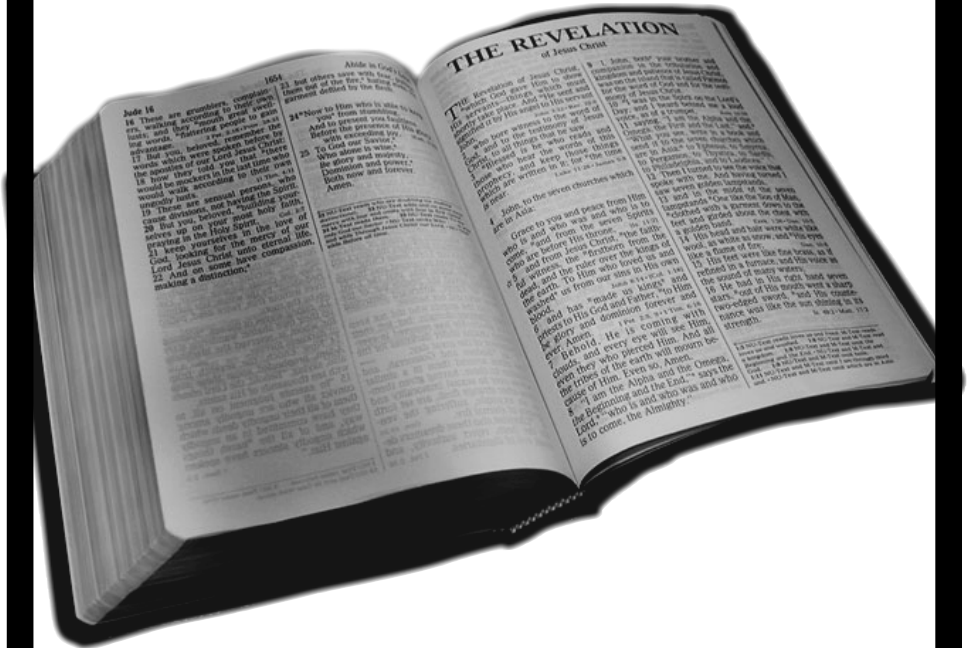


WHO IS GOD'S SPIRIT?



WHAT DOES THE BIBLE SAY?

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'Whom the heaven must receive until the times of **restitution** of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'
Acts 3:21

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THE TRINITY TRADITION

As an Anglican I believed in the Trinity, and for twenty one years of my life I stood on the Thirty Nine Articles of Religion, which state,

“No.1 Of Faith in the Holy Trinity. There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.”

Book of Common Prayer. Thirty Nine Articles of Religion. p376. (Anglican)

After this I began to study the Bible for myself, but it wasn't until thirty three years later, that I was introduced to the Godhead controversy. In my ignorance, I brushed it aside, for '*I knew*' God consisted of three co-equal Persons.

Three years later, in October 1998, the subject came up again, and suddenly I realised I had never studied it for myself. Beginning in the New Testament, I coloured every text speaking of the Father in yellow, every text speaking of the Son in red, and every text speaking of the Holy Spirit in green. It was very enlightening, and I saw things I had not seen before.

As the personality of the Holy Spirit was more difficult to understand, I wrote down every text in the Bible, looked up its context, and sorted each verse into similarities. After completing this study, I knew the identity of the Spirit, and God had proved to me from His Word that the Trinity is a false doctrine.

This book is the result of that indepth study, and if you will read it through prayerfully, allowing the Spirit of God to speak the message of each verse, you too will understand the subject.

May it be a blessing to you.

Margaretha Tierney

THE SPIRIT -- HEBREW

I began my study with the Hebrew from Genesis 1:2, and concluded with Malachi 2:16, the first and last time the word 'spirit' is mentioned in the Old Testament.

The word for 'spirit' in Hebrew is 'ruwach' or 'ruach' (7307 in Strong's Concordance) meaning 'wind, by resemblance breath; a sensible (or even violent) exhalation; (fig. life, anger, unsubstantiality); a region in the sky, by resemblance spirit, but only of a rational being (inc. its expression and functions); air, anger, blast, breath, cool, courage, mind, spirit (ual) tempest, whirl (wind), wind, windy'. From 7306 primary root, to blow, ie breathe; (lit) to smell, by implic; to perceive (fig. anticipate, enjoy), touch, make quick of understanding. It has been translated air (1 time), anger (1), blast (1), breath (28), cool (1) - implication 'cool breeze' in Gen 3:8, courage (1) - means 'spirit' Josh 2:11, mind (5), quarters (1) - meaning four quarters of earth, or 'winds' as Rev 7:1, side (6) - meaning to face the side of that particular wind, spirit (238), tempest (1), wind (90), vain (2) - vain words as wind Job 15:2.16:3, windy (1), whirlwind (1). Figures from Young's Concordance. 1963.

At first I wrote down every verse one by one as listed in the Concordance, and then marked all that referred to the 'Spirit of God' or the 'spirit of God'. After this I looked up each verse, writing them down with the sense in which the title is used. (The Bible does not always capitalise Spirit when referring to God; I have done so to make it clearer. I have also capitalised 'His' and 'My' and 'Thy' when it refers to God, again to make it clear)

* All the verses translated '**Spirit of God**' from 'ruwach' in the Old Testament are listed below:

Genesis 1:2	'the Spirit of God moved upon the waters'
Genesis 41:38.	'in whom is the Spirit of God' – Joseph
Exodus 31:3.	'filled with the Spirit of God' – Bezaleel
Exodus 35:31.	'filled him with the Spirit of God' -- Bezaleel
Numbers 24:2.	'Spirit of God came upon' – Balaam
1 Sam 10:10	'Spirit of God came upon' – Saul
1 Sam 11:6.	'Spirit of God came upon' – Saul
1 Sam 19:20.	'Spirit of God came upon messengers' – of Saul
1 Sam 19:23.	'Spirit of God came upon' – Saul
2 Chron. 15:1.	'Spirit of God came upon' – Azariah
2 Chron.24:20	'Spirit of God came upon' – Zechariah
Job 27:3.	'Spirit of God in my nostrils' – Job

Job 33:4. ‘Spirit of God hath made me’ – Job
Ezek 11:24. ‘a vision by the Spirit of God’ – Ezekiel.

My first question to consider was – do these verses speak of the Spirit of God as God’s actual spirit; or do they speak of another co-equal Person called the Holy Spirit?

Taking the Scriptures *as they read*, I saw the Spirit of God, and not God the Spirit.

Grammatically, the term ‘of God’ means that it *is* ‘from, concerning, out of, or relating’ *to God*. It is the same with ‘word of God’, ‘voice of God’, ‘mind of God’, ‘work of God’, ‘grace of God’, or any other noun that precedes ‘of God’. This must include Spirit of God, or common sense is nonsense.

I began to see that the type of logic used below was defective:

God in Genesis 1:1 is the word ‘Elohim’, meaning more than one (which is true)

The Father created the earth by His Son (which is true)

There are three co-equal Persons in the Trinity (an assumption)

Therefore:

the Spirit of God in Genesis 1:2 is the Holy Spirit,
the third of the three co-equal Persons in the Trinity.

This type of reasoning is used by men and women when trying to prove Sunday from the Bible, the immortality of the soul, or an ever-burning hellfire, bringing them to a false conclusion. I determined to read the Bible *as written*, and base my conclusions only on true statements and never assumptions. If the verse was not clear, I would compare Scripture with Scripture before I made a decision.

Note what the **Spirit of God** did:

Gen 1:2. ‘moved upon’ the face of the waters

Gen 41:38. ‘was in’ Joseph, making him discreet and wise. (v39)

Exodus 31:3. ‘filled’ Bezaleel, giving wisdom, understanding, knowledge, and workmanship.

