumatology in light of Stoicism has spilled over into Johannine studies, exemplified by Gitte Buch-Hansen's monograph *"It Is the Spirit That Gives Life": A Stoic Understanding of Pneuma in John's Gospel*.¹² While she does not provide a systematic comparison of the Pauline and Johannine material, it is worth noting that Buch-Hansen argues that the Gospel of John dramatizes the philosophically informed idea of Christ becoming life-giving spirit, an idea she argues is referred to in 1 Corinthians 15:45.¹³

These new developments of the history of religions perspective, may in various ways contribute to our understanding of Pauline and Johannine pneumatology. Still, the focus of these studies is not on comparing Paul and John. Rather, just like with Gunkel, Volz, Leizgang, Büchsel and Von Bar, these studies examine the Pauline or the Johannine concept of "spirit" in light of other concepts of "spirit" in the ancient world.

Besides the history of religions perspective, the study of NT theology is another "genre" of scholarship that sometimes engages in comparative analysis of Paul and John, including pneumatology. The systematic character of NT theology naturally generates some comparative reflections on different parts of the NT. Two representative examples will illustrate the kind of observations sometimes made. Rudolf Bultmann's *Theologie des Neuen Testaments* provides us with an example from one of the most influential NT scholars of the 20th century. Discussing faith as eschatological existence in the Gospel of John, Bultmann comments,

⁹ John R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009).

¹⁰ For an accessible presentation of the Stoic concept of "spirit" see Teun Tieleman, "The Spirit of Stoicism," (See pages 39–62 in *The Holy Spirit, Inspiration, and the Cultures of Antiquity: Multidisciplinary Perspectives*; vol. 5 of *Ekstasis: Religious Experience from Antiquity to the Middle Ages*; eds. Jörg Frey and John R. Levison; Göttingen: De Gruyter, 2014).

¹¹ Dale B. Martin, *The Corinthian Body* (New Haven: Yale University Press, 1995). Troels Engberg-Pedersen, *Cosmology and Self in the Apostle Paul: The Material Spirit* (Oxford: Oxford University Press, 2010).

¹² Gitte Buch-Hansen, *"It Is the Spirit That Gives Life": A Stoic Understanding of Pneuma in John's Gospel* (BZNW; Berlin: De Gruyter, 2010).

¹³ Buch-Hansen, *"It is the Spirit That Gives Life,"* 1, 349). Whether or not Paul and John are influenced by Stoicism, there are certain similarities between the Pauline and the Johannine concepts of the Spirit which, by Buch-Hansen's account, are references to Stoicism.

Johannes nimmt damit die gemeinchristliche Vorstellung vom Geist als der eschatologischen Gabe auf, die ja auch die des Paulus ist; aber für Johannes ist der Geist weder die Macht, die Wundertaten und auffallende psychische Phänomene wirkt, noch auch, wie für Paulus, die Kraft und Norm des christlichen Wandels . . .¹⁴

Bultmann acknowledges that John and Paul share the common Christian idea of the Spirit as an eschatological gift,¹⁵ but he argues that John, in contrast to Paul, lacks an emphasis on miracles and on the Spirit as a moral power. Another noteworthy example is Werner Kümmel's *Die Theologie des Neuen Testaments*. Kümmel observes,

Ganz wie für Paulus ist also auch für Johannes erst der Auferstandene der Spender des Geistes, und das besagt, daß der Geist auch für Johannes das Kennzeichen der Endzeit ist, die mit der Auferstehung Jesu vorgreifend begonnen hat. Wer den Geist empfängt, erhält darum Anteil an dem durch Jesu Auferstehung eingeleiteten Endzeiteil.¹⁶

As we will see later, Kümmel's observation is insightful, but he does not to develop these insights any further. While observations like these examples occasionally occur in works on NT theology, they are surprisingly sparse. Donald Guthrie, for example, in his work on NT theology, acknowledges basic unity in the teaching on the Spirit in the NT, but he hardly makes any concrete comparative work. His concluding comments about the Holy Spirit are mainly concerned with Paul.¹⁷

At this point it is fitting to acknowledge the importance of Eduard Schweizer, as he can be understood as standing with one foot in the History of Religions school and the other in NT Theology. His contribution to the study of NT pneumatology is best exemplified by his extensive article on πνεῦμα in the *Theological Dictionary of the New Testament*.¹⁸ In this article Schweizer works with a clear distinction between the Jewish and the Hellenistic concept of πνεῦμα, which was a perspective common at that time, and he sees a development in the New Testament from Mark's more Palestinian Jewish concept of πνεῦμα to Paul's more Hellenistic concept. While the simplistic dichotomy

¹⁴ Rudolf Bultmann, *Theologie des Neuen Testaments* (NTG; Tübingen: Mohr Siebeck, 1958), 440–441.

