

THE HOLY SPIRIT

The Power of God

A Scriptural Perspective



by
Fred R. Coulter

All scriptural passages are from
The Holy Bible In Its Original Order—A Faithful Version
by Fred R. Coulter, unless otherwise noted.



© 2023

ISBN: 978-0-9961757-8-4

York Publishing Company

Christian Biblical Church of God

Post Office Box 1442

Hollister, CA 95024-1442

www.truthofgod.org

www.cbcg.org

www.churchathome.org

www.afaithfulversion.org

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Foreword

THIS BOOK WILL BE one of the most important books you can read. *The Holy Spirit—the Power of God* will address common erroneous assumptions on this subject and answer the question, “What *is* the Holy Spirit of God?”

And it will be a *scriptural* perspective. That means it will be based on the true teachings of the Bible—the inspired the Word of God—not on the broadly accepted teachings and doctrines of Orthodox Christendom. Today, the Holy Scriptures are faithfully preserved as the Old Testament Masoretic Hebrew Text and the New Testament Received (Greek) Text (*Textus Receptus*).

Jesus declared that the Word of God “is the truth” from “the only true God” (John 17:17, 3). Furthermore, Jesus emphatically said, “Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill [to complete]. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled” (Matt. 5:17-18).

During Jesus’ temptation, Satan the devil told Him to command that stones become bread. Jesus emphatically answered by quoting Scripture: “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God” (Matt. 4:4, Luke 4:4; Deut. 8:3).

Concerning the Word of God, the apostle Paul writes, “All Scripture [Old and New Testaments] *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness” (II Tim. 3:16). Likewise, the apostle Peter wrote: “Knowing this first, that no prophecy of Scripture originated as anyone’s own *private* interpretation; because prophecy was not brought at any time by human will, but the holy men of God spoke as they were moved by *the Holy Spirit*” (II Pet. 1:20-21).

Today, Christendom accepts a host of man-made traditions that reflect pagan religious practices and replace the inspired Word of God. But just because such traditions have been ratified by supposedly Christian authorities and councils does not mean that God has accepted them. He most assuredly has not!

The Word of God tells us: “Be careful to observe and obey all these words which I command you, so that it may go well with you and with your children after you forever when you do *that which is*

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good and right in the sight of the LORD your God” (Deut. 12:28). Then God gives a warning to *not* worship heathen gods: “**Take heed to yourself** that you do not become ensnared by following them, after they are destroyed from before you, and **that you do not ask about their gods, saying, ‘How did these nations serve their gods that I may also do likewise?’** You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. **Whatever thing that I command you, be careful to do it. You shall not add to it, nor take away from it**” (verses 30-32).

From the Proverbs of Solomon, God declares this to anyone would change the Word of God: “Who has gone up to heaven and has come down? Who has gathered the wind in His fists? Who has bound the waters in His garments? Who has established all the ends of the earth? What *is* His name, and what *is* His Son’s name, if you know? Every word of God *is* pure; He *is* a shield to those who put their trust in Him. Do not add to His words, lest He correct you and you be found a liar” (Prov. 30:4-6).

In the New Testament we find that Jesus said, “**The one who has My commandments and is keeping them, that is the one who loves Me**; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him.... If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. **The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s, Who sent Me**” (John 14:21, 23-24).

In the final warning at the end of the Bible, Jesus proclaimed, “For I jointly testify to everyone who hears the words of the prophecy of this book [the whole Bible], *that* if anyone adds to these things, God shall add to him the plagues that are written in this book. And if anyone takes away from the words of *the* book of this prophecy, God shall take away his part from *the* book of life, and from the holy city, and from the things that are written in this book” (Rev. 22:18-19).

When confronted by the religious authorities of His day, Jesus denounced the myriad of traditions of Judaism: “Well did Isaiah prophesy concerning you hypocrites, as it is written, ‘This people honors Me with their lips, but their hearts are far away from Me. **But**

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in vain do they worship Me, teaching for doctrine the commandments of men.’ For leaving the commandment of God, **you hold fast the tradition of men**, such as the washing of pots and cups; and you practice many other things like *this*.... Full well do you reject the commandment of God, so that you may **observe your own tradition**.... [Thus, you are] nullifying the authority of the Word of God **by your tradition** which you have passed down; and you practice many *traditions* such as this” (Mark 7:6-9, 13).

These words of Jesus Christ can be applied to the traditions and teachings of Orthodox Christianity—particularly concerning the traditional view that the Holy Spirit is part of a triune godhead. But as this book will show, such teachings were formulated on the pagan religious philosophies of men.

The Apostle Paul’s Warning: As God’s apostle to the Gentiles, Paul was continually confronted with Greek pagan religious philosophies—in addition to the confrontations he had with the Jews over their traditions. In his epistle to the Colossians, Paul warned the brethren to be on guard against such philosophies, as they add nothing to the true teachings of the Scriptures. In fact, embracing such falsehoods leads one *away from* the truth of God and into paganism, idolatry, and the acceptance of human traditions. Notice what Paul wrote:

“Now I want you to understand what great concern I have for you, and *for* those in Laodicea, and as many as have not seen my face in *the* flesh; that their hearts may be encouraged, being knit together in love unto all riches of the full assurance of understanding, unto *the* knowledge of the mystery of God, and of *the* Father, and of Christ; in Whom are hid all the treasures of wisdom and knowledge. **Now this I say so that no one may deceive you by persuasive speech.** For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order, and **the steadfastness of your faith in Christ**; therefore, as you have received Christ Jesus the Lord, be walking in Him. Being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving.

“Be on guard so that no one takes you captive through philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ.

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“For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, Who is the Head of all principality and power. In Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ; having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead.

“For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses. He has blotted out the note of debt against us *with* the decrees *of our sins*, which was contrary to us; and He has taken it away, having nailed it to the cross. After stripping the principalities and the powers, He made a public spectacle of them, *and* has triumphed over them in it” (Col. 2:1-15). (In the phrase “has triumphed over them in it,” the *it* refers to His death and resurrection—through which Jesus triumphed over Satan and *all* powers of evil.)

Paul continues: “**Do not allow anyone to defraud you of the prize** [eternal life at the resurrection] **by doing his will in self-abasement and the worship of fallen angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind;** and not holding fast to the Head, from Whom all the body, being supplied and knit together by the joints and bands, is increasing *with* the increase of God.

“Therefore, if you have died together *with Christ* [through baptism] from the elements of the world, **why are you subjecting yourselves to the decrees of men as if you were living in the world?** *They say*, ‘You may not handle! You may not taste! You may not touch!’ The use of all such things leads to corruption, according to the commandments and doctrines of men, which indeed have an outward appearance of wisdom in voluntary worship *of angels*, and self-abasement, and unsparing treatment *of the* body, not in any respect to the satisfying *of the needs* of the flesh” (verses 18-23).

Paul admonishes us to “prove all things”—and to “hold fast” to what is good and right (I Thess. 5:21). And you can *prove* through Scripture that the Holy Spirit is *not* a third person of some kind of trinity—as taught by the philosophies and traditions of men. Rather, as this book will demonstrate through Scripture, the Holy Spirit is actually the very *power of God!*

“For God has not given us a spirit of fear, but of power, and of love, and of sound-mindedness.”—2 Timothy 1:7

INTRODUCTION

One of the greatest false doctrines of Protestantism and Catholicism is that of the Trinity. Many biblical scholars have weighed in on the concept only to find it impossible to reconcile their ideas with Scripture. The Trinity teaching attempts to place the Holy Spirit in a position within the Elohim¹ Godhead; yet the Bible plainly shows that the Holy Spirit is actually the *power* of God².

In order to establish the Trinity, it is necessary to ascribe the divine character of God the Father and Jesus Christ to the Holy Spirit—that is, giving it the equal standing of the *living* God. The problem is that this is nowhere supported in the Bible. In fact, the Holy Spirit is never recognized as having the characteristics of a spiritual being capable of independent existence and thought. Perhaps most distressing to Trinitarians is the fact that neither Jesus nor the apostles ever acknowledged the Holy Spirit as worthy of attention or worship. Every mention in the Scriptures establishes it as the projection of God’s POWER, inspiration, and aide.

With little denominational variation, the Trinity doctrine stands as a centerpiece of virtually all “Christian” religions. As doctrine, its origins are clearly found in the early proto-Catholic church that arose after the apostolic era. But as we will see, its *roots* can be found in the ancient pagan world—with influences from Babylon, Egypt, Greece, etc. In the centuries immediately following Jesus’ time, various disputes arose concerning His exact “nature.” The issue was eventually somewhat settled by the Council of Nicaea in 325 AD. The Roman emperor Constantine—who held no particular conviction on the matter—convened the council strictly in order to prevent religious division within his empire.

¹ Hebrew masculine plural noun usually translated *God*. It substantiates that the Godhead consists of more than one being. Refer to Genesis 1:1.

² Luke 1:35; 2 Timothy 1:7; etc.

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While the Council of Nicaea more or less resolved the issue of Jesus' divinity, it at best only hinted at an early form of Trinitarianism. The Nicene creed simply noted: "We believe in the Holy Spirit"—yet declined to elaborate. In time, disagreements soon centered around the exact nature of the Holy Spirit. As Karen Armstrong writes, "People were confused about the Holy Spirit. Was it simply a synonym for God, or was it something more?" (*A History of God*, p. 115).

In the second half of the fourth century, three theologians from the province of Cappadocia in eastern Asia Minor began to shape the doctrine of the Trinity. Going beyond Nicaea, they proposed that God the Father, Jesus the Son, and the Holy Spirit were coequal—united as one being, yet also distinct from one another. These theologians—Basil (bishop of Caesarea), Gregory (bishop of Nyssa), and Gregory (of Nazianzus)—were all trained in Greek philosophy, which obviously influenced their theological views.

But the Trinity doctrine continued to be refined over time. The teachings of the Cappadocian theologians paved the way for the Council of Constantinople (381 AD) to "affirm the divinity of the Holy Spirit, which up to that point had nowhere been clearly stated, not even in Scripture" (*HarperCollins Encyclopedia of Catholicism*, "God"). The council adopted a statement that, in part, reads: "We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages.... And we believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets...." With this declaration, the Trinity doctrine, as generally understood today, became the official Catholic teaching concerning the nature of God. Other beliefs about the nature of God were banned.

Ultimately, the "Athanasian Creed" was formulated in the 5th-6th centuries—named for Athanasius, a clergyman who played a major role at the Council of Nicaea. With dogmatic value throughout

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Christianity, it declares: “We worship one God in Trinity.... The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods, but one God.”

Thus, it took centuries from Jesus’ time for the Trinity teaching to become broadly accepted throughout Christendom. This process was not guided by Scripture or the Holy Spirit; rather, it was strictly the result of clerical and political considerations. “The final Orthodox definition of the Trinity was largely a matter of church politics” (E. W. Hopkins, *Origin and Evolution of Religion*).

Pagan Influences on the Trinity Doctrine

As far back as Babylon, the ancient world was rife with the worship of pagan gods and goddesses *grouped in threes*—or triads. That concept was prevalent in Egypt, Greece, Rome, and other heathen regions.

In her book *Old Truths in a New Light*, Marie Sinclair states: “It is generally, although erroneously, supposed that the doctrine of the Trinity is of Christian origin. Nearly every nation of antiquity possessed a similar doctrine. [The early Catholic theologian] St. Jerome testifies unequivocally, ‘All the ancient nations believed in [a] Trinity’ ” (p. 382).

For example, the “ancient Babylonians recognized the doctrine of a trinity, or three persons in one god—as appears from a composite god with three heads forming part of their mythology” (Thomas D. Rock, *The Mystical Woman and the Cities of the Nations*, p. 22).

Alexander Hislop has written in detail in *The Two Babylons* of how Babylonian religion developed around traditions concerning Nimrod, his wife Semiramis, and her child Tammuz—the original “trinity” of Babylon’s “mystery religion.” After Nimrod’s death, his wife declared him to live on as the “sun god.” She later proclaimed that Nimrod was reborn in Tammuz. Semiramis claimed that Tammuz was supernaturally conceived and that he was the “promised seed”—an obvious spinoff on God’s promise of a future messiah (which was undoubtedly known in the ancient world, hinted at in Genesis 3:15).

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According to Hislop, the Babylonians were greatly advanced in mathematics and astronomy—sciences that they spread to Egypt and Greece. Likewise, he writes, the Greeks “derived their religion from the same quarter” and “the religious system of Egypt was derived from ... the primitive empire in Babel” (*The Two Babylons*, 1959 Second American Edition, p. 12). Hislop refers to Babylon as the “cradle of the moral and religious ideas of the universe” (p. 13).

The original trinitarian concept spread from Babylon to virtually all cultures. Hislop notes that “the recognition of a Trinity was universal in all the ancient nations of the world, proving how deep-rooted in the human race was the primeval doctrine on this subject” (p. 18). Describing the Babylonian religion, he writes: “In the unity of that one Only God of the Babylonians, there were three persons, and to symbolize that doctrine of the Trinity, they employed ... the equilateral triangle, just as ... the Romish Church does at this day.” Today, Catholicism “has in some of its churches ... an image of the Triune God, with three heads on one body. The Babylonians had something of the same” (p. 17).

Over time, however, “an important change [took] place in the Babylonian notions in regard to the divinity”—namely that “the three persons had come to be the Eternal Father, the Spirit of God incarnate in a human mother, and a Divine Son, the fruit of that incarnation” (p. 19). Thus, as is readily apparent in today’s Catholicism, “all appearance of worshipping the King Eternal [God the Father] ... is almost extinct, while the Mother and the Child are the grand objects of worship.” So “also was it in ancient Babylon.” The Babylonians “supremely worshipped a Goddess Mother and a Son” and “from Babylon, this worship of the Mother and the Child spread to the ends of the earth” (p. 20).

This mother-child pairing is seen in religions throughout the world: In Egypt it was Isis and Osiris; in India, Isa and Iswara; in pagan Rome it was Fortuna and Jupiter; the Greeks had Ceres and Plutus; etc. (p. 20).

Hislop notes that Nimrod, the mighty hunter, was deified after his death—and said to be reincarnated as Tammuz, the great Son.

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Moreover, “it was from the Son that [Semiramis] derived her glory and her claims to deification” (p. 21). As the great Goddess Mother, “the deified queen ... was adored as the incarnation of the Holy Ghost, the Spirit of peace and love” (p. 80). Thus, Catholicism’s *true* post-Nicene Trinity is “the Father, the Virgin Mary, and the Messiah their Son” (p. 89).

At the very least, this ancient triad—father, mother, son—hints at the Catholic doctrine of the Trinity, which has of course been fully adopted by Protestantism. Interestingly, today the Catholic Church reveres Mary above all. Does Mary indeed represent the Holy Spirit in the “triune God”? After all, the Holy Spirit is described biblically as comforter, counselor, and teacher—all qualities one would expect to find in “Mother Mary.” And Mary-worship fits perfectly with the original Babylonian mother-son model as seen in Semiramis and Tammuz.

Egypt was another hotbed of mysterious religious ideas. Arthur Weigall, an expert on Egyptian history, notes: “It must not be forgotten that Jesus Christ never mentioned such a phenomenon [as the Trinity], and nowhere in the New Testament does the word ‘Trinity’ appear. The idea was only adopted by the Church three hundred years after the death of our Lord; and the origin of the conception is entirely pagan.... The ancient Egyptians, whose influence on early religious thought was profound, usually arranged their gods or goddesses in trinities: there was the trinity of Osiris, Isis, and Horus; the trinity of Amen, Mut, and Khonsu; the trinity of Khnum, Satis, and Anukis, and so forth...” (*Paganism in Our Christianity*, pp. 197-203).

In his 1878 work *Egyptian Belief and Modern Thought*, James Bonwick notes: “It is an undoubted fact that more or less all over the world the deities are in *triads*. This rule applies to eastern and western hemispheres, to north and south.... Further, it is [always] observed that, in some mystical way, the triad of three persons is *one*.... The [official Trinity] definition of Athanasius, who lived in Egypt, applies to the trinities of all heathen religions” (p. 396).

In *Egyptian Religion*, Siegfried Morenz notes: “The trinity was a major preoccupation of Egyptian theologians.... Three gods are

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combined and treated as a single being, addressed in the singular. In this way, the spiritual force of Egyptian religion shows a direct link with Christian [trinitarian] theology.” There can be no doubt that proto-Catholic theologians working from Egypt—such as Athanasius—were greatly influenced by such trinitarian concepts.

Many of the proto-Catholic leaders who conceived the doctrine of the Trinity were steeped in Greek philosophy, which clearly influenced their religious views and teachings. “The doctrines of ... the Trinity received their shape from Greek Fathers, who ... were much influenced, directly or indirectly, by Platonic [Greek] philosophy.... That errors and corruptions crept into the Church from this source cannot be denied” (*The New Schaff- Herzog Encyclopedia of Religious Knowledge*, 1911; vol. 9, p. 91). Scholars John McClintock and James Strong add this: “Towards the end of the 1st century, and during the 2nd, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology” (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1891, “Trinity”).

The renown historian Edward Gibbons thus sums up the Greek influence on the adoption of the Trinity doctrine: “If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism [basic belief in a supreme being] of the first Christians ... was changed, by the Church of Rome, into the incomprehensible dogma of the Trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained [in the Trinity teaching] as being worthy of belief” (*History of Christianity*, 1883, p. xvi).

Thus, we see that the Catholic/Protestant doctrine of the Trinity owes far less to the Bible than it does to the mystical ideas of pagan religious leaders and the speculations of Plato and other Greek philosophers.