Num 24:2. ‘came upon’ Balaam. He heard words of God, and fell (into vision, v4) Then he spoke only God’s words. (See whole chapter)

- 1 Sam 10:10. 'came upon' Saul, and he prophesied.
- 1 Sam 11:6. 'came upon' Saul, and he became angry – righteous indignation. (Read whole chapter)
- 1 Sam 19:20. 'came upon' messengers of Saul, and they prophesied.
- 2 Chron 15:1. 'came upon' Azariah, and he gave wise counsel.
- 2 Chron 24:20. 'came upon' Zechariah; he spoke a challenge from God.
- Job 27:3.4. 'in his nostrils'. The word 'ruwach' is interchanged with the word 'neshamah', also translated 'breath' or 'spirit'. (Compare Job 4:9) As a result of having the breath, or spirit of God in his nostrils, Job's lips would not speak wickedness.
- Job 33:4. 'has made me'. The word 'ruwach' is again interchanged with the word 'neshamah', also translated 'breath' and 'spirit' in this verse. Job refers in v1-5 to the spirit of God (or breath) that enables him to speak of his innocence (v9).

My conclusion from the above verses had to be that the men who received the Spirit of God were imbued by God's Spirit, enabling them to receive His wisdom, His knowledge, His understanding, and His righteousness.

Consider Genesis 1:2 again. If you will go back to page 2, you will see that the word 'ruwach' has been translated 'breath, air, wind, to blow, tempest, blast, and even those words that seem to have nothing to do with a movement of air, the texts denote the same meaning. (For example 'quarters' meaning 'the four winds of the earth')

The word 'spirit' must also have something to do with breath, air, wind....

If we retranslate the word 'ruwach' in Genesis 1:2, using 'breath' instead of 'spirit', we have: **'the *breath* of God moved upon the face of the waters'**.

Or it could be 'the *wind* of God moved upon the face of the waters'; 'the *tempest* of God moved upon the face of the waters'. The spirit of God must parallel the other words.

How did God create the heavens and the earth?

"By the *word* of the LORD were the heavens made; and all the host of them by the *breath* (ruwach) of His mouth". Psalm 33:6.9.

When speaking, our breath moves from our mouth into the air. It was the same with God, except that when He spoke, creation took place, for “He spake and it was done; He commanded, and it stood fast.” Psalm 33:9.

We could also translate Genesis 1:2 as ‘**the mind of God moved upon the face of the waters**’, which would still be in perfect harmony with the meaning of the word ‘ruwach’. (Remember, ‘ruwach’ is also translated ‘mind’. See p2. There are six text, Genesis 26:35, Proverbs 29:11, Ezekiel 11:5, 20:32, Daniel 5:20, Habbakuk 1:11)

So, although the meaning of the Hebrew word ‘ruwach’ involves breath or air, the sense of the texts relates to the mind of the person concerned. This is obvious, for every person portrayed in the verses is a living, breathing person, who has a mind or spirit of their own. God included.

“The Lord’s throne is in heaven” (Psalms 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand”. Psalms 113:5.6; 139:7-10 quoted Education. E.White p132.

No one can hide from His presence, for by His Spirit, God is everywhere.

* The second phrase is ‘**Spirit of the LORD**’. The words ‘God’ and ‘LORD’ are interchanged in the Bible, and also used together as the LORD God.

The **Spirit of the Lord** did the following:

- Judges 3:10. ‘came upon’ (Othniel, to judge Israel)
- Judges 6:34. ‘came upon’ (Gideon, to deliver from Midianites)
- Judges 11:29. ‘came upon’ (Jephthah, to deliver from Ammonites)
- Judges 13:25. ‘moved’ (Samson with strength to destroy Philistines)
- Judges 14:6. ‘came mightily upon’ (Samson) (Also 15:14)
- 1 Sam 10:6. ‘came upon’ (Saul, translated Spirit of God v10)
- 1 Sam 16:13. ‘came upon’ (David)
- 1 Sam 16:14. ‘departed from’ (Saul)
- 2 Sam 23:2. ‘spoke by’ (David. ‘His words were in my tongue’)
- 1 King 18:12. ‘might carry Elijah away’ (Obadiah afraid of this)

- 1 King 22:24. 'which way went the Spirit of the Lord from me to speak unto thee?' (Said by Zedekiah as he slapped the prophet's cheek. Also in 2 Chron 18:23)
- 2 King 2:16. 'seek thy master.... lest taken up' (Elijah)
- 2 Chron 20:14. 'came the spirit of the Lord into midst of congregation' (upon Jahaziel, the son of Zechariah)
- Isaiah 11:2. 'would rest upon' (Branch – Jesus) (the spirit of wisdom, understanding, counsel, might, knowledge, fear of God. Remember Bezaleel in Ex 31:3)
- Isaiah 40:7. 'blows on grass' (it withers, compared to Word of God which stands forever. Recall Job 27:3. 4:9)
- Isaiah 40:13. Questions: Who directs the Spirit of the Lord?
Who has been His counsellor?
Who has taught Him? (Also Isaiah 40:14)
- Isaiah 59:19. 'shall lift up a standard' (against the enemy)
- Isaiah 61:1. 'would come upon' (Isaiah and Jesus, to preach the good news, bind the broken hearted, preach liberty to captives, open prison of those who are bound, proclaim the acceptable year of the Lord....)
- Isaiah 63:14. 'led' (Israel to promised land)
- Ezek 11:5. 'fell upon' (Ezekiel, enabling him to speak for God and prophesy the destruction of Israel. v7 combines LORD God as the one who is speaking through Ezekiel)
- Ezek 37:1. 'carried me out in the Spirit of the Lord'
- Micah 2:7. Question: Is the Spirit of the Lord straitened? The answer is NO. (Num 11:23. Isa 50:2)
- Micah 3:8. 'made (Micah) full of power' (to declare Jacob's transgressions, and Israel's sins. (Micah also says he has judgment and might)

I saw clearly that the 'Spirit of the Lord' meant the same as 'Spirit of God', and therefore concluded, with reasoning based on Scripture that they were parallel statements.

There was no other conclusion, based on the information in the texts.

* The next section is '**My Spirit**' and '**my spirit**'.

- Genesis 6:3. 'My Spirit will not always strive' (The LORD's Spirit v3)
- Job 6:4. 'drinketh up my spirit' (Job's spirit)
- Job 7:11. 'anguish of my spirit' (Job's spirit or mind)
- Job 10:12. 'preserved my spirit' (Job's spirit)
- Job 21:4. 'why should my spirit be troubled' (Job's spirit or mind)
- Psalms 31:5. 'I commit my spirit' (David's spirit, also prophetic of Jesus's spirit)
- Psalms 77:3. 'my spirit was overwhelmed' (Asaph's spirit, psalmist)
- Psalms 77:6. 'my spirit made diligent search' (Asaph's spirit)
- Psalms 142:3. 'my spirit was overwhelmed' (David's spirit)
- Psalms 143:4. 'my spirit was overwhelmed within me' (David's spirit)
- Psalms 143:7. 'O Lord, my spirit faileth' (David's spirit)
- Proverbs 1:23. I will pour out my Spirit unto you' (spirit of wisdom poured out)
- Isaiah 26:9. 'with my spirit within I will seek' (Isaiah's spirit or mind)
- Isaiah 30:1. 'cover with covering, but not of My Spirit' (the LORD's Spirit. See 29:13)
- Isaiah 38:16. 'in these things is the life of my spirit' (Hezekiah's spirit)
- Isaiah 42:1. 'I have put My Spirit upon My servant' (God the LORD's Spirit. See 42:5)
- Isaiah 44:3. 'I will pour My Spirit upon thy seed' (the LORD's Spirit)
- Isaiah 59:21. 'My Spirit that is upon thee' (saith the LORD)
- Ezekiel 3:14. 'the Spirit lifted me up.... in bitterness, in the heat of my spirit' (Ezekiel)
- Ezekiel 36:27. 'I will put My Spirit within you' (and I will be your God. See 36:28)
- Ezekiel 37:14. 'I will put My Spirit in you' (saith the LORD)
- Ezekiel 39:29. 'I have poured out My Spirit upon the house of Israel' (saith Lord God)
- Daniel 2:3. 'my spirit was troubled' (Nebuchadnezzar's spirit)
- Daniel 7:15. 'I was grieved in my spirit' (Daniel)

- Joel 2:28. 'I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy' (I am the LORD your God. See 2:27)
- Joel 2:29. 'And also upon will I pour out My Spirit'. (The LORD's Spirit)
- Haggai 2:5. 'My Spirit remaineth among you'. (the LORD of hosts. See 2:4)
- Zech 4:6. 'not by might, nor by power, but by My Spirit' (saith the LORD of hosts)
- Zech 6:8. 'quieted my spirit in the north country'. (an angel's spirit)

A very important point that came across clearly was that the 'spirit' belonged to someone. At times it was the spirit of a man, and at times the Spirit of God. The difference is that the spirit of a man remains within the man, while the Spirit of God can be 'poured out upon a man'.

