

## Lexicon :: Strong's G4151 - *pneuma*

# πνεῦμα

### Transliteration

*pneuma* (Key)

### Pronunciation

pn̩yü'-mä (Key)

 Listen

### Part of Speech

neuter noun

### Root Word (Etymology)

From πνέω (G4154)

### Greek Inflections of πνεῦμα [?]

#### mGNT

379x in 10 unique form(s)

πνεῦμά — 13x

πνεῦμα — 145x

πνεύμασι — 2x

πνεύμασιν — 3x

πνεύματα — 18x

#### TR

385x in 11 unique form(s)

#### LXX

287x in 9 unique form(s)

πνεύματί — 3x

πνεύματι — 88x

πνεύματός — 6x

πνεύματος — 90x

πνευμάτων — 11x

### Dictionary Aids

**Vine's Expository Dictionary:** [View Entry](#)

**TDNT Reference:** 6:332,876

**Trench's Synonyms:** Ιxxiii. πνοή, πνεῦμα, ἄνεμος, λαΐλαψ, θύελλα.

### Strong's Info

## Strong's Definitions

**πνεῦμα pneûma**, pnyoo'-mah; from [G4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:—ghost, life, spirit(-ual, -ually), mind. Compare [G5590](#).

## KJV Translation Count — Total: 385x

**The KJV translates Strong's G4151 in the following manner:** Spirit (111x), Holy Ghost (89x), Spirit (of God) (13x), Spirit (of the Lord) (5x), (My) Spirit (3x), Spirit (of truth) (3x), Spirit (of Christ) (2x), human (spirit) (49x), (evil) spirit (47x), spirit (general) (26x), spirit (8x), (Jesus' own) spirit (6x), (Jesus' own) ghost (2x), *miscellaneous* (21x).

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## Outline of Biblical Usage [?]

- I. the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
  - A. sometimes referred to in a way which emphasises his personality and character (the "Holy" Spirit)
  - B. sometimes referred to in a way which emphasises his work and power (the Spirit of "Truth")
  - C. never referred to as a depersonalised force
- II. the spirit, i.e. the vital principal by which the body is animated
  - A. the rational spirit, the power by which the human being feels, thinks, decides
  - B. the soul
- III. 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
  - A. a life giving spirit
  - B. a human soul that has left the body
  - C. a spirit higher than man but lower than God, i.e. an angel

i. used of demons or evil spirits, who were conceived as inhabiting the

- i. used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
  - ii. the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- IV. the disposition or influence which fills and governs the soul of any one
- A. the efficient source of any power, affection, emotion, desire, etc.
- V. a movement of air (a gentle blast)
- A. of the wind, hence the wind itself
  - B. breath of nostrils or mouth

#### Strong's Definitions [?](Strong's Definitions Legend)

**πνεῦμα pneûma**, pnyoo'-mah; from [G4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:—ghost, life, spirit(-ual, -ually), mind. Compare [G5590](#).

#### Thayer's Greek Lexicon [?] (Jump to Scripture Index)

STRONGS NT 4151: **πνεῦμα**

SHOW ALL

**πνεῦμα**, **πνεύματος**, **τό** (**πνέω**), Greek writings from Aeschylus and Herodotus down; Hebrew **רוּחַ**, Latin spiritus; i. e.:

**1. a movement of air (gentle) blast;**

a. of the wind: **ἀνέμων πνεύματα**, Herodotus 7, 16, 1; Pausanias, 5, 25; hence, the wind itself, John 3:8; plural Hebrews 1:7 (1 Kings 18:45; 1 Kings 19:11; Job 1:19; Psalm 103:4 (Psalms 104:4), etc.; often in Greek writings).

b. **breath** of the nostrils or mouth, often in Greek writings from Aeschylus down: **πνεῦμα τοῦ στόματος**, 2 Thessalonians 2:8 (Psalm 32:6 (Ps. 33:6), cf. Isaiah 11:4); **πνεῦμα ζωῆς**, **the breath of life**, Revelation 11:11 (Genesis 6:17, cf. **πνοή ζωῆς**, Genesis 2:7). (**πνεῦμα** and **πνοή** seem to have been in the main coincident terms; but **πνοή** became the more poetic. Both retain a suggestion of their evident etymology. Even in classical Greek **πνεῦμα** became as frequent and as wide in its application as **ἄνεμος**. (Schmidt, chapter 55, 7; Trench, § lxxiii.))