No New Testament Basis for a Trinity

The Trinity teaching did not arise during the lifetimes of the apostles, who never thought the Holy Spirit worthy of praise or worship.

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In fact, no “Trinity” is ever objectively or anecdotally mentioned by the authors of the New Testament. This is completely aligned with the writings of the Old Testament, given the complete absence of any personification, worship, or deification of the Holy Spirit. Most Jews were taught the Old Testament from their youth³, and the status of the Holy Spirit as the power of God did not change with the New Testament writings. This should come as no surprise since “Jesus Christ is the same yesterday, and today, and forever” (Hebrews 13:8). The One who inspired the entirety of the Bible was consistent throughout, including concerning the Holy Spirit strictly as the power of God.

One must also ask why is there a need for a Trinity in the first place? The Bible clearly says that only God the Father is to be worshipped (Matthew 4:1)—and all things, living and not, were created by Jesus Christ (John 1). What need is there for a third being of similar divine character? There is no capacity left unfulfilled by God the Father and Jesus Christ.

Moreover, the many formulations that define a Trinity must, as a matter of course, redefine God the Father and Jesus Christ. For example, one of the earliest teachings proffered that God was a “changeable creature”⁴, which completely ignores the claims of God who stated, “I change **not**” (Malachi 3:6). Another embarrassing problem for Trinitarians deals with how the Holy Spirit can be *within* someone while not obfuscating their identity and freedom of choice. This is especially vivid in the confusion that must arise surrounding the birth of Jesus: who actually was Jesus’ father if the Holy Spirit is a living being?

Beyond Trinitarian arguments, however, are biblical truths that absolutely counter any claim that the Holy Spirit has separate divine life as a third being in a Trinity. Indeed, there is no foundation for the Trinity. It is important to understand that the Trinity teaching is built not upon Scripture but on the musings of intellectuals and philosophers⁵ who are incapable of presenting legitimate arguments for their

³ 2 Timothy 3:15

⁴ <https://en.wikipedia.org/wiki/Trinity>

⁵ Colossians 2:8

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claims that adequately address the inconsistencies of their doctrines. They make their case strictly upon human reasoning and ignore the plain Word of God.

Scholars generally believe that knowledge about God is more valid in the historical extra-biblical writings than in God's own Word. If the early Trinitarian ideas had been developed during the days of the apostle Paul, he surely would have reminded them of the Bereans⁶, much to their shame.

Biblical doctrines are “here a little, there a little”⁷, and the Bible is completely consistent throughout. It never contradicts itself. Any doctrine that cannot be overlaid with the entirety of the Bible is clearly contrary to God's truth.

Taken as a whole, the numerous references to and descriptions of the Holy Spirit overwhelm the feeble attempts to define the Holy Spirit as anything other than what it is—the power of God. Still, scholars do have a tendency to exploit Scripture and twist grammatical rules of language⁸.

In essence, the Trinity is nothing but a false doctrine. To that end, presented herein are refutations of many Trinitarian arguments and scriptural proof that the Holy Spirit is not a divine being but, rather, the POWER of God.

⁶ Acts 17:10-11

⁷ Isaiah 28:10, 13

⁸ Especially the Koine Greek in which the NT was composed.

CHAPTER 1

Describing the Holy Spirit—Gender, Nouns, and Verbs

The New Testament Greek word for *spirit* is *pneuma*. It is a singular neuter noun that means, literally interpreted, *wind* or *breath*. Importantly, it is gender neuter. The Old Testament word for spirit is translated from the Hebrew *ruwach*—and it means exactly the same thing: *wind* or *breath*. What is most interesting is that *ruwach* is both gender masculine AND feminine. In other words, it can be either one. The primary reason for this is that biblical Hebrew has no gender neuter—all nouns must be either masculine or feminine. While this may seem confusing and at odds with the NT, it is perfectly fitting that the Hebrew noun is not one or the other because it establishes that *ruwach* is in fact gender neuter, which is in complete agreement with the Greek.

NOTE: When the King James Version was written, *pneuma* was translated *ghost* in all but a few places, when it was rendered *spirit*. In those days, *ghost* properly expressed the idea of a *spirit* without any inference of a life form. It was only later that *ghost* came to refer mainly to the spirit of a demon or dead person, usually in the context of pagan beliefs. All translations since the KJV properly translate it *spirit*.

What is most telling is that no living being in the Bible, whether flesh or spirit (such as angels and demons), is ever anything except specifically masculine or feminine. God, David, and Paul are always masculine whereas Sarah, Ruth, and Mary are unquestionably feminine. Masculine pronouns are also used in reference to Michael the archangel and Satan⁹. On the other hand, if the Holy Spirit were a living being, it is indeed confusing as it is at times masculine and feminine in the Hebrew. In the Greek it is only gender neuter.

One especially grievous mistake made by many translators of the New Testament is misapplication of pronouns, especially those

⁹ Jude 1:9; Mark 3:26

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pertaining to the gender neuter Greek word *pneuma* (spirit). Every pronoun (*he, she, it*) must agree with the gender of the referenced noun. Language requires this for obvious reasons. Since the Greek word *pneuma* is gender neuter, it is a violation of grammar to use “he” or “she” when referring to *spirit*. Correct grammar allows only the personal pronoun “it” (and, because *pneuma* is singular, “they” is also disallowed).

In the case of *spirit*, both the Hebrew and Greek establish it as neuter; therefore, it is impossible that it is a living being. Correcting this widespread error alone would eliminate much confusion about the Holy Spirit and establish it as simply the POWER of God.

Simple Verbs

One key to understanding the meaning of a never-before-seen word is by examining the context, including any defining nouns, adjectives, and verbs. These describe characteristics or attribute capabilities that aid in understanding the word meaning. Here is a list of actions (verbs) ascribed to the Holy Spirit. Notice that none of them describe those of a living being.

- “Breathed” by God (John 20:22)
- Is a “gift” of God (Luke 11:13)
- Is “poured out” upon a person (Joel 2:28; Titus 3:6)
- “Fills” a person (Acts 2:4)
- “Rests upon” a person (Acts 2:17; 1 Peter 4:14)
- “Seals” a person (Ephesians 1:13)
- “Proceeds” from (properly, out of) God (John 15:26)

While one might argue to the contrary, these verbs are difficult to attribute to a living being and are indeed impossible in the literal sense. The real question here is *why* are these verbs associated with the Holy Spirit? If it has inherent life as a separate being, why did the New Testament authors attribute such unusual verbs to the Holy Spirit that they rarely ascribe to a person, living spirit, angel, or demon? It is certain that the writers of the New Testament, in many cases, intentionally used verbs befitting of *pneuma* as gender neuter because they understood it is NOT a living being.

The Holy Spirit

The Verb—Speaking

However, there are scriptures in which the Holy Spirit is described as performing in ways that are usually reserved for living beings. For example:

JOHN 16:13 However, when that one has come, *even* the Spirit of the truth, it will lead you into all truth because **it [the Holy Spirit] shall not speak from itself, but whatever it shall hear, it shall speak.** And it shall disclose to you the things to come.

MATTHEW 10:20 For it is not you who speak, but **the [Holy] Spirit of your Father that speaks** in you.

Does speaking establish the Holy Spirit as a living being? Aside from the fact that *spirit* is neuter, it is not enough to make such an assertion any more than claiming Balaam's donkey was capable of rational thought when God "opened the mouth of the donkey [to speak]" (Numbers 22:28). Looking to Scripture for the answer one finds that *speaking* is a metaphor for the *revelations* of God:

1 CORINTHIANS 2:9-10 But according as it is written, "*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*" 10 But **God has revealed them to us by His Spirit**, for the Spirit searches all things—even the deep things of God.

EPHESIANS 3:5 Which in other generations was not made known to the sons of men, as it has now been **revealed** to His holy apostles and prophets **by the Spirit.**

Flesh and blood cannot see, hear, touch, taste, or smell the spiritual. This is especially problematic when it comes to a relationship with God the Father because "You have neither heard His voice nor seen His form at any time" (John 5:37). Humans are obviously limited to physical means of communication and interaction. Believers talk to God through prayer but relationships are never one-sided. The above

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scriptures clearly point out that God completes the communication with people using His Holy Spirit to reveal His mind and Word.

Reveal is quite an interesting choice in Scripture when describing the function and purpose of the Holy Spirit. It means to “take off the cover” in the Greek. Until the Holy Spirit is involved in a person’s life, there is a veil of mental blindness when it comes to God’s Word:

2 CORINTHIANS 3:14 But **their minds were blinded**; for to the present hour **the same veil has not been removed**, but remains at **the reading of the Old Covenant**; which **veil is removed in Christ**.

The veil over a person’s mind must be lifted to understand spiritual matters. Exactly what prevents the physical mind from grasping the spiritual realm cannot be visualized or comprehended through physical senses, which is why God uses the metaphor of a veil. When that veil is removed by God through the Holy Spirit, it is, in a real sense, being lifted from one’s mind. Hence, the word *reveal* or “take off the cover.”

In this it is also quite appropriate that the Holy Spirit is described as speaking because everyone *thinks* in their primary language. Language is the means by which thoughts and ideas are conceived; so God communicates by inspiration of the Holy Spirit in the form of words that are manifested in our minds as expressions of one’s primary language. This was exactly what occurred when Peter and the apostles were speaking to the crowds on Pentecost:

ACTS 2:4-11 And **they [the apostles] were all filled with the Holy Spirit**; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim. 5 Now *there* were *many* Jews who were sojourning in Jerusalem, devout men from every nation under heaven. 6 And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language. 7 And they were all amazed, and marveled, saying to one another, “Behold, are not all these who

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are speaking Galileans? 8 Then **how is it that we hear each one in our own language** in which we were born? 9 Parthians and Medes and Elamites, and those who inhabit Mesopotamia, and Judea and Cappadocia, Pontus and Asia, 10 Both Phrygia and Pamphylia, Egypt and the parts of Libya which *are* near Cyrene, and the Romans who are sojourning *here*, both Jews and proselytes, 11 Cretes and Arabians; **we hear them speaking in our own languages the great things of God.**”

There were at least seventeen different nations represented; yet, every person heard the apostles speaking and *understood them in their own language!* This was a work of the Holy Spirit as noted in verse four. All the people wondered how this was possible and the answer is in the Bible as described by one simple word:

2 TIMOTHY 3:16 All Scripture *is* **God-breathed** and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness.

God-breathed is translated from the Greek compound word *theopneustos*. *Theo*, meaning *God*, and *pneustos*, a grammatical form of the verb *pneo* from which is derived the noun *pneuma* (breath). *God-breathed* portrays God the Father using the Holy Spirit to breathe His Word into our minds.

This is a beautiful narrative of the Holy Spirit being the mechanism by which God communicates with us. The fact that it is the instrument of God’s revelation to mankind implies the Holy Spirit is utilitarian rather than a living being in spite of the speaking metaphor. On the other hand, as the vehicle of God’s communication with people, it in no way establishes the Holy Spirit as a living being. One example of this is in Acts 13:

ACTS 13:2 And as they were ministering and fasting to the Lord, **the Holy Spirit said**, “Separate both Barnabas and Saul **to Me for the work to which I have called them.**”

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This was Jesus Christ speaking through the Holy Spirit and using the phrases “to Me” and “I have called them.” This is confirmed in the next verses (5-7) where Saul (Paul) and Barnabas carried out the “work” of preaching the Gospel of Christ. At one point they ran into resistance from a sorcerer and Saul told him, “will you not cease to pervert the straight **ways of the Lord?**” They were teaching the ways of the Lord and, in so doing, fulfilled the work of the **Lord**. It was not the work of the Holy Spirit as some might wrongly understand in verse 2.

Now look at a case where the Holy Spirit is speaking “for” us:

MARK 13:11 But whenever they lead you away *and* deliver you up, do not be anxious beforehand nor meditate *on what you should say*; but **whatever shall be given to you in that hour, that speak**. For you are not the ones who are speaking, but the Holy Spirit.

So, who will be actually speaking—us or the Holy Spirit? Obviously, it will be US because “whatever shall be **given to you** in that hour, that [you shall] **speak**.” We will be speaking that which is revealed to us through the Holy Spirit. It is not the Holy Spirit speaking its own words but God’s own words revealed to us.

The Verb—Teaching

The Bible is the textbook for all things spiritual; however, understanding it, as with the schooling of children, requires a teacher. This capacity falls to God the Father because, as a spirit being, He is the most qualified to teach of the spiritual. In fact, the Bible clearly tells us that all shall be taught by God:

JOHN 6:45 It is written in the prophets, ‘And **they shall all be taught by God**.’ Therefore, everyone who has heard from the Father, and has learned, comes to Me.

The question then becomes, HOW does God teach physical beings? Is the Holy Spirit also a teacher?

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1 CORINTHIANS 2:9-16 But **according as it is written** [in the Bible], “*The eye has not seen, nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him.*” 10 But **God has revealed them to us by His Spirit** to us by His Spirit, for the Spirit searches all things—even the deep things of God. 11 For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the **things of God no one understands except by the Spirit of God**. 12 Now we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God; 13 Which things we also speak, not in words taught by human wisdom, but **in words taught by the Holy Spirit in order to communicate spiritual things by spiritual means**. 14 But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because they are spiritually discerned. 15 However, the one who is spiritual [having the Holy Spirit] discerns all things, but he himself is discerned by no one. 16 For who has known *the* mind of *the* Lord? Who shall instruct Him? But we have *the* mind of Christ.

The Holy Spirit is simply the MECHANISM that God employs to instruct a physical student of spiritual matters that cannot otherwise be learned (v. 9). This scripture establishes that the Holy Spirit is NOT the teacher—God is. Without God, we cannot understand the textbook (vv. 10-11) and without the Holy Spirit we cannot understand the Teacher.

Notice that *words* was added in verse 13. As touched upon previously, everyone thinks in their primary language. Any teacher must, therefore, communicate using a language of words, even if it comes in the form of thoughts formed in our minds, because everyone not only talks but thinks in their fundamental language. Without language, thoughts and ideas cannot be defined—even with a vivid imagination. In verse 13, the translator chose *words* but could have used *ideas*; however, *words* reinforces the notion of instruction or teaching through the use of understandable language.

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Since God the Father does not directly speak with mankind¹⁰, the Holy Spirit is the “spiritual **means**” by which He communicates “spiritual **things**” (v. 13). In modern terms, the Holy Spirit is the interface between God’s spiritual mind and our physical mind. It is the translator that allows the “natural man” to “receive the things” of God (v. 14). God uses the Holy Spirit to breathe¹¹ His thoughts into the minds of people as understandable words.

Verses 15 and 16 also express the idea that a person with the Holy Spirit has “the mind of Christ” and, as a result, “discerns all [*spiritual*] things.” No one literally has a piece of Christ’s mind. So this simply means that the Holy Spirit allows us to think and reason as He does. In the vernacular, we are of the same mind. Obviously no one can literally have the same mind; so the metaphor is fitting in the Scriptures as well as the modern vernacular.

Similarly, Philippians 2:5 says, “Let this mind be in you, which was also in Christ Jesus.” In a literal sense, it depicts Jesus Christ distributing parts of His brain; however, it is obviously referring to having the same thinking and reasoning, which is precisely the meaning behind the word *mind*. This theme is also expressed in 1 John:

1 JOHN 2:20, 27 **But you have *the anointing [of the Holy Spirit] from the Holy One, and you have knowledge of all things pertaining to salvation....* 27 But you yourselves have dwelling in you the anointing [of the Holy Spirit] that you received from Him [God the Father]; and you do not have need of anyone to indoctrinate [teach] you; for **the same anointing [of the Holy Spirit] instructs you in all *spiritual things***, and is true, and is not a lie; and *if you do exactly as it has taught you, you will be dwelling in Him.***

John 4:24 says, “God is **spirit**, and those who worship Him **must worship in spirit** and in truth.” How do we worship God in spirit? No one can transform into a spirit at will, so this is obviously referring to a physical person having the indwelling of the Holy Spirit. Flesh cannot interact with God without the Holy Spirit because “God

¹⁰ John 5:37

¹¹ 2 Timothy 3:16

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is spirit.” A loose analogy would be a person who tries to communicate with an animal. There is a mental gulf separating them that requires something more in order for an animal to comprehend.

Imagine explaining a rainbow to someone who was blind from birth. After describing the bands of red, orange, yellow, green, blue, and violet, the blind person might rationally ask, “What are colors?” Part of knowing something requires experiencing it with our senses. A blind man lacks the sense of sight and cannot understand color. Without the Holy Spirit, we do not have the sense necessary to comprehend spiritual things.

Understanding begins with filling our minds with His Word by reading the Bible because it is the textbook of God’s spiritual plan of salvation:

2 TIMOTHY 3:15 And that from a child you have known **the Holy Writings, which are able to make you wise unto salvation** through faith, which *is* in Christ Jesus.

As we read the Holy Writings, which now includes the New Testament, God opens our understanding of spiritual matters through His Holy Spirit. In other words, KNOWLEDGE comes first through reading the Bible. This is followed by UNDERSTANDING as revealed by God through the Holy Spirit. Knowledge is the accumulation of information whereas understanding is the ability to make use of knowledge. Together, knowledge and understanding lead to wisdom, which is the ability to make right choices—this is HOW we have the mind of God and Christ. This is especially clear in this scripture:

JOHN 14:26 But *when* the Comforter *comes, even* **the Holy Spirit**, which the Father will send in My name, **that one shall teach you all things**, and shall **bring to your remembrance everything that I [Jesus] have told you**.