¹⁵ This perspective is probably related to Bultmann's idea that Paul and John only connect at one decisive point, both recognizes Jesus' mission as an eschatological event which represents the turning of the ages. See Nadine Ueberschaer, *Theologie des Lebens bei Paulus und Johannes: Ein theologisch-konzeptioneller Vergleich des Zusammenhangs von Glaube und Leben auf dem Hintergrund ihrer Glaubenssummarien* (WUNT 389; Tübingen: Mohr Siebeck, 2017), 4.

¹⁶ Werner Georg Kümmel, *Die Theologie des Neuen Testaments nach seinen Hauptzeugen Jesus, Paulus, Johannes* (GNT 3; Göttingen: Vandenhoeck & Ruprecht, 1969), 279.

¹⁷ See Donald Guthrie, *New Testament Theology* (Downers Grove: Inter-Varsity Press, 1981), 510–572.

¹⁸ Eduard Schweizer, “πνεῦμα, πνευματικός, κτλ.,” *TDNT* 6:332–455; John R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009).

between Judaism and Hellenism has now been abandoned within scholarship, Schweizer's work has the merit of not simply reducing Pauline or Johannine pneumatology to a particular Jewish or Hellenistic concept of πνεῦμα. Instead, he recognizes the unique contribution of each corpus. As far as comparing Paul and John, Schweizer notes the lack of extraordinary manifestations of the Spirit in John, but he points out that "other differences from Paul are not fundamental."¹⁹ Hence Schweizer recognizes a basic affinity between Paul and John regarding their understanding of the Spirit, but his focus is not on comparing the two.

Scholars do not have to apply the history of religions approach, or work specifically within NT theology, to observe similarities between Pauline and Johannine pneumatology. There are numerous studies on the NT that occasionally implicate or observe such similarities. Two examples, different in character, will illustrate what this might look like.

First, in *The Apostolic Preaching*,²⁰ C. H. Dodd argues for the development of "Christ mysticism" in both Paul and John, a development in which an evolved understanding of the Spirit plays a key role. Dodd's concern is not to compare Pauline and Johannine pneumatology but to explore the development of early Christian preaching and what he understands as a de-eschatologizing tendency in Pauline and Johannine texts.²¹ Nevertheless, his observations of a common tendency in the Pauline and Johannine material are important since similarities between their concepts of the Spirit are implicated.

Second, Martin Hengel's *The Johannine Question* provides us with an explicit example of a scholar briefly, in passing, noting similar concepts of the Spirit in Paul and John. His comments on 1 John 3:9 are striking and noteworthy in this context:

'Anyone who is born of God does not sin, for his seed abides in him.' *Sperma* here can refer only to the Spirit that makes present the word of Christ, which brings about the 'abiding' of Christ in the believer and the abiding of the believer in Christ. At this point *John does not seem to be too far removed from the Pauline doctrine of the Spirit*: in him the imperative is also ultimately grounded in the work of Christ, in the fruit of his death and in the birth from God which is brought about by the Spirit. Most of these themes can also be demonstrated from the Gospel, especially in the farewell discourses, where significantly we also find the majority of the sayings which refer to the eschatological future.²²

¹⁹ Schweizer, "πνεῦμα, πνευματικός," 6:438. According to Schweizer, some of the differences are accounted for by Paul thinking in categories of "Rabbinism" while John thinks more in the categories of "heterodox Judaism."

²⁰ C. H. Dodd, *The Apostolic Preaching* (London: Hodder and Stoughton, 1936).

²¹ Dodd, *The Apostolic Preaching*, 151–175.

²² Martin Hengel, *The Johannine Question* (transl. J. Bowden; London: SCM, 1989), 65. Italics mine.

These two examples show how scholars, in various ways, may imply or observe similarities between Pauline and Johannine pneumatology, without developing a systematic comparative approach. But besides such observations in passing, there are scholars who have taken a more systematic approach when comparing Paul and John. These studies are of special importance since they are examples of how a comparative analysis of Paul and John may be done.²³ Below are two examples of such studies, examples that are important both in terms of results and method.