**2. the spirit**, i. e. **the vital principle by which the body is animated** ((Aristotle, Polybius, Plutarch, others; see below)): Luke 8:55; Luke 23:46; John 19:30; Acts 7:59; Revelation 13:15 (here R. V. **breath**); **ἀφιέναι τό πνεῦμα**, to breathe out the spirit, to expire, Matthew 27:50 cf. Sir. 38:23; Wis. 16:14 (Greek writings said **ἀφιέναι τήν ψυχήν**, as Genesis 35:18, see **ἀφήμι**, 1 b. and Kypke, Observations, i, p. 140; but we also find **ἀφιέναι πνεῦμα θανσίμω σφαγή**, Euripides, Hec. 571); **σῶμα χωρίς πνεύματος νεκρόν ἐστιν**, James 2:26; **τό πνεῦμα ἐστι τό ζωοποιουν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν**, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it. not the body in turn to the spirit: cf. Chr. Frid. Fritzsche. Nova opuscc. p.

the spirit imparts life to it, not the body, in turn to the spirit, see *ἐν πνεύματι* (see *πνεύματι*, p. 239), **John 6:63. the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul:** *τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ*, 1 Corinthians 2:11; opposed to *σὰρξ* (which see (especially 2 a.)), *Matthew 26:41; Mark 14:38; 1 Corinthians 5:5; 2 Corinthians 7:1; Colossians 2:5*; opposed to *τὸ σῶμα*, *Romans 8:10; 1 Corinthians 6:17, 20 Rec.; 1 Corinthians 7:34; 1 Peter 4:6*. Although for the most part the words *πνεῦμα* and *ψυχή* are used indiscriminately and so *σῶμα* and *ψυχή* put in contrast (but never by Paul; see *ψυχή*, especially 2), there is also recognized a threefold distinction, *τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα*, 1 Thessalonians 5:23, according to which *τὸ πνεῦμα* is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (*πνεῦμα*, says Luther, "is the highest and noblest part of man, which qualifies him to lay bold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God's word are at home" (see references at end)): *ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος* (see *μερισμός*, 2), *Hebrews 4:12; ἐν ἐνὶ πνεύματι, μία ψυχή*, *Philippians 1:27* (where instead of *μία ψυχή* Paul according to his mode of speaking elsewhere would have said more appropriately *μία καρδιά*). *τὸ πνεῦμα τίνος*, *Mark 2:8; Mark 8:12; Luke 1:47; Acts 17:16; Romans 1:9; Romans 8:16; 1 Corinthians 5:4; 1 Corinthians 16:18; 2 Corinthians 2:13; 2 Corinthians 7:13; Galatians 6:18; (Philippians 4:23 L T Tr WH); Philemon 1:25; 2 Timothy 4:22; ὁ Θεὸς τῶν πνευμάτων* (for which Rec. has *ἀγίων*) *τῶν προφητῶν*, who incites and directs the souls of the prophets, *Revelation 22:6*, where cf. Düsterdieck. the dative *τῷ πνεύματι* is used to denote the seat (locality) where one does or suffers something, like our **in spirit**: *ἐπιγινώσκειν*, *Mark 2:8; ἀναστενάζειν*, *Mark 8:12; ἐμβρίμασθαι*, *John 11:33; ταράσσεσθαι*, *John 13:21; ζηιν*, *Acts 18:25; Romans 12:11; ἀγαλλιάσθαι*, *Luke 10:21* (but L T Tr WH here add *ἀγίω*); the dative of respect: *1 Corinthians 5:3; Colossians 2:5; 1 Peter 4:6; κραταιουσθαι*, *Luke 1:80; Luke 2:40 Rec.; ἅγιον εἶναι*, *1 Corinthians 7:34; ζωοποιηθεις*, *1 Peter 3:18; ζῆν*, *1 Peter 4:6; πτωχοί*, *Matthew 5:3*; dative of instrument: *δεδεμένος*, *Acts 20:22; συνέχεσθαι*, *Acts 18:5 Rec.; Θεῷ λατρεύειν*, *Philippians 3:3 R G*; dative of advantage: *ἄνεσιν τῷ πνεύματι μου*, *2 Corinthians 2:13 (12); ἐν τῷ πνεύματι*, is used of the instrument, *1 Corinthians 6:20 Rec.* (it is surely better to take *ἐν τῷ πνεύματι* here locally, of the 'sphere' (Winer's Grammar, 386 (362), cf. *1 Corinthians 6:19*)); also *ἐν πνεύματι*, nearly equivalent to *πνευματικῶς* (but see Winer's Grammar, § 51, 1 e. note), *John 4:23*; of the seat of an action, *ἐν τῷ πνεύματι μου*, *Romans 1:9; τιθέναι ἐν τῷ πνεύματι*, to propose to oneself, purpose in spirit, followed by the infinitive (*πορεύεσθαι*, *Acts 19:21. πνεύματα προφητῶν*, according to the context the souls (spirits) of the prophets moved by the Spirit of God, *1 Corinthians 14:32*; in a peculiar sense *πνεῦμα* is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases *τὸ πνεῦμα μου προσεύχεται*, opposed to *ὁ νοῦς μου*, *1 Corinthians 14:14; πνεύματι λαλεῖν μυστήρια*, *1 Corinthians 14:2; προσεύχεσθαι, ψάλλειν, εὐλογεῖν, τῷ πνεύματι*, as opposed to *τῷ νοί*, *1 Corinthians 14:15, 16*.