Another point noticed was that the *person in the text* 'sought the Lord', 'complained', was 'overwhelmed', called 'to remembrance', 'communed' with his heart, and 'made diligent search', and he did it with his mind. It was the Psalmist himself, and not the mind of another person. The same principle applies to Job; *he* had 'anguish of spirit'; *he* 'sought the Lord'. Job's mind was troubled, and not someone else's mind

The point of these observations is that 'the Spirit of the Lord' must relate to the SPIRIT (OR MIND) OF THE LORD. When God says, 'My Spirit will not always strive with man', he must be speaking of HIS OWN MIND. When God says He will 'pour out His Spirit', the obvious meaning is that He is speaking of *His own* Spirit, and not that of 'another Person'?

* The next section is '**His Spirit**' and '**his spirit**', clearly paralleling 'My Spirit' (or 'my spirit'), in another grammatical form.

- Genesis 41:8. 'his spirit was troubled' (Pharaoh's spirit, margin 'heart beat wildly)
- Exodus 35:21. 'every one whose heart stirred him up, every one whom his spirit made willing' (brought gifts for the temple)
- Num 11:29. 'would (that) God... would put His Spirit upon them?' (See v17,25,26)
- Deut 2:30. 'the Lord hardened his spirit' (Sihon, king Heshbon)
- Judg 15:19.. 'his spirit came again, he revived' (Samson's spirit)

- 1 Sam 30:12. 'his spirit came again to him' (David's spirit)
- Job 26:13. 'By His Spirit garnished the heavens' (God's Spirit)
- Psalms 106:33. 'they provoked His Spirit' (Compare Isa 63:10)
- Prov 16:32. 'he that ruleth his spirit' (any man's spirit)
- Prov 25:28. 'no rule over his own spirit' (any man's spirit)
- Isaiah 34:16. 'His Spirit hath gathered them' (Spirit of the LORD)
- Isaiah 48:16. 'The LORD God and His Spirit sent me' (Whose Spirit?)
- Isaiah 63:10. 'they vexed His holy Spirit' (Spirit of the LORD v7)
- Isaiah 63:11. 'where is He that put His holy Spirit within him?' (Spirit of the LORD v7)

When I saw the word 'holy' in these last two texts, my mind immediately became Trinitarian. Was Isaiah speaking of a co-equal Being as in the Trinity doctrine?

In each text, the 'spirit' belongs to the person concerned -- to Pharaoh, Nebuchadnezzar, Samson, Sihon, David, a man, an angel. Would it not also belong to the LORD God?

An experience of Moses gave me further understanding of the 'holy' Spirit. After speaking with God, Moses gave the message to the people, and the Lord took of the spirit that was upon Moses, and gave it to the seventy elders, and they prophesied. One young man complained because Eldad and Medad were prophesying. "My lord Moses, forbid them" he said. Numbers 11:27,28.

Moses replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them?" v 29.

In the book of Isaiah, the prophet mentions the loving kindness of the Lord to His people Israel, saying that they "rebelled, and vexed His holy Spirit; therefore He was turned to be their enemy, and He fought against them.

Then He remembered the days of old, Moses, and His people, saying, "Where is he that brought them up out of the sea with the shepherd of his flock? Where is He that put His holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name". Isaiah 63:10-12.

Although it is not the same instance, it does involve Israel, Moses and the Spirit. The word 'holy' is not mentioned in Numbers, but it is in Isaiah,

showing that the meaning is the same, whether the descriptive word is stated or not.

Therefore the only difference between the previous lists of texts and those that mention the word 'holy' is that the prophet adds an adjective to 'ruwach', and being an adjective, it does not need capitalisation. Daniel had an 'excellent spirit'. The faithful have a 'contrite spirit'. The proud have a 'haughty spirit'. God has a '*holy* Spirit'.

Daniel 2:1. 'his spirit was troubled, and his sleep brake from him' (Nebuchadnezzar's spirit or mind)

Zech 7:12. 'the Lord of hosts sent in His Spirit' (Whose Spirit?)

Isaiah 48:16 caused a momentary problem until I changed 'ruwach' to 'breath', and it become clear -- '**the Lord God and His breath sent me**', or '**the Lord God and His mind**' sent me'.

(The Hebrew uses a lot of this type of repetition. See Eccles 3:20. Psalm 78:1. 94:1. Isaiah 44:6. The latter one is interesting, and a challenge to some students. Ask yourself who does 'His Redeemer' belong to – the King of Israel or to Israel?)

* The next section is '**Thy Spirit**' and '**thy spirit**', again another grammatical form.

1 Kings 21:5. 'Why is thy spirit so sad?' (Ahab's spirit)

2 Kings 2:9. 'Let a double portion of thy spirit (Spirit) be upon me' (the Spirit that was upon Elijah. See Numbers 11:17.25.26.29. as an example of *apparently* taking of the Spirit on one person and placing it on another, without the original person losing it. Obviously God gives His Spirit to both, as he did with Moses and the seventy elders)

Nehem 9:20. 'Thou gavest Thy good Spirit to instruct' (the Spirit of "the LORD the God". See v6, 30)

Job 15:13. 'turned thy spirit against God' (Job's spirit)

Psalm 51:11. 'Take not Thy holy Spirit from me O God' (David's penitent plea)

Psalm 51:12. 'Uphold me with Thy free Spirit'. (Note v10 'right Spirit', v11 'holy Spirit', v12 'free Spirit' – all descriptive of the same 'Spirit')

Psalm 104:30. 'Thou sendest forth Thy Spirit, they are created' (in harmony with Gen 1:2 and Job 26:13. (Note v29, 'Thou take away their breath (ruwach) and they die')

Psalm 139:7. 'Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?' (a parallel passage)

Note: to flee from the Spirit is to flee from *God's presence*. This showed me that the Spirit of God is not simply a breath of air, or a wind; but His *personal* (omni) presence in Spirit.

Psalm 143:10. 'Thy Spirit is good' (said the Psalmist of His God)

Eccles 7:9. 'Be not hasty in thy spirit to be angry'. (any man)

Again, I came to the same conclusion that 'Thy Spirit' is the same as 'My Spirit', one spoken by Bible prophets, the other by God Himself.

* Other verses use the words '**the spirit**' and '**the Spirit**' accordingly.

Num 11:25.26. 'took of the Spirit that was upon him' (gave to seventy elders)

Num 27:18. 'a man in whom is the Spirit' (Joshua)

1 Chron 12:18. 'the Spirit came upon Amasai' (Spirit of God v18)

1 Chron 28:12. 'pattern of all that he had by the Spirit, of the courts of the house of the Lord.... treasuries of the house of God' (David gave the pattern to Solomon)

Job 20:3. 'the spirit of my understanding' (Job's spirit)

Job 32:18. 'the spirit within me constraineth me' (Job)

Prov 15:4. 'A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit'. (any man)

Prov 15:13. 'by sorrow of the heart the spirit is broken' (any man)

Eccles 8:8. 'no man hath power over the spirit to retain the spirit, neither hath he power in the day of his death' (Parallel passage)

Eccles 11:5. 'thou knowest not what is the way of the spirit, nor how the bones do grow in the womb'. (life and breath of a child)

Eccles 12:7. 'the spirit (Spirit) shall return unto God who gave it'. (life or breath returns to God)