Although it may seem that the Holy Spirit is DOING the teaching, it is not personified AS a teacher. If that were the case, the Greek word would have been the noun *didaskalos*, meaning *teacher*. Instead, the word used is the verb *didasko*, meaning to *teach*. However, this no

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more implies the Holy Spirit is doing the actual teaching than when a professor gives us a textbook to read. Jesus Christ assured the apostles that they will not forget His teachings because the Holy Spirit will enable them to recall, not just some, but *all* the instruction they received over the course of more than three years.

SIDEBAR: God recorded His word in the Bible and has preserved it for all mankind. Why? Should God personally instruct every single person that has lived over thousands of years? No. In modern times people do not even school their children in that manner. Most attend a classroom-style setting consisting of a teacher with multiple students. In ancient times, God's Word was maintained by the priests and scribes who not only copied the scrolls but also studied and learned them. They, in turn, taught the people and the people then taught their children¹². In modern times, a teacher instructs the class from textbooks that are made available to the students.

Ultimately, the Holy Spirit is the means by which the Teacher—God the Father—confers spiritual understanding to the student. It in no way implies it is a living being.

The Verb—Bearing Witness

1 John 5:7 needs to be addressed because it is a source of confusion unless it is understood that it was added to the KJV; that is, it is not supported by any legitimate Greek manuscripts. Here is the rendering of the KJV:

[KJV] 1 JOHN 5:6-8 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ~~7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.~~ 8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

¹² Deuteronomy 6:1-9

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The correct rendering eliminates the KJV text of verse 7 because it is not found in the source manuscripts. Notice the text as rendered in *A Faithful Version*:

1 JOHN 5:6-8 This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. 7 And it is the Spirit that bears witness because the Spirit is the truth. 8 For there are three that bear witness on the earth: the Spirit, and the water, and the blood; and these three *witness* unto the one *truth*.

Referring to the KJV, in order to keep scripture numbers synchronized in the FV, verse 7 was replaced by the last sentence from verse 6. Other valid translations replace verse 7 with the first part of the text from verse 8.

Regardless, true Bible translations do not include verse 7 of the KJV. Eliminating it clarifies the whole topic discussed by John—that the Holy Spirit, the water, and the blood “bear witness” that Jesus Christ is the Son of God who was sacrificed for the sins of the world.¹³

Obviously, water and blood are not living beings so how do they “bear witness?” In the manner that they are the EVIDENCE of Jesus Christ’s sacrifice. The blood and water that came out of His body are proofs that substantiated His death.

But what about the Holy Spirit? God was also a witness of His Son’s sacrifice and the Holy Spirit bears “witness” to us of Jesus Christ’s death by revealing what God Himself witnessed, thereby convicting us of the truth of the matter. Notice:

1 JOHN 5:9-11 If we accept the witness of men, **the witness of God is superior**. For this is **the witness of God, which He has witnessed concerning His Son**. 10 **The one who believes in the Son of God has the witness [of the Holy Spirit] in himself**; the one who does not believe God has made Him a liar because he has not believed in the witness that

¹³ John 1:29; 1 John 2:2

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God has witnessed concerning His Son. 11 And this is the witness: that God has given us eternal life, and this life is in His Son.

This says that each of God's children has the "witness in himself" (v. 10). What is the witness in us? The Holy Spirit. Who was the witness? God the Father. What did He witness? The crucifixion and resurrection of Jesus Christ. This is a critical point because God is the SUPERIOR witness of that sacrifice and resurrection since He is eternal and cannot lie¹⁴. This is also recorded in:

JOHN 5:37 And **the Father Himself**, Who sent Me, **has borne witness of Me** [Jesus]....

All three—the blood, water, and Holy Spirit—bear witness or are *evidence* of Christ's sacrifice. Importantly, these bear witness "on the earth" (v. 8) because this is where His death occurred. It was not in heaven because the evidence is found only on the earth.

SIDEBAR: The fact that the evidence is constrained to the earth is also proof that Jesus Christ was fully human. He was not simultaneously part human on the earth and part God in heaven when He was crucified as is proclaimed in some false doctrines.

Without verse 7 in the KJV, the Holy Spirit is no longer linked with a confusing and false Trinity but is evidence, along with the water and blood, of Jesus Christ's crucifixion; that is, Jesus Christ is the Son of God and the sacrificial Lamb for the sins of the world.

All of this established—by the testimony of God through the Holy Spirit and the evidence of the blood and water at the death of Jesus Christ—the proof of salvation from sin unto eternal life is through that perfect sacrifice.

However, the Holy Spirit also bears witness of other matters:

¹⁴ Numbers 23:19; 1 Samuel 15:29; Hebrews 6:18; Titus 1:2

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ROMANS 8:16 **The [Holy] Spirit itself bears witness** conjointly with our own spirit, *testifying* that we are *the* children of God.

The Greek word for *witness* is the same as used in 1 John 5:7-8, except that it is compounded in the Greek with a prefix that means a *joint witness*; that is, it is witnessing to us because it is joined with our own human spirit of life. Here, the Holy Spirit is evidence both to us and the world that we are God's children. How is that evidence? Because it only comes from God the Father¹⁵—all those in whom the Holy Spirit dwells are begotten by Him alone.

The Verb—Makes Intercession

Along with the verbs *speaking*, *teaching*, and *bearing witness* that are metaphors for God involvement with His physical children is another that needs to be addressed—*making intercession*.

ROMANS 8:23, 26-27 And not only *that*, but even **we ourselves**, who have the firstfruits of the Spirit, **also groan within ourselves**, awaiting the sonship—the redemption of our bodies. ... 26 Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but **the Spirit itself makes intercession for us** with groanings that cannot be expressed *by us*. 27 And **the one Who searches the hearts** comprehends what the strivings of the Spirit *are* because it makes intercession for *the* saints according to *the will of God*.

All who have ever lived will, at some point in their life, experience grief, heartache, sorrow, or hardships; this is especially true of God's children. But above all others, the saints have a hope because God is fully aware of each person's groanings as He "searches [our] hearts" (v. 27) through the mechanism of the Holy Spirit.

While the Holy Spirit makes intercession for us, it is God that

¹⁵ John 15:26

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“comprehends ... the strivings” of it. The Holy Spirit could be likened to a thermometer that measures the temperature of a sick child. A thermometer is not a living being even though it measures temperature. It still requires the parent to read it and take appropriate steps to help their child. The whole of this scriptural metaphor portrays a merciful God examining our hearts through His Holy Spirit that dwells within us.

The Verb—Led

Another verb used in conjunction with the Holy Spirit that is generally attributed to a living being is the word *led*. The Bible describes the children of God being led by the Holy Spirit.

ROMANS 8:14 For as many as are **led by *the Spirit of God***, these are *the* sons of God.

Once again, the Bible clarifies the role of the Holy Spirit in leading a person with the powerful words of the Savior Himself:

JOHN 16:12-15 I have yet many things to tell you, but you are not able to bear them now. 13 However, when that one has come, *even the Spirit* of the truth, **it will lead you** into all truth because **it shall not speak from itself, but whatever it shall hear, it shall speak**. And it shall disclose to you the things to come. 14 That one shall glorify Me because **it shall disclose to you *the things that it receives from Me***. 15 Everything that the Father has is Mine; for this reason, I said that **it shall receive from Me and shall disclose *these things to you***.

In exactly the same manner as “speaking”, the Holy Spirit leads us according to what it receives from Jesus Christ. Simply put, the Holy Spirit is not a living being that forcibly leads us according to its own will, but it is the means by which God the Father and Jesus Christ communicate *THEIR* will to physical human beings.

The same holds true for Jesus Christ who was “led” into the wilderness to be tempted by Satan.

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MATTHEW 4:1 Then **Jesus was led** [by the spirit] up into the wilderness **by the [Holy] Spirit** in order to be tempted by the devil.

However, we know that Jesus Christ only did those things His Father showed or told Him:

JOHN 5:19 Therefore, Jesus answered and said to them, “Truly, truly I say to you, the Son has no power to do anything of Himself, but **only what He sees the Father do**. For whatever He does, these things the Son also does in the same manner.”

It was such an important point that Jesus made, He reiterated in John 5:30 and 8:28. Jesus never said anything about doing the will of the Holy Spirit, only that of His Father. If the Holy Spirit were a living being, there is certainly no mention of its direct involvement in the most important life ever to have lived. It was, as is the case with the saints, the means of communication between God the Father and Jesus Christ in the flesh.

The Adjective—Holy

There is only one spirit that is called *holy*. While it is also the only adjective applied to the Holy Spirit, *holy* does not refer only to living beings. Obviously, God the Father and Jesus Christ are holy and, by their declaration, so are the prophets and true saints. However, lifeless objects can also be holy to God. The first instance where a thing was established as holy is in Exodus 3:5 when God warned Moses to take off his sandals because he stood on holy *ground*. Other examples include holy convocations (gatherings), the Zion mountain of God’s residence, God’s holy days (His Sabbath and festivals), the tabernacle and temple as well as their furnishings, and the clothing of the priests.

The word *holy* is *qodesh* in Hebrew and *hagios* in Greek. They simply refer to anyone that is morally clean (as determined by God) or an object that He set apart for a specific purpose. Interestingly, both people and objects can become defiled, rendering them unclean.

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Therefore, one cannot assume that the Holy Spirit is a life form because it has the status of being holy to God.

The Nouns—Dove, Wind, Fire

There are a number of cases where the Holy Spirit is likened to something physical. It is described as looking like a dove, sounding as a mighty wind, and having the appearance of fire:

MATTHEW 3:16 And after He was baptized, Jesus came up immediately out of the water; and behold, the heavens were opened to him, and he saw **the Spirit of God descending as a dove**, and coming upon Him.

ACTS 2:2-3 And suddenly *there* came from heaven **a sound like *the* rushing of a powerful wind**, and filled the whole house where they were sitting. 3 And there appeared to them divided **tongues as of fire**, and sat upon each one of them.

It is impossible to argue that any of these impart a sense of life to the Holy Spirit. They are simply symbols or figures of speech. God allowed a perceptible manifestation of the Holy Spirit to establish proof of the events. The next verse of Acts 2 confirms this:

ACTS 2:4 And **they were all filled with *the* Holy Spirit**; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim.

The Bible is replete with symbols comparing lifeless things to living beings such as the personification of wisdom in Proverbs 1 and 6 and the instance of the Church being likened to a woman in Revelation 12.

The Noun—Oil

Of all the metaphors used for the Holy Spirit, none is more symbolic than *oil*. This is quite apparent throughout the Bible with ceremonial anointings. The word itself, *anoint*, means to smear or rub with oil.

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Among other things, anointings were used to consecrate holy places¹⁶, set apart someone for service to God¹⁷, and heal¹⁸.

Anointings are mentioned throughout both the Old and New Testaments. While the connection between oil and the Holy Spirit is generally accepted by most people, the evidence is not quite as clear as in the case of dove, wind, or fire. Still, the Bible establishes this in the use and purpose of anointing, as is evident in the following scriptures:

1 SAMUEL 6:13 And Samuel took the **horn of oil and anointed him** in the midst of his brothers. **And the spirit of the LORD came upon David** from that day forward. And Samuel rose up and went to Ramah.

David was anointed with oil, at which time he received and was empowered by God's Holy Spirit. Unlike Saul, who was so corrupt that God withdrew the Holy Spirit from him, David was one of the most dedicated and beloved servants of God. The connection between the anointing oil and the Holy Spirit is unambiguous.

Of all the symbols used for the Holy Spirit, only the dove is a living creature. But even the dove was not an exact shape. Notice the corollary to Matthew 3:16:

LUKE 3:22 And the Holy Spirit descended upon Him **in a bodily form like a dove....**

Luke was much more descriptive of what he saw than Matthew. Although they both thought a dove was the best explanation, Luke clarifies that it only vaguely resembled a dove.

It is important to note that all the symbols used for the Holy Spirit—dove, wind, fire, and oil—are formless and, as a consequence, they are also lifeless. The important point here is that the Holy Spirit is

¹⁶ Genesis 28:16-19; 35:9-15

¹⁷ Exodus 28:41

¹⁸ Leviticus 14:15-18; James 5:14

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ALWAYS represented by a lifeless and formless metaphor. While living beings are sometimes represented by non-living symbols, they are elsewhere properly described as living beings. This is not true of the Holy Spirit.

For example, no one can claim from the Bible that Jesus Christ is anything except a living being even though He said that He was “the way, and the truth, and the life” (John 14:6)—formless and lifeless metaphors. The Bible proves He was a living human being so these are characteristics, not symbols. The Bible uses symbols to describe the Holy Spirit because it is never portrayed as a living being.

The Noun—Power

There are two Greek words that are sometimes confused in the KJV—*exousia* and *dunamis*. The former means *authority* while the latter is *power*. The KJV at times incorrectly translates *exousia* as *power* (ability or capacity), instead of *authority* (the right to make decisions and enforce them). The reason this is important is that only living beings can have authority whereas power can also pertain to objects as well (think about a jet engine or explosives).

The Bible clearly mentions God the Father¹⁹, Jesus Christ²⁰, angels²¹, demons²², and humans²³ as all having authority and all are living beings. Critically, nowhere in the Bible is the Holy Spirit ever noted as possessing authority. If it were a principle member of the Elohim Godhead, would not such a position infer authority as a fact of status? It does not make any sense that it is simply not worthy of mention or omitted given that the Holy Spirit is named hundreds of times in the NT alone. This must be especially disappointing to those who believe in a Trinity wherein the Holy Spirit is so completely disrespected. The fact is that the Holy Spirit is a source of power without personal, separate authority. It is completely contrary to the position

¹⁹ Romans 13:1; Jude 1:25

²⁰ Matthew 28:18

²¹ Revelation 18:1

²² Acts 26:18; Luke 4:6

²³ Matthew 8:9; Matthew 10:1; Romans 13:1-5

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or standing of a living being to have power but no ability or authority to use it. That is futility in the greatest sense.

However, if the Holy Spirit is viewed not as a living being but as the POWER of God, we not only have a proper view of the Elohim Godhead but also have consistency of Scripture. The Holy Spirit then fits as the instrument of power by which God creates and sustains the universe, establishes and maintains His authority as the Great King²⁴, performs miracles, and teaches and reveals things to mankind. It establishes the picture of an Almighty God who loves us enough to beget us as children.

That the Holy Spirit is the POWER of God is firmly established in the OT as well:

ZECHARIAH 4:6 Then he answered and spoke to me, saying, “This *is* the Word of the LORD to Zerubbabel, saying, ‘Not by might, nor by power [*of men*], but **by [*the power of*] My Spirit,**’ says the LORD of hosts.”

This verse ascribes power to men but God says His strength is the HOLY SPIRIT. This is interesting because God did not use the word *power*; instead, He said, “by My **Spirit**.” Embedded here is the idea that His power is so vastly superior that God, in order to contrast it with any human concept of power, gives the extension of His power a different name—the Holy Spirit—to differentiate it from any earthly concept of power and establish it as a force that is utterly impossible to be imagined by the feeble mind of a human.

The Noun—Comforter

Jesus described the Holy Spirit as a “comforter”²⁵ in the book of John:

JOHN 14:16-17 And I will ask the Father, and He shall give you another **Comforter**, that **it** may be with you throughout the age: 17 **Even the Spirit of the truth**, which the world

²⁴ Matthew 5:35

²⁵ Also John 14:26; 15:26; 16:7

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cannot receive because it perceives **it** not, nor knows **it**; but you know **it** because **it** dwells with you, and shall be within you.

The Greek word *parakleetos* is a masculine gender descriptive noun. Grammatically, the gender of the descriptive noun never modifies or changes the gender of the principle noun. In this case, the principle noun is “spirit” from the Greek *pneuma*, which is neuter gender. Therefore, the five personal pronouns “it” are translated from the Greek neuter gender personal pronoun *auto*. They should never be translated in the masculine gender as “him” or “whom.”

Unlike the previous noun symbols (oil, dove, wind, and fire) described in this chapter, the Holy Spirit, as a “Comforter,” is instead a *function* or *purpose*. However, as a Comforter, it in no way implies the Holy Spirit is a living being any more than a thick blanket, commonly called a *comforter*, is a living being. The function or purpose of the blanket comforter is simply to provide warmth during cold winter nights.

CHAPTER 2

Greek Translational Errors

The more advanced skeptic will sometimes refer to five particular verses in John 14, 15, and 16 when attempting to prove the concept of the Trinity. All of them share one common problem: theological bias resulting in Greek translational errors that cause several verses to be misinterpreted.

The following will present the erroneous, but typical, translation from the KJV and the correct reading from *A Faithful Version* (indicated as FV). The mistranslations will only be briefly mentioned since an in-depth familiarity with Greek is not assumed herein²⁶. Errors are highlighted and error numbering proceeds from the first occurrence with each error briefly described.

John 14:17

[KJV] JOHN 14:17 *Even* the Spirit of truth; **whom** the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.

[FV] JOHN 14:17 *Even* the Spirit of the truth, **which** the world cannot receive because it perceives **it** not, nor knows **it**; but you know **it** because **it** dwells with you, and shall be within you.

ERROR #1: The pronoun “whom” is erroneously translated from the Greek neuter gender relative pronoun *ho* that is properly translated “which.” If the Greek text were expressing the masculine gender, the Greek masculine gender relative pronoun *hos* would have been used instead.