**3. 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;**

a. generically: Luke 24:37; Acts 23:8 (on which see μήτε, at the end); Acts 23:9; πνεῦμα σάρκα καί ὅστέα οὐκ ἔχει, Luke 24:39; πνεῦμα ζωοποιουν (a life-giving spirit), spoken of Christ as raised from the dead, 1 Corinthians 15:45; πνεῦμα ὁ Θεός (God is spirit essentially), John 4:24; πατήρ τῶν πνευμάτων, of God, Hebrews 12:9, where the term comprises both the spirits of men and of angels.

b. a human soul that has left the body ((Babrius 122, 8)): plural (Latin manes), Hebrews 12:23; 1 Peter 3:19.

c. a spirit higher than man but lower than God, i. e. an angel: plural Hebrews 1:14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: (Mark 9:20); Luke 9:39; Acts 16:18; plural, Matthew 8:16; Matthew 12:45; Luke 10:20; Luke 11:26; πνεῦμα Πύθωνος or πύθωνα, Acts 16:16; πνεύματα δαιμονίων, Revelation 16:14; πνεῦμα δαιμονίου ἀκαθάρτου, Luke 4:33 (see δαιμόνιον, 2); πνεῦμα ἀσθενείας, causing infirmity, Luke 13:11; πνεῦμα ἀκάθαρτον, Matthew 10:1; Matthew 12:43; Mark 1:23, 26, 27; Mark 3:11, 30; Mark 5:2, 8, 13; Mark 6:7; Mark 7:25; Mark 9:25; Luke 4:36; Luke 6:18; Luke 8:29; Luke 9:42; Luke 11:24, 26; Acts 5:16; Acts 8:7; Revelation 16:13; Revelation 18:2; ἄλαλον, κωφόν (for the Jews held that the same evils with which the men were afflicted affected the demons also that had taken possession of them (cf. Wetstein, N. T. i. 279ff; Edersheim, Jesus the Messiah, Appendix xvi.; see δαιμονίζομαι etc. and references)), Mark 9:17, 25; πονηρόν, Luke 7:21; Luke 8:2; Acts 19:12, 13, 15, 16, (cf. Judges 9:23; 1 Samuel 16:14; 1 Samuel 19:9, etc.).

d. the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him (in doctrinal phraseology the divine nature of Christ): 1 Timothy 3:16; with the addition of ἀγιωσύνης (on which see ἀγιωσύνη, 1 (yet cf. 4 a. below)), Romans 1:4 (but see Meyer at the passage, Ellicott on 1 Timothy, the passage cited); it is called πνεῦμα αἰώνιον, in tacit contrast with the perishable ψυχαί of sacrificial animals, in Hebrews 9:14, where cf. Delitzsch (and especially Kurtz).

4. The Scriptures also ascribe a πνεῦμα to God, i. e. God's power and agency — distinguishable in thought (or modalistic, as they say in technical speech) from God's essence in itself considered — manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings; (cf. the resemblances and differences in Philo's use of τό θεῖον πνεῦμα, e. g. de gigant. § 12 (cf. § 5f); quis rer. div. § 53; de mund. opif. § 46, etc.).

a. This πνεῦμα is called in the O. T. אֱלֹהִים רִיחַ יְהוָה, רִיחַ יְהוָה; in the N. T. πνεῦμα ἅγιον, τό ἅγιον πνεῦμα, τό πνεῦμα τό ἅγιον (first so in Wis. 1:5 Wis. 9:17; for רִיחַ יְהוָה, in Psalm 50:13 (Ps. 51:13), Isaiah 63:10, 11, the Sept. renders by πνεῦμα ἀγιωσύνης), i. e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): [Addendum: "the Sept. renders by" etc. -- not correct; the rendering in the Sept. in both passages is τὸ πν. τὸ ἅγιον] Matthew 1:18, 20; Matthew 3:11; Matthew 12:32; Matthew 28:19; Mark 1:8; Mark 3:29; Mark 12:36; Mark 13:11; Luke 1:15, 35; Luke 2:25, 26; Luke 3:16, 22; Luke 4:1; Luke 11:13; Luke 12:10, 12; John 1:33; John 7:39 (L T WH omit; Tr brackets ἅγιον); John 14:26; John 20:22; Acts 1:2, 5, 8, 16; Acts 2:33,