- Isaiah 29:10. 'the spirit of a deep sleep... upon the prophets' (Romans 11:7.8)
- Isaiah 32:15. 'until the Spirit be poured upon us from on high' (the only verses that can parallel this event are Joel 2:23-32. Compare Isaiah 32:13-18)
- Isaiah 57:16. 'the spirit should fall before Me' (if God was always wrathful, all men would die in front of Him. See context of verse)
- Ezek 1:12.20. 'whither the spirit was to go, they went' (living creatures)
- Ezek 2:2. 'and the Spirit entered into me' (Ezekiel goes into vision)
- Ezek 3:12.14. 'the Spirit took me up'; 'the spirit lifted me up'. (the Spirit of God takes the prophet to places in vision. See also Ezek 8:3. 11:1.24. 43:5)
- Ezek 37:1. 'The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones.' (Note 'of the LORD' both times)
- Daniel 4:8.9.18. 5:11. 'the spirit of the holy gods is in thee'. (the description of a heathen about the Spirit of God. See also Daniel 5:12.14. 6:3 'an excellent spirit')
- Micah 2:11. 'If a man walking in the spirit and falsehood do lie, saying I will prophesy of wine and strong drink'. (woe to them 2:1)
- Malachi 2:15. 'yet had he the residue of the spirit' (margin 'seed of God'. See context of verse)

Again it was obvious that 'the spirit' (and 'the Spirit') belong to the person (or Person) concerned.

* In some texts, the term used is '**a spirit**'.

- 1 Kings 22:21. 'a spirit stood before the Lord' (was this one of Satan's angels? Repeated in 2 Chron 18:20)
- Job 4:15. 'a spirit passed before my face, and the hair of my flesh stood up' (No doubt an evil spirit)
- Job 32:8. 'there is a spirit (ruwach) in man, and the inspiration (neshamah) of the Almighty giveth them understanding' (both Hebrew words can be translated 'breath')
- Isaiah 28:6. 'a spirit of judgment to him that sitteth in judgment'

* One verse speaks of ‘**every spirit**’.

Ezek 21:7. ‘every heart shall melt... every spirit shall faint’. (saith the LORD, when the sword cometh. v3.9)

* Two verses use the term ‘**your spirit**’.

Malachi 2:15. ‘take heed to your spirit, and let none deal treacherously against the wife of his youth’.

Malachi 2:16. ‘take heed to your spirit, that ye deal not treacherously’.

* One verse uses the term ‘**their own spirit**’.

Ezek 13:3. ‘they follow their own spirit and see nothing’.

* A number of verses say ‘**of spirit**’.

Exodus 6:9. ‘anguish of spirit and cruel bondage’ (would not listen to Moses, as they were too disheartened)

Eccles 1:14. 2:11.17.26. 4:4.6.16. 6:9. ‘all is vanity and vexation of spirit’. (Solomon found out that life without God is miserable)

Isaiah 65:14. ‘ye shall howl for vexation of spirit’. (those who have done evil in the Lord’s slaughter. v11.12)

* One verse speaks of ‘**another spirit**’.

Num 14:24. ‘he had another spirit’ (Caleb believed God would take them into Canaan. So did Joshua v30)

* Some verses have ‘**in spirit**’.

Prov 29:28. ‘honour shall uphold the humble in spirit’

Eccles 7:8. ‘the humble in spirit is better than the proud in spirit’

Eccles 7:9. ‘be not hasty in spirit to be angry’

Isaiah 29:24. ‘they that erred in spirit shall come to understanding’

Isaiah 54:6. ‘hath called thee a woman grieved in spirit’

Daniel 7:15. ‘I was grieved in spirit’ (Daniel)

* A few verses use the term '**whose spirit**'.

- Ezra 1:5. 'Then rose up those whose spirit God had raised to go to Jerusalem'. (Obvious)
- Job 26:4. 'To whom hast thou uttered words? And whose spirit came from thee? (Unclear)
- Psalms 32:2. 'in whose spirit is no guile'. (any faithful man)
- Psalms 78:8. 'those whose spirit was not steadfast to God'. (any unfaithful man)

* A few verses speak of '**spirit**' without a prefix.

- Joshua 5:1. 'neither was there spirit in them any more' (the kings of the Canaanites were afraid when they heard that the children of Israel was on their way to Canaan)
- 1 Kings 10:5. 'there was no more spirit in her' (the queen of Sheba was overwhelmed when she saw the glory of Solomon. Repeated in 2 Chronicles 9:4)
- Isaiah 31:3. 'The Egyptians are men and not God, and their horses are flesh, and not spirit' (don't trust in them, as they can die)
- Isaiah 42:5. 'He that giveth breath (neshamah) unto the people... and spirit (ruwach) to them that walk therein' (is the LORD God. See v5)

* Many texts use the term '**spirit of**', listed here without context.

- Genesis 45:27. 'spirit of Jacob'.
- Exodus 28:3. 'spirit of wisdom'
- Numbers 5:14,30. 'spirit of jealousy'.
- Deuter. 34:9. 'spirit of wisdom'
- 2 Kings 2:16. 'spirit of Elijah'
- 1 Chron 5:26. 'spirit of Pul'
- 1 Chron 5:26. 'spirit of Tiglath-pilneser'
- 2 Chron 21:16. 'spirit of the Philistines'
- 2 Chron 36:22. 'spirit of Cyrus' (Also in Ezra 1:1)

Job 20:3.	‘spirit of my understanding’
Psalms 76:12.	‘the spirit of princes’
Prov 18:14.	‘the spirit of man’
Prov 20:27.	‘the spirit of a man’ (this is neshamah)
Eccles 3:21.	‘spirit of a man... spirit of a beast’
Eccles 10:4.	‘the spirit of the ruler’
Isaiah 4:4.	‘spirit of judgment’
Isaiah 4:4.	‘spirit of burning’
Isaiah 11:2.	‘spirit of wisdom and understanding...’
Isaiah 19:3.	‘spirit of Egypt’
Isaiah 28:6.	‘spirit of judgment’
Isaiah 29:10.	‘poured upon you the spirit of a deep sleep’
Isaiah 57:15.	‘spirit of the humble’
Isaiah 61:3.	‘spirit of heaviness’
Jer 51:11.	‘spirit of the kings’
Ezek 1:20.21.	‘spirit of the living creatures’
Ezek 10:17.	‘spirit of the living creatures’
Hosea 4:12.	‘spirit of whoredom’
Hosea 5:4.	‘spirit of whoredom’
Haggai 1:14.	‘Spirit of Zerubbabel’
Haggai 1:14.	‘Spirit of Joshua’
Haggai 1:14.	‘spirit of all the remnant of the people’
Zech 12:1.	‘spirit of man in him’
Zech 12:10.	‘spirit of grace and supplication’

* One verse says ‘**spirit in**’.

1 King 10:5. ‘there was no more spirit in her’

* A number of texts use the words ‘**spirit**’ and ‘**Spirit**’, with an adjective preceding it.

- Judges 9:23. 'an evil spirit'
- 1 Sam 1:15. 'a sorrowful spirit' (a woman)
- 1 Sam 16:14. 'an evil spirit troubled Saul' (Also v15.16.23. 18:10. 19:9)
- 1 Kings 22:22. 'a lying spirit' (v23) (Repeated in 2 Chron 18:21-22. and Isaiah 29:4)
- Psalms 34:18. 'saveth such as be of a contrite spirit'
- Psalms 51:10. 'renew a right spirit within me'
- Psalms 51:17. 'sacrifice of God are a broken spirit and contrite heart'
- Prov 11:13. 'he that is of a faithful spirit concealeth the matter'
- Prov 14:29. 'he that is hasty of spirit exalteth folly'
- Prov 16:18. 'a haughty spirit before a fall'
- Prov 16:19. 'a humble spirit with the lowly'
- Prov 17:22. 'a broken spirit drieth the bones'
- Prov 17:27. 'understanding is of an excellent spirit'
- Prov 18:14. 'a wounded spirit, who can bear it?'
- Prov 29:23. 'honour shall uphold the humble in spirit'
- Isaiah 19:14. 'mingled a perverse spirit'
- Isaiah 57:15. 'contrite and humble spirit'
- Isaiah 63:10.11. 'vexed His holy Spirit' (dealt with p9.10)
- Isaiah 66:2. 'poor and contrite spirit'
- Ezek 11:19. 'I will put a new Spirit within you' (saith the Lord God v17. Also Ezek 18:31)
- Ezek 36:26. 'a new Spirit' (God's Spirit – 'My Spirit' v27)
- Daniel 5:12.14. 'an excellent spirit' (See 4:8.9.18. 5:11) (Also 6:3)
- Zech 13:2. 'cause the prophets and the unclean spirit to pass out from the land'

* A number of texts speak of a '**familiar spirit**', but this is a different Hebrew word. It is the word 'owb' (178 Strongs) meaning 'necromancer, mumble, ventriloquist, as from a jar, familiar spirit, genie as from bottle, prattling a father's name'.

