



You have downloaded a document from
RE-BUŚ
repository of the University of Silesia in Katowice

Title: The Holy Spirit Acting in the Message of the Word of God

Author: Beata Urbanek

Citation style: Urbanek Beata. (2018). The Holy Spirit Acting in the Message of the Word of God. "Ruch Biblijny i Liturgiczny" (Vol. 71, nr 4 (2018), s. 341-361), doi 10.21906/rbl.245



Uznanie autorstwa - Użycie niekomercyjne - Bez utworów zależnych Polska - Licencja ta zezwala na rozpowszechnianie, przedstawianie i wykonywanie utworu jedynie w celach niekomercyjnych oraz pod warunkiem zachowania go w oryginalnej postaci (nie tworzenia utworów zależnych).



UNIwersYTET ŚLĄSKI
W KATOWICACH



Biblioteka
Uniwersytetu Śląskiego



Ministerstwo Nauki
i Szkolnictwa Wyższego

The Holy Spirit Acting in the Message of the Word of God

Beata Urbanek

University of Silesia in Katowice

beata.urbanek@us.edu.pl  <https://orcid.org/0000-0003-1816-7573>

God wanted to reveal Himself to people both through His actions and through His words.¹ God's works are discernible, both in history and in creation itself, although God's interpretation is necessary for them to be properly understood. Throughout the Bible, we can find information that God wants to enter into contact with people and speak to them. The Sacred Scripture of the New Testament indicates that the Holy Spirit participates in this communication. The aim of this article is to analyze the role of the Spirit in the communication of the word and to respond to the question of what function the Spirit plays in this matter; what persons the Spirit acts on and if its impact can be divided into certain stages or aspects. The first part of this article will present the Old Testament context of the relationship of the word to the Spirit of the Lord, which is not understood as a separate Divine Person; it is an outline of God's image presented in the fullness of revelation. Quoting texts contained in the Old Testament is necessary for one more reason. "From one end of the Old Testament to the other, the Spirit and God's word do not cease to work together."² The next parts consist of references to New Testament texts that present diverse connections between the Holy Spirit and the word of God. Research allows us to divide Biblical statements into two main groups, one of which concerns the influence of the Spirit on the person that speaks the word, while the second concerns the people the message is addressed to. It should be noted that the emphasis has been placed on the latter, less elaborated topic,³ which appears above all in two places in Sacred Scripture: John 3:34 and Acts 10:44.

1 Cf. Vatican Council II, *Dei Verbum*, 2.

2 J. Guillet, *Duch Boży*, [in:] *Słownik teologii biblijnej*, red. nac. X. Léon-Dufour, t. i oprac. K. Romaniuk, Poznań 1990, p. 229.

3 Writing on this topic was inspired by the lectures and publications of Rev. Prof. Józef Kudasiwicz dealing with the role of the Holy Spirit and the word of God as well as their mutual relationship,

1. The Old Testament Background

When the Lord wanted to direct His word to the chosen people, He made use of intermediaries, who in order to fulfill this task received God's spirit, or a special power – a unique gift not resulting from the person's natural talents – to exercise ministry that can to a lesser or greater extent be described as prophetic. One of the most important persons who performed this role was Moses, who transmitted to Israel the word of the Lord: the word of the covenant, promises, and the Law. At the moment when it is difficult for Moses to himself bear the burden of responsibility for the people, God foretells him that he will be given a group of elders who receive part of the spirit that is on Moses (Numbers 11:17). In accordance with God's instruction, they stand by the tent of meeting and were endowed with the spirit (11:25), which has turned out to be the Spirit of the Lord (Numbers 11:29b).⁴ Moses was aware that he had it in his possession⁵ and knew of the relationship that exists between its presence in man and prophesying, however this onetime activity in this place should be understood.⁶ Certainly, Moses is the one who communicated the word of the Lord to the people.⁷ One of his roles was to be a prophet, the only one of his kind (cf. Deuteronomy 18:15, 34:10). Trito-Isaiah explicitly mentions Moses' endowment with the spirit as contained within the song of the word of Israel: "Then they remembered the days of old, of Moses, his servant: [...] Where is the one who placed in their midst his Holy Spirit?" (Isaiah 63:11).⁸

The close relationship between preaching God's words and possessing the Spirit of the Lord is presented more clearly in the activity of the prophets. Upon

including: *Odkrywanie Ducha Świętego. Medytacje biblijne*, Kielce 1998; *Powołanie do służby. Szkice z teologii i duchowości biblijnej*, Lublin 2011; *Mesjańska działalność Jezusa jubileuszowym rokiem łaski (Łk 4, 16–30)*, [in:] *Słowo Twoje jest prawdą. Księga Pamiątkowa dla Księdza Profesora Stanisława Mędali CM w 65. rocznicę urodzin*, zebrał i oprac. W. Chrostowski, Warszawa 2000, p. 212–224.

4 Granting the spirit of the Lord was not the sharing of the spirit present in Moses *Księga Liczb*, wstęp, przekł. z oryginału, komentarz, ekskursy S. Łach, Poznań–Warszawa 1970, p. 132.

5 This is indicated by Moses' words to Joshua on jealousy in Numbers 11:29a.

6 It is unclear if this is a reference to prophetic ecstasy, as many exegetes believe R. D. Cole, *Numbers. An Exegetical and Theological Exposition of Holy Scripture*, Nashville 2000, p. 193. This event did not repeat itself. However, through Moses' statement: "If only all the people of the Lord were prophets! If only the Lord would bestow his spirit on them!" (Numbers 11:29) takes on a nature that in reality is permanent.

7 See, for example, Exodus 6:9, 19:7, 14–15; 25; Numbers 11:24; 30:2; Deuteronomy 1:3.

8 It should be said, however, that Moses' role mentioned in this context is not to communicate the Lord's words, but the full authority to lead the people.

seeing Israel spread out in a camp according to its generations, Balaam, a figure of a questionable reputation, experienced the presence of the Spirit of God and began to preach his teaching (cf. Numbers 24:2–3). At the same time, he is the one in whose mouth the Lord placed His words (Numbers 23:5). Thanks to the fact that the Spirit rested on Azariah, son of Oded, and Zechariah, son of the priest Jehoiada, people could hear the words of the Lord (2 Chronicles 15:1–8; 24:20). The words of the prophet Micah, who retained the expression of awareness of being a prophet, is significant: “But as for me, I am filled with power, with the spirit of the Lord, with justice and with might; To declare to Jacob his crimes and to Israel his sins” (Micah 3:8). These words appear in the context of criticism of the prophets,⁹ who also saw themselves as messengers of God but compromised their ministry by expecting bribes and prophesying depending upon having received gifts or not (Micah 3:5–7). Unlike them, Micah communicates the truth, even the most bitter truth, and the source of his ability to prophesy is solely the Spirit of YHWH. He becomes filled with prophetic power, which is similar to the efforts of a brave warrior fighting for justice.¹⁰

The terms “spirit” and “word” appear in parallel expressions concerning the activity of selected protagonists as God’s gifts. Towards the end of his life, David said: “The spirit of the Lord spoke through me; His word was on my tongue” (2). In the last verse of Chapter 59, Trito-Isaiah presents the following prophecy, which is a summary of the announcement of salvation: “This is my covenant with them, which I myself have made, says the Lord: My spirit which is upon you and my words that I have put in your mouth Shall not depart from your mouth, nor from the mouths of your children Nor the mouths of your children’s children from this time forth and forever, says the Lord” (Isaiah 59:21). Although it is difficult to determine to whom these words were directed,¹¹ continuity between the word of God and His Spirit was presented. This continuity is emphasized by the statement that two realities – Spirit and word – are an essential element of God’s covenant with Israel. The Lord promises His coming, which will be reminiscent of the arrival of a warrior (59:17–18); an arrival

9 “The prophets in verses 5–7 are not forgers, because the Lord’s sentence of not restoring their gift would make no sense” (B. K. Waltke, *Micah*, [in:] *The Minor Prophets. An Exegetical and Expository Commentary*, ed. by T. E. McComiskey, Grand Rapids 1993, p. 665).