38; Acts 4:25 L T Tr WH; Acts 5:3,32; 8:18 (L T WH omit; Tr brackets τό ἅγιον), Acts 8:19; Acts 9:31; 10:38,44,45,47; 11:15,16,24; 13:2,4,9,52; 15:8,28; 16:6; 19:6; 20:28; Romans 9:1; Romans 14:17; Romans 15:13, 16, 19 (L Tr WH in brackets); 1 Corinthians 6:19; 1 Corinthians 12:3; 2 Corinthians 6:6; 2 Corinthians 13:13 (14); Ephesians 1:13; 1 Thessalonians 1:5, 6; 2 Timothy 1:14; Titus 3:5; Hebrews 2:4; Hebrews 6:4; Hebrews 9:8; 1 John 5:7 Rec.; Jude 1:20; other examples will be given below in the phrases; (on the use and the omission of the article, see Fritzsche, Ep. ad Romans, ii., p. 105 (in opposition to Harless (on Ephesians 2:22), et al.; cf. also Meyer on Galatians 5:16; Ellicott on Galatians 5:5; Winers Grammar, 122 (116); Buttmann, 89 (78))); τό πνεῦμα τό ἅγιον τοῦ Θεοῦ, Ephesians 4:30; 1 Thessalonians 4:8; πνεῦμα Θεοῦ, Romans 8:9, 14; τό τοῦ Θεοῦ πνεῦμα, 1 Peter 4:14; (τό) πνεῦμα (τοῦ) Θεοῦ, Matthew 3:16; Matthew 12:18, 28; 1 Corinthians 2:14; 1 Corinthians 3:16; Ephesians 3:16; 1 John 4:2; τό πνεῦμα τοῦ Θεοῦ ἡμῶν, 1 Corinthians 6:11; τό πνεῦμα τοῦ πατρὸς, Matthew 10:20; πνεῦμα Θεοῦ ζῶντος, 2 Corinthians 3:3; τό πνεῦμα τοῦ ἐγείραντος Ἰησοῦν, Romans 8:11; τό πνεῦμα τό ἐκ Θεοῦ (emanating from God and imparted unto men), 1 Corinthians 2:12; πνεῦμα and τό πνεῦμα τοῦ κυρίου, i. e. of God, Luke 4:18; Acts 5:9 (cf. Acts 5:4); Acts 8:39; κυρίου, i. e. of Christ, 2 Corinthians 3:17, 18 (cf. Buttmann, 343 (295)); τό πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, Acts 16:7 (where Rec. omits Ἰησοῦ); Χριστοῦ, Romans 8:9; Ἰησοῦ Χριστοῦ, Philippians 1:19; τό ἐν τίνι (in one's soul (not WH marginal reading)) πνεῦμα Χριστοῦ, 1 Peter 1:11; τό πνεῦμα τοῦ υἱοῦ (τοῦ Θεοῦ), Galatians 4:6; simply τό πνεῦμα or πνεῦμα: Matthew 4:1; Matthew 12:31, 32; Matthew 22:43; Mark 1:10, 12; Luke 2:1, 14; John 1:32, 33; John 3:6, 8, 34; John 7:39; Acts 2:4; Acts 8:29; Acts 10:19; Acts 11:12, 28; Acts 21:4; Romans 8:6, 16, 23, 26, 27; Romans 15:30; 1 Corinthians 2:4, 10, 13 (where Rec. adds ἁγίου); 1 Corinthians 12:4,7,8; 2 Corinthians 1:22; 2 Corinthians 3:6, 8; 2 Corinthians 5:5; Galatians 3:3, 5, 14; Galatians 4:29; Galatians 5:5, 17, 22, 25; Ephesians 4:3; Ephesians 5:9 Rec.; Ephesians 6:17; Philippians 2:1; 2 Thessalonians 2:13; 1 Timothy 4:1; James 4:5; 1 Peter 1:22 Rec.; 1 John 3:24; 1 John 5:6, 8; Revelation 22:17. Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the following are prominent: by it the man Jesus was begotten in the womb of the virgin Mary (Matthew 1:18, 20; Luke 1:35), and at his baptism by John it is said to have descended upon Jesus (Matthew 3:16; Mark 1:10; Luke 3:22), so that he was perpetually ( μένον ἐπ' αὐτόν) filled with it (John 1:32, 33, cf. 3:34; Matthew 12:28; Acts 10:38); hence, to its prompting and aid the acts and words of Christ are traced, Matthew 4:1; Matthew 12:28; Mark 1:12; Luke 4:1, 14. After Christ's resurrection it was imparted also to the apostles, John 20:22; Acts 2. Subsequently other followers of Christ are related to have received it through faith (Galatians 3:2), or by the instrumentality of baptism (Acts 2:38; 1 Corinthians 12:13) and the laying on of hands (Acts 19:5, 6), although its reception was in no wise connected with baptism by any magical bond, Acts 8:12, 15; Acts 10:44ff. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism (John 3:5, 6, 8; Titus 3:5 (but see the commentators on the passages, and references under the word βάπτισμα, 3)); all sanctification (1 Corinthians 6:11; hence, ἁγιασμός πνεύματος, 2 Thessalonians 2:13; 1 Peter 1:2); the power of suppressing evil desires and retaining holiness (Romans 8:2ff.; Galatians 5:16ff.; 1 Peter 1:22 (Rec.) etc.);