* There are nine texts that speak of ‘spirits’ (plural), four using 178 (owb), and five using 7307 (ruwach), but they do not add to the understanding at all.

(All the texts presented under ‘SPIRIT’ (ruwach) are the sum total of those used in the Bible, except for inadvertent omissions. Any discrepancy in the count may be due to some verses being doubled up, or listed in brackets as a repetition. The meaning of the full text is not intended, only section referring to the ‘ruwach’)

SUMMARY

My reading of the texts with an open mind showed me that not one verse speaks of the Holy Spirit as a co-equal Being within a Godhead of three co-eternal Persons.

The books of the Old Testament were the Scriptures used by Jesus, and it is from their pages He gave understanding of Himself. The three sections of the Hebrew Bible -- ‘the law, the psalms, and the prophets’ – were the complete Bible prior to the writing of the New Testament.

Before Paul began his ministry, he studied the sacred writings for three years. These oracles were the basis for his own epistles, and the authority for all doctrine portrayed in the New Testament.

I am certain the truth written in Paul’s epistles, John’s epistles, Peter’s epistles, will not disagree with that given by Moses, Isaiah, Ezekiel, Zechariah, or any other Old Testament prophet. If the latter prophets contradict what is already written, he (or she) must be denounced as a false prophet.

**“To the law and to the testimony;
if they speak not according to this word,
it is because there is no light in them.”**

Isaiah 8:20.

“However much one may advance in spiritual life, he will never come to a point where he will not need to diligently search the Scriptures; for therein are found the evidences of that ‘faith once delivered to the saints’. All points of doctrine, even though they have been accepted as truth, should be brought to the law and to the testimony; if they cannot stand this test ‘there is no light in them’.” Testimonies. Vol 5. p575.

Even the work of the Holy Spirit upon the heart should be tested by the Word of God. The Spirit that inspired the Scriptures always leads to the Scriptures, unlike some modern Christians who say they have no need of the Bible now that they have the Spirit.

THE SPIRIT – GREEK

The word for ‘spirit’ in Greek is ‘pneuma’ (4151 Strongs), meaning ‘a current of air, ie breath (blast), or a breeze, by anal or fig, a spirit ie (human), the rational soul (by impl) ie vital principle, mental disposition etc or (superhuman), an angel, daemon, or (divine) God, Christ’s Spirit, the Holy Spirit, ghost, life, spirit (ual, ually), mind.’ From 4154 prim root – to breathe hard, ie breeze, blow. It has been translated ghost (2 times), Ghost [with Holy] (89), life [breath] (1), spirit [breath] (151), Spirit (137), [with Holy] (4), spiritual gift [spirit] (1), wind (1), spiritually [of the Spirit] (4).

* All the verses translated ‘**Spirit of God**’ from ‘pneuma’ in the New Testament are listed below:

Matthew 3:16. ‘the Spirit of God descended’ (on Jesus)

Matthew 12:28. ‘If I cast out devils by the Spirit of God (Pharisees saved)

Romans 8:9. ‘Ye are not in the flesh, but in the Spirit, if so be (said Jesus) that the Spirit of God dwell in you’

Romans 8:14. ‘led by the Spirit of God’ (Christians are)

Romans 15:19. ‘the power of the Spirit of God’ (Paul preached by)

1 Cor 2:11. ‘what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God (which is in God knows them)’

1 Cor 2:14. ‘the natural man receiveth not the things of the Spirit of God’

1 Cor 3:16. ‘the Spirit of God dwelleth in you’ (dwells in Christians)

1 Cor 7:40. ‘I have the Spirit of God’ (said Paul)

1 Cor 12:3. ‘no man speaking by the Spirit of God calls Jesus accursed’

2 Cor 3:3. ‘written by Spirit of the living God’ (law on the heart)

Eph 4:30. ‘grieve not the holy Spirit of God’ (harmonising with the OT, ‘holy’ describing the Spirit of God)

1 John 4:2. ‘Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God’

Following the same principle for the Greek as for the Hebrew, I asked myself: to whom did the Spirit belong? According to the texts, it belonged

to God. In some verses it meant the Father, for Jesus *received* the Spirit of God. Extra information did not change the teachings of the previous prophets, it simply identified ‘God’ in certain verses.

* The next phrase is ‘**Spirit of the Lord**’.

Luke 4:18. ‘the Spirit of the Lord is upon Me’ (upon Jesus, who is quoting Isaiah 61:1)

Acts 5:9. ‘agreed to tempt the Spirit of the Lord’ (Ananias & Sapphira)

Acts 8:39. ‘the Spirit of the Lord caught away Philip’

2 Cor 3:17. ‘where the Spirit of the Lord is, there is liberty’

2 Cor 3:18. ‘changed by the Spirit of the Lord’ (into His image)

Whose Spirit did Jesus have upon Him to preach good tidings, bind up the broken-hearted, proclaim liberty to the captives? Was it not His Father’s Spirit?

Consider Ananias and Sapphira.

According to Acts 5:9, this husband and wife deceitfully agreed to give only portion of the pledged amount of the sale of their property to the Lord. In this they were ‘tempting’ the Spirit of the Lord. Peter asks Ananias why he had ‘lied to the Holy Ghost’, and that in lying to the Holy Ghost, he had not lied to men, but to God. Acts 5:4.5.

In the past, my Trinitarian mind had reasoned that these three verses proved the ‘Holy Ghost’ to be ‘God the Holy Spirit’, a third co-equal Person of a triune Godhead. But I had fallen into the trap of false reasoning to prove a preconceived idea – $a + b + c = d$. ($a =$ Spirit of the Lord; $b =$ Holy Ghost; $c =$ God. In this line of reasoning, the three statements are correct. However, the conclusion - $d =$ the Trinitarian Holy Spirit, is assumed)

My analytical study of all texts on the subject in the Bible, has now shown that the ‘Spirit (pneuma) of the Lord’, and the ‘holy Ghost/Spirit (pneuma)’ are the same identity, the Spirit that belongs to God. In lying to the Spirit, Ananias and Sapphire did indeed tempt (or challenge) God to bring His judgment upon them. They paid for it with their lives, bringing fear upon the early church. See v11.

* The next term is ‘**My Spirit**’ or ‘**my spirit**’.

- Matthew 12:18. 'I will put My Spirit upon him'. (This is a Messianic quotation from the prophet Isaiah in 42:1, where God promises His Spirit to both Isaiah and Jesus.)
- Luke 1:47. 'my spirit hath rejoiced in God my Saviour' (Mary's spirit)
- Luke 23:46. 'into Thy hands I commend my spirit' (Jesus as He died)
- Acts 2:17.18. 'I will pour out My Spirit on all flesh' (God will pour out His Spirit; the result will be dreams, visions, and prophesying. The same Spirit of God poured out on Saul, Moses, Daniel, Isaiah, Ezekiel – if Scripture is in harmony with Scripture)
- Acts 7:59. 'Lord Jesus, receive my spirit' (Stephen as he died)
- Romans 1:9. 'I serve with my spirit' (Paul)
- 1 Cor 5:4. 'when ye are gathered together, and my spirit' (obviously Paul approves of what they must do. v3. However, Paul's spirit is not omnipresent)
- 1 Cor 14:14. 'my spirit prayeth' (only Paul can understand when he is praying in another language, if no one else speaks it)
- 1 Cor 16:18. 'they have refreshed my spirit and yours' (Paul's friends in supplying his needs and encouragement)
- 2 Cor 2:13. 'I had no rest in my spirit' (Paul had no peace of mind because he did not find Titus)

* The next term is '**His Spirit**' or '**his spirit**', another grammatical form of the previous section.