First, Jürgen Becker's article "Geisterfahrung und Christologie: Ein Vergleich zwischen Paulus und Johannes" is one example of such a study.²⁴ In this article Becker compares Gal 3:1–4:7 and John 14:1–31. His focus is not solely on pneumatology, but he argues that the Spirit plays a similar role in the argument of these texts and that there are clear conceptual connections between Pauline and Johannine pneumatology at some points. Becker's results are important, since he does identify certain conceptual connections between Paul and John, but maybe even more so his method. His study is an example of a comparison on a textual and conceptual level, where historical and diachronic questions are kept in the background while not neglected.²⁵

Second, Nadine Ueberschaer's monograph *Theologie des Lebens bei Paulus und Johannes* is a significant contribution to the comparative study of Paul and John. Her results are relevant for my own study in so far as there is a close connection between the Spirit and "life" in both Paul and John. As she studies and compares the connection between faith and life in Paul and John, she does so with a focus on what she identifies as "summaries of faith" in the Pauline and the Johannine texts, and she argues that there are clear conceptual analogies that form the background of these summaries. In both Paul and John, faith constitute a bond between the believer and Christ which allows the believer to participate in Christ's death and resurrection.²⁶ Hence for both Paul and John, Ueberschaer argues, the kerygma of Christ's death and resurrection is the

²³ Dunn's presentation at the SNTS conference in 2010, mentioned above, is one example. Another example is Harry S. Benjamin, "Pneuma in John and Paul: A Comparative Study of the Term with Particular Reference to the Holy Spirit," *BTB* 6 (1976): 27–48.

²⁴ Jürgen Becker, "Geisterfahrung und Christologie: Ein Vergleich zwischen Paulus und Johannes," in *Antikes Judentum und Frühes Christentum: Festschrift für Hartmut Stegemann zum 65. Geburtstag* (eds. B. Kollman et al; BZNW 97; Berlin: De Gruyter, 1999) 428–442.

²⁵ As Nadine Ueberschaer points out: Becker gelingt es mit seiner konzeptionellen Zuordnung zweier Texte, die beide Einblick in das jeweilige Christentumsverständnis ihrer Verfasser geben, grundsätzliche Gemeinsamkeiten und Unterschiede zwischen Paulus und Johannes aufzuzeigen. Damit ermöglicht sein methodisches Vorgehen einen geschärften Tiefenblick auf beide theologischen Entwürfe in ihrer Gesamtheit. Sein synchron orientiertes Modell der Zuordnung lässt eine kanonisch-theologische Zurordnung von Paulus und Johannes zu, ohne diachrone Fragestellungen auszuklammern. (Ueberschaer, *Theologie*, 32).

²⁶ Ueberschaer, *Theologie*, 329.

“hermeneutic horizon” against which their theologies of life unfold. As we will see, Ueberschaer’s conclusion about the importance of the kerygma is close to my own conclusion in chapter two, that the Pauline and the Johannine texts share a basic salvation-historical framework which shape their understanding of the Spirit and within which their respective pneumatology is developed. Regarding her method, like Becker, Ueberschaer shows the fruitfulness of focusing on the textual and conceptual level of the material, even if she includes a diachronic step in her approach.²⁷

The last two examples show the fruitfulness of applying a comparative approach to the study of Paul and John. At the same time, the overall impression, when surveying NT studies, is that there is more systematic comparative work to be done. Regarding the Spirit in Paul and John, it would be beneficial if such a comparative study, at first, outlined the similarities and the differences on a more general level and then focused on comparing some of the central themes identified within Pauline and Johannine pneumatology. That will be the aim of this study.

1.2 Purpose

The purpose of this study is to compare occurrences of the Spirit of God in Pauline and Johannine texts, in order to identify and describe similarities and differences and to answer the following questions (on a lexical, grammatical, and conceptual level): what are the common traits, what is the unique profile of each corpus, and are there points where one corpus can help us to better understand the other?²⁸

²⁷ Since Ueberschaer starts out by looking at what she calls pre-Pauline summaries of faith there is a clear diachronic step in her method. Here I differ somewhat in my approach. Like all studies on the NT, I am dependent on the ancient context and will to some extent interact with concepts of “spirit” in the ancient Jewish and Graeco-Roman world. But in my approach, I will not be looking at a specific pre-Pauline concept of “spirit,” which I, then, compare to what we find in Paul and John. One good reason for not adopting such a method is that it would be notoriously difficult to identify the frame for such a pre-Pauline concept of “spirit.” The character of my material and the questions I am asking motivates a different approach at this point.