desires and practising holiness (Romans 8:2π; Galatians 5:16π,22; 1 Peter 1:22 (Rec.), etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake (Matthew 10:20; Luke 12:11, 12; Romans 8:26); the knowledge of evangelical truth (John 14:17, 26; John 15:26; John 16:12, 13; 1 Corinthians 2:6-16; Ephesians 3:5) — hence, it is called πνεῦμα τῆς ἀληθείας (John the passages cited; 1 John 4:6), πνεῦμα σοφίας καί ἀποκαλύψεως (Ephesians 1:17); the sure and joyful hope of a future resurrection, and of eternal blessedness (Romans 5:5; Romans 8:11; 2 Corinthians 1:22; 2 Corinthians 5:5; Ephesians 1:13f); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, 2 Corinthians 1:22; Ephesians 1:13. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: Acts 8:29, 39; Acts 10:19; Acts 11:12; Acts 13:2, 4; Acts 15:28; Acts 16:6, 7; Acts 20:28. He is the author of charisms or special gifts (1 Corinthians 12:7ff; see χάρισμα), prominent among which is the power of prophesying: τά ἐρχόμενα ἀναγγελεῖ, John 16:13; hence, τό πνεῦμα τῆς προφητείας (Revelation 19:10); and his efficiency in the prophets is called τό πνεῦμα simply (1 Thessalonians 5:19), and their utterances are introduced with these formulas: τάδε λέγει τό πνεῦμα τό ἅγιον, Acts 21:11; τό πνεῦμα λέγει, 1 Timothy 4:1; Revelation 14:13; with ταῖς ἐκκλησίαις added, Revelation 2:7, 11, 17, 29; Revelation 3:6, 13, 22. Since the Holy Spirit by his inspiration was the author also of the O. T. Scriptures (2 Peter 1:21; 2 Timothy 3:16), his utterances are cited in the following terms: λέγει or μαρτυρεῖ τό πνεῦμα τό ἅγιον, Hebrews 3:7; Hebrews 10:15; τό πνεῦμα τό ἅγιον ἐλάλησε διά Ἡσαΐου, Acts 28:25, cf. Acts 1:16. From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God is said διδόναι τίνι τό πνεῦμα τό ἅγιον, Luke 11:13; Acts 15:8; passive, Romans 5:5; more precisely, ἐκ τοῦ πνεύματος αὐτοῦ, i. e. a portion from his Spirit's fullness (Buttmann, § 132, 7; Winer's Grammar, 366 (343)), 1 John 4:13; or ἔκχειν ἀπό τοῦ πνεύματος αὐτοῦ, Acts 2:17, 18 (for its entire fullness Christ alone receives, John 3:34); men are said, λαμβάνειν πνεῦμα ἅγιον, John 20:22; Acts 8:15, 17, 19; Acts 19:2; or τό πνεῦμα ἅγιον, Acts 10:47; or τό πνεῦμα τό ἐκ Θεοῦ, 1 Corinthians 2:12; or τό πνεῦμα, Galatians 3:2, cf. Romans 8:15; πνεῦμα Θεοῦ ἔχειν, 1 Corinthians 7:40; πνεῦμα μή ἔχειν, Jude 1:19; πληροῦσθαι πνεύματος ἁγίου, Acts 13:52; ἐν πνεύματι, Ephesians 5:18; πλησθῆναι, πλησθήσεσθαι, πνεύματος ἁγίου, Luke 1:15, 41, 67; Acts 2:4; Acts 4:8, 31; Acts 9:17; Acts 13:9; πνεύματος ἁγίου πλήρης, Acts 6:5; Acts 7:55; Acts 11:24; πλήρεις πνεύματος (Rec. adds ἁγίου) καί σοφίας, Acts 6:3; πνεύματι and πνεύματι Θεοῦ ἄγεσθαι, to be led by the Holy Spirit, Romans 8:14; Galatians 5:18; φέρεσθαι ὑπό πνεύματος ἁγίου 2 Peter 1:21; the Spirit is said to dwell in the minds of Christians, Romans 8:9, 11; 1 Corinthians 3:16; 1 Corinthians 6:19; 2 Timothy 1:14; James 4:5 (other expressions may be found under βαπτίζω, II. b. bb.; γεννάω, 1 at the end and 2 d.; ἐκχέω b.; χρίω, a.); γίνεσθαι ἐν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i. e. in a state of inspiration or ecstasy, Revelation 1:10; Revelation 4:2. Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, Romans 8:13; Galatians 5:5; τῷ πνεύματι τῷ ἁγίῳ, Luke 10:21 L Tr WH; πνεύματι ἁγίῳ, 1 Peter 1:12 (where R G T have ἐν πνεύματι ἁγίῳ); πνεύματι Θεοῦ, Philippians 3:3 L T Tr WH; also ἐν πνεύματι, Ephesians 2:22; Ephesians 3:5 (where ἐν πνεύματι must be joined to ἀπεκαλύθη): ἐν πνεύματι in the power of