- Mark 2:8. 'perceived in His spirit' (Jesus understood)
- Mark 8:12. 'sighed in His spirit' (Jesus sighed in his spirit or mind)
- Acts 17:16. 'his spirit was stirred within him' (Paul's spirit was stirred with indignation at the idolatry)
- Romans 8:11. 'shall quicken your mortal bodies by His Spirit that dwelleth within you' (the Father's Spirit. see verse 11)
- 1 Cor 2:10. 'God hath revealed (His secrets) unto us by His Spirit'
- 2 Cor 7:13. 'his spirit was refreshed by you all' (Titus' spirit was refreshed)
- Ephesians 3:16. 'strengthened with might by His Spirit in the inner man' (the Father's Spirit. See v14.15)

1 Thess 4:8. 'He hath also given unto us His holy Spirit' (God has given His holy Spirit. Note 'holy', describing the Spirit, is in lower case in the King James. The translators were not always consistent)

1 John 4:13. 'He hath given us of His Spirit' (Note the rest of the verse, similar to John 17:21)

Praise God that the indwelling Spirit of God will change our bodies into immortality at the coming of Christ – if we are faithful.

* There are a few texts that use the term '**thy spirit**', '**your spirit**', '**her**' spirit, and '**our**' spirit.

Luke 8:55. 'her spirit came again and she revived' (gained strength)

Romans 8:16. 'witness with our spirit' (God's Spirit witnesses with our spirit)

1 Cor 6:20. 'glorify in your spirit which are God's' (inner being)

Galatians 6:18. 'the Lord Jesus Christ be with your spirit' (salutation of Paul. Also in 2 Tim 4:22 and Philemon 25)

* A large amount of texts state '**the Spirit**' and '**the spirit**'. The New Testament understanding of *the* spirit must be exactly the same as that spoken of by former prophets, or we can discard the latter writings.

Matthew 4:1. 'led of the Spirit into the wilderness' (Jesus was led into the wilderness by the Spirit of God. Also Mark 1:12. Luke 4:1)

Matt 26:4. 'the spirit is willing, but the flesh is weak'. (our weaknesses. Also in Mark 14:38)

Mark 9:20.26. 'the spirit tear him' (an evil spirit tormented the boy. Note that this spirit is also called a 'foul spirit' v25, a 'dumb spirit' v17.25, as opposed to 'holy Spirit')

Luke 1:17. 'the spirit and power of Elias' (John the Baptist was filled with the same Spirit as was Elijah)

Luke 2:27. 'came by the Spirit into the temple' (Simeon was led into the temple)

Luke 4:14. 'in the power of the Spirit' (Jesus received power from the Spirit of His Father. John 14:10)

Luke 11:13. 'how much more will your heavenly Father give the 'Holy' Spirit to them that ask Him' (the King James capitalises)

‘Holy’ as a title, but again it is describing the Spirit of a holy God.
Compare Psalm 51:11)

John 1:32,33. ‘I saw the Spirit descending from heaven like a dove, and it abode upon Him... Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.’ (Also Mark 1:10. The Spirit that alighted on Jesus was the Spirit of God. See Matt 3:16)

The heavens are opened, and direct from the throne issue the beams of the Father’s glory. Upon the Saviour’s head descends a dovelike form of purest light – a fit emblem of Him, the meek and lowly One. “This is My beloved Son in whom I am well pleased.”

John 3:5. ‘born of water and the Spirit’ (see next verse)

John 3:6. ‘born of the Spirit’ (indwelling Spirit of God. See promise Ezekiel 36:26,27)

John 3:34. ‘God giveth not the Spirit by measure’ (Christ was not limited in the Spirit of God)

John 3:8. ‘every one born of the Spirit’ (will receive the kingdom)

John 6:63. ‘it is the Spirit that quickeneth’ (compare Romans 8:11)

John 7:39. ‘thus spake He of the Spirit’ (rivers of living water will bubble up within the Christian. See v37,38)

John 11:33. ‘groaned in the spirit’ (Jesus was troubled)

John 15:26. ‘the Spirit of truth which proceedeth from the Father’ (God’s Spirit comes from His own being)

Acts 2:4. ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance’ (the Spirit and the ‘Holy’ Ghost are parallel terms in this verse)

Acts 6:10. ‘not able to resist the wisdom and the spirit by which they spoke’ (wisdom comes from God. James 1:5)

Acts 8:29. ‘then the Spirit said unto him’ (Spirit of the Lord speaks to Philip and tells him where to go. Compare 8:39)

Acts 10:19. ‘the Spirit said unto him’ (Spirit of the Lord speaks to Peter and tells him three men seek him. Compare 10:13-15 Peter repeats his experience in Acts 11:8,9)

Acts 11:28. ‘he signified by the Spirit’ (Agabus prophesied of a coming famine)

- Acts 16:7. 'the Spirit suffered them not' (Spirit and 'Holy' Ghost are interchanged in this experience. Compare v6 which says they were forbidden by the 'Holy' Ghost to go into Asia)
- Acts 16:18. 'turned to the spirit'. (Paul commanded an evil spirit to come out)
- Acts 18:5. 'pressed in the Spirit' (Paul was prompted of the Spirit to testify that Jesus was the Christ)
- Acts 18:25. 'being fervent in spirit' (Apollos was 'instructed in the Lord' and diligent in teaching the things of God)
- Acts 19:21. 'purposed in the spirit' (Paul determined to go to Jerusalem)
- Acts 20:22. 'I go bound in the spirit' (Paul does not know what will befall him in Jerusalem, but despite his bonds the 'Holy' Ghost witnessed in every city through him)
- Acts 21:4. 'said to Paul through the Spirit' (the Spirit directs Paul that he should not go to Jerusalem)
- Romans 1:4. 'according to the spirit of holiness' (description of Jesus)
- Romans 2:29. 'in the spirit and not in the letter' (obedience from the heart)
- Romans 8:1. 'walk not after the flesh, but after the Spirit' (God directs by His Spirit. Also in Romans 8:4)
- Romans 8:2. 'law of the Spirit of life in Christ Jesus' (by this Spirit, we are free from the law of sin and death)
- Romans 8:5. 'they that are after the Spirit (do mind) the things of the Spirit' (Christians desire the things of God)
- Romans 8:10. 'the Spirit of life because of righteousness' (the Spirit of God is eternal life and righteousness)
- Romans 8:11. 'the Spirit of Him that raised Jesus' (the Father's Spirit. There are thirty verses that say Jesus was raised from the dead by His Father)
- Romans 8:13. 'through the Spirit do mortify the deeds of the body' (it is only by the power of God's Spirit within that we are able to put down the flesh)
- Romans 8:15. 'ye have not received the spirit of bondage, but the spirit of adoption' (Praise God)
- Romans 8:16. 'The Spirit itself beareth witness with our spirit'. (God's Spirit speaks with our spirit. Compare 1 John 5:12)

- Romans 8:23. 'the firstfruits of the Spirit' (we have the former rain; soon the latter rain will fall)
- Romans 8:26. 'the Spirit also helpeth our infirmities' (help is available from God)
- Romans 8:26. 'The Spirit itself maketh intercession for us' (the Spirit is able to read our minds, and thus our prayers can be answered according to the desires of our own hearts and the will of God. Compare 8:27 and 1 Corinthians 2:10-16)

You will notice the word 'itself' used of the Spirit. There are two verses that use this term. Romans 8:16 and 26.

The reason is because the Spirit is spoken of as the 'breath of God'. It can be 'poured out' and 'breathed upon'. It can come as 'beams of light from the throne', and 'tongues of fire'. These are inanimate terms, and therefore the word 'it' is appropriate.

However, in spite of these impersonal descriptions, the Bible makes it very clear that the Spirit is the omnipresence of God; His personal Presence. In Spirit, God is able to hear, see, speak, guide, teach, convict, and do everything He can do in His glorious position upon the throne of the universe, but with the added advantage of being everywhere.