10 B. K. Waltke, *Micah*, op. cit., p. 667.

11 Perhaps this is in reference to a messiah, nation, or prophet (Isaiah 61:1). G. V. Smith, *Isaiah 40–66*, Nashville 2009, p. 605 (The New American Commentary, 15B) notes that the addressee of the statement changes from the plural to the singular form; thus this does not refer to a community but to an individual. The Spirit is associated with the Messiah (11:2) and the servant of the Lord (42:1).

full of power and glory (59:19), which for the enemies will be the pouring out of anger and salvation for Zion (59:18a, 20). In this place, there is talk of a new eschatological covenant.¹² The unambiguous use of the expression “forever” in relation to the descendants indicates the future and permanence.

From the above review of Old Testament texts, we can arrive at the conclusion that there is an undisputed connection between the influence of the Spirit of God on man and the ability to speak words in God’s name. The prophet works with the power of the Spirit, and the Lord fills his mouth with the word (cf. Jeremiah 1:9, Ezekiel 3:1–4). The mouths of false prophets are filled with gifts from people (cf. Micah 3:5, 11; Ezekiel 13:19), while their statements are the inventions of their hearts (cf. Jeremiah 14:14; 23:16, 26). However, there is no talk about a personal Holy Spirit in the Old Testament, while the New Testament remains the main source for describing the relationship with the Spirit.

2. The Holy Spirit Granted to the Preacher of the Word of God

According to the teachings of the New Testament, the Spirit always stands behind the words of God spoken by man: “[F]or no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God” (2 Peter 1:21). This sentence is a fragment of one of two direct testimonies of Scripture about scriptural inspiration; however, it speaks of earlier stages, the influence of the Spirit of God on man and oral communication of the message. “Bringing” the word of the Lord to the recipients took place thanks to the “carrying”¹³ that took place through the Spirit of God. If not for the creative presence of the Spirit in summoned persons, their statements would solely be the word of man. Not only the contents are of Divine origin; the decision to communicate the revelation is as well. An excerpt of the Second Epistle of St. Peter concerns in principle the texts of the Old Testament: how does the activity of the Spirit appear in New Testament times?

One of the New Testament authors who paid greater attention to the activity of the third Divine Person is St. Luke. The role of the Spirit is marked in the narrative about John the Baptist’s parents. Elizabeth was filled with it during her meeting with the pregnant Mary. Thanks to the presence of the Spirit, she

¹² G.V. Smith, *Isaiah 40–66*, op. cit., p. 605.

¹³ In both cases in the text 2 Peter 1:21 the Greek verb φέρω (“I bring”) appears.

recognized the state of her young relative and professed a truth that could be recognized only sensually: this is the Mother of the Lord, the fruit of whose womb is blessed (cf. 1:42–43). After John's circumcision, "Zechariah his father, filled with the holy Spirit, prophesied" (Luke 1:67). His statement is not only a prayer, but also the revelation of the truth about John, who was supposed to be a prophet, and about the coming of the Messiah. This would not have been possible without the activity of the Holy Spirit. According to Luke's account, Jesus ceremoniously inaugurated His activity in the synagogue in Nazareth. As a programmatic text, He makes use of a quote from Trito-Isaiah (61:1–2 with 58:6): "The Spirit of the Lord is upon me, because He has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord" (Luke 4:18–19). The anointing of the Messiah with the Spirit serves above all in order for Him to evangelize (εὐαγγελίζομαι). This activity is mentioned in first place and presented as the aim of that anointment. Furthermore, heralding or proclaiming (κηρύσσω) is mentioned twice. A practical realization of the time of God's favor is the freeing of the oppressed and of prisoners. The conviction that the Messiah will be filled with the Spirit is earlier than the words of the prophet interpreted by Jesus. In the eighth century before Christ, Isaiah prophesied the coming of David's descendant on whom the Spirit of the Lord would descend (Isaiah 11:1–2).

The relationship between Jesus' revelatory mission and the Holy Spirit is evident in Luke's introduction before the synoptic logion about the fact that only the Son knows and reveals the Father. Jesus proclaimed the praise joyous in the Holy Spirit (Luke 10:21–22).¹⁴

Speaking while inspired by the Spirit will also be given to the apostles. A necessary prerequisite to exercise the ministry is the gift of the Spirit, which leads them to the whole truth (cf. John 16:13). In accordance with Jesus Christ's promise to His disciples in His speech of parting, the Holy Spirit will be the One that will teach them all and will remind them of everything that had Jesus taught them; only thanks to His presence will the word of the Master be alive in their minds (cf. John 14:26). The Spirit of Truth will be the teacher of Jesus' disciples after His leaving for the Lord as well as His witness in their hearts

¹⁴ J. Kudasiewicz, *Jezus Chrystus Pośrednikiem objawienia*, „Ateneum Kapłańskie” 84 (1992) no. 3, p. 433 expands the Spirit's presence to preaching as well: "Jesus reveals the Father filled with the Holy Spirit."

(John 15:26). Thanks to this proclamation, they will be capable of better understanding Christ in the post-Paschal time and apply His words to every situation.

During the ascension, the Master obliged His disciples to wait to implement the promise of the Father, or for the gift of the Holy Spirit that would make them capable of exercising the ministry. "But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). In fact, it could be said that giving witness to Jesus Christ would be impossible without the Holy Spirit. The competence of witnesses results from accepting the Spirit.¹⁵ The beginning of apostolic activity took place on the Pentecost, when "they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim" (Acts 2:4). The contents of their prophesying consisted of "the mighty acts of God" (Acts 2:11). Preaching the Spirit while inspired did not take place only one time, on the day of His descent, but it was a permanent reality. The description of the event that was the subsequent part of both the bold preaching of the Gospel with the threat of being imprisoned again recalls this (Acts 4:1–21) and the prayer of the Church. The substance of the calling of God was the recalling of Jesus' martyrdom as the result of persecution and the presentation of the current situation of the faithful as the continuation of that threat. Difficult circumstances do not lead to the cessation of evangelization, but to the request for martyrdom in later preaching. The narrator gives an account of the full power of God's reaction. "As they prayed, the place where they were gathered shook, and they were all filled with the holy Spirit and continued to speak the word of God with boldness" (Acts 4:31). A theophanous sign during Holy Week was storm and fire; this time, the earth was moved by it.¹⁶ The Church's request was listened to and after it had been confirmed, boldness in prophesying is also a fruit filled with the Spirit. Thus not only the message, but also the means of prophesying come from Him.

Jesus prophesied to His disciples that they would be supported by the Spirit during times of persecution: "When they lead you away and hand you over, do not worry beforehand about what you are to say. But say whatever will be given to you at that hour. For it will not be you who are speaking but the holy Spirit" (Mark 13:11 par.). The implementation of this promise is evident in the life of

15 J.-N. Aletti, *Świadkowie Zmartwychwstałego. Duch Święty i świadectwo w Dziejach Apostolskich*, „Verbum Vitae” 2002 no. 2, p. 130.