²⁸ The last question is somewhat controversial since it may provoke undue harmonization. But a comparative analysis of Paul and John may help in interpreting individual passages within each corpus, just as the book of Wisdom and texts from Philo or Epictetus can augment our understanding of NT material.

1.3 Methodological Considerations

As I consider methodology, I will first define the corpora and outline my approach. I will then address questions on terminology and ways to avoid undue harmonization of the two corpora.

1.3.1 *Defining the Corpora*

I have chosen to restrict the Pauline corpus to the seven letters whose Pauline authorship is undisputed.²⁹ This is done to limit the extensive material and to avoid intricate arguments about authorship. For comparative purposes, I will occasionally refer to other texts also attributed to Paul.

In the Johannine corpus I include both the Gospel and the First Epistle.³⁰ For the Gospel, the unity of authorship is sometimes disputed, but I treat it as stemming from the same school or milieu, even if on occasion pointing out distinct emphases in different parts. The relationship between the Gospel and the First Epistle is also disputed, but the linguistic and thematic parallels indicate that they were at least written in the same general context. We may therefore consider the Gospel and the First Epistle together as representative of a Johannine perspective.

In this study my focus will be on the textual level and the perspectives of the implied authors. I am not trying to recreate the historical persons or contexts behind these texts, even if certain basic assumptions are necessary. At the same time, it is important to keep in mind that these texts do not exhaust the viewpoints of the persons and contexts behind the texts (hence the need for caution when it comes to arguments from silence).

1.3.2 *Approach*

One could imagine different ways of comparing occurrences of the Spirit in Paul and John.³¹ As noted, the studies of Jürgen Becker and Nadine Ueberschaer show the fruitfulness of focusing on the textual and conceptual level of the material, while not completely neglecting historical and diachronic questions. Such a focus on the textual and conceptual level will characterize my approach as well.

One important difference between this work and the studies of Becker and Ueberschaer is the scope of the material covered. There are many occurrences of the Spirit in these texts, and it is important to find some organizing principles to structure the material. This is a daunting task when dealing with such

²⁹ Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon.

³⁰ 2 John, 3 John and Revelation are not treated in this work.

³¹ See Gordon Fee, *God's Empowering Presence* (Peabody: Hendrickson, 1994), 11–13, 799–801.

multifaceted material. One way to deal with this problem would be to use the categories found within systematic theology. For example, in his thorough study of the Spirit in Pauline texts, Gordon Fee first traces the occurrences letter by letter, but when he structures his results at the end of the study, he resorts to a systematic-theological model due to the difficulties involved in finding other organizing principles.³² In this work, I do not use the categories of systematic theology. Instead, I develop my organizing principles based on my own engagement with the texts. In fact, surveying the material and developing the organizing principles is an important result in and of itself.

The approach I am using is based on the recognition that similarities and differences between Paul and John exist on the lexical and grammatical level, as well as on the conceptual level.³³ With that in mind, I start by surveying references to the Spirit using lexical, grammatical, and semantic categories to organize the material (chapter two). This survey accomplishes three things. It identifies and compares lexical and grammatical similarities and differences related to the Spirit, it identifies important ideas connected with the Spirit, and it identifies a basic pattern present in both corpora, namely, that the Spirit is placed in relation to God, Christ, and believers, within a salvation-historical framework.³⁴ This common pattern is important. Since all the different occurrences of the Spirit in both Paul and John fit within this pattern it is suitable to be used as my organizing principle for the rest of the study. Therefore, based on this pattern, the material is divided into two major themes, while other observations from the survey are used to frame questions for each theme.³⁵ The two themes, and the questions that belong to each theme, are addressed in chapter three and four respectively. The way the Pauline and Johannine materials respond to these questions bring out common traits as well as the unique profile of each corpus. I am also able to suggest places where one corpus may help us to better understand the other.

This approach has several advantages. It is developed in dialogue with the material itself. It will bring out both lexical and grammatical similarities and differences between Paul and John, and it will provide a way of organizing and understanding the conceptual relationships between Paul and John with regards to the Spirit.

³² Fee, *Empowering Presence*, 11–13 and 799–801.

³³ The importance of considering the grammatical level is pointed out by Benjamin, “*Pneuma* in John and Paul,” 30–33.