- Romans 11:8. 'given them the spirit of slumber' (the Jewish people are asleep to the identity of the Messiah, but the veil is done away in Christ. 2 Corinthians 3:13-17)
- Romans 15:30. 'the love of the Spirit' (it is only through the Spirit of God dwelling within that we have love and fellowship with Him. See Phil 2:1.Gal 5:22.23)
- 1 Corin 2:4. 'in demonstration of the Spirit and of power' (Paul's witness was not in the wisdom of men, but in the power of God through His Spirit v5)
- 1 Corin 2:10. 'revealed them unto us by His Spirit' (God reveals His secrets by His Spirit)
- 1 Corin 2:10. 'for the Spirit searcheth... the deep things of God' (it is His own mind!)
- 1 Corin 2:11. 'save the spirit of man which is in him' (a man knows and understands what is in his own mind, but he cannot know what is in God's mind, except God reveals it to him by His Spirit)
- 1 Corin 2:12. 'not received the spirit of the world... received... the Spirit which is of God' (we cannot know the things of God)

- (v9) but we can know them by the Spirit that is in God, when it is given to us)
- 1 Corin 4:21. 'in the spirit of meekness' (how Christians should live)
- 1 Corin 5:5. 'that the spirit might be saved' (hopefully he would repent and want to return to God's people again)
- 1 Corin 6:11. 'justified in the name of the Lord Jesus, and by the Spirit of our God' (the Spirit must work within so that God can justify us, and cleanse us from sin)
- 1 Corin 12:6. 'diversities of gifts, but the same Spirit' (Also in v8.9.11. 2 Corinthians 12:18))
- 1 Corin 12:8. 'to one is given by the Spirit the word of wisdom' (Remember Bezeleel? See Exodus 35:31. Isa 11:2. Dan 5:11. 1 Cor 2:4)
- 1 Corin 14:2. 'in the spirit he speaketh mysteries' (To speak another language is nonsense to those who do not speak it)
- 2 Corin 3:6. 'letter killeth, but the Spirit giveth life' (The Spirit is eternal. See Rom 8:1.2)
- 2 Corin 1:22. 'given the earnest of the Spirit' (deposit of the fulness. Also in 2 Cor 5:5)
- 2 Corin 3:8. 'ministration of the Spirit' (work of the Spirit under the Old Covenant)
- Galatians 3:2. 'received ye the Spirit by the works of the law...?' (receive the Spirit by faith)
- Galatians 3:3. 'having begun in the Spirit' (by faith and not works)
- Galatians 3:5. 'ministered to you the Spirit' (Paul taught the people, and did miracles in the power of the Spirit and not by works)
- Galatians 3:14. 'promise of the Spirit through faith' (promised to Abraham)
- Galatians 4:29. 'born after the Spirit' (meaning 'born of'. See context of verse)
- Galatians 5:5. 'we through the Spirit wait for the hope of righteousness by faith' (it is only the Spirit of God that can give us the hope of eternal life)
- Galatians 5:16. 'walk in the Spirit' (walk surrendered to God)
- Galatians 5:17. 'flesh lusteth against the Spirit, and the Spirit against the flesh' (for the flesh and the Spirit are worlds apart)

- Galatians 5:18. 'led of the Spirit' (obey voice of God)
- Galatians 5:22. 'fruit of the Spirit' (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self control – the character of God and Christ)
- Galatians 5:25. 'if we live in the Spirit, let us walk in the Spirit' (in harmony with God, and by His power)
- Galatians 6:1. 'restore one in the spirit of meekness' (with love)
- Galatians 6:8. 'he that soweth to the Spirit shall reap of the Spirit eternal life'
- Ephesians 1:17. 'God (Father) may give you the Spirit of wisdom'
- Ephesians 2:2. 'the spirit that now worketh in the children of disobedience' (the spirit of the world and the devil)
- Ephesians 2:22. 'habitation of God through the Spirit' (God is working by His Spirit to build our characters for heaven)
- Ephesians 3:5. 'now revealed unto His holy apostles and prophets by the Spirit'
- Ephesians 4:3. 'keep the unity of the Spirit' (in peace and love)
- Ephesians 4:23. 'be renewed in the spirit of your mind'
- Ephesians 5:9. 'the fruit of the Spirit' (in all goodness, righteousness and truth)
- Ephesians 5:18. 'be filled with the Spirit' (it is God's promise)
- Ephesians 6:17. 'the sword of the Spirit, which is the Word of God'
- Ephesians 6:18. 'Praying with all prayer and supplication in the Spirit' (if we are walking in the Spirit, we will be praying in the Spirit; but not in an unknown non-intelligible language as 'praying in the Spirit' is often spoken of. We will be praying intelligently with our mind guided by the Spirit of God)
- Philippians 2:1. 'fellowship of the Spirit' (If we have the Spirit of God, we have fellowship with God in our minds)
- Philippians 3:3 'worship God in the Spirit' (a worldly person cannot do this, as they do not have the Spirit of God)
- Colossians 1:8. 'your love in the Spirit' (One of the fruits)
- Colossians 2:5. 'I am with you in the spirit' (Paul could not be there in person, but he was with them in heart and mind)

- 1 Thess 5:19. 'Quench not the Spirit' (grieve not the Spirit of God. See Ephesians 4:30)
- 2 Thess 2:13. 'through sanctification of the Spirit' (we are sanctified by the Spirit of God working on our minds)
- 1 Tim 3:16. 'God was manifested in the flesh, justified in the Spirit' (in spite of being 'in the flesh', Jesus was sinless in His Spirit)
- 1 Tim 4:1. 'the Spirit speaketh expressly, some shall depart from the faith, giving heed to seducing spirits'
- 2 Tim 1:7. 'God has not give us the spirit of fear' (but power and love and sound mind)
- Hebrews 10:29. 'have done despite unto the Spirit of grace' (similar to 1 Thessalonians 5:19 and Ephesians 4:30)
- James 2:26. 'the body without the spirit is dead' (this can fit for both life [body and spirit of life], and the Christian walk [without Me ye can do nothing])
- James 4:5. 'the spirit that dwellethin lusteth' (our bent to sin is enticed by temptations to sin)
- 1 Peter 1:22. 'obeying the truth through the Spirit' (the only way we can obey is by the power of God. John 15:5)
- 1 Peter 3:18. 'Christ put to death in the flesh, but quickened by the Spirit' (The Father spoke the word, and Jesus was raised to life by the Spirit that was within Himself. See Romans 8:11)
- 1 Peter 4:6. 'live according to God in the spirit' (from the heart, as well as by the Spirit)
- 1 Peter 4:14. 'the spirit of glory and of God resteth upon you' (if reproached for Christ's sake)
- 1 John 3:24. 'know He abideth in us, by the Spirit which He hath given us'. (the Spirit bears witness if we keep His commandments)
- 1 John 5:6. 'it is the Spirit that beareth witness, because the Spirit is truth' (Compare Romans 8:16. John 14:16-18)
- 1 John 5:8. 'three that bear witness in earth, the Spirit, the water, and the blood' (it is the Spirit that bears witness to the blood and water that flowed from the pierced side of Christ)
- Jude 19. 'sensual, having not the Spirit' (they have grieved the Spirit away)

- Rev 1:10. 'I was in the Spirit on the Lord's day' (John in vision on the Sabbath)
- Rev 2:7. 'the Spirit said unto me'. (Also in 2:11.17.29. 3:6.13.22)
- Rev 4:2. 'immediately I was in the Spirit' (John goes into vision)
- Rev 11:11. 'the Spirit of life from God entered into them' (the two witnesses. Even if a vision, only the Spirit from God can give life)
- Rev 14:13. 'Yea, saith the Spirit'
- Rev 17:3. 'he carried me away in the Spirit' (in vision)
- Rev 21:10. 'he carried me away in the Spirit' (in vision)
- Rev 22:17. 'the Spirit and the bride say, 'Come''. (the Spirit continues to give the invitation, and so does His faithful church)

This long section gives us a clear picture of what the Spirit of God does in His work upon the earth.