16 Cf. Hebrews 12 : 26; Psalms 18 (17), 8.

the apostle Peter and one of the seven: Stephen. Standing before the Sanhedrin as a judicial organ, they spoke filled with the Holy Spirit (Acts 4:8; 6:10). This is a slightly different situation from the one described above. It is a unique example of support during preaching, as its aim is not so much an attempt at gaining new imitators of Christ as the defense of the Gospel and the right to preach it.

The idea of the necessity of the Holy Spirit's active presence in man – the first recipient of God's truth – also appears in *Corpus Paulinum*. St. Paul claims that access to revelation is possible only thanks to God's decision and concerns a select few. For centuries, God hid the secret of His wisdom and allowed it to become known through the Spirit of the apostles who had been selected to preach the Gospels: "[T]his God has revealed to us through the Spirit" (1 Corinthians 2:10). The author of the Epistle to the Ephesians speaks in a similar way when discussing the mystery of Christ: "[W]hich was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit" (Ephesians 3:5). Interestingly, the revelatory function of the Holy Spirit is emphasized, although the word of God resounded in the mouth of the Man Jesus; thus it was more easily accessible, through the senses. Naturally, the authors of these statements did not personally know the Teacher from Nazareth, but they did have at their disposal the testimony of His disciples. Despite this, they refer to the activity of the Holy Spirit as a leading theme.

3. The Holy Spirit Granted to the Preacher of the Word of God

The assistance of the Holy Spirit while preaching the word and its presence in the herald of God's message is at the fore in the chronological and logical order. If man is to preach the word of God, he himself must have direct contact with Him and thus supernatural access to God's truth. This encounter is impossible without God's consent given to selected persons. At another level of communication, the revelation of the Spirit acts not in preaching itself, but also in the reception of the message. The texts of the New Testament demonstrate that the influence of the Spirit on the listener took place during the earthly ministry of Jesus of Nazareth and during the times of the early Church.

It is worth beginning an analysis of the texts dealing with this aspect by once again referencing the event that took place in the synagogue in Nazareth. When Jesus claimed that the words of the Scripture read by Him had been

fulfilled, “all spoke highly of him and were amazed at the gracious words (τοις λόγοις τῆς χάριτος) that came from his mouth.” Many commentators claim that the narrator does not point at some external attractiveness of Christ’s statement,¹⁷ but at the internal message: the word of God contains within itself real grace for the open recipient.¹⁸ Although the pericope does not mention the kind of grace granted or of the Spirit, it is nonetheless clearly stated that the preached word of the Lord is solely articulated with sound, but has a real impact on the listener that reaches from beyond the impact of human speech. Furthermore, the preceding evangelical context clearly presents that the solemn revelation of the presence of the Spirit in the Messiah took place during the baptism in the Jordan (Luke 3:21–22) and that the Spirit has since then led Jesus in His mission. Thus we can say that “the source of the power of Christ’s word was the Holy Spirit, which lay on Him and with which He was anointed.”¹⁹

The fragment of the Gospels in which this topic is dealt with more clearly is the sentence from the last testimony of St. John the Baptist contained in the fourth Gospel. Its second part (John 3:31–36), considered by some to be a comment of the narrator, concerns Jesus’ identity. First, there is talk of His coming from the mountain, from heaven, and being above everything; of Messianic identity and divinity.²⁰ Crucial to the topic under scrutiny here is verse 3:34: *ν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα*. This verse consists of two sentences. The subject of the first segment, or the one that preaches God’s word, is Jesus sent by God. Difficulties appear when we try to establish the subject of the second

17 This is indicated by the translation of the third edition of the Millennium Bible: “they were surprised at the full grace of the words” (W. Prokulski). That is also the explanation of F. Gryglewicz in *Ewangelia według św. Łukasza*, preface, translation from the original, commentary by F. Gryglewicz, Poznań–Warszawa 1974, p. 132, although in the same commentary he describes Jesus’ activity as saying words of grace. The term *χάρις* could have the meaning of grace and has been included as such in Luke 4:22 przez R. Popowski, *Wielki słownik grecko-polski Nowego Testamentu*, Warszawa 1995, p. 651 i W. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, third edition, Chicago–London 2000. Furthermore, it is typical of the *Corpus Paulinum*, where God’s or Jesus’ grace with regards to people is expressed most frequently. However, it also appears in Luke’s work (although not in the writings of the remaining synoptics) as a term for God’s grace (Luke 1:30, 2:40, 52; 6; Acts 4:33; 6:8; 7:46; 11:23; 14:26; 15:11, 40; 20:24).

18 J. Kudasiewicz, *Ewangelie synoptyczne dzisiaj*, Ząbki 1999, p. 256; *Ewangelia według świętego Łukasza*, wstęp, przekład z oryginału, komentarz F. Mickiewicz, part 1: *Rozdziały 1–11*, Częstochowa 2011, p. 263; J. B. Green, *The Gospel of Luke*, Grand Rapids–Cambridge 1997, p. 214.

19 J. Kudasiewicz, *Mesjańska działalność Jezusa jubileuszowym rokiem łaski (Łk 4, 16–30)*, op. cit., p. 218.

20 For a more complete analysis of John 3:31–36, see: B. Urbanek, *Rola głosu Jezusa w dziele Objawienia. Studium z teologii Ewangelii według św. Jana*, Katowice 2009, p. 65–77.

part, which is evident in translations. Many of them come with the appendix that appears in certain manuscripts²¹ that either directly recognize θ θεός as belonging to the text,²² or accepting God as the person granting the Spirit.²³ Likewise, many authors of commentaries consider God to be the subject of the second segment of the verse. However, there are weighty arguments in order to consider the Messenger of God to be the subject of both sentences or that, in accordance with his style, the evangelist left the matter open and through this gave the possibility to two lines of interpretation.²⁴

What indicates that it is Jesus who sends the Spirit? First, the very structure of the sentence in which the subject is not changed, does.²⁵ To this reason Ignace de la Potterie adds two more that result from the fourth Gospel: 3:34 is a reference to 1:33b, or to John's prophecy that the Messiah would baptize, or endow, with the Spirit. Ultimately, the exegete claims that the thought about giving it to the Son by the Father is not Johannine, as He already had contained the Spirit in full.²⁶ The main argument against accepting that the Son and not the Father is the giver of Spirit is the expression, $\text{o}\acute{\upsilon}$ $\epsilon\kappa$ $\mu\epsilon\tau\rho\upsilon$, which is not

21 This means such witnesses to the text as codices A, C², D, Ψ , 086, f¹³, manuscripts of Byzantine review, ancient translation, including that of the Vulgate.

22 Examples are the translations from St. Paul's Edition: "He whom God has sent preaches His teaching, as God grants him His Spirit without limitations;" the ecumenical translation of the New Testament: "Whom God had sent preaches the word of God, as God grants the Spirit without measure."

23 As, for example, in the Poznan Bible: "The one whom God has sent preaches the word of God, who grants the Spirit without measure."

24 Ultimately, B. Schwank, *Das Johannesevangelium*, vol. 1, Düsseldorf 1966, p. 162 claims that John must have seen the possibilities of clarifying the sentence, although he did not do so. S. Mędała mentions two ways of interpretation in the history of exegesis: *Ewangelia według świętego Jana*, wstęp, przekład z oryginału, komentarz S. Mędała, cz. 1, Częstochowa 2010, p. 440–441.