Εφυσιανοῦ εἶναι (where ἐν πνεύματι must be joined to ἀπεκατεφοῦν), ἐν πνεύματι, in the power of the Spirit, possessed and moved by the Spirit, Matthew 22:43; Revelation 17:3; Revelation 21:10; also ἐν τῷ πνεύματι, Luke 2:27; Luke 4:1; ἐν τῷ πνεύματι ἁγίῳ, Luke 10:21 Tdf.; ἐν τῇ δυνάμει τοῦ πνεύματος, Luke 4:14; ἐν τῷ πνεύματι τῷ ἁγίῳ εἰπεῖν, Mark 12:36; ἐν πνεύματι (ἁγίῳ) προσεύχεσθαι, Ephesians 6:18; Jude 1:20; ἐν πνεύματι Θεοῦ λαλεῖν, 1 Corinthians 12:3; ἀγάπη ἐν πνεύματι, love which the Spirit begets, Colossians 1:8; περιτομή ἐν πνεύματι, effected by the Holy Spirit, opposed to γράμματι, the prescription of the written law, Romans 2:29; τύπος γίνου τῶν πιστῶν ἐν πνεύματι, in the way in which you are governed by the Spirit, 1 Timothy 4:12 Rec.; (ἐν ἐνί πνεύματι, Ephesians 2:18); ἡ ἐνότης τοῦ πνεύματος, effected by the Spirit, Ephesians 4:3; καινότης τοῦ πνεύματος, Romans 7:6. τό πνεῦμα is opposed to ἡ σὰρξ i. e. human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, Galatians 5:17, 19, 22; (Galatians 6:8); Romans 8:6; so in the phrases περιπατεῖν κατὰ πνεῦμα (opposed to κατὰ σάρκα), Romans 8:1 Rec., 4; οἱ κατὰ πνεῦμα namely, ὄντες (opposed to οἱ κατὰ σάρκα ὄντες), those who bear the nature of the Spirit (i. e. οἱ πνευματικοί), Romans 8:5; ἐν πνεύματι εἶναι (opposed to ἐν σαρκί), to be under the power of the Spirit, to be guided by the Spirit, Romans 8:9; πνεύματι (dative of 'norm'; (cf. Buttman, § 133, 22 b.; Winer's Grammar, 219 (205))) περιπατεῖν (opposed to ἐπιθυμίαν σαρκός τέλειν), Galatians 5:16. The Holy Spirit is a δύναμις, and is expressly so called in Luke 24:49, and δύναμις ὑπιστου, Luke 1:35; but we find also πνεῦμα (or πνεῦμα ἅγιον) καί δύναμις, Acts 10:38; 1 Corinthians 2:4; and ἡ δύναμις τοῦ πνεύματος, Luke 4:14, where πνεῦμα is regarded as the essence, and δύναμις its efficacy; but in 1 Thessalonians 1:5 ἐν πνεύματι ἁγίῳ is expegetical of ἐν δυνάμει. In some passages the Holy Spirit is rhetorically represented as a Person ((cf. references below)): Matthew 28:19; John 14:16f, 26; John 15:26; John 16:13-15 (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); τό πνεῦμα, καθὼς βούλεται, 1 Corinthians 12:11; what anyone through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: εἶπε τό πνεῦμα τίνι, Acts 8:29; Acts 10:19; Acts 11:12; Acts 13:4; τό πνεῦμα τό ἅγιον διαμαρτύρετά μοι, Acts 20:23. τό πνεῦμα τό ἅγιον ἔθετο ἐπισκόπους, i. e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election (Acts 14:23) that none except fit persons were chosen to the office, Acts 20:28; τό πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις in Romans 8:26 means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (τί προσευξώμεθα), and cannot state it in fit language (καθὼ δει) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said ἀντιπίπτειν τῷ πνεύματι τῷ ἁγίῳ, Acts 7:51; ἐνυβρίζειν τό πνεῦμα τῆς χάριτος, Hebrews 10:29. πειράζειν τό πνεῦμα τοῦ κυρίου is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, Acts 5:9; by anthropathism those who disregard decency in their speech are said λύπειν τό πνεῦμα τό ἅγιον, since by that they are taught how they ought to talk, Ephesians 4:30 (παροξύνειν τό πνεῦμα, Isaiah 63:10;