ERRORS #2, 3, 4: The three personal pronouns translated “him” are

²⁶ For more information, refer to *Appendix B—Exegesis for the Translation of the Phrase “the Holy Spirit” as Antecedent in John 14, 15, and 16.*

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erroneously translated into the masculine gender from the Greek neuter gender personal pronoun *auto*, which is properly translated “it.” If Greek text were expressing the masculine gender, the Greek masculine gender pronoun *autos* would have been used instead.

ERROR #5: The pronoun “he” is erroneously inferred from the verb “dwelleth” (KJV). The subject of any verb governs the gender. Since “spirit” (Greek *pneuma*) is neuter gender, the Greek verb *memei* is properly translated “it dwells.”

John 14:26

[KJV] JOHN 14:26 But the Comforter, *which is* the Holy Ghost, **whom** the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[FV] JOHN 14:26 But *when* the Comforter *comes, even* the Holy Spirit, **which** the Father will send in My name, **that one** shall teach you all things, and shall bring to your remembrance everything that I have told you.

ERROR #1: The pronoun “whom” is erroneously translated from the Greek neuter gender relative pronoun *ho* that is properly translated “which”. If the Greek text were expressing the masculine gender, the masculine gender relative pronoun *hos* would have been used instead.

ERROR #2: The pronoun “he” is erroneously translated from the Greek *ekeinos*, which is properly translated “that one.”

John 15:26

[KJV] JOHN 15:26 But when the Comforter is come, **whom** I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, **he** shall testify of me:

[FV] JOHN 15:26 But when the Comforter has come, **which** I will send to you from the Father, *even* the Spirit of the truth,

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which proceeds from the Father, **that one** shall bear witness of Me.

ERROR #1: The pronoun “whom” is erroneously translated from the Greek neuter gender relative pronoun *ho* that is properly translated “which.” If the Greek text were expressing the masculine gender, the masculine gender relative pronoun *hos* would have been used instead.

ERROR #2: The pronoun “he” is erroneously translated from the Greek *ekeinos*, which is properly translated “that one.”

John 16:13

[KJV] JOHN 16:13 Howbeit when **he**, the Spirit of truth, is come, **he** will guide you into all truth: for **he** shall not speak of himself; but whatsoever **he** shall hear, *that* shall **he** speak: and **he** will shew you things to come.

[FV] JOHN 16:13 However, when **that one** has come, *even* the Spirit of the truth, **it** will lead you into all truth because **it** shall not speak from **itself**, but whatever it shall hear, **it** shall speak. And **it** shall disclose to you the things to come.

ERROR #1: The pronoun “he” is erroneously translated from the Greek *ekeinos*, which is properly translated “that one.”

ERRORS #2, 3, 4, 5, 6: Pronouns are governed by the gender of the subject noun. The remaining five occurrences of “he” are implied from verbs (“guide,” “speak,” “hear,” etc.), which are governed by the Greek neuter gender noun *pneuma* (“spirit”). Therefore, they are all properly translated “it.”

John 16:14

[KJV] JOHN 16:14 **He** shall glorify me: for **he** shall receive of mine, and shall shew *it* unto you.

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[FV] JOHN 16:14 **That one** shall glorify Me because **it** shall disclose to you *the things that* it receives from Me.

ERROR #1: The pronoun “he” is erroneously translated from the Greek *ekeinos*, which is properly translated “that one.”

ERROR #2: Pronouns are governed by the gender of the subject noun. The occurrence of “he” is implied from the verb “shall receive” (KJV), which is governed by the Greek neuter gender noun *pneuma* (“spirit”) in verse 13. Therefore, the proper translation is “it.”

CHAPTER 3

Angels & Demons

Aside from the Holy Spirit, all other spirits mentioned in the Bible have one thing in common—they are independent, living, thinking beings. Again:

DEFINITION: A living being is one that possesses independent thought and emotion, an ability to communicate, a capacity for reasoning, the wherewithal to make choices, and discernment between right and wrong.

An important point regarding the Holy Spirit that contrasts it from any living being is that it is always controlled and directed by God or Jesus Christ with an emphasis on giving mankind an understanding of the spiritual. This differs from angelic spirits who are, at times, participants in God's plan of salvation but do not have a mental and emotional connection with people as is the case with God through the Holy Spirit. Demons, on the other hand, can have mental and emotional *influence* on people, but it is for selfish motives or to pull people away from God.

Here is a list of many characteristics and capabilities attributed to angelic or demonic spirits that are NEVER ascribed to the Holy Spirit:

- They were created (Heb. 1:4; 2:7)—the Bible never says the Holy Spirit was created.
- They are subjects of God and Christ (1 Pet. 3:22).
- They have individual names (1 Chron. 21:1; Dan. 8:16; 10:13).
- They have distinct features (Dan. 10:5-6; Ezek. 1:5-20).
- They have assigned roles and exercise authority (Rev. 2:1, 8, 12, 18; 3:1, 7, 14; 9:11; 12:7; 14:18).
- They worship, bless, and praise God (Heb. 1:6; Psa. 103:20; 148:2; Rev. 5:11-12).
- They can experience joy (Job 38:7; Luke 15:10).
- They have desires and curiosity (1 Pet. 1:12).

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- They can sing (Job 38:7; Rev. 5:9).
- They can play instruments (Rev. 5:8; 8:2).
- They can protect people (Psa. 91:11).
- They can perceive and understand (Matt. 24:36).
- They can deliver messages (Dan. 10:12-14).
- They can have disputes (Jude 1:9).
- They can preach the Gospel (Gal. 1:8; Rev. 14:6).
- They can perform tasks (Matt. 13:41, 49; Acts 12:11).
- They are witnesses of God's judgment (Luke 12:8-9).
- They can be soldiers (Isa. 37:36; Rev. 12:7).
- They can appear as humans beings (Heb. 13:2).
- They can eat food (Psa, 78:25; Heb. 13:2).
- They can sin (2 Pet. 2:4).
- They can be judged (1 Cor. 6:3).
- They can be cast into prison (2 Pet. 2:4).

The list is quite extensive, but NONE of these are ever attributed to the Holy Spirit. Most important, there is no scriptural claim that the Holy Spirit was ever created. It has always existed, unlike the angels and demons, because its existence is concurrent with that of God the Father and Jesus Christ. However, if the Holy Spirit is *equivalent* to God and Jesus as proposed in Trinitarianism, it is remarkable indeed that the Bible never mentions it having the capabilities or attributes common to all other living beings, much less those of the Elohim Godhead. The more rational explanation, as well as being the true biblical teaching, is that it is simply the POWER of God.

Demons Possess—The Holy Spirit Guides

While God influences a person with the Holy Spirit, it is vastly different from both the purpose and impact of a demon.

MATTHEW 8:16 Now when evening had come, they brought to Him many **possessed with demons**....

Demons possess people. The phrase “possessed with demons” is the single Greek word *daimonizomai* that means to be exercised by, or under the power of, a demon. As powerful living beings, demons can literally overpower and control those that they influence or possess.

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They are capable of supplanting an individual's thoughts and completely subjugating a person. Notice the examples in Luke 8:29, Luke 9:42, And Acts 19:13-16.

Contrasting demons with the Holy Spirit, it becomes clear that the Holy Spirit is quite different, both in purpose and impact:

JOHN 16:13 However, when that one has come, *even the Spirit of the truth, it will lead you* into all truth....

The Holy Spirit does NOT control people. If that were true, then no one who has it would ever be at risk of losing salvation. The Holy Spirit would simply force them to obey God. However, even those with the Holy Spirit can fall away:

HEBREWS 6:4-6 For *it is impossible for those who were once enlightened, and who personally obtained the heavenly gift, and became partakers of the Holy Spirit, 5 And who have tasted the good Word of God, and the powers of the world to come, 6 If they have fallen away, to renew them again* unto repentance; *seeing that* they are crucifying the Son of God for themselves, and are publicly holding *Him* in contempt.

The Holy Spirit also never subverts the thoughts and actions of a person. People with the Holy Spirit are able to independently make choices and determine their own course of action, which is contrary to demonic possession.

If that were not the case, then why does every believer desire to have the Holy Spirit within them? If the Holy Spirit were a living being, then its presence within a person means they are possessed by it, not guided, because it would subjugate the person's thoughts in the same way as demons. This would also have been the case with Jesus Christ who had the spirit without measure²⁷.

God leads or guides a person through the indwelling of the Holy Spirit. People with it are AWARE of righteousness and lawlessness

²⁷ John 3:4

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because the mind is opened to spiritual knowledge. But the choice to obey God resides with the person; it is not forced upon them by the Holy Spirit, which contrasts it demonic possession.

Spirits in Revelation

In addition to angels and demons, there are other spirits that are living beings. In Revelation, John witnessed seven spirits that play an important role in the world:

REVELATION 4:5 And proceeding from the throne were lightnings and thunders and voices; and **seven lamps of fire, which are the seven Spirits of God**, were burning before the throne.

These seven spirits, called “lamps of fire,” occupy a place before the throne of God. They are spirits, as confirmed in chapter 1:

REVELATION 1:4 John to the seven churches that *are* in Asia: **Grace and peace be to you** from Him Who is, and Who was, and Who *is* to come; and **from the seven spirits** that are before His throne.

These seven spirits, referred to as *eyes*, are sent to search out the whole earth:

REVELATION 5:6 Then I saw, and behold, before the throne and the four living creatures, and before the elders, was standing a **Lamb as having been slain, having seven horns and seven eyes, which are the seven Spirits of God** that are sent into all the earth.

Where it says “a Lamb ... **having**,” it means *hold, own, possess, or be closely joined with someone or something*. It does not suggest that Jesus Christ Himself is composed of “seven horns and seven eyes”—so it is a description of the spirits that are with, or subject to, Jesus Christ and reflect that He is head of the seven churches of Revelation chapters two and three. *Sent* means *ordered to go to a place appointed*, which is the earth in this case. They are, obviously, spirits that

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are extensions of the power of Christ. The Bible is not clear whether they are living beings or not.

Besides the seven spirits, the Bible also mentions strange looking frog-like demons:

REVELATION 16:13-14 Then I saw three **unclean spirits like frogs** *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; 14 For **they [the frogs] are spirits of demons** working miracles, going forth to the kings of the earth, even of the whole world, to gather them together to *the* battle of that great day of the Almighty God.

This phrase “spirits of demons” (v. 14) does not mean these demons control or exercise a separate spirit, but it clarifies that the demons themselves are “unclean spirits” (v. 13). In other words, they are spirits of the demonic type, not of the angelic kind. These unclean spirits do things (“working miracles,” etc.) that only apply to living beings.

There is one last spirit mentioned in Revelation:

REVELATION 11:11 Then after the three and a half days, *the spirit of life from God* entered into them and they stood on their feet; and great fear fell upon those who were watching them.

The phrase “spirit of life” denotes a function and purpose; it is not a *title*—and should not be capitalized as in the KJV. It is FROM God who utilizes it to restore life to the two dead witnesses. It is, in fact, a reference to the Holy Spirit as exercised by God. This is clear in the following scripture:

2 CORINTHIANS 3:6 Who also made us competent *as* ministers of *the* New Covenant; not of *the* letter, but of *the* Spirit; for the letter kills, but **the [Holy] Spirit gives life.**

The Spirit of Life will be discussed in depth in another section.

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The Holy Spirit Slighted By the Apostles?

If the Holy Spirit were a living being and member of the Godhead as suggested by Trinitarianism, it is entirely without authority while clearly possessing great power. However, nothing compares to the utter disrespect that arises when considering that *no* NT author acknowledges the Holy Spirit when conveying greetings to their audience from God and Jesus. If the Holy Spirit is a living being, it is outright disrespected in at least 17 places where protocol dictates it should otherwise be recognized:

Romans 1:7-8	1 Timothy 1:2
1 Corinthians 1:3	2 Timothy 1:2
2 Corinthians 1:2	Titus 1:2
Galatians 1:3	Philemon 1:3
Ephesians 1:2	James 1:1
Philippians 1:2	1 Peter 1:3
Colossians 1:2	2 Peter 1:1-2
1 Thessalonians 1:1	2 John 1:3
1 Thessalonians 1:2	

This might happen in one or two instances, but how is it possible that all greetings written by every author of the NT writings omit any recognition of the Holy Spirit? This is only conscionable if the Holy Spirit is NOT a living being deserving of honor and respect.

The Genesis Creation

Another indication that the Holy Spirit is the POWER of God is established in Genesis 1:

GENESIS 1:1-2 In *the* beginning **God created the heavens and the earth.** 2 And the earth was without form and void, and darkness *was* upon the face of the deep, and the **Spirit of God** moved upon the face of the waters.

The phrase “Spirit of God” is a moniker for the Holy Spirit as established in Genesis 41:38 et al. The Holy Spirit was clearly involved during the reformation of the earth (v. 2)—it obviously had a part in creating light, darkness, stars, sky, land, plants, fish, animals, birds,

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insects, and, of course, man. In fact, Psalms confirms that the Holy Spirit was used to create all that is:

PSALM 33:6 By the Word of the LORD were the heavens made, and all the host of them by the breath [Holy Spirit] of His mouth.

PSALM 104:30 You send forth Your [Holy] Spirit, they are created; and You renew the face of the earth.

If the Holy Spirit were other than the POWER of God—that is, it is a living being that helped establish everything on the earth—then God, at best, never recognizes the work of the Holy Spirit. At the worst, it makes God a liar because Scripture clearly states that the entirety of the heavens and earth was created solely by Jesus Christ:

JOHN 1:1-3 In *the* beginning was the Word, and the Word was with God, and the Word was God. 2 He was in *the* beginning with God. 3 **All things came into being through Him [Jesus Christ], and not even one *thing* that was created came into being without Him.**

If it were a living being, the Bible fails to attribute any part of the creation to the Holy Spirit; so God lied when claiming Jesus alone was accountable. If that is true, then the Bible is clearly fraudulent.

However, God is incapable of lying²⁸; therefore, the only conclusion is that the Holy Spirit CANNOT be a living being. If it is instead the POWER of God by which He accomplished all that was created in Genesis, then there is no reason to recognize the involvement of the Holy Spirit. Attributing any part of the creation to the Holy Spirit would be silly at best; rather like saying, “John and his truck went to the store.” The truck had no purpose or desire to go to the store because it is not a living being. The truck was merely the means of getting there. It is, therefore, entirely appropriate and correct that the Bible omits the involvement of the Holy Spirit in the creation, only giving credit to Jesus Christ, because it is not a living being any more than a truck.

²⁸ John 17:17; Titus 1:2; Hebrews 6:18

CHAPTER 4

The Spirit of Life & Spirit of Man

Two spirits in the Bible that are generally not understood are the spirit of the breath of life and the Spirit of Man. Solomon mentions them in Ecclesiastes:

ECCLESIASTES 3:18-21 I said in my heart, “Concerning the matter of the sons of men, may God reveal to them, that they might see, that they themselves *are* but beasts.” 19 For that which happens *to* the sons of men also happens to beasts—even one thing *happens* to them. As the *one* dies, so dies the other; yea, they all *have* one **breath [of life]**; so that a man has no advantage over a beast; for all *is* vanity. 20 All go to one place; **all are of the dust, and all return to dust again.** 21 Who knows **the spirit of man** whether it goes upward, and **the spirit of the beast** whether it goes downward to the earth?

Breath and *spirit* are both rendered from the same Hebrew word *ruwach*, but scriptural context is required for the correct translation. Verse 19 says both man and beast *breathe* (intake) air. At the time of death, the breathing ceases and the physical body turns to “dust”; that is, decomposes. This is what Solomon meant when he said that the spirit of the breath of life goes “downward to the earth.” Here, *ruwach* is obviously the breath of life because it is common to all physical creatures.

On the other hand, the Spirit of Man “goes upward” upon death. What did he mean? Upon death, the spirit of the breath of life ceases to exist; however, the Spirit of Man does not perish but returns to God, something also understood by Solomon:

ECCLESIASTES 12:7 And the dust [of our bodies] return to the earth as it was, and **the spirit [of man] returns to God who gave it.**

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Animals obviously do not have this spirit; otherwise, it would not be called the “spirit of **man**.” If animals do not have this spirit and it is something every human receives from God, it cannot be the same as the Holy Spirit because the Holy Spirit is not given to everyone; only true believers²⁹. What animals do have is the Breath of Life—also called the Spirit of the Beast—that instills them with primitive thought and awareness.

What is the purpose of the Spirit of Man? While some animals have some capacity to think or reason, they do not possess the ability to discern moral right and wrong. They also cannot contemplate eternity nor have a desire to “find out the work that God makes from the beginning to the end” (Ecclesiastes 3:11) as is true with mankind. While they have physical brains, animals are incapable of spiritual awareness, moral discrimination, or any concept of physical death and spiritual eternity. Basically, animals do not have a “soul.” This capacity is the result of the Spirit in Man, which is what differentiates man from beast. 1 Corinthians 2:11 makes this plain: “For who among men understands the things of man except *by the spirit of man* which *is* in him?” Where does this spirit come from?

ZECHARIAH 12:1 Thus says the LORD, who stretches forth the heavens, and lays the foundation of the earth, and **forms the spirit of man within him.**

The Spirit of Man is not the same as the Holy Spirit—they are completely different. The full text of 1 Corinthians 2:11 makes this clear by defining the purpose of both spirits: “For who among men **understands the things of man except *by the spirit of man* which *is* in him? In the same way also, **the things of God no one understands except *by the [Holy] Spirit of God.*”****

The Spirit of Man, while it is unique to each of us, only gives us a PHYSICAL and MENTAL perception that sets us apart from animals. In contrast, the Holy Spirit takes us beyond the physical to a SPIRITUAL awareness.