25 J. Kręcidło, *Duch Święty i Jezus w Ewangelii świętego Jana. Funkcja pneumatologia w chrystologicznej strukturze czwartej Ewangelii*, Częstochowa 2006, p. 99 concludes his argument with the following sentence: "A syntactic analysis reveals that the one who grants the Spirit without measure is the one whom God had sent." The same is written by B. Schwank, *Das Johannesevangelium*, op. cit., vol. 1, p. 162: "Rein grammatikalisch betrachtet, ist das Subject, das »redet«, identisch mit dem, das »gibt«."

26 I. de la Potterie, *Parole et Esprit dans p. Jean*, [in:] *L'Évangile de Jean. Sources, rédaction, théologie*, sources, rédaction, théologie par M. de Jonge, Leuven 1987, p. 182. The third argument is striking in light of 1:33a, information about the descent of the Spirit on Jesus. We can treat as an explanation J. Kudasiewicz's statement, *Odkrywanie Ducha Świętego. Medytacje biblijne*, op. cit., p. 376 (who also is in favor of Jesus being the giver of the Spirit in verse 3:34), that the main emphasis of John's account of Jesus' baptism is that "He does not ration his gift of the Spirit." A. Malina, *Chrzest Jezusa w czterech Ewangeliach. Studium narracji i teologii*, Katowice 2007, p. 360 writes: "Thus we cannot tie the beginning of the resting of the Spirit on Jesus with baptism." R. E. Brown, *The Gospel according to John*, vol. 1, Garden City 1966, p. 158 notes that the gifts of the Father are

known in Greek,²⁷ and would mean the unlimited gift of the Spirit to the faithful and, after all, it is the Son of God that contains Him in an incomparable way.²⁸ This is not a sufficient reason to reject this hypothesis. The truth is that Jesus as Messiah contains the Spirit in full like no one else. Text 3:34, meanwhile, speaks of granting the Spirit, not of possessing it. The natural obstacles are in man himself, while Jesus bountifully grants His gifts (cf. John 6:11, 26; 10:10).

The proposed translation of John 3:34: “Thus he whom God had sent speaks the word of God, who without measure grants the Spirit” maintains the ambiguity contained in the Greek text and identically reflects the conjunction γάρ through “for.”²⁹ The first appearance of γάρ is a rationale for the veracity of the testimony of God’s Messenger; it comes from Him from heaven and directly encounters the Father (3:31–32; cf. 1:18). John applied a chain of thought: if Jesus witnesses to what he had seen and heard, this means that he had the function of a Revelator and had all such competences (3:32). That accepting His testimony results in the recognition of God as telling the truth results from the fact that Jesus does not preach his teachings, but the word of God (3:34a; cf. 7:16; 14:24). The repeated use of “for” in 3:34 explains that Jesus’ statements are the words of God, as they are filled with the spirit. This Spirit is granted to the listeners, who thanks to Him can respond with faith.³⁰

A text parallel to John 3:34 that also binds the Spirit to the word is Jesus’ statement: “It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit³¹ and life” (John 6:63). The first part of

usually expressed in the perfect tense, less frequently in the aoryst, and only once in the present tense – John 3:34 would be the second case.

27 C. K. Barret, *The Gospel according to St. John. An Introduction with Commentary and Notes on the Greek Text*, second edition, Philadelphia 1978, p. 226.

28 Such objections are raised by C. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, vol. 1, Edinburgh 1976, p. 125; L. Morris, *The Gospel according to John*, Grand Rapids 1995, p. 218.

29 This term serves several functions: causal, explicative, and concluding – cf. D. B. Wallace, *Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament*, Grand Rapids 1996, 662, 669, 674, 761; W. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, op. cit.

30 On the role of the Holy Spirit in the process of faith, see: A. Jankowski, *Dynamika wiary według Czwartej Ewangelii*, „Śląskie Studia Historyczno-Teologiczne” 8 (1975), p. 29–32.

31 “Spirit” with a lowercase “s” appears in the Millennium Bible, the ecumenical translation of the New Testament and the Poznan Bible, while it is written with an uppercase „S” in the St. Paul’s Edition Bible, comments by R. E. Brown, *The Gospel according to John*, op. cit., vol. 1, p. 295; C. Bennema, *The Power of Saving Wisdom. An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel*, Tübingen 2002, p. 204.

this verse clearly speaks of the Holy Spirit – which, like the Father and Son (John 5:21), and no one else – gives eternal life. Human efforts at understanding Jesus' words by themselves, being born of the flesh (cf. John 3:6) yield no results. Instead of faith, coming to the holy God (cf. John 6:68), a retreat from Him occurs (64–66). Listening to Jesus' speech as a person “who is of the earth,” and not “from heaven” (John 3:31), or while omitting the activity of the Spirit, is worth nothing. In the second part of the verse, the Master describes His words as being πνεῦμα καὶ ζωή. This phrase can be understood as hendiadys:³² words are the life-giving Spirit.³³ Thus Jesus proclaims to His disciples that His word, just as the food given by the Son of Man (John 6:27), which is in fact the living bread (6:51), communicates life in God. This happens through the activity of the Spirit in him who takes in the word.³⁴ According to Benedikt Schwank, both in 3:34 and in 6:63 there is talk of the post-Paschal granting of the Spirit by Jesus.³⁵ In all likelihood, however, the evangelist points at the first stage of baptism in the Spirit, which was the preaching of the word by the historical Jesus.³⁶ If it were different, how could we understand the sentence from Jesus' speech of parting, which contains one of the Promises of the Paraclete? “And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth,* which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you” (14:16–17). Several verses later, the Son of Man says about Himself: “I have told you this while I am with you (παρ' ὑμῶν μόνων)” (John 14:25). The Spirit remained with the disciples like Jesus during His ministry, being present in the Messiah. Knowing Jesus and His imitators, they

32 C. H. Dodd, *The Interpretation of the Fourth Gospel*, Cambridge 1968, p. 342, R. E. Brown, *The Gospel according to John*, op. cit., vol. 1, p. 297. An opponent of such an interpretation is G. Johnston, *The Spirit-Paraclete in the Gospel of John*, Cambridge 2005, p. 26.

33 J. Krećidło, *Duch Święty i Jezus w Ewangelii świętego Jana*, op. cit., p. 163 translates it as “the life-giving Spirit.”

34 Cf. R. E. Brown, *The Gospel according to John*, op. cit., vol. 1, p. 300: “The Man who accepts the words of Jesus will receive the life-giving Spirit.” Although M. M. B. Turner, *The Concept of Receiving the Spirit in John's Gospel*, „Vox Evangelica” 10 (1977), p. 24–42 considers Jesus to be the recipient of the Spirit in verse 3:34, verse 6:63 allows him to arrive at the conclusion that “For John the Spirit was active in the disciples in the pre-ascension situation through the words of Jesus” (p. 35). C. Bennema, *The Giving of the Spirit in John's Gospel – A New Proposal?*, „The Evangelical Quarterly” 74 (2002) no. 3, p. 197 agrees with the notion that the Spirit acts during earthly life, at the same time emphasizing that the fullness of the Spirit is available after the event of the Cross.

35 B. Schwank, *Das Johannesevangelium*, op. cit., p. 162.

36 J. Kudasiwicz writes about the stages of giving, *Odkrywanie Ducha Świętego*, op. cit., p. 377.

also got closer to His Spirit. The aspect of the present also has the summons of Jesus made during the most solemn day of the Festival of Tabernacles: “Let anyone who thirsts come to me and drink” (John 7:37). This casts a shadow on the explanation of the narrator that the Spirit was not yet [given] before the adoration of Jesus (John 7:39). The fullness, indeed, will take place in the post-Paschal time, but the invitation given much earlier suggests that the Spirit already is active within the faithful to a limited extent. In conclusion, if we accept that in this place the phenomenon of intentional dual meaning known from the Gospel according to John appears here, then the sentence in John 3:34 expresses both aspects of the relationship of the Spirit and word discussed in this article; both the preacher and the one listening to God’s word remain under the influence of the Spirit. If we were to acknowledge the need to ascribe just one meaning to this statement, we would have to accept that there is talk of the message of the Spirit along with Jesus’ word.