παραπικραίνειν, Psalm 105:33 (Ps. 106:33)). Cf. Grimm, Institutio theologiae dogmaticae, § 131; (Weiss, Biblical Theol. § 155 (and Index under the phrase, 'Geist Gottes,' 'Spirit of God') Kahnis, Lehre vom Heil. Geiste; Fritzsche, Nova opuscc. acad., p. 278ff; B. D. under the word Spirit the Holy; Swete in Dict. of Christ. Biog. under the phrase, Holy Ghost).

b. **τά ἑπτὰ πνεύματα τοῦ Θεοῦ**, Rev. (Revelation 3:1 (where Rec.st omit ἅπτα)); Revelation 4:5; Revelation 5:6 (here L omits; WH brackets ἑπτὰ), which are said to be **ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ** (Revelation 1:4) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, Zechariah 3:9; Zechariah 4:6, 10); cf. Düsterdieck on Revelation 1:4; (Trench, Epistles to the Seven Churches, edition 3, p. 7f).

c. by metonymy, **πενυμα** is used of  
α. **one in whom a spirit (πνεῦμα) is manifest or embodied**; hence, equivalent to **actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is**: 2 Thessalonians 2:2; 1 John 4:2, 3; hence, **διακρίσεις πνευμάτων**, 1 Corinthians 12:10; **μή παντί πνεύματι πιστεύετε**, 1 John 4:1; **δοκιμάζετε τά πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν**, ibid.; **πνεύματα πλανᾶ** joined with **διδασκαλῆαι δαιμονίων**, 1 Timothy 4:1. But in the truest and highest sense it is said **κύριος τό πνεῦμα ἐστίν**, he in whom the entire fullness of the Spirit dwells, and from whom that fullness is diffused through the body of Christian believers, 2 Corinthians 3:17.

β. the plural **πνεύματα** denotes the various modes and gifts by which the Holy Spirit shows itself operative in those in whom it dwells (such as **τό πνεῦμα τῆς προφητείας, τῆς σοφίας**, etc.), 1 Corinthians 14:12.

5. universally, **the disposition or influence which fills and governs the soul of anyone; the efficient source of any power, affection, emotion, desire**, etc.: **τῷ αὐτῷ πνεύματι περιεπατήσαμεν**, 2 Corinthians 12:18; **ἐν πνεύματι ἡλίου**, in the same spirit with which Elijah was filled of old, Luke 1:17; **τά ῥήματα... πνεῦμα ἐστίν**, exhale a spirit (and fill believers with it), John 6:63; **οἴου πνεύματος ἐστε ὑμεῖς (what manner of spirit ye are of)** viz. a divine spirit, that I have imparted unto you, Luke 9:55 (Rec.; (cf. B. § 132, 11 l.; Winer's Grammar, § 30, 5)); **τῷ πνεύματι, ᾧ ἐλάλει**, Acts 6:10, where see Meyer; **πραυ καί ἡσύχιον πνεῦμα**, 1 Peter 3:4; **πνεῦμα πραότητος**, such as belongs to the meek, 1 Corinthians 4:21; Galatians 6:1; **τό πνεῦμα τῆς προφητείας**, such as characterizes prophecy and by which the prophets are governed, Revelation 19:10; **τῆς ἀληθείας, σοφίας καί ἀποκαλύψεως**, see above, p. 521b middle (Isaiah 11:2; Deuteronomy 34:9; Wis. 7:7); **τῆς πίστεως**, 2 Corinthians 4:13; **τῆς υἰοθεσίας**, such as belongs to sons, Romans 8:15; **τῆς ζωῆς ἐν Χριστῷ**, of the life which one gets in fellowship with Christ, ibid. 2; **δυνάμεως καί ἀγάπης καί σωφρονισμοῦ**, 2 Timothy 1:7; **ἐν πνεύμα εἶναι** with Christ, equivalent to to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, 1 Corinthians 6:17; **ἐν ἐνί πνεύματι**, by the reception of one Spirit's efficiency, 1 Corinthians 12:13; **εἰς ἓν πνεῦμα**, so as to be united into one body filled with one Spirit, ibid. R G; **ἐν πνεύμα ποτίζεσθαι (made to drink of i. e.)** imbued with one Spirit, ibid. L T Tr WH