²⁹ John 7:39, 14:17

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Another difference with the Holy Spirit is that the Spirit of Man is not eternal. Notice what Solomon said in Ecclesiastes 9:10: “Whatever your hand finds to do, do it with all your might; for **there is no work, nor plan, nor knowledge, nor wisdom, in the grave** where you go.” Solomon makes it clear that death is a state of oblivion; so the spirit of man, though it returns to God from whence it came, cannot be eternal. On the other hand, the Holy Spirit is the POWER of God and IS also eternal³⁰ because it comes from God who is eternal.

The Spirit of Life

Sometimes the Bible uses more than one name for someone or something. God the Father and Jesus Christ are known by many names and, likewise, the Holy Spirit is variously called the Spirit of God, the Spirit of Christ, Spirit of Truth, and a Comforter. But when it is referred to as the Spirit of Life, does that mean it has life within itself? Paul explains perfectly why it is called the Spirit of Life in these scriptures:

ROMANS 8:2, 6, 10 Because the law of the **Spirit of life in Christ Jesus** has delivered me from the law of sin and death. ... 6 For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.... 10 But if Christ *be* within you, the body *is* indeed dead because of sin; however, the **Spirit *is* life because of righteousness.**

First of all, note that the Spirit of Life was IN Jesus Christ; so it is referring to the Holy Spirit since He had it without measure³¹. Paul also calls it the “Spirit of life” because it is in those who are *righteous* (v. 10). Who are the righteous? Those who keep the commandments of God³². Obviously, Jesus Christ was the premier example of righteousness because He led a completely sinless life!

³⁰ Hebrews 9:14

³¹ John 3:34

³² Psalm 119:172; Luke 1:6

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So why is the Holy Spirit (eternal) life for those who are righteous? Because God not only resurrected Jesus by the power of the Holy Spirit, but He will also resurrect the mortal saints the same way:

ROMANS 8:11 Now if the Spirit of Him [God] Who raised Jesus from *the* dead is dwelling within you, **He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit** that dwells within you.

Still, the question of whether the phrase “Spirit of life” presupposes that the Holy Spirit is a living entity needs to be addressed. Consider this scripture:

2 CORINTHIANS 3:6 Who also made us competent *as* ministers of *the* New Covenant; not of *the* letter, but of *the* Spirit; for the letter kills, but the **Spirit gives life**.

Is the phrase “the Spirit **gives** life” an indication that the Holy Spirit consciously imparts life or is it the *means* of doing so? In other words, one might say “I am flying to Los Angeles” or “I am traveling by jet to Los Angeles.” The former implies the person is capable of flight while the latter specifically identifies an aircraft as the vehicle. The answer to whether the spirit gives life of its own accord lies in this passage:

JOHN 5:21 For even as **the Father raises the dead and gives life**, in the same way also, **the Son gives life** to whom He will.

John records that it is God the Father and Jesus Christ who are the sources of eternal life—with no mention of the Holy Spirit having a decision in the matter. In fact, Jesus unequivocally states that no one will have eternal life who does not go through Him:

JOHN 14:6 **Jesus said** to him, “**I am** the way, and the truth, and **the life**; no one comes to the Father except through Me.”

If God the Father and Jesus Christ are exclusive authors of eternal life, then the Holy Spirit is simply the means by which it is given.

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This is no different than when the Bible says the Holy Spirit teaches or reveals things. As with those situations, it is still God the Father and Jesus Christ who are the source of life.

The Holy Spirit is God's POWER. It was the means of begetting the physical life of Jesus Christ within Mary and it is the power by which Jesus Christ was resurrected to eternal life again. In the same manner, it is the power by which God will resurrect people to eternal life.

The Holy Spirit is Power

Many scriptures have been rationally and truthfully examined that refute the idea of the Holy Spirit being a living entity; however, God clearly tells us what the Holy Spirit is in very simple terms:

2 TIMOTHY 1:7 For God has not given us **a spirit** of fear, but **of power**, and of love, and of sound-mindedness.

Paul is very direct and to the point without his usual poetic style. Simply stated, the Holy Spirit is the POWER of God, not a living being. *Power* is the Greek word *dunamis*, which means force, strength, ability. The OT confirms this as well:

MICAH 3:8 But truly **I am full of power by the Spirit of the LORD**, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin.

The Holy Spirit is never personified anywhere in the Bible except figuratively or in a metaphor. While other spiritual living beings are described as powerful (especially as compared to humans) the Holy Spirit is distinct in that it is called a spirit *of* power—for the simple reason that it is the POWER of God and not a life form.

One Holy Spirit

As the link between God the Father and Jesus Christ and all of the saints, the Holy Spirit is simultaneously in many at once, even though it is the ONE spirit that is common among all to whom it is given:

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EPHESIANS 2:18 For through Him **we** both have *direct access by one Spirit to the Father*.

By this we also know that the Holy Spirit is not a reference to multiple, independent spirit entities because “one spirit” means, unsurprisingly, that the Holy Spirit is a singular quantity; i.e., one. Again:

EPHESIANS 4:4 *There is* one body [the Church] and **one Spirit**, even as you were also called in one hope of your calling.

Unlike living beings, the Holy Spirit exists within many people simultaneously. The importance of this point cannot be overlooked because no living being, physical or spiritual, ever exists except as a singular entity. Stated another way, no living being is ever distributed or dispersed outside of a specific and unique body (whether physical or spiritual). There is no question that the Holy Spirit is concurrently *in* many saints, thus confirming it cannot be a living being.

The Holy Spirit Is Not God

To be a part of the Elohim Godhead consisting of God the Father and Jesus Christ requires a title and position equal with God. Speaking of Jesus Christ who was called the Word (Gk. *Logos*), John said, “the Word was with God, and **the Word was God.**” (John 1:1). THERE IS NO SIMILAR BIBLICAL STATEMENT THAT THE HOLY SPIRIT IS GOD. This is, perhaps, one of the great proofs against Trinitarianism. The Bible is quite clear that the Elohim Godhead includes God the Father and Jesus Christ; but it nowhere includes the Holy Spirit in that Godhead.

If the Holy Spirit is a part of the Elohim Godhead, then it would have to BE God. Then, failure of the Bible to disclose the membership of the Holy Spirit would be a blasphemous omission. Those who believe in a triune Godhead must surely admit this; if not, they have no other recourse than to consider that the Bible is a corrupt manuscript.

Chapter Four

The fact that the Holy Spirit is never a confirmed member of the Elohim Godhead is a condemnation of a Trinity and conclusive proof that it is simply the POWER of God.

The Spirit of the World

There is one last spirit discussed in the Bible:

1 CORINTHIANS 2:12 Now **we have not received the spirit of the world**, but the Spirit that *is* of God, so that we might know the things graciously given to us by God.

The spirit of the world is not a living being; but it is, in some regards, similar to the Holy Spirit—it is an influence on the world, but the source of it is Satan and the demons.

EPHESIANS 2:2 In which you walked in times past according to the course of this world, according to **the prince of the power of the air, the spirit that is now working within the children of disobedience**.

1 TIMOTHY 4:1 Now the [Holy] Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall **follow deceiving spirits** and doctrines **of demons**.

As spirit beings, Satan and the demons have the power to influence physical humans with their own thoughts and emotions. They can play upon the lusts, greed, and covetousness of carnal human minds through temptations, music, physical pleasures, and the influences of wicked people. By the means of the prince of the power of the air, they can project their thoughts into human beings either through our physical senses or by direct spiritual intervention. Those without the Holy Spirit are especially susceptible to their persuasions because the carnal mind is blinded:

2 CORINTHIANS 4:4 In whom **the god of this age [Satan] has blinded the minds of those who do not believe**, lest the light of the gospel of the glory of Christ, Who is *the* image of God, should shine unto them.

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The Spirit of the World is none other than the influence, pressure, and manipulation of the people of this world by Satan and the demons who hate God and His plan for the salvation of mankind.

CHAPTER 5

God's Power in Action

The Holy Spirit is the power of God in *action*. This is made clear by many scriptural references. Even our prayers to God are rendered to Him “in the spirit.”

Prayer Is to God, Not the Holy Spirit

Prayers of the saints are kept in golden bowls mixed with sweet smelling incense and tended to by those who are before the throne of the Most High God³³. Supplications to our Father in heaven are, above all else we do in this life, precious to Him. They are a reflection of our heart and mind—whether we offer worship, thanksgiving, praise, joy; or we are enduring sorrows, neediness, sufferings, trials, temptations; or when in need of forgiveness, fellowship, comfort, strength, understanding, wisdom.

While Jesus Christ was on the earth, the disciples could ask whatever they required of Him directly; but all that changed after His resurrection. Paul said that “we should come with boldness to the [God’s] throne of grace, so that we may receive mercy and find grace to help in time of need” (Hebrews 4:16). So now our prayers are directed to God Himself.

Even so, it is most interesting to note that prayer is never directed to the Holy Spirit or asked in the authority of its name (as is the case with the name of Jesus Christ³⁴). Thus, if it were a living being, it is once again excluded from all that pertains to the Elohim Godhead. We pray IN (Gk. *en* = *in, with, by*) the spirit³⁵; as explained earlier, this is describing the indwelling of the Holy Spirit, the means by which God examines our hearts³⁶. It is not a living being but merely

³³ Revelation 5:8; 8:3-4

³⁴ John 14:13-14; John 15:16; John 16:23-24, 27

³⁵ Ephesian 6:18; Jude 1:20-21

³⁶ John 14:16-17, 26

The Holy Spirit

the POWER of God that spiritually links us together—in fellowship, in meditation, and in prayer.

Father of Jesus Christ

LUKE 1:31, 34-35 And behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus.... 34 But Mary said to the angel, “How shall this be, since I have not had sexual relations with a man?” 35 And the angel answered *and* said to her, “**The Holy Spirit shall come upon you**, and *the* power of *the* Highest shall overshadow you; and for this reason, **the Holy One being begotten in you** shall be called *the* Son of God.”

Mary was impregnated by God the Father using His Holy Spirit of power to accomplish it. If the Holy Spirit were a living being, God could plainly not be the legitimate father of Jesus. However, Jesus Himself proclaimed God to be His father, as is recorded over fifty times in the Bible.

Jesus also plainly said, “I and my Father are one” (John 10:30), but nowhere in the Bible did He acknowledge the Holy Spirit as being His father—or Him being “one” with it. In a similar manner, God calls Jesus His son:

LUKE 3:22 And the Holy Spirit descended upon Him in a bodily form like a dove; and there came a voice from heaven, saying, “**You [Jesus] are My beloved Son**; in You I am well pleased.”

Furthermore, Jesus only ever prayed to God His Father—never to the Holy Spirit. While the Holy Spirit was the power by which Mary came to be with child, it is NEVER acknowledged by Jesus as a living being—much less equal with God, both of which would have to be true to support a Trinity.

If the Holy Spirit is a living being equal to God who impregnated Mary, Jesus would by all rights have to be the Son of the Holy Spirit. While God could have adopted Jesus as His Son after His birth,

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this is refuted by Scripture, which says Jesus was “begotten of the Father”³⁷ and “the only begotten son” of God³⁸. Importantly, if God was the adoptive father of Jesus, the Bible could not say Christ was *begotten* by God. For God to have begotten Jesus through Mary, the Holy Spirit CANNOT be a living being, leaving the only possible explanation that it is the POWER of God as clearly proclaimed by the angel Gabriel:

LUKE 1:35 And the angel answered *and* said to her, “**The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you; and for this reason, the Holy One [Jesus] being begotten in you shall be called the Son of God.**”

In particular, notice that the angel refers to the Holy Spirit as the “**power of the Highest.**” Moreover, for Jesus to be called the son of God, the Highest must be God the Father. There can be no question that the Holy Spirit is the power of God. This passage absolutely refutes the idea of the Holy Spirit as a living being and, hence, the existence of a Trinity.

Saints Begotten by God Using the Holy Spirit

The saints are called the children of God³⁹ because they are *begotten* by Him. Obviously, any man who begets a child is the father, so God is the father of all those He has begotten and He is named as such over 200 times in the NT. IN FACT, GOD IS REFERRED TO AS OUR FATHER MORE THAN ANY OTHER NAME!

1 JOHN 3:9 Everyone who has been **begotten by God** does not practice sin because **His [God’s] seed of begettal is dwelling within him [the Holy Spirit]**, and he is not able to *practice* sin because he has been **begotten by God**.

³⁷ John 1:14; Acts 13:33; Hebrews 1:5, 5:5

³⁸ John 1:18, 3:16, 3:18; 1 John 4:9

³⁹ 1 John 3:1-2

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Only the Holy Spirit from God is DWELLING within us⁴⁰ so the seed of our begetting by God is the Holy Spirit. The word *seed* is the Greek word *sperma* and sperm, by itself, is not a living being—it must be joined with the egg of a woman to become a living being. As was the case with the begetting of Jesus, the Holy Spirit cannot be a living being because God could not then be our Father.

Jesus Christ Is the ONLY Savior

Jesus' role as our savior in God's plan of salvation is unique in all the world because He was eternal God before His physical manifestation. This renders his sacrifice as much greater than that of any other being because He created all things. In that regard:

ACTS 4:10, 12 Be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, Whom you crucified, *but* Whom God has raised from *the* dead, by Him this *man* stands before you whole.... 12 **And there is no salvation in any other [name], for neither is there another name under heaven which has been given among men, by which we must be saved.**

In accordance with His stature as God, Jesus Christ is the only name by “which we must be saved.” However, even though He was physical He was filled with the Holy Spirit:

JOHN 3:34 For He Whom God has sent speaks the words of God; and **God gives not the Spirit by measure unto Him** [Christ].

If the Holy Spirit is a living being, then how can it be that Jesus was filled with the Holy Spirit and yet is the ONLY name given for salvation? The Holy Spirit was in Christ without measure. Measure means a portion, so the FULLNESS of the Holy Spirit was in Him. This is important because Jesus had the full measure of the Holy Spirit *throughout* His life, suffering, and death. If the Holy Spirit is a living

⁴⁰ John 14:17

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being, should not there be TWO names by which men are saved? Obviously, that contradicts plain scripture; therefore, the Holy Spirit is clearly not a living being.

This is further substantiated by the fact that God Himself resurrected Jesus using His Holy Spirit:

ROMANS 8:11 Now if **the Spirit of Him [God the Father] Who raised Jesus from *the* dead** is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you.

If the Holy Spirit is a living being and Jesus Christ was filled with it, then why was God involved in raising Jesus from the dead? Why did the Holy Spirit not just perform the task after three days and three nights? If it were a member of the Elohim Godhead, was it waiting for God's command? Clearly, Jesus was not raised by the Holy Spirit, but by God the Father, using His POWER called the Holy Spirit.

God, Christ, & Living Spirits Are Indivisible Beings—The Holy Spirit Is Not

God the Father and Jesus Christ are singular beings. In other words, they exist in only one place at a given moment in time. We never read of Jesus being in heaven and on the earth at the same time. This is true even when Jesus was on the cross.

MATTHEW 27:46 And about the ninth hour, Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” That is, “**My God, My God, why have You forsaken Me?**”

God separated Himself from Jesus just before His death when the sins of the world were put upon Him. God could not be touched with sin, so Jesus had to singlehandedly bear the sins of the world in order to be the sacrifice for our sins. This establishes that Jesus was fully human and separated from God from that time until His resurrection—there was not a part of Him in heaven and a part on earth.

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Additional proof lies in the fact that Jesus prayed solely to His Father. If a part of Him were in heaven during His life on this earth, He could speak directly with the Father without prayer. Praying only makes sense if Jesus was on the earth and not in the very presence of God the Father in heaven.

There is only “one God the Father ... and one Lord Jesus Christ” (1 Corinthians 8:6), and Jesus clearly stated that His life was independent of God the Father:

JOHN 10:17-18 On account of this, the Father loves Me: because **I lay down My life**, that I may receive it back again. 18 No one takes it from Me, but I lay it down of Myself. I have authority to lay it down and authority to receive it back again. This commandment I received from My Father.

Jesus did not say “I lay down **our** life,” which would have been required if He was part of a so-called Trinity consciousness. Understanding that all living beings have independent life forms and singular consciousnesses is crucial to recognizing that the Holy Spirit is not a living being.

DEFINITION: A living being is an individual and singular life form with unique consciousness and independent thoughts.

God, Jesus Christ, living spirits, and demons are all spirit and all living beings; as such, each exists as a singular life form (“body”) with unique and independent awareness that is separate from all other beings.

The Holy Spirit, on the other hand, is the **ONLY** spirit that is simultaneously *in* God and *in* Christ and *in* all those to whom it has been given. If it was a living being, its consciousness would be dispersed and divided, which violates the very definition of a singular life form.

Demons can only possess a single person at a time because they are distinct, solitary beings. Whether physical or spiritual, any conscious

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living being is a singular entity. The fact that the Holy Spirit exists in numerous saints at the same time means it CANNOT be anything other than the POWER of God. Just as electricity is distributed to many homes, the power of God in the form of the Holy Spirit is given to multiple people.

Elohim Is Two—God the Father & Jesus Christ

If the Holy Spirit is a living being, then it is clearly disparaged in the Bible, which ONLY mentions TWO members of the Elohim Godhead:

PSALMS 110:1 The **LORD [Jehovah = God the Father]** said unto **my Lord [Adon = Jesus Christ]**, “Sit at My right hand until I make Your enemies as Your footstool.”

DANIEL 7:13 I saw visions in the night and, behold, One like the **Son of man [Jesus Christ]** came with the clouds of heaven, and came to the **Ancient of Days [God the Father]**, and they brought Him near before Him.