Did this occur during the presentation of the Gospel by the disciples? When writing about the proclamation of salvation, the author of the Epistle to the Hebrews in 2:3b–4, similarly as in 1–2a, presents the process of revelation: God spoke in the times of the Old Testament, but ultimately did so through His Son.³⁷ At the beginning of the second chapter, the hagiographer juxtaposes Christ’s public activity and that of His apostles, differentiating it chronologically (Hebrews 2:3b). Jesus initiated this work, but later it was continued by His direct listeners. God does not speak solely through Jesus.³⁸ He at the same time plays the role of a witness: “God added his testimony (συνεπιμαρτυροῦντος) by signs, wonders, various mighty deeds, and the distribution of the gifts of the holy Spirit according to his will” (Hebrews 2:4). God’s authentication of the word took place in a very clear way. It was accompanied by heralds of the word and bolstered them.³⁹ The question is if it concerned only the ministry

37 D. L. Allen, *Hebrews*, Nashville 2010, p. 190–191 (The New American Commentary, 35); L. T. Johnson, *Hebrews. A Commentary*, Louisville 2006, p. 86.

38 P. Ellingworth, *The Epistle to the Hebrews. A Commentary on the Greek Text*, Grand Rapids 1993, p. 141: “The passive λαλῆσθαι, like λαλήθεις in v. 2, implies the action of God [...]. There is no contrast, and probably no significant difference in meaning, between the use of διὰ here and that of ἐν in 1 : 1f. The main point in both passages is that God is speaking.”

39 The verb συνεπιμαρτυρέω is a hapax legomenon of the New Testament and the Septuagint. The prefix συν- adds a sense of doing something together with someone; meanwhile, ἐπι- could bolster the meaning of the term of, as P. Ellingworth, *The Epistle to the Hebrews*, op. cit., p. 141 notes, mean the addition of another testimony. The term ἐπιμαρτυρέω (“to give witness”) appears only once in 1 Peter 5:12. The basic concept μαρτυρέω appears more than seventy times in the New Testament. Cf. R. Popowski, *Wielki słownik grecko-polski*, op. cit., p. 218, 378, 579, 583.

of the apostles or if it referred to Jesus' public activity as well. It seems that this encompasses both periods of the preaching of the good news, that the inspired author does not make a difference in this regard. What indicates this? The triad of "signs, wonders, and mighty deeds" (σημεῖα καὶ τέρατα καὶ δυνάμεις) also occurs in Acts 2:22 and 2 Corinthians 12:12. In the first of these fragments, the confirmation concerns the Messiah, "Jesus the Nazorean was a man commended (ἀποδεδείκνυμι – 'to demonstrate,' 'to attest') to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know" (Acts 2:22). The second text refers to the apostolic activity of St. Paul, whose signs were great patience, signs, miracles, and works of power. The thought of giving witness by God in apostolic ministry also appears in the account of Paul's and Barnabas' mission in Iconium, where "they stayed for a considerable period, speaking out boldly for the Lord, who confirmed the word about his grace by granting signs and wonders to occur through their hands" (Acts 14:3). These three authentications of the word are healings, resurrections from the dead, and exorcisms of demons recounted in the Gospels and the Acts of the Apostles.

The last element is of a different nature; it is the granting of the Holy Spirit. The structure of the sentence, which is not entirely clear, allows for several interpretations. The genitive πνεύματος ἁγίου could be understood as the second part of the construction *genetivus absolutus* (συνεπιμαρτυροῦντος τοῦ θεοῦ), which is nonetheless rather unlikely as it would be uncertain what μερισμοῖς refers to.⁴⁰ The latter term is the fourth noun used in the dative, which is a *dativus instrumentalis*: it describes the tools with which God supports testimony.⁴¹ In the expression πνεύματος ἁγίου μερισμοῖς, the Person of the Spirit is the subject of either separation or a supplement; God grants the gifts of the Spirit.⁴² From the term μερισμός ("dividing," "partition"), which in the New Testament appears only in Hebrews 2:4, 4:12 it is not clear which activity of the Spirit is implied. Some claim that this is a reference to charismatics.⁴³ However, the activity of the Spirit should not be constricted as

40 P. Ellingworth, *The Epistle to the Hebrews*, op. cit., p. 142.

41 D. L. Allen, *Hebrews*, op. cit., p. 196.

42 The possibility of presenting it as *genetivus subiectivus* or *obiectivus* is indicated by D. L. Allen, *Hebrews*, op. cit., p. 196; P. Ellingworth, *The Epistle to the Hebrews*, op. cit., p. 142, who is in favor of the latter solution.

43 *List do Hebrajczyków*, wstęp, przekł. z oryginału, komentarz, ekskursy S. Łach, Poznań–Warszawa 1959, p. 139. L. T. Johnson, *Hebrews*, op. cit., p. 89 compares Hebrews 2:4 with 1 Corinthians 12:11.

such. It performs other roles than solely being the Giver of various gifts. The imprisoned apostles proclaim the death and resurrection of Jesus, Ruler and Redeemer, knowing that they are not alone: “We are witnesses of these things, as is the Holy Spirit that God has given to those who obey Him” (Acts 5:32). Not only are the apostles witnesses of Christ; the Holy Spirit is a witness as well.

Likewise, several times in his epistles St. Paul expresses his great conviction that His preached words are completely dependent on the Holy Spirit. The earliest testimony is found in the First Epistle to the Thessalonians, in which at the very beginning the Apostle to the Nations mentions that: “For our gospel did not come to you in word alone, but also in power (ἐν δυνάμει) and in the holy Spirit and [with] much conviction” (1 Thessalonians 1:5). There are several proposals to explain the relationship between power, the Spirit, and convictions.⁴⁴ Taking into consideration the words contained in 2 Corinthians 12:12 and Hebrews 2:4 analyzed above, one could think that “power” means performing miracles. However, in this sense the verb δύναμις usually appears in the plural form,⁴⁵ furthermore, the expression ἐν δυνάμει contains the meaning “with power” or “in power” and the question of its origin: from God or from other sources.⁴⁶ This most likely refers to the Holy Spirit as the source of power in preaching the Gospel itself and the efficacy of preaching it. Such an understanding confirms the fact that for the Thessalonians accepting the good news was accompanied by joy of an exceptional source: it was χαρά πνεύματος ἁγίου (1:6), the joy flowing from the possession of the Spirit and persistently experienced persecution. A similar situation – evangelization from the power of the Spirit – took place in Corinth. Paul says: “[M]y message and my proclamation were not with persuasive (words of) wisdom, but with a demonstration of spirit⁴⁷ and power, so that your faith might rest not on human wisdom but on the power of God” (1 Corinthians 4–5). It is not rhetorical devices,⁴⁸ but the power of God’s Spirit that is responsible for the acceptance of the Gospels by the listeners and their subsequent conversion.

44 Three of them are presented by M. Bednarz: *1–2 List do Tesaloniczan, wstęp, przekł. z oryginału, komentarz* M. Bednarz, Częstochowa 2007, p. 110.