(see ποτίζω); ἓν σῶμα καὶ ἓν πνεῦμα, one (social) body filled and animated by one spirit, Ephesians 4:4; — in all these passages although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit ((cf. Clement of Rome, 1 Cor. 46, 6 [ET]; Hermas, sim. 9, 13, 18 [ET]; Ignatius ad Magn. 7 [ET])). In opposition to the divine Spirit stand, τό πνεῦμα τό ἐνεργουν ἐν τοῖς υἱοῖς τῆς ἀπειθείας (a spirit that comes from the devil), Ephesians 2:2; also τό πνεῦμα τοῦ κόσμου, the spirit that actuates the unholy multitude, 1 Corinthians 2:12; δουλείας, such as characterizes and governs slaves, Romans 8:15; κατανύξεως, Romans 11:8; δειλίας, 2 Timothy 1:7; τῆς πλάνης, 1 John 4:6 (πλανήσεως, Isaiah 19:14; πορνείας, Hosea 4:12; Hosea 5:4); τό τοῦ ἀντιχρίστου namely, πνεῦμα, 1 John 4:3; ἕτερον πνεῦμα λαμβάνειν, i. e. different from the Holy Spirit, 2 Corinthians 11:4; τό πνεῦμα τοῦ νως, the governing spirit of the mind, Ephesians 4:23. Cf. Ackermann, Beiträge zur theol. Würdigung u. Abwägung der Begriffe πνεῦμα, νοῦς, u. Geist, in the Theol. Studien und Kritiken for 1839, p. 873ff; Büchschütz, La doctrine de l'Esprit de Dieu selon l'aneien et nouveau testament. Strasb. 1840; Chr. From Fritzsche, De Spiritu Sancto commentatio exegetica et dogmatica, 4 Pts. Hal. 1840f, included in his Nova opuscula academica (Turici, 1846), p. 233ff; Kahnis, Die Lehre v. hiel. Geist. Part i. (Halle, 1847); an anonymous publication (by Prince Ludwig Solms Lich, entitled) Die biblische Bedeutung des Wortes Geist. (Giessen, 1862); H. H. Wendt, Die Begriffe Fleisch u. Geist im Biblical Sprachgebrauch. (Gotha, 1878); (Cremer, in Herzog edition 2, under the phrase, Geist des Menschen; G. L. Hahn, Theol. d. N. Test. i. § 149ff; J. Laidlaw, The Bible Doctrine of Man. (Cunningham Lects., 7th Series, 1880); Dickson, St. Paul's use of the terms Flesh and Spirit. (Glasgow, 1883); and references in B. D. (especially Amos edition) and Dict. of Christ. Biog., as above, 4 a. at the end.)

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## Concordance Results Using ESV

Strong's Number **G4151** matches the Greek πνεῦμα (*pneuma*), which occurs 380 times in **345** verses in the Greek concordance of the NASB

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[View results using the KJV Greek concordance](#)

**Mat 1:18** - Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

**Mat 1:20** - But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

**Mat 3:11** - "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

**Mat 3:16** - And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him;

**Mat 4:1** - Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

**Mat 5:3** - "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

**Mat 8:16** - That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick.

**Mat 10:1** - And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.

**Mat 10:20** - For it is not you who speak, but the Spirit of your Father speaking through you.

**Mat 12:18** - "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.

**Mat 12:28** - But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.

**Mat 12:31** - Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.

**Mat 12:32** - And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

**Mat 12:43** - "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none.

**Mat 12:45** - Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation."

**Mat 22:43** - He said to them, "How is it then that David, in the Spirit, calls him Lord, saying,

**Mat 26:41** - Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

**Mat 27:50** - And Jesus cried out again with a loud voice and yielded up his spirit.

**Mat 28:19** - Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

**Mar 1:8** - I have baptized you with water, but he will baptize you with the Holy Spirit."

**Mar 1:10** - And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.

**Mar 1:12** - The Spirit immediately drove him out into the wilderness.

**Mar 1:23** - And immediately there was in their synagogue a man with an unclean spirit. And he cried out,

**Mar 1:26** - And the unclean spirit, convulsing him and crying out with a loud voice, came out of him.

**Mar 1:27** - And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him."

**Mar 2:8** - And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts?"

**Mar 3:11** - And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God."

**Mar 3:29** - but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—

**Mar 3:30** - for they were saying, "He has an unclean spirit."

**Mar 5:2** - And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit.

**Mar 5:8** - For he was saying to him, "Come out of the man, you unclean spirit!"

**Mar 5:13** - So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

**Mar 6:7** - And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.

**Mar 7:25** - But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet.

**Mar 8:12** - And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation."

**Mar 9:17** - And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute.

**Mar 9:20** - And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.

**Mar 9:25** - And when Jesus saw that a crowd came running together, he rebuked the unclean spirit,

saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again."

[Mar 12:36](#) - David himself, in the Holy Spirit, declared,  
"The Lord said to my Lord,  
"Sit at my right hand,  
until I put your enemies under your feet."

[Mar 13:11](#) - And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.

[Mar 14:38](#) - Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

[Luk 1:15](#) - for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb.

[Luk 1:17](#) - and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

[Luk 1:35](#) - And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

[Luk 1:41](#) - And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit,

[Luk 1:47](#) - and my spirit rejoices in God my Savior,

[Luk 1:67](#) - And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

[Luk 1:80](#) - And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

[Luk 2:25](#) - Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

[Luk 2:26](#) - And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

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