JOHN 1:1-2, 14 In *the* beginning was **the Word [Jesus Christ], and the Word was with God, and the Word was God.** 2 He was in *the* beginning with God.... 14 And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth.

JOHN 17:21-22 That they all may be one, **even as [we are one as] You, Father, are in Me [Jesus], and I in You;** that they also may be one in Us, in order that the world may believe that You did send Me. 22 And I have given them the glory that You gave *to* Me, in order that they may be one, in the same way *that* We are one.

If the Holy Spirit is a member of the Elohim Godhead, then why are there absolutely no scriptures that mention it having a divine position along with God the Father and Jesus Christ? Failure to acknowledge the Holy Spirit, if that were the case, would be blasphemous or profane. Throughout the Bible, God the Father fully recognizes the

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Word of God as the incarnate Jesus Christ—His existence, His divine nature, His purpose, and His work. Likewise, Jesus acknowledges God the Father as the Supreme Deity and the Great King who is establishing His kingdom over all life and throughout the universe. Nothing is ever attributed to the Holy Spirit—not divinity, position, responsibility, or authority.

While John 17:21-22 confirms that there will be many members of God's family, it never mentions the Holy Spirit. It is NEVER called God nor included with the family of God. It is entirely absent as a part of the Elohim Godhead, as the children of God, or as having any position or title as a living being. In that regard, earthly kings are at times given more honor by God than the Holy Spirit.

CHAPTER 6

Heirs of God & Jesus Christ

As begotten children of God, the saints are heirs with Jesus Christ of an incredible inheritance:

ROMANS 8:17-19 Now if *we are* children, *we are* also heirs—truly, **heirs of God and joint heirs with Christ**—if indeed we suffer together with Him, so that we may also be glorified together with Him. 18 For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us. 19 For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God.

In all cultures a natural child is always an automatic heir of the parents. For that *not* to happen requires legal intervention by the parents. The saints are called heirs of God because they ARE His children and the Bible clearly states that this is through the act of spiritual begetting, not adoption or other legal intercession. They are also joint heirs with Jesus because He is the firstborn Son, which establishes the saints as brothers and sisters⁴¹.

What is the inheritance? Eternal life in the Kingdom of God⁴²! As the firstborn Son of God, Jesus is the primary inheritor of His Father, but notice the extent of His inheritance:

HEBREWS 1:1-2 God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son, 2 Whom He has appointed **heir of all things**, by Whom also He made the ages.

The saints are co-inheritors with Christ of ALL things. The Holy Spirit, however, neither gives an inheritance nor is anywhere includ-

⁴¹ Hebrews 2:11

⁴² Titus 3:7; James 2:5

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ed in any inheritance. This means that, according to Trinitarians, the Holy Spirit is excluded from ALL things in the Kingdom that is yet to come. If the Holy Spirit is a living being, then this is more than a slight—for it excludes it from having any part in the Kingdom of God.

Fellowship With God & Jesus Christ

If the Holy Spirit were a member of the Elohim Godhead, would the saints not have a relationship with it as is the case with God the Father and Jesus Christ?

1 JOHN 1:3 That which we have seen and have heard we are reporting to you in order that you also may have fellowship with us; for the fellowship—indeed, **our fellowship—is with the Father and with His own Son, Jesus Christ.**

The Bible never mentions having fellowship with the Holy Spirit; only with God the Father and Jesus. It makes no sense whatsoever that there is no fellowship with the Holy Spirit for all of eternity *if* the Holy Spirit is a living being. Excluding the Holy Spirit for all eternity would be similar to condemning Satan to the abyss forever. Fellowship only occurs between living beings; thus the Holy Spirit is simply the POWER of God.

Baptism

Many have stumbled with the command of Christ to make disciples of all nations according to the “formula” for baptism:

MATTHEW 28:19 Therefore, go *and* make disciples in all nations, baptizing them **into** [Greek *eis*] **the name of the Father**, and of the Son, and of the Holy Spirit.

Notice, first of all, that a person is baptized *into the name* of God the Father but not INTO the name of Jesus Christ—as many assume. This distinction is specifically noted in one of the most well-known scriptures in the Bible:

Chapter Six

ACTS 2:38 Then Peter said to them, “Repent and be baptized each one of you **in** [Greek *epi*] **the name of Jesus Christ** for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit.”

While the difference is subtle in the English, *into* used in Matthew 28:19 is the Greek word *eis*, whereas *in* used in Acts 2:38 is the Greek word *epi*. These do not have the same meaning: *eis* means *into* indicating a destination, whereas *epi* means *in* and denotes a state. The phrase “into the name” indicates that a person is given a new name, which, in the case of baptism, would be the name of God the Father⁴³. The phrase “in the name of” means something is done *in*, or *by*, the authority of another. This is confirmed in the verse prior to Matthew 28:19:

MATTHEW 28:18-19 And Jesus came *and* spoke to them, saying, “**All authority** in heaven and on earth **has been given to Me**. 19 Therefore, go *and* make disciples in all nations, baptizing them into the name of the Father, and **of the [authority of the] Son**, and of the Holy Spirit.”

The authority of Jesus Christ is an important matter because “neither is there another name [authority] under heaven which has been given among men, by which we must be saved” (Acts 4:12). He is only the sacrifice for sins.

This process establishes those who are baptized as begotten children of God through the sealing and indwelling of the Holy Spirit, done in the authority of Jesus Christ who was the sacrificial Lamb for our sins. It also brings the believer *into* the name of God the Father, whereby they receive His name.

The purpose for including the Holy Spirit in the baptism ceremony is plain, since baptism is required to become a child of God. Carefully take note of this scripture:

⁴³ Revelation 14:1

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2 CORINTHIANS 1:21-22 But He Who establishes us with you in Christ, and Who has anointed us, *is* God, 22 Who has **also sealed us [with the Holy Spirit]** and has given **the earnest of the [Holy] Spirit** in our hearts.

We are sealed by God when we receive the Holy Spirit, but it is also the earnest or down payment of eternal life, which is why it is also called the Spirit of Life (discussed previously). Knowing the purpose of the Holy Spirit in baptism clearly shows that it is not the name of a living being invoked in the ritual.

Blasphemy Against the Holy Spirit

Blaspheming the Holy Spirit is called the “unpardonable sin.” Read the words of Jesus Christ:

MATTHEW 12:31-32 Because of this, I say to you, every sin and blasphemy shall be forgiven to men except the **blasphemy against the Holy Spirit**; *that* shall not be forgiven to men. 32 And whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming *age*.

This is a scripture that has caused much consternation regarding the Holy Spirit because it says that someone who blasphemes Jesus can be forgiven, but blasphemy directed toward the Holy Spirit cannot be forgiven. In the minds of many, this establishes the Holy Spirit as a living being; however, this perspective is mainly due to misunderstanding three things: 1) the relationship between the Father and Christ; 2) and the reason that God gives the Holy Spirit to a person; 3) and the judgment for anyone rejecting the Holy Spirit.

First of all, notice who gives the Holy Spirit to someone:

JOHN 14:26 But *when* the Comforter *comes*, **even the Holy Spirit, which the Father will send in My [Jesus Christ's] name**, that one shall teach you all things, and shall bring to your remembrance everything that I have told you.

Chapter Six

When someone repents of their sins against God and is baptized, God then gives the Holy Spirit to be within them through the laying on of the hands of a minister. Through this miraculous act, God begets the person with the Holy Spirit to become one of His children. The Holy Spirit is the means by which the saints have the mind of Jesus Christ working in them.

Prior to this, a person's state of mind is contrary to God. In fact, "the carnal [human] mind is **enmity against God**, for it is not subject to the law of God; neither indeed can it be" (Romans 8:7). *Enmity* simply means *hostile*. One who is hostile is easily capable of blaspheming God the Father or Jesus; however, once called by God there is a choice to be made—and it is life or death.

If a person repents of sinning, starts keeping the Law of God, is baptized, and receives the Holy Spirit, God is then willing to forgive those sins—including blasphemy against Himself or Jesus because He extends His mercy in light of our blindness and ignorance.

On the other hand, when someone rejects the Holy Spirit, God likewise rejects that person. Refusing the Holy Spirit disallows and prevents ANY relationship with God, which is only possible if the Holy Spirit dwells within someone. In other words, God forgives the sins of those who accept the Holy Spirit because they were blinded and deceived; But those **who willfully refuse the Holy Spirit, absolutely reject any relationship with God and eternal life in His family**. Therefore, blaspheming the Holy Spirit is an unforgivable sin.

Blaspheming the Holy Spirit is essentially refusing to lead a life that is according to the Law of God or to allow God to forgive their sins through the sacrifice of Christ. This is why "blasphemy against the Holy Spirit" is the unpardonable sin; not because the Holy Spirit is a living being, but such an attitude absolutely rejects God as King and Father, and Jesus Christ as Lord and Master.

CHAPTER 7

Conclusion

The Holy Spirit is UNIQUE among all the spirits mentioned in the Bible:

- It is the only spirit called the **power** (*not* authority) of God.
- It is the only spirit called HOLY because it comes from God who is holy.
- It is the spiritual seed of our begetting by God.
- It is the only spirit that is divisible among many people.
- It is the only spirit sent by God to ABIDE in people.
- It is the only spirit linked with the MIND of God the Father and Jesus Christ.
- It guides our minds but does not possess (like demons).
- It is never acknowledged as a living being by God the Father, Jesus Christ, the angels, or any of the apostles.

Physical mankind exists for one reason—for God to create a family of eternal, spiritual children; and the Holy Spirit is given to us by God to fulfill that purpose:

ROMANS 8:17-19 Now if *we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him. 18 For I reckon that the sufferings of the present time *are not worthy to be compared* with the glory that shall be revealed in us. 19 For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God.

The Holy Spirit is the spiritual seed by which a human is begotten by God, enabling people to live in the flesh and yet become spiritual children of God. That same spirit working in us gives us the power to overcome temptations and evil. The false belief of the Trinity that the Holy Spirit is a living being is unquestionably contrary to the entirety of God's Word. The Holy Spirit is simply the mechanism for,

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and projection of, His POWER, will, and love. Those who have the Holy Spirit within them have received the greatest gift—it the power by which God will change them so they become the eternal children of God in the resurrection.

Appendix A

Fourteen Rules for Bible Study

Spiritual Keys to Understanding the Word of God

There are definite spiritual *keys* to understanding the Scriptures. The primary key is continually remaining in a loving, faithful and obedient relationship with God. Jesus said, “If you love Me, keep the commandments—namely, My commandments” (John 14:15). Likewise, in the Psalms we find that those who keep the commandments of God will be *given understanding*: “The fear of the LORD is the beginning of wisdom: **a good understanding** have all those who do His commandments” (Psa. 111:10). This is the foundation to understanding the Word of God.

In order to understand doctrine, we must study the Bible “line upon line and precept upon precept.” The prophet Isaiah writes: “Whom shall He teach knowledge? And whom shall He make to understand doctrine? *Those* who are weaned from the milk and drawn from the breasts [that is, fully grounded in the basics of the Word of God]. For **precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, there a little**” (Isaiah 28:9-10). That is exactly how we need to study any scriptural question—look at *all* relevant passages on any given subject. The New Testament confirms this approach to understanding the Bible and establishing sound doctrine. The apostle Paul instructed Timothy: “Diligently *study* to show yourself approved unto God, a workman [in the Word of God] who does not *need to be* ashamed, rightly dividing [precept upon precept, and line upon line] the Word of the truth” (II Tim. 2:15).

The Word of God is called the Word of truth—and it is the Spirit of truth that teaches us all things. Jesus said, “But *when* the Comforter *comes, even* the Holy Spirit, which the Father will send in My name, that one **shall teach you all things**, and shall bring to your remembrance everything that I have told you” (John 14:26). This is a promise Jesus gave!

Appendix A

The Bible makes it clear that the Word of truth works together with the Spirit of truth to give understanding to those who love God and seek His will. It is self-evident that it is not possible for the carnal mind—which is deceitful above all things (Jer. 17:9)—to come to the knowledge of the truth of God. In fact, the carnal, unconverted mind is naturally *hostile* toward God and is not willing to be subject to God’s laws (Rom. 8:7). Regardless of how brilliant or how great one’s intellect may be, God’s Word is not understood by human wisdom or reasoning. It is only through the Spirit of God that the Word of God can be understood.

Paul taught that spiritual truths can only be discerned and understood through the Spirit of God: “But God has **revealed them to us by His Spirit**, for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, **the things of God no one understands except by the Spirit of God**. Now we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*. But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because **they are spiritually discerned**” (I Cor. 2:10-14).

Notice what Paul has to say about the profound value of studying the Scriptures: “And that from a child you have known the holy writings, which are **able to make you wise unto salvation** through faith, which *is* in Christ Jesus. All Scripture *is* God-breathed and *is* profitable for doctrine, for **conviction**, for **correction**, for **instruction in righteousness**; so that the man of God may be **complete, fully equipped** for every good work” (II Tim. 3:15-17).

The following “Fourteen Rules for Bible Study” outline how to “rightly divide” the Word of God. When these rules are followed, the student will find the truth of the Bible as revealed by the Spirit of truth. These rules are not designed to justify various doctrinal

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positions of men—but only the truth of God and the true doctrines of the Bible.

In addition to carefully examining the historical context of a particular passage of Scripture, students should refer to the original Hebrew and Greek in order to determine the precise meanings of key words. But one should never base doctrine solely on commentaries or other such “Bible helps.” Doctrine must never be based on traditions of men—regardless of how knowledgeable or authoritative such men may appear.

Finally, we should all heed the apostle Peter’s warning about allowing *personal* ideas and interpretations to cloud the truth of Scripture: “Knowing this first, that no prophecy of Scripture originated as anyone’s own *private* interpretation; because prophecy was not brought at any time by human will, but the holy men of God spoke as they were moved by *the Holy Spirit*” (II Pet. 1:20-21).

Fourteen Rules for Bible Study

- ◆ Begin with Scriptures that are *easy* to understand
- ◆ Let the Bible interpret and prove the Bible. Don’t look for what you *want* to prove—look for what the Bible *actually* says.
- ◆ Understand the *context*—the verses before and after, and the chapters before and after. Does your understanding of a particular verse harmonize with the rest of the Bible?
- ◆ As much as possible, try to understand the original Hebrew or Greek. But never try to establish doctrine or teachings by using only *Strong’s Exhaustive Concordance of the Bible*. *Strong’s* can be helpful at times, but is very limited.
- ◆ Ask: What does the Scripture *clearly* say?
- ◆ Ask: What does the Scripture *not* say?

Appendix A

- ◆ Ask: To whom was the book written?
- ◆ Ask: Who wrote it?
- ◆ Ask: Who said it?
- ◆ Understand the *historical time frame* in which the book was written.
- ◆ Base your study on the scriptural knowledge you already have. What do you *know* up to this point in time?
- ◆ Do not allow personal *assumptions* or *preconceived* ideas to influence your understanding and conclusions.
- ◆ Do not form conclusions based on *partial* facts, insufficient information, or the opinions and speculations of others.
- ◆ Opinions—regardless of how strongly you feel about them—don't necessarily count. Scripture *alone* must be your standard and guide.

Appendix B

Exegesis for the Translation of the Phrase “the Holy Spirit” as Antecedent in John 14, 15 and 16

In this translation, the true scriptural understanding of the Holy Spirit is presented. The Greek New Testament reveals that the Holy Spirit is not a person. Rather, it is the power of God, which is imparted as the gift of God to everyone who repents of sin and accepts the sacrifice of Jesus Christ for the forgiveness of sin. Upon true repentance, baptism and the laying on of hands, God the Father puts the power of the Holy Spirit within each true Christian, thereby making him or her His begotten child. This process is called conversion. However, it is not until the resurrection, when Jesus Christ returns to the earth, that all those who have died in the faith, together with those truly converted Christians who are still alive, will be born again. They will be transformed from fleshly human beings to glorified children of God and will reign with Jesus Christ as kings and priests in the Kingdom of God.

In his account of the begetting and birth of Jesus Christ, Luke clearly describes the function of the Holy Spirit as the power of God. Note the angel Gabriel’s message to the virgin Mary: “ ‘And behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.’ But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’ And the angel answered *and* said to her, ‘**The Holy Spirit** [Greek πνευμα αγιον *pneuma agion*] shall come upon you, and **the power** [Greek δυναμις *dunamis*] of **the Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called the Son of God**’ ” (Luke 1:31-35).

Just before Jesus Christ ascended into heaven, He told His disciples that they would receive power from the Father: “And while *they* were

Appendix B

assembled with *Him*, He commanded them not to depart from Jerusalem but to ‘await the promise of the Father, which,’ *He said*, ‘you have heard of Me. For John indeed baptized with water, but, you shall be baptized with *the Holy Spirit* [Greek *πνευματι αγιω pneumati agioo*] after not many days ... **But you yourselves shall receive power** [Greek *δυναμις dunamis*] **when the Holy Spirit** [Greek *του αγιου πνευματος tou hagiou pneumatos*, neuter gender] **has come upon you**, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the ends of the earth*’ ” (Acts 1:4-5, 8).

In the New Testament, the Greek noun *pneuma*, which is translated “spirit,” is in the neuter gender. Likewise, the Greek noun phrases that are translated “the Spirit,” “the Holy Spirit,” and “the Holy Ghost” are always and only in the neuter gender. No masculine gender noun is used anywhere in the New Testament to designate the Holy Spirit, but only the Father and the Son. The use of the neuter gender in every Scripture reveals that the Holy Spirit is not a person but the power that emanates from both the Father and the Son.