45 W. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, op. cit.

46 Mark 9:1; Luke 1:17; 4:14; Acts 4:7; Colossians 1:29; 1 Peter 1:5.

47 It is written with a lowercase letter in the Millennium Bible and the Poznan Bible and with an uppercase letter in the ecumenical translation of the New Testament and the St. Paul’s Edition Bible.

48 D. E. Garland, *1 Corinthians*, Grand Rapids 2003, p. 87 notes that “Ἀπόδειξις is a technical term in rhetoric for ‘proof’ from a verbal demonstration (cf. Quintilian, *Inst.* 5. 10. 7). But in this case the proof did not come from rhetorical persuasion; it came from God.”

During the autopresentation of the Church, in which Paul himself was not present, he writes: “For I will not dare to speak of anything except what Christ has accomplished through me to lead the Gentiles to obedience by word and deed, by the power of signs and wonders, by the power of the Spirit [of God], so that from Jerusalem all the way around to Illyricum I have finished preaching the gospel of Christ” (Romans 15:18–19a). This statement summarizes the apostle’s mission and thus its traits are described in it. The Holy Spirit was also the motor of preaching and the source of faith.

The most interesting and clearest narrative reference to the granting of the Spirit during preaching can be found in a key story contained in Acts 10:1–11, 18.⁴⁹ Cornelius of Caesarea, a centurion, pious man, and pagan interested in and with ties to Judaism received a vision in which an angel asked him to Joppa and summon Simon Peter (Acts 10:1–8). The apostle also had a vision during which he heard a command to not eat unclean food. At the moment of the centurion’s emissaries’ arrival at Simon the tanner’s house, the narrator notes that Peter is led by the Holy Spirit (Acts 10:19–20), as He directs the footsteps of the apostle and it turns out that He is behind their arrival. By the time Peter and six companions had arrived in Caesarea, he found at Cornelius’ home many people; the centurion had invited his family and friends. The apostle gives a speech (Acts 10:34–43), whose contents are a gospel about Jesus, whom God had anointed with the Holy Spirit and power and who had been killed by people and resurrected by God. The apostles, meanwhile, received a command to preach that Jesus is the judge of the living and the dead and that man’s sins can be absolved through Him. Peter’s two previous speeches had finished with the same theme (Acts 2:38–39; 3:19, 26), so the preaching of the good news was complemented this time as well. Although Peter does not foretell this as in Acts 2:38: “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins;

49 The account of Cornelius accepting the faith is crucial from the perspective of the early Church, as this is the moment of a difficult decision on accepting pagans into the Church without the need to circumcise them and the moment of the conversion of Peter who listens to the Spirit more than he does to the Torah. D. L. Matson, W. S. Brown, *Tuning the Faith: The Cornelius Story in Resonance Perspective*, „Perspective in Religious Studies” 33 (2006) no. 4, p. 449, 453–456. Acts 10–11 is of a culminating nature from a literary perspective as well. The author of Acts has emphasized the narrative through a double vision and repetition. See: E. M. Humphrey, *Collision of Modes? – Vision and Determining Argument in Acts 10:1–11:18*, “Semeia” 71 (1995), p. 65–84. On the validity of the pericope, see also: F. F. Bruce, *The Acts of the Apostles. The Greek text with introduction and commentary*, 3rd rev. and enl. ed., Grand Rapids 1990, p. 251.

and you will receive the gift of the Holy Spirit,” the Spirit itself descends:⁵⁰ “While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word” (Acts 10:44). This Divine intervention, the next one in the described event, can be described as God Himself saying “Amen” and as the confirmation of the message.⁵¹ Some believe that the interruption of the apostle’s speech is solely a literary technique, as in fact by that time it had already finished.⁵² One should make note of a certain difference between the words of the narrator and those of Peter who, while presenting a report from that mission in Jerusalem, says: “As I began to speak, the Holy Spirit fell upon them as it had upon us at the beginning” (Acts 11:15).⁵³ From a rhetorical point of view, as Keener notes, we can say that this is only the beginning, as only the *narratio* has been professed. However, on the other hand it is for Luke the most essential and theologically sufficient part.⁵⁴

The coming of the Holy Spirit to its listeners is described with the aid of two verbs. The first of them is ἐπέπεσεν (“fall;” Acts 10:44), which is the aoryst form of the verb ἐπιπίπτω. It appears in the New Testament eleven times in the sense “to fall on someone”⁵⁵ or, figuratively, “to fall, descend, overwhelm.”⁵⁶ Only in the Acts of the Apostles is this used to describe the descent of the Spirit. When Peter and John had come to the inhabitants of Samaria, “prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus” (Acts 8:15–16). ἐπιπίπτω appears for the third time⁵⁷ in Peter’s above-quoted account of his visit to Cornelius (Acts 11:15). The apostle not only presents a connection between the descent of the Spirit and his preaching (“As I began to speak”), but he also refers to the Pentecost (“at the beginning”), the most important moment of encounter with the Spirit, the moment that is the source of the existence

50 Cf. B. R. Gaventa, *The Acts of the Apostles*, Nashville 2003, p. 171.

51 J. Kürzinger, *Die Apostelgeschichte*, vol. 1, Leipzig 1965, p. 291.

52 E. Haenchen, *The Acts of the Apostles. A Commentary*, Philadelphia 1971, p. 353. C. S. Keener, *Acts. An Exegetical Commentary*, vol. 2, Grand Rapids 2013, p. 181 claims that this is the opinion of most commentators.

53 Dibelius explains this seeming contradiction of the editorial work of Luke, whose work is the composition of the apostle’s speech – cf. M. Dibelius, *Aufsätze zur Apostelgeschichte*, Göttingen 1951, p. 96–97.

54 C. S. Keener, *Acts. An Exegetical Commentary*, op. cit., vol. 2, p. 1810, 1825.

55 Mark 3:20; Luke 15:20; Acts 20:10, 37.

56 on fear: Luke 1:12; Acts 19:17; Revelation 11:11; on outrages: Romans 15:13.

57 Furthermore, ἐπιπίπτω appears twice in *varia lectiones* as a function of the Spirit in Acts 8:39, 19:6; W. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, op. cit.

of the Church and is at the same time the fulfillment of Christ's promise that then came to Peter's mind: "I remembered the word of the Lord, how he had said, 'John baptized with water but you will be baptized with the holy Spirit'" (Acts 11:16). The second term describing the arrival of the Spirit appears in the verse directly after the information about the descent of the Spirit: "The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also" (Acts 10:45). The verb ἐκχέω ("to pour out") and its second form ἐκχύν(ν)ω ("to pour out," "spill," "experience in full," "give oneself fully")⁵⁸ usually appears in the New Testament in the sense of pouring blood⁵⁹ and pouring out the chalice of God's wrath.⁶⁰ The pouring out of the Spirit is mentioned five times (Acts 2:17, 18, 33; 10:45; Titus 3:6). Apart from the place mentioned above, the term is used three times in Peter's speech on the Pentecost; next, it is used twice in the quoted prophecy of the pouring out of the Spirit preached by the prophet Joel (Joel 3:1–2),⁶¹ and later about Jesus, who was "exalted at the right hand of God, He received the promise of the Holy Spirit from the Father and poured it forth, as you (both) see and hear" (Acts 2:33). An audible sign of the coming of the Spirit to listeners was speaking in tongues and praising God (Acts 10:46). On two occasions, the similarity between the event described in Acts 2:1–11 and the descent of the Spirit upon those gathered in Cornelius' home has been emphasized (Acts 10:47; 11:15) and it concerns the acts mentioned in 10:46. In the narrative of the Acts of the Apostles, glossolalia appears in Caesarea for the first time since the Jerusalem Feast of Weeks; it would later accompany the baptism and laying of hands by Paul in Ephesus (Acts 19:6); thus it is a rare phenomenon and is always related to the descent of the Spirit and the presence of the apostles. Meanwhile, the fact that Peter's listeners praised God (μεγαλυνόντων τὸν θεόν) can be related to the preaching of great works of God (τὰ μεγαλεῖα τοῦ θεοῦ) (Acts 2:11). These analyses show that the lexical and direct references to the Pentecost show that the author of the

58 R. Popowski, *Wielki słownik grecko-polski Nowego Testamentu*, op. cit., p. 188 differentiates between verbs. One that describes this is *Słownik grecko-polski*, based on the dictionary of Z. Węclewski, ed. O. Jurewicz, vol. 1, Warszawa 2000, p. 284–285; W. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, op. cit.; J. H. Thayer, *Thayer's Greek-English Lexicon of the New Testament*, Peabody 2000, p. 201.