³⁴ By salvation-historical framework I mean the fact that the Spirit’s interaction with God, Christ, and believers belongs to a basic story of salvation. The framework may be more, or less, explicit in the various texts. For example, it is explicit in texts that speak of the Spirit being sent as a result of Christ’s redemptive work, and it is implicit in Paul’s moral exhortations, which assume that the Spirit has been given as a result of Christ’s redemptive work.

³⁵ These texts differ in many respects, but the survey shows that we are not dealing with “apples and oranges.”

1.3.3 Ascertaining References to God's Spirit

The use of various terms and phrases to refer to the Spirit of God presents some basic methodological questions. Which texts are truly speaking of the Spirit of God and should therefore be included in my survey of the material? The terms and phrases in question may be divided into two categories: one includes the different uses of the word πνεῦμα – the most common term for the Spirit of God in both corpora – and the other encompasses other terms which, when seen in their contexts, are best understood as referring to the Spirit of God. Different issues arise within the different categories. The first category needs the most consideration at this point, but I will also say something about the second category.

1.3.3.1 Diverse Uses of the Word πνεῦμα

The Greek word πνεῦμα is by far the most common term for the Spirit of God in both Paul and John.³⁶ There are altogether 120 occurrences of the word in the seven Pauline letters we are considering (Rom, 34 times; 1 Cor, 40 times; 2 Cor, 17 times; Gal, 18 times; Phil, 5 times; 1 Thess, 5 times; Phlm, 1 time);³⁷ and there are 36 occurrences in the Johannine texts (John, 24 times; 1 John, 12 times).³⁸ The word occurs either alone or with modifiers.³⁹ It is used as the subject or object of verbs and in adverbial phrases. Of the occurrences in Paul and John, 88 (56%) are articular. The use of πνεῦμα with an article occurs 64 times (53%) in Paul and 24 times (67%) in John. It is hard to pinpoint a general rule as to when the word is articular or anarthrous; each passage must be examined separately to see whether the presence or absence of the article is significant. Note that in English the word *spirit* is almost always articulated unless it is the object of the prepositions *in* or *with*. This means that the qualitative

³⁶ πνεῦμα became the most common term used in the LXX for translating the Hebrew word *rûah*. In the Hebrew Bible *rûah* was used for *breath* and *wind* as well as for the life-principle of humans and animals. It was often translated *soul*. *rûah* also signified God's presence (Ps 139:7). In relation to God πνεῦμα referred to the divine power that gave strength and granted visions, as well as to God's life-giving power. Because the semantic fields of πνεῦμα and *rûah* largely overlapped, it is not difficult to understand why πνεῦμα became the choice for translating *rûah*.

³⁷ Rom 1:4, 9; 2:29; 5:5; 7:6; 8:2, 4, 5, 5, 6, 9, 9, 9, 10, 11, 11, 13, 14, 15, 15, 16, 16, 23, 26, 26, 27; 9:1; 11:8; 12:11; 14:17; 15:13, 16, 19, 30; 1 Cor 2:4, 10, 10, 11, 11, 12, 12, 13, 14; 3:16; 4:21; 5:3, 4, 5; 6:11, 17, 19; 7:34, 40; 12:3, 3, 4, 7, 8, 8, 9, 9, 10, 11, 13, 13; 14:2, 12, 14, 15, 15, 16, 32; 15:45; 16:18; 2 Cor 1:22; 2:13; 3:3, 6, 6, 8, 17, 17, 18; 4:13; 5:5; 6:6; 7:1, 13; 11:4; 12:18; 13:13; Gal 3:2, 3, 5, 14; 4:6, 29; 5:5, 16, 17, 17, 18, 22, 25, 25; 6:1, 8, 8, 18; Phil 1:19, 27; 2:1; 3:3; 4:23; 1 Thess 1:5, 6; 4:8; 5:19, 23; Phlm 1:25

³⁸ John 1:32, 33, 33; 3:5, 6, 6, 8, 8, 34; 4:23, 24, 24; 6:63, 63; 7:39, 39; 11:33; 13:21; 14:17, 26; 15:26; 16:13; 19:30; 20:22; 1 John 3:24; 4:1, 1, 2, 2, 3, 6, 6, 13; 5:6, 6, 8.

³⁹ Tables 1 and 2 below show that when modifiers are used with πνεῦμα, they tend to clarify some aspect of the referent.

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