The forms of the noun *pneuma* that are found in the Greek text of the New Testament are as follows:

- 1) *πνευμα pneumata* spirit, a spirit
- 2) *το πνευμα to pneumata* the spirit
- 3) *το πνευματος to pneumatos* the spirit
- 4) *πνευμα αγιον pneumata hagion* spirit holy
- 5) *το αγιον πνευμα to hagion pneumata* the holy spirit
- 6) *το αγιον πνευματος to hagion pneumatos* the holy spirit
- 7) *το πνευμα το αγιον to pneumata to hagion* the spirit the holy

Exegesis for the Translation of “The Holy Spirit”

The Greek noun *pneuma*, in all its various forms, is always and only neuter in gender. Likewise, all pronouns that refer to *pneuma* are always and only neuter in gender. If the Holy Spirit were a person, the nouns and pronouns in the Greek text would have to have been written in the masculine gender, as are all the nouns and pronouns that refer to God the Father and Jesus Christ. However, nowhere in the Greek text of the

The Holy Spirit

New Testament is the Holy Spirit ever designated by a noun or pronoun in the masculine gender.

It is absolutely incorrect to translate any form or pronoun of **πνευμα** *pneuma* in the masculine gender. Unfortunately, because most translators believe in the doctrine of the trinity, they have deliberately and wrongly used the English masculine gender when translating the Greek neuter gender nouns and pronouns pertaining to the Holy Spirit. They have not made such a flagrant, determined mistranslation of the Greek neuter gender for any other word in the New Testament.

Following are five key verses in the Gospel of John that have been incorrectly translated in the *King James Version*:

1) John 14:17, *KJV*: “**Even the Spirit of truth; whom** the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.”

“**The Spirit of truth**” is translated from the Greek phrase **το πνευμα της αληθειας** *to pneuma tees aletheias*—literally, “the Spirit of the truth.” This noun phrase is in the neuter gender. The pronoun “**whom**” is translated from the neuter relative pronoun **ο**, and should accordingly be translated “which.” If the Greek text were expressing the masculine gender, the masculine relative pronoun **ος** would have been used instead of the neuter relative pronoun **ο**.

The three personal pronouns translated “**him**” are incorrectly translated into the masculine gender from the Greek neuter personal pronoun **αυτο** *auto*, which is properly translated “it.” If “the Spirit” were a person rather than the power of God, the verse would read **ο πνευματος**, rather than the neuter **το πνευμα**. However, there is no such masculine noun anywhere in the Greek New Testament. If there were such a masculine gender noun, the masculine pronoun **αυτος** *autos* would be used instead of the neuter pronoun **αυτο** *auto*. Translators who know and understand the rules of Greek grammar do not mistake the neuter pronoun **αυτο** *auto* for the masculine pronoun **αυτος**. Thus, the translation of the neuter pronoun **αυτο** in John 14:17 into the masculine personal pronoun “**him**” is completely incorrect. The neuter pronoun **αυτο** is used twice in this verse:

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“because it [the world] perceives **it** [αυτο *auto*] not, nor knows **it** [αυτο *auto*].”

The *KJV* translation of John 14:17 also violates another rule of Greek grammar. In the Greek text, a noun that serves as the subject of a verse often governs a number of verbs. In John 14:17, the noun phrase **το πνευμα της αληθειας** *to pneuma tees aleetheias*, meaning “the Spirit of the truth,” is the subject. Since the noun *pneuma* is neuter in gender, the subjects of all verbs that it governs should be translated in the neuter gender. In John 14:17, two third person verbs are governed by this noun. In the first instance, the translators have incorrectly translated the third person verb **μενει** *menei* as “**he dwelleth**,” rather than “**it dwelleth**.” In the second instance, the subject of the verb **εσται** *estai*, “[**it**] **shall be**,” was not translated, making it appear that “**he**” is the subject of both Greek verbs.

A correct translation of John 14:17 should read: “*Even* the Spirit of the truth, **which** [ο] the world cannot receive because it perceives **it** [αυτο *auto*] not, nor knows **it** [αυτο *auto*]; but you know **it** [αυτο *auto*] because **it dwells** [verb **μενει** *menei*] with you, and **shall be** [verb **εσται** *estai*] within you.”

2) John 15:26, *KJV*: “But when **the Comforter** is come, **whom** I will send unto you from the Father, *even* **the Spirit of truth, which** proceedeth from the Father, **he** shall testify of me.”

The word “which,” referring to “**the Spirit of truth**,” is correctly translated from the neuter pronoun ο. In John 14:17, the translators of the *KJV* had incorrectly rendered this neuter pronoun as “whom.” However, in John 15:26, they have correctly rendered the neuter relative pronoun ο as “which.”

The descriptive noun “**the Comforter**” is correctly translated from the masculine Greek noun ο παρακλητος *ho parakleetos*. While this masculine noun is used to describe a vital function of the Holy Spirit, it does not designate the Holy Spirit, or “**the Spirit of the truth**,” as a person. A descriptive noun never changes the gender of the principal noun. For example: Jesus said that He is “the true

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vine” (John 15:1). The Greek word translated “vine” is the feminine noun **ἡ ἀμπίλος** *he ampilos*. The use of this feminine noun to describe Jesus Christ does not change His masculine gender to the feminine gender. In exactly the same way, the use of the masculine noun **ὁ παρακλήτος** *ho parakleetos* to describe a function of the Holy Spirit does not alter the fact that the Holy Spirit is neuter. Because the Holy Spirit is neuter in gender—not masculine—there is no basis in the New Testament Greek text for mistranslating and interpreting the Holy Spirit as a person.

Although the Holy Spirit is not a person, it is in accord with Greek grammar to translate the pronoun **ὃν** *on* as “**whom**” because its antecedent is the masculine descriptive noun **ὁ παρακλήτος** *ho parakleetos*, “**the Comforter**.” However, it is misleading to translate the personal pronoun **ὃν** *on* as “whom” when the principal noun is **τὸ πνεῦμα τῆς ἀληθείας** *to pneuma tees aleetheias*, which is neuter in gender.

The last part of this verse has been translated: “... **he** shall testify of me.” The use of the personal pronoun “**he**” once again gives the impression that the Holy Spirit is a person. However, that is not the meaning of the Greek text. The word “**he**” is translated from the Greek word **ἐκεῖνος** *ekeinos*, which means “that” or “that one.” As with the pronoun **ὃν** *on*, the antecedent of **ἐκεῖνος** *ekeinos* is **ὁ παρακλήτος** *ho parakleetos*, “the Comforter,” which is a descriptive noun. Although it is masculine in gender, the principal noun is **τὸ πνεῦμα τῆς ἀληθείας** *to pneuma tees aleetheias*, which is neuter. The gender of the principal noun always takes precedence over the gender of the descriptive noun. Therefore, **ἐκεῖνος** *ekeinos* has been translated “... **that one** shall bear witness of Me” in order to reflect the true meaning of the Greek text.

The translation of John 15:26 should read: “But when the Comforter has come, **which** I will send to you from the Father, *even* **the Spirit of the truth, which** proceeds from the Father, **that one** shall bear witness of Me.”

3) John 14:26, *KJV*: “But the Comforter, *which is* the Holy Ghost, **whom** the Father will send in my name, **he** shall teach you all

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things, and bring all things to your remembrance, whatsoever I have said unto you.” As in John 15:26, the descriptive noun *ho parakleetos*, “the Comforter,” is used with the principal noun *to pneuma*, “the Spirit.” In the Greek text, the verse begins with these words: **ο δε παρακλητος, το πνευμα το αγιον, ο ...** *ho de parakleetos, to pneuma to hagion, o ...* The noun phrase **το πνευμα το αγιον** *to pneuma to hagion*, “the Holy Spirit,” is the antecedent of the neuter pronoun **ο**, which has been incorrectly translated “whom” in the *KJV*. Since **ο** is a neuter relative pronoun, it should be translated “which.” If the Greek text contained the masculine pronoun **ος**, it would be proper to translate it as “whom” to reflect the masculine gender. However, the Greek text uses the neuter form of the pronoun, not the masculine form.

The pronoun “**he**” in this verse is translated from the Greek **εκεινος** *ekeinos* and should be translated “**that one**.”

The following translation of John 14:26 conveys the precise meaning of the Greek text: “But *when* the Comforter *comes*, *even* the Holy Spirit, **which** the Father will send in My name, **that one** shall teach you all things, and shall bring to your remembrance everything that I have told you.”

The translators of the *KJV* have also used the masculine pronoun “**he**” in verse 16 of this same chapter: “And I will pray the Father, and he shall give you another **Comforter**, that **he** may abide with you for ever” (John 14:16, *KJV*). As verse 17 shows, “the Comforter” is describing the Holy Spirit, or “the Spirit of truth,” which is translated from *to pneuma tees aletheias*, the same noun phrase that is used in John 15:26. Since *pneuma* is the principal noun, the meaning of the pronoun is governed by its neuter gender, not by the masculine gender of *parakleetos*, or “Comforter,” which is a descriptive noun. This translation of John 14:16 accurately conveys the meaning of the Greek text: “And I will ask the Father, and He shall give you another **Comforter**, that **it** may be with you throughout the age.”

4) John 16:13, *KJV*: “Howbeit when **he**, the Spirit of truth, is come, **he** will guide you into all truth: for **he** shall not speak of himself; but

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whatsoever **he** shall hear, *that* shall **he** speak: and **he** will show you things to come.”

All six occurrences of the pronoun “**he**” in this verse refer to “the Spirit of truth,” which is translated from **το πνευμα της αληθειας** *to pneuma tees aleetheias*. Since *pneuma* is neuter in gender, all six pronouns should accordingly be translated in the neuter gender. The first “**he**” is an incorrect rendering of the Greek **εκεινος** *ekeinos* and should be translated “that one.” The remaining five occurrences of “**he**” are all subjects of verbs that are governed by the neuter noun *pneuma* and should be translated “**it**.”

The correct meaning of John 16:13 is reflected in this translation: “However, when **that one** has come, *even* the Spirit of the truth, **it will lead** [verb **οδηγησει** *odeegeesei*] you into all truth because **it shall not speak** [verb **λαλησει** *laleesei*] from itself, but whatever **it shall hear** [verb **ακουση** *akousee*] **it shall speak** [verb **λαλησει** *laleesei*]. And **it shall disclose** [verb **αναγγειλει** *anaggelei*] to you the things to come.”

5) John 16:14, *KJV*: “**He** shall glorify me: for **he shall receive** of mine, and **shall show** it unto you.”

As in John 16:13, the first “**he**” is translated from the Greek **εκεινος** *ekeinos*, meaning “that one.” Since the antecedent of *ekeinos* is “the Spirit of truth” in verse 13, both the noun and its pronoun are neuter in gender. The second “**he**,” which is the subject of the verb “**shall receive**,” is governed by “the Spirit of truth,” or **το πνευμα της αληθειας** *to pneuma tees aleetheias*, and should also be translated in the neuter gender. The verb “**shall show**,” which the translators of the *KJV* have rendered as a compound verb with “**shall receive**,” is also governed by “the Spirit of truth,” and should accordingly be translated in the neuter gender.

This translation of John 16:14 correctly follows the Greek text: “**That one** shall glorify Me because **it shall disclose** [verb **αναγγειλει** *anaggelei*] to you *the things that* **it receives** [verb **ληψεται** *leepsetai*] from Me.”

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As the New Testament reveals, the Holy Spirit is not a person; rather it is the power of God. All references to the Holy Spirit in the Greek text are in the neuter gender. The use of the descriptive noun “the Comforter,” which is masculine in gender, does not alter the neuter gender of the Holy Spirit. There is no basis in the New Testament for the claim that the Holy Spirit is a third person in a trinity.

Eminent Greek Scholar Refutes Personality of the Holy Spirit

The use of the pronoun **ἐκεῖνος** *ekeinos*, “that one,” does not affirm that the Holy Spirit has personality or is a person. The arguments concerning *ekeinos*, attempting to make the Holy Spirit a third person in the Godhead, are only unsubstantiated theological theories that are not based on the true meaning of the Greek. In fact, there is no place in the New Testament where the Holy Spirit is designated as a third person of a trinity. These fallacious arguments begin with the premise that the Godhead is a so-called “trinity”—a word found nowhere in the New Testament. Rather than seeking the truth of the Scriptures, the proponents of this theory must resort to twisted interpretations of Scripture in order to give a plausible, but false, explanation. However, the Greek New Testament does not teach that the Holy Spirit is a person, nor a third member of a triune Godhead. Rather, it teaches that the Holy Spirit is the power of God that He uses to accomplish His will.

The advocates of attributing personality to the Holy Spirit use several key Scriptures to attempt to prove their theory. One verse in question is John 15:26, which reads: “But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the truth, which proceeds from the Father, **that one** shall bear witness of Me.”

In a detailed refutation of their claims, the eminent New Testament Greek scholar and syntax expert, Daniel B. Wallace wrote of this verse: “The use of **ἐκεῖνος** [a masculine pronoun, *that one*] here [in John 15:26] is frequently regarded by students of the NT to be an affirmation of the personality of the Spirit. Such an approach is based on the assumption that the antecedent of **ἐκεῖνος** [*that one*] is **πνεῦμα**

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[*spirit* a neuter noun]: [It is claimed], ‘the masculine pronoun **εκεινος** [*that one*] is [also] used in John 14:26 and 16:13-14 to refer to the neuter noun **πνευμα** [*spirit*] to emphasize the personality of the Holy Spirit’ ” (Wallace, *Greek Grammar Beyond the Basics*, p. 331). In Footnote 42, Wallace noted: “The view is especially popular among theologians, not infrequently becoming the mainstay [the only basis] in their argument for the personality of the Spirit” (Ibid., p. 331).

“But this [conclusion] is erroneous. In all these Johannine passages, **πνευμα** [*spirit*] is appositional to a masculine noun. The gender of **εκεινος** [*that one*] thus has nothing to do with the natural [neuter] gender of **πνευμα** [*spirit*]. The antecedent of **εκεινος**, [*that one*] in each case, is **παρακλητος** [*comforter*, a masculine noun], not **πνευμα** [*spirit*, a neuter noun]. John 14:26 reads: ο παρακλητος, το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου, **εκεινος** υμας διδαξει παντα ... (‘the Comforter, the Holy Spirit whom [which] the Father sends in my name, **that one** will teach you all things’). **πνευμα** [*spirit*] not only is appositional to **παρακλητος** [*comforter*] but the relative pronoun that follows it [**πνευμα** (*spirit*)] is neuter! This hardly assists the grammatical argument for the Spirit's personality. In John 16:13-14 the immediate context is deceptive: οταν δε ελθη **εκεινος**, το πνευμα της αληθειας, οδηγησει υμας εν τη αληθεια παση ... **εκεινος** εμε δοξασει ... (‘whenever **that one** comes—the Spirit of truth—he [*it*] will guide you in all truth...**he** [*that one*] will glorify me ...’). The **εκεινος** [*that one*] [in these verses] reaches back to v. 7, where **παρακλητος** [*comforter*] is mentioned. Thus, since **παρακλητος** [*comforter*] is masculine, so is the pronoun [**εκεινος** “that one” is masculine]. Although one might argue that the Spirit’s personality is in view in these passages, the view must be based on the nature of **παρακλητος** [*comforter*] and the things said about the Comforter, not on any supposed grammatical subtleties [concerning το πνευμα το αγιον “the Spirit of the truth,” which is neuter gender]. **Indeed, it is difficult to find any text** [in the New Testament] **in which πνευμα** [*spirit*] **is grammatically referred to with the masculine gender** [because there are not any]” (Wallace, *Greek Grammar Beyond the Basics*, pp. 331-332, some bold emphasis and all bracketed comments added).

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Wallace added further comments in related footnotes. Concerning John 16:13, he wrote: “Although translations of v. 13 such as that of the *NRSV* may be misleading as to what the subject of the sentence is (‘When the Spirit of truth comes, he will guide you...’), their objective is not to be a handbook for Greek students” (Ibid., *Footnote 43*, p. 332). To paraphrase, Wallace is saying that John 16:13 in the *NRSV* is an incorrect translation that does not follow the Greek text.

A correct translation of John 16:13-14 reads: “However, when **that one** has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear it shall speak. And it shall disclose to you the things to come. **That one** shall glorify Me because it shall disclose to you *the things that* it receives from Me.”

Wallace further refuted the notion that personality of the Holy Spirit can be found in the Greek New Testament. In another extended footnote he wrote: “Besides the Johannine texts, three other passages are occasionally used for this: Eph 1:14; 2 Thes. 2:6-7; and 1 John 5:7. All of these have problems. In Eph 1:14 **ος εστιν αρραβων** [*which is the earnest*] refers back to **το πνευματι** [*the spirit*] (v 13), but the masculine relative pronoun [**ος he/which**] (v.1.)[sic (v 14)] is easily explained without resorting to seeing the theological motifs [of attempting to prove personality of the Spirit] ... In 2 Thes. 2:6-7 **πνευμα** [*spirit*] is nowhere mentioned; **το κατεχον/ο κατεχων** [*holding back/one Who is restraining*] are often assumed to both refer to the Holy Spirit. But in spite of the fact that there is much to commend this view, it certainly cannot use clear natural-gender passages in support [of personality for the Holy Spirit], nor can such a known *crux interpretum* [critical interpretation] become the basis for such a syntactical point. [In other words, such an interpretation is contrary to the Greek.] First John 5:7 is perhaps the most plausible of the passages enlisted. The masculine participle in **τρεις εισιν οι μαρτυρουντες** [*three that bear witness*] refers to **το πνευμα και το υδωρ και το αιμα** [*the Spirit and the water and the blood*] (v 8), all neuter nouns. Some see this as an oblique reference to the Spirit’s personality ... but the fact that the author [John] has personified water and blood, turning them into witnesses along with the Spirit, may be enough to account for [the use

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of] the masculine gender [plural participle **μαρτυρουντες**—*bear witness*]. This interpretation also has in its behalf the allusion to Deut. 19:15 (the necessity of ‘two or three witnesses’), for in the OT the testimony only of males was acceptable. Thus, the elder [the apostle John] may be subtly indicating (via the masculine participle) that the Spirit, water and blood are all valid witnesses” (Ibid., *Footnote 44*, p. 332, bracketed comments and some bold emphasis added).