59 Matthew 23:35; 26:28; Mark 14:24; Luke 11:50; 22:20; Acts 22:20, Romans 3:15; Revelation 16:6.

60 Revelation 16:1, 2, 3, 4, 8, 10, 12, 17. Also in the Old Testament, ex. Hosea 5:10; Zephaniah 3:8; Ezekiel 7:5; 20:8. 13. 21; Lamentations 2:4; 4:11.

61 This verb also appears in the translation of the Septuagint.

Acts wants to speak of the sending of the Spirit on pagans, which can be called a pentecost of the pagan world.⁶² The fact that the coming of the Spirit occurs before baptism is an exceptional situation in relation to the typical sequence,⁶³ equally unusual is the means in which pagans enter into the community of God's people. This happened thanks to the faith of the gathered listeners of the word of God as well as faith in Jesus and the Gospel.⁶⁴ This word appears to be of a salvific nature as it is said by a messenger filled with the Spirit of God and accepted by listeners open to the faith.⁶⁵

At the beginning of the analysis of New Testament texts concerning the relationship between the word and the Spirit, a fragment of 2 Peter 1:21 is mentioned. At the end it is worth referring to the second testimony on Biblical inspiration that can be found in 2 Timothy 3:16. The term θεόπνευστος appears in it, which not only has a passive sense as the authors of dictionaries and commentaries commonly claim:⁶⁶ "inspired by God." It is also correctly read in the active form as "inspiring God."⁶⁷ The source of the inspiration of Sacred Scripture is the Holy Spirit; at the same time, inspiration is not only a permanent, but also a dynamic phenomenon. In the past, the Spirit acted on hagiographers. In every age, it has a life-giving impact on believing readers.

Conclusion

There is a close and inextricable bond between the person of the Holy Spirit and the word of God. First, the word comes to the person as Divine revelation, which can be understood and accepted only thanks to the support of the Spirit. This is the first stage of contact in which the Creator's word reaches a rational

62 As is proposed by F. H. Chace, *The Credibility of the Book of the Acts of the Apostles*, London 1902, p. 79.

63 J. C. O'Neill, *The Connection Between Baptism and the Gift of the Spirit in Acts*, „Journal for the Study of the New Testament” 19 (1997) no. 63, p. 95, <https://doi.org/10.1177%2F0142064X9701906305>.

64 H. Langkammer, *Dzieje Apostolskie. Tłumaczenie, wstęp i komentarz*, Lublin 2008, p. 148.

65 J. Kürzinger, *Die Apostelgeschichte*, op. cit., p. 292.

66 Ex. T. D. Lea, H. P. Griffin, *1–2 Timothy, Titus*, Nashville 1992, p. 236 (The New American Commentary, 34).

67 R. Cantalamessa, „*Litera zabija, Duch ożywia*”. *Lektura duchowa Biblii*, [in:] *Słowo Boże w życiu i misji Kościoła*, red. S. Szymik, Lublin 2009, p. 274 says outright that the sense of the adjective is active and adds: “If it is true that tradition and theology always explained it in the passive (inspired by God), it is also true that that same tradition could find an active meaning in it.” An example is the statement by St. Ambrose.

being. The person whom God has chosen to communicate revelation becomes the preacher of the word. He performs his or her function inspired by the Spirit; that is, the assistance of the Spirit accompanies the person not only during cognition of God's truth, but also its preaching. The third aspect of the acting of the Spirit – which takes place through the herold of the word – is bringing the addressees of the message to faith and conversion. When the addressees' hearts are open, the Holy Spirit comes to them when the word of God is heard. If, as Rev. Józef Kudasiewicz writes, a preacher should speak in such a way that at the end of the homily he can say "this is the word of God,"⁶⁸ then the sermon also should be a time of granting the Holy Spirit. In relation to the fact of inspiration of the written word of God, equally personal interpretation of it is an opportunity to experience the descent of the Holy Spirit. The words of the Bible have the power to change one's love precisely and only because they breathe the Spirit of God. All aspects of the relationship between the word and the Spirit point towards a personalistic grasp of the process of God's communication with man: accepting revelation, transmitting it, and listening is not only contact with a series of truth, but with the Person. Only the presence of the Spirit can make the word be live and effective, and the listener accepts it with faith.

Abstract

The Holy Spirit Acting in the Message of the Word of God

In many places, the New Testament presents the relationship between the Holy Spirit and the Word of God. First, the gift of the Spirit is necessary to discern, take in, and understand the word that God directly communicates to man. Next, the preached word and the awakening and development of faith occur through His power; that is, the Spirit acts not only on the person who preaches the word but on the audience as well. The efficacy of preaching is the result of the activity of the Holy Spirit. Finally, the Word of God written on paper also influences the reader and listener as it breathes the Spirit.

Keywords: New Testament; Holy Spirit; word of God; preaching

References

Alletti, J.-N. (2002). Świadkowie Zmartwychwstałego. Duch święty i świadectwo w Dziejach Apostolskich. *Verbum Vitae*, (2), 127–149.