When the context of I John 5:6-9 is included, it is clear that Wallace is quite correct: “This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that **bears witness** [neuter singular participle] because the Spirit is the truth. For there are **three that bear witness** [masculine plural participle] on the earth: the Spirit, and the water, and the blood [all neuter nouns]; and these three *witness* unto the one *truth* [that Jesus was God manifested in the flesh and died for the sins of the world]. If we accept the witness of men, the witness of God is superior. For this is the witness of God, which He has witnessed [through the Spirit, the water and the blood] concerning His Son.”

In I John 5:6 “the Spirit **that bears witness**” is translated from the neuter singular participle, **μαρτυρουσ** *marturoun*. If John had intended to attribute personality to the Holy Spirit, he would have used a masculine participle, but he did not. Therefore, the shift to the masculine plural participle **μαρτυρουντες** *marturountes* in verse 7 does not by any means constitute attributing personality to the Spirit. Moreover, if the use of the masculine plural participle in verse 7 did, in fact, attribute personality to the Holy Spirit, then it would also have attributed personality to the water and the blood. However, no such argument has ever been made. Wallace’s analysis of the three witnesses in verse 7 with John’s use of the masculine participle is correct.

Proper analysis and exegesis of these critical verses clearly reveals that the Holy Spirit does not have personality. Therefore, the Holy Spirit cannot be a third person in a triune Godhead. The doctrine that the Godhead is a trinity of three persons is found nowhere in the Old or New Testaments.

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Finally, the New Testament reveals that there are only two Persons in the Godhead—God the Father and Jesus Christ. The Holy Spirit is revealed to be the power by which God accomplishes His will. There is no basis in the New Testament for the claim that the Holy Spirit is the third person in a trinity.

Appendix C

Catholicism's Trinity Doctrine: Athena's Ancient Spell on Modern Christendom

by Robert Bowie Johnson, Jr.

I first came across this ancient spell on modern Christendom in a book called *Catholicism* by George Brantl, about thirty years ago. It was one of a six-book set called *Great Religions of Modern Man* that also covered Protestantism, Buddhism, Hinduism, Islam, and Judaism.

By that time I had understood enough about the Bible to know that it warns against adding to or taking away from the Word of God: “You shall not add to the word which I command you; neither shall you take away from it...” (Deut. 4:2). Moreover, “Every word of God *is* pure; He *is* a shield to those who put their trust in Him. Do not add to His words, lest He correct you and you be found a liar” (Prov. 30:5-6). Thus, we are instructed: “Preach the Word! Be urgent in season and out of season; convict, rebuke, encourage, with all patience and doctrine” (II Tim. 4:2).

So I was shocked to find that Christendom's Trinity doctrine was based on a manmade creed brimming with unscriptural language, and stunned when I realized that the creed took the form of a *riddle* (how can one be three and three be one?); a *taboo* (after having three gods described in great detail, you are *forbidden* to say that there are three gods); and a *threat* repeated three times toward the believer (unless you believe the riddle is an unsolvable mystery, and accept the taboo against examining it, you cannot be saved; and worse, the god of Christendom will torture you endlessly).

Brantl's *Catholicism* includes the imprimatur of Francis Cardinal Spellman, archbishop of New York at that time, indicating that it is “free of doctrinal error.” Here is the book's brief introduction to the creed and the creed itself:

The fundamental theological beliefs of the Catholic Church concerning the Trinity are summed up in the great creed which follows:

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The Athanasian Creed

Whoever will be saved: before all things it is necessary that he hold the Catholic Faith. Unless he keeps this Faith whole and undefiled, without doubt he shall perish everlastingly. [*This is the first of the four expressions of the threat.*]

And the Catholic Faith is this: we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory co-equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternal, but one Eternal. As also there are not three incomprehensibles, nor three uncreated, but one Uncreated and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet they are not three almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods, but one God. [*This is the implicit riddle: How can one be three and three be one?*]

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord; and yet not three lords, but one Lord. For like as we are compelled by the Christian truth to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say, there are three gods or three lords. [*This is the taboo.*]

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created nor begotten, but proceeding. So

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there is one Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is before or after the other; none is the greater or less than another; but the whole three Persons are co-eternal together, and co-equal; so that in all things the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved must thus think of the Trinity. [*This is the second expression of the threat.*]

Furthermore, it is necessary to everlasting salvation that he also believe rightly in the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man: God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His mother, born in the world: Perfect God and perfect Man: of a reasonable soul and human flesh subsisting: equal to the Father, as touching His Godhead, and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by the taking of the Manhood into God. One altogether is Jesus Christ, not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ. He suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, sitteth at the right hand of the Father, God Almighty, from whence He shall come to judge the living and the dead.

At His coming all men shall rise again with their bodies and shall give account for their own works. They that have done good shall go to life everlasting, and they that have done evil into everlasting fire. [*This is the third expression of the threat.*]

This is the Catholic Faith. Unless a man believe it faithfully, he cannot be saved. [*This is the fourth expression of the threat.*]

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Note that this ancient spell, this philosophically concocted foundation of the Catholic Church, does not contain the words *love* or *grace*. That's because it is a love-free and grace-free demonic creed. Its satanic purpose is to terrify the innocent and unwary, and slander the character of God by making Him the endless tormentor of most of His human creation.

The creed incites a feeling of dread at the very beginning: “Whoever will be saved: before all things it is necessary that he hold the Catholic Faith. Unless he keep this Faith whole and undefiled, without doubt he shall perish everlastingly”—and at the very end: “At [Christ's] coming all men shall rise again with their bodies and shall give account for their own works. They that have done good shall go to life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith. Unless a man believe it faithfully, he cannot be saved.”

What kind of spirit is it that contradicts the teaching and faith of Paul—“a herald, apostle, and teacher of the nations in knowledge and truth”—commissioned by the risen and glorified Son of God Himself? We don't have to look very far to find that the spirit behind this deception is the “god” of this present age who blinds the understanding of the unbelieving (II Cor. 4:4)—and whose idol-image is *Athena* (goddess of wisdom). Athena's Parthenon (temple) idol-image itself corresponds directly with the elements of the creed. Atop her helmet, between winged griffins, crouched an inscrutable sphinx, a *riddle*-uttering winged monster with the head of a woman and the body of a lion. On her serpent-fringed aegis, her *taboo* appeared: the head of the Gorgon Medusa, whose gaze had the power to turn men to stone, reminding the ancient religious Greeks that they were forbidden to deny Athena's immortality and power. The *threat*, manifest by the coiled serpent inside her shield, poised to strike, pertained to the consequences of seeing through all the armor and garb she wore. (When the famous ancient seer Teiresias happened by chance upon a naked Athena, she blinded him.)

The Athanasian Creed was named for Athanasius, who played a major role at the Council of Nicaea in declaring the Son of God to be co-equal with His Father. Athanasius got his name from Athana, the

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most ancient name of Athena, short for Athanatos—the (supposedly) “deathless one.”

Catholicism’s “fathers” and “doctors” were philosophers—not commissioned by God—who embraced the thinking of Plato’s academy established in an olive grove sacred to Athena. Their Platonic philosophy, as Socrates stated, was based on “reason only” without any revelation from God. But their Platonic reasoning, without any spiritual foundation in truth, degenerated into a form of *enchantment*—as Socrates’ adoring student Charmides revealed in his statement to his master: “I am certain that I greatly need the charm and nothing on my part will stand in the way of my being charmed by you every day until you say that it is enough” (*Charmides*, 176b). Thus, in order to become part of the great Platonic intellectual elite, Charmides offers himself to be enchanted by the words and authority of Socrates.

The Athanasian Creed itself is a form of enchantment that we can trace through Athena back to “the ancient serpent who is called the Devil and Satan, who is deceiving the whole world” (Rev. 12:9). In Hebrew, the word *serpent*, the animal who represents Satan, is based on a verb that means “to augur or enchant.” Plato’s “philosopher kings” and “guardians of the state” became the “fathers” and “doctors” of the Catholic Church—thus, “theology kings” and “guardians of apostate Christendom.”

Paul warned about enchantment (witchcraft), listing it as a “work of the flesh” in Galatians 5:20. He asked the Galatians, who had abandoned the Good News of the grace of God in favor of self-salvation through law-keeping: “Who has bewitched you into not obeying the truth?” (Gal. 3:1). Bewitch in English means “to place under one’s power by magic; cast a spell over; to captivate completely; fascinate.” The word bewitch in Greek is *baskaino*, literally meaning “one who kills with the eyes” (think of the Gorgon Medusa on Athena’s aegis). Thus, the implied meaning is *to fascinate or enchant with evil intent*. Demonic enchantment induces obliviousness to the foundational truths of God.

Appendix C

A Roman Catholic Under Athena's Spell

Notice this excerpt from the book *The Triune God: A Historical Study of the Doctrine of the Trinity*, by (Father) Edmund J. Fortman, a Jesuit and devoted Trinitarian:

“A very important document of the 5th-6th centuries is the so-called ‘Athanasian Creed.’ Nowhere else previously can we encounter a formula so balanced, so precise, so elaborate, and so ingeniously contrived. What is most amazing is the way in which this ‘Creed’ achieved dogmatic value in the Western church equal to that of the apostles’ and Nicene Creeds, and then retained this value even after it was realized that there was no certainty about its author or date or birthplace. Even in recent dogmatic manuals in the West, it was treated as a dogmatic formula of ‘divine and catholic faith’ ” (p. xx).

Yet, nowhere in Scripture are we urged to concoct a creed, or any other kind of religious formula, to live by. We are to believe and herald the Word of God.

Note that Fortman refers to the creed as “ingeniously contrived.” Is this how the truth of a statement is reckoned, by how ingeniously it is contrived? No. To contrive means “to create or bring about (an object or a situation) by deliberate use of skill and artifice”—and artifices are “clever or cunning devices or expedients, especially as used to trick or deceive others.” The word *contrive* finds its origin in Middle English, from the Old French *contreuve*, the stressed stem of *controver*, “to imagine, invent.”

Basically, Fortman’s language reveals that the Athanasian Creed boils down to a clever and cunning expedient used to deceive others. And this is precisely *why* it was written. Fortman draws a blank as to when this creed was written, where it was written, and who wrote it—and he treats that lack of crucial information as a big plus for the “dogmatic value” of the creed (*dogmatic* refers to opinions strongly held *as if they were facts*). Fortman continues to unconsciously revel in Athena’s spell:

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“The doctrine of the Triune God is mysterious in its origin and its content. It deals with the supreme truth and reality revealed to men by ‘the only Son, who is in the bosom of the Father’ (John 1:18). It is a doctrine that revolves about a mystery that has fascinated and challenged the minds of men down the centuries. The New Testament writers first expressed it in their own inspired and distinctive ways. Then the Fathers of the Church, councils, bishops, popes studied, formulated, and transmitted it. Theologians pondered, developed, and systematized it” (pp. xxv-xxvi).

Almost every sentence in this creed is utterly foreign and contradictory to the Word of God. I count only three sentences out of 32 total that contain any scriptural phraseology at all. None of the New Testament writers “first expressed [the Trinity dogma] in their own inspired and distinctive ways,” as Fortman claims. Paul, our Christ-commissioned herald, apostle, and teacher of the nations in knowledge and truth (I Tim. 2:7) revealed the “ideal teaching” (I Tim. 4:6) for the body of Christ. Synonyms for ideal: absolute, complete, consummate, exemplary, faultless, flawless, immaculate, impeccable, indefectible, irreproachable, letter-perfect, perfect, picture-perfect, quintessential, seamless, supreme, ultimate, and unblemished.

The ideal teaching for the body of Christ contained in the epistles of Paul inspired by the glorified Son of God cannot be improved upon. Paul completed the Word of God (Col. 1:25). Paul “kept the faith” (II Tim. 4:7), and his faith was not the “catholic faith.” Paul never heard of the “catholic faith.” He wrote, “And the things that you have heard from me among many witnesses, these *things* commit to faithful men, such as will be competent to teach others also” (II Tim. 2:2). Paul never writes a word about a mysterious trinity of co-equal persons. But he does warn of “handling the Word of God deceitfully” (II Cor. 4:2), and he specifically tells Timothy: “Hold *as the standard for doctrine* the sound words that you heard from me, in *the* faith and love that *are* in Christ Jesus” (II Tim. 1:13).

Appendix C

A So-called Evangelical Under Athena's Spell

A recent article in the *Christian Post*, “Is the Trinity a Man-made Doctrine?”, insists that the teaching is *not* man-made—with no mention of its philosophical origins or its original systematizing in the man-made unscriptural Athanasian Creed. The author, Baptist Pastor Joe McKeever, revels in the spell as it operates in his own mind. He writes: “People with no use for the doctrine of the Trinity give as their reasons: 1. It’s too hard to understand; 2. It’s not specifically taught in Scripture; 3. The word Trinity is nowhere in the Bible; and 4. Some people turn it into three separate deities. We will grant all these factors. Not only is it ‘hard’ to understand, it’s impossible. So, let’s concede that up front. But that does not stop a thing from being true.”

Paul explains to Timothy that competent teachers in the body of Christ are to teach exactly what he taught using his exact words. He also tells him, “Give careful consideration to the things *that* I am telling you, and may the Lord give you understanding in all things” (II Tim. 2:7). So there *is* understanding in the teachings given by Christ to Paul for the body of Christ, but *no* understanding of a “trinity doctrine” is given. Toward the end of his article, McKeever writes, “No one is claiming to have it all figured out. No one, to my understanding at least, says our puny definitions and cloudy articles and pompous theological books ‘explain’ the Trinity. The Trinity is truth that cannot be held by words. It is ‘Truth that escapes language,’ as someone has said.”

“As someone has said”? I wonder who? If the “truth” of the Trinity “escapes language” and “cannot be held by words,” then it cannot be faithfully and coherently expressed. That means any attempt to put the Trinity into words must be inherently unfaithful and incoherent—and that’s exactly what the Athanasian Creed is, unfaithful to the Word of God and incoherent to the human mind.

Scripture, on the other hand, presents us with God’s truth in coherent sentences made up of intelligible words. In order to know the truth, we are not to welcome the unscriptural phrases of a philosophically concocted abstraction, but to remain in the Word of God. Jesus

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said to his Jewish followers, “If you continue in My word, you are truly My disciples. And you shall know the truth, and the truth shall set you free” (John 8:31-32). Prior to entering the Garden of Gethsemane, Jesus prayed thus for His apostles: “I have given them Your words.... Sanctify them in Your truth; Your Word is the truth” (John 17:14, 17). Paul wrote, “Now without faith *it is* impossible to please God” (Heb. 11:6), declaring that “faith *comes* by hearing, and hearing through *the* Word of God” (Rom. 10:17).

While the Athanasian Creed insists that God is “incomprehensible,” Proverbs 2:3 urges us to “call out for understanding.” The psalmist writes: “Through Your precepts I get understanding; therefore I hate every false way.... I am Your servant; give me understanding that I may know Your testimonies.... Let my cry come near before You, O LORD; give me understanding according to Your word” (Psa. 119:104, 125, 169).

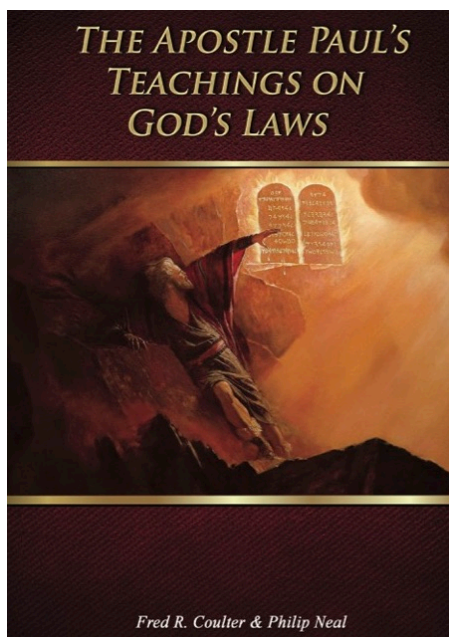
McKeever’s notion is that the Trinity doctrine is impossible to understand, yet must be welcomed and believed. But are we really to be like a mule that has no understanding (Psa. 32:9)? The Trinity is impossible to understand because it’s not *meant* to be understood; rather, its very purpose is to enchant and bewitch. God gives us understanding and seeks our open-eyed recognition, thinking, and obedience. But the forces of evil inspired by the serpent-enchanted and god of this age desire passive acquiescence to a man-made creed.

The glorified Christ commissioned Paul “to open [our] eyes, that [we] may turn from darkness to light, and *from* the authority of Satan to God” (Acts 26:18). Satan, however, commissioned the Platonic “fathers” and “doctors” of the Catholic Church to turn humanity away from the authority of God. Thus, Christendom remains today under the bewitching sway of Satan.

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