68 J. Kudasiewicz, *Powołanie do służby...*, op. cit., p. 290.

- Allen, L. D. (2010). *Hebrews*. In *The New American Commentary: Vol. 35*. Nashville: B&H Academic.
- Arndt, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.). Chicago–London: University of Chicago Press.
- Barrett, C. K. (1978). *The Gospel According to St. John. An Introduction with Commentary and Notes on the Greek Text*. Philadelphia: Westminster John Knox Press.
- Bednarz, M. (2007). *1–2 List do Tesaloniczan*. In *Nowy komentarz biblijny. Nowy Testament: Vol. 13*. Częstochowa: Święty Paweł.
- Bennema, C. (2002a). The Giving of the Spirit in John's Gospel – A New Proposal? *The Evangelical Quarterly*, 74(3), 195–213.
- Bennema, C. (2002b). *The power of saving wisdom. An investigation of spirit and wisdom in relation to the soteriology of the Fourth Gospel*. Tübingen: J. C. B. Mohr.
- Bernard, J. H. (1976). *A critical and exegetical commentary on the Gospel According to St. John* (Vol. 1). Edinburgh: T. & T. Clark.
- Brown, R. E. (1966). *The gospel according to John, 1–12*. Garden City: Doubleday & Company Inc.
- Brown, W. S., & Matson, D. L. (2006). Tuning the Faith: The Cornelius Story in Resonance Perspective. *Perspectives in Religious Studies*, 33(4), 449–465.
- Bruce, F. F. (1990). *The Acts of the Apostles. The Greek text and introduction with commentary* (3rd rev. and enl. ed.). Grand Rapids: Eerdmans.
- Cantalamesa, R. (2009). „Litera zabija, Duch ożywia”. Lektura duchowa Biblii. In S. Szymik (Ed.), *Słowo Boże w życiu i misji Kościoła* (pp. 273–285). Lublin: Wydawnictwo KUL.
- Chase, F. H. (1902). *The credibility of the book of the Acts of the apostles*. London: Macmillan.
- Cole, D. R. (2000). *Numbers: An Exegetical and Theological Exposition of Holy Scripture*. Nashville: Holman Reference.
- Dibelius, M. (1951). *Aufsätze zur Apostelgeschichte*. Berlin: Evangelische Verlagsanstalt.
- Dodd, C. H. (1968). *The interpretation of the fourth Gospel* (Pbk. ed.). Cambridge: Cambridge University Press.
- Ellingworth, P. (1993). *The Epistle to the Hebrews. A commentary on the Greek text*. In *The New International Greek Testament Commentary*. Grand Rapids–Carlisle: William B. Eerdmans, Paternoster Press.
- Garland, D. E. (2003). *1 Corinthians*. In *Baker Exegetical Commentary on the New Testament*. Grand Rapids: Baker Academic.
- Gaventa, B. R. (2003). *The Acts of the Apostles*. In *Abingdon New Testament Commentaries*. Nashville: Abingdon Press.
- Green, J. B. (1997). *The Gospel of Luke*. In *The New International Commentary on the New Testament*. Grand Rapids: William B. Eerdmans Pub. Co.
- Grimm, C. L. W., Wilke, C. G., & Thayer, J. H. (1977). *A Greek-English lexicon of the New Testament. Being Grimm's Wilke's Clavis Novi Testamenti*. Grand Rapids: Baker Book House.
- Gryglewicz, F. (Ed.). (1974). *Ewangelia według św. Łukasza*. Poznań–Warszawa: Pallottinum.
- Humphrey, E. M. (1995). Collision of Modes? – Vision and Determining Argument in Acts 10:1–11:18. *Semeia*, 71, 65–84.
- Jankowski, A. (1975). Dynamika wiary według Czwartej Ewangelii. *Śląskie Studia Historyczno-Teologiczne*, 8, 25–41.
- Johnson, L. T. (2006). *Hebrews. A commentary* (1st ed.). In *The New Testament Library* (1st ed.). Louisville: Westminster John Knox Press.
- Johnston, G. (2005). *The spirit-paraclete in the Gospel of John*. Cambridge: University Press.
- Kręcidło, J. (2006). *Duch Święty i Jezus w Ewangelii Świętego Jana. Funkcja pneumatologii w chrystologicznej strukturze czwartej Ewangelii*. In *Series Biblica Paulina: Vol. 2*. Częstochowa: Edycja Świętego Pawła.
- Kudasiewicz, J. (1992). Jezus Chrystus Pośrednikiem objawienia. *Ateneum Kapłańskie*, 84(3).
- Kudasiewicz, J. (1998). *Odkrywanie Ducha Świętego. Medytacje biblijne*. Kielce: Jedność.

- Kudasiewicz, J. (1999). *Ewangelie synoptyczne dzisiaj* (2nd ed.). Ząbki: Apostolicum.
- Kudasiewicz, J. (2000). Mesjańska działalność Jezusa jubileuszowym rokiem łaski (Łk 4, 16–30). In W. Chrostowski (Ed.), *Słowo Twoje jest Prawdą. Księga pamiątkowa dla Księdza Profesora Stanisława Mędali CM w 65. rocznicę urodzin*. Warszawa: Vocatio.
- Kudasiewicz, J. (2011). *Powołanie do służby. Szkice z teologii i duchowości biblijnej*. Lublin: Wydawnictwo B&G.
- Kürzinger, J. (1965). *Die Apostelgeschichte* (Vol. 1). Leipzig.
- Łach, S. (Ed.). (1959). *List do Hebrajczyków. Wstęp, przekład z oryginału, komentarz, ekskursy*. Poznań: Pallottinum.
- Łach, S. (Ed.). (1970). *Księga Liczb. Wstęp, przekład z oryginału, komentarz, ekskursy*. Poznań–Warszawa: Pallottinum.
- Lea, T. D., & Griffin, H. P. (1992). *1, 2 Timothy, Titus*. In *The New American Commentary: Vol. 34*. Nashville: Broadman Press.
- Malina, A. (2007). *Chrzest Jezusa w czterech Ewangeliach. Studium narracji i teologii*. In *Studia i Materiały Wydziału Teologicznego Uniwersytetu Śląskiego w Katowicach: Vol. 34*. Katowice: Księgarnia św. Jacka, Wydział Teologiczny Uniwersytetu Śląskiego.
- Mędała, S. (2010). *Ewangelia według świętego Jana. Cz. 1: Rozdziały 1–12*. In *Nowy komentarz biblijny. Nowy Testament: Vol. 4.1*. Częstochowa: Edycja Świętego Pawła.
- Mickiewicz, F. (2011). *Ewangelia według św. Łukasza. Cz. 1: Rozdziały 1–11*. In *Nowy komentarz biblijny. Nowy Testament: Vol. 3.1*. Częstochowa: Edycja Świętego Pawła.
- Morris, L. (1995). *The gospel according to John*. Grand Rapids: Eerdmans.
- O'Neill, J. C. (1997). The Connection Between Baptism and the Gift of the Spirit in Acts. *Journal for the Study of the New Testament*, 19(63), 87–103. <https://doi.org/10.1177/0142064X9701906305>
- Popowski, R. (1995). *Wielki słownik grecko-polski Nowego Testamentu* (2nd ed.). In *Seria Biblijna Vocatio* (2nd ed.). Warszawa: Vocatio.
- Potter, I. de la. (1987). Parole et Esprit dans s. Jean. In M. D. Jonge (Ed.), *L'Évangile de Jean* (pp. 177–201). Leuven: Leuven University Press, Uitgeverij Peeters Leuven.
- Romaniuk, K., & Léon-Dufour, X. (Eds.). (1990). *Słownik teologii biblijnej* (Wyd. 3). Poznań: Pallottinum.
- Schwank, B. (1966). *Das Johannesevangelium*. In *Die Welt Der Bibel. Kleinkommentare Zur Heiligen Schrift: Vol. 7.1*. Düsseldorf: Patmos Verlag.
- Smith, G. V. (2009). *Isaiah 40–66*. Nashville: B&H Academic.
- Thayer, J., & Strong, J. (2000). *Thayer's Greek-English Lexicon of the New Testament. Coded with Strong's Concordance Numbers*. Peabody: Hendrickson Publishers.
- Urbanek, B. (2009). *Rola głosu Jezusa w dziele Objawienia. Studium z teologii Ewangelii według św. Jana*. In *Studia i Materiały Wydziału Teologicznego Uniwersytetu Śląskiego w Katowicach: Vol. 50*. Katowice: Księgarnia św. Jacka.
- Wallace, D. B. (1996). *Greek grammar beyond the basics. An exegetical syntax of the New Testament with scripture, subject, and Greek word indexes* (4th ed.). Grand Rapids: Zondervan.
- Waltke, B. K. (1993). Micah. In T. E. McComiskey (Ed.), *The Minor Prophets. An Exegetical and Expository Commentary*. Grand Rapids.
- Węcławski, Z. (2000). *Słownik grecko-polski* (O. Jurewicz, ed.). Warszawa: Wydawnictwo Szkolne PWN.