* Another way the word 'pneuma' is used is '**in spirit**' or '**in Spirit**'.

- Matthew 5:3. 'Blessed are the poor in spirit' (contrite, humble)
- Matthew 22:43. 'David in Spirit called Him Lord' (by inspiration)
- Luke 1:80. 'the child grew and waxed strong in spirit' (this can be both the spirit/mind or the Spirit of God)
- Luke 2:40. 'the child grew and waxed strong in spirit' (as above)
- Luke 10:21. 'in that hour Jesus rejoiced in Spirit' (heart and mind)
- John 4:23.24. 'must worship Him in Spirit' (see p34, John 4:24)
- John 13:21. 'He was troubled in spirit' (concerned in his mind)
- Romans 12:11. 'fervent in spirit' (Christians are to be, and can be by the Spirit of God)
- 1 Corin 5:3. 'absent in body, but present in spirit' (mind of a person)
- 1 Corin 7:34. 'holy, both in body and in spirit' (mind/heart)
- 1 Tim 4:12. 'be an example... in conversation... in spirit' (all things)

* There are also texts that state '**a spirit**'.

- Matt 14:26. 'it is a spirit' (obviously they feared it was a ghost)
- Mark 6:49. 'they supposed it had been a spirit' (as above)

- Luke 4:33. 'had a spirit of an unclean devil' (obvious)
- Luke 9:39. 'a spirit taketh him' (an evil spirit)
- Luke 13:11. 'woman had a spirit of infirmity' (an evil spirit? or a true disease?)
- Luke 24:37. 'they supposed they had seen a spirit' (thought Jesus was a spirit being)
- Luke 24:39. 'a spirit hath not flesh and bones' (spirits are in another dimension)
- John 4:24. 'God (is) a Spirit' (God is a spiritual Being, and the only way we can worship Him is in spirit, and of the Spirit. John 3:5.6 gives understanding of the reason)
- Acts 16:16. 'a spirit of divination' (an evil divining spirit)
- Acts 23:9. 'but if a spirit or an angel' (both are spirits and both are angels; the distinction must be that one is evil. Also v8)

* There are texts that have various words before spirit, such as '**of spirit**', '**are spirit**', '**and spirit**', '**or spirit**', '**nor spirit**', and '**another spirit**'. Some refer to the angels as spirits (probably evil) others to the 'spirit' of man, and two involve the Spirit of God.

- Luke 9:55. 'what manner of spirit ye are' (not listening to God)
- Romans 7:6. 'serve in newness of spirit' (not in the flesh, and the only way this can be achieved is by the Spirit of God)
- John 6:63. 'they are spirit and they are life' (Jesus' speaks the words of His Father)
- 2 Corin 7:1. 'filthiness of the flesh and spirit' (filthiness of mind)
- Hebrew 4:12. 'the dividing asunder of soul and spirit' (the Word of God goes deep down to the depths of our being)
- 2 Thess 2:2. not be shaken... by word, or spirit, or letter as from us' (do not be deceived by anything)
- Act 23:8. 'neither angel, nor spirit' (Sadducees did not believe in angels, spirits or the resurrection from the dead)

* The words '**same spirit**' and '**whole spirit**' are also used.

- 2 Corin 4:13. 'the same spirit of faith' (the same as Jesus had. Other verses use the term 'same'; they are listed elsewhere)

1 Thess 5:23. 'your whole spirit, soul, and body'

* Others terms **describe the 'spirit'** as follows:

Matt 12:43. 'unclean spirit' (Also in Mark 1:23.26. 3:30. 5:2.8. 7:25.
Luke 8:29. 9:42. 11:24)

Mark 9:17. 'dumb spirit'

Mark 9:25. 'foul spirit'

Mark 9:25. 'dumb and deaf spirit'

Acts 19:15.16. 'evil spirit'

1 Corin 15:45. 'the last Adam was (made) a quickening Spirit' (Jesus has power to raise the dead. He is the Life-giver. John 11:25. 14:6)

Hebrews 9:14. 'the eternal Spirit' (Jesus offered Himself through the eternal Spirit. The Father's Spirit empowered Jesus to live a life of righteousness, and to offer Himself without sin. The same eternal Spirit will empower us as well, if we are submitted to God)

1 Peter 3:4. 'meek and quiet spirit' (manner of living)

* There are also texts that qualify which spirit, by saying '**that spirit**' or '**that Spirit**'.

2 Corin 3:17. 'the Lord is that Spirit' (read the context of the chapter, and ask yourself who 'the Lord' is)

Ephesians 1:13. 'sealed with that holy Spirit of promise' (there is only one who can seal us – the holy Spirit of God)

1 John 4:3. 'and this is that spirit of Antichrist' (what is the spirit of Antichrist? Read carefully the words of Antichrist in conjunction with the whole epistle of John)

* Some important texts tell us that there is '**one Spirit**'.

1 Corin 6:17. 'He that is joined unto the Lord is one spirit' (we are one spirit with him in the human sense of unity, however, it is only by the Spirit of God. Compare v16)

1 Corin 12:13. 'by one Spirit are we all baptised' (only one Spirit of God is working for the salvation of mankind)

Ephesians 2:18. 'access by one Spirit unto the Father'

Ephesians 4:4. 'one body, and one Spirit'

Phil 1:27. 'that ye stand fast in one Spirit'

* A number of texts speak about '**every spirit**'. They are vital in our understanding of the truth about the Spirit of God, as they relate to the spirit of Antichrist.

1 John 4:1. 'believe not every spirit' (test the spirits, as many spirits work for the great Deceiver)

1 John 4:2. 'every spirit that confesses that Jesus is come in the flesh is of God'

1 John 4:3. 'every spirit that confesses not that Jesus is come in the flesh is not of God' (and that is the spirit of Antichrist. v3)

* There are 20 uses of the word 'pneuma' (4151) translated '**spirits**', referring to unclean, evil, seducing spirits of devils. Two uses of the same word refer to the gift of discerning spirits, and three to the angels of God. Two speak of the spirits of men. One verse refers to the 'spirits of the prophets' being 'subject to the prophets'. Four verses refer to the 'seven Spirits of God', a symbolic picture, possibly of His omniscience and omnipresence. (Zechariah 4:2.10)

A number of verses have purposely been left out of the foregoing New Testament lists because I realised they added more information, and needed to be studied separately. They are now listed with my comments.

* The next two phrases are the '**Spirit of Christ**' and the '**Spirit of Jesus**'. This is definitely new information.

Romans 8:9. 'if any man have not the Spirit of Christ, he is none of His' (whose Spirit?)

Phil 1:19. 'the supply of the Spirit of Jesus Christ' (Paul sustained by)

1 Peter 1:11. 'the Spirit of Christ which was in them' (the prophets)

In the Old Testament I have not attempted to identify 'God', 'the LORD', or 'The Lord', except that these names speak of the same YHWH God, also called Adonai. The main point was the Spirit *belonged* to Him, whether the Father or Christ.

So far, the New Testament has revealed exactly the same information, whether the term 'Spirit of God', or 'Spirit of the Lord' is used. These

two phrases do not *specifically* identify ‘God’ or ‘Lord’, but now the ‘Spirit of Christ’ and ‘Spirit of Jesus’ show clearly with whom the Spirit is associated in the text.

Romans 8:9 is an important verse, for it interchanges the terms ‘Spirit of God’ and ‘Spirit of Christ’, showing that it is just as correct to say one as to say the other, for the Spirit *belongs* to them both. (Read Romans 8:9.10)

However, there is only one Spirit.

In other words, the Spirit of God is in Christ as well as in the Father, and thus Jesus could pray, “...as thou Father art in Me, and I in thee...” John 17:21 10:37.38. Christians are promised that the same Spirit within the Father and Son, will be in them. John 17:21.22. Luke 11:13.

The New Testament makes it clear that the Spirit initially comes from the Father, for “all things are of God, who hath reconciled us to Himself by Jesus Christ...” 2 Corinthians 5:18. The Spirit of truth “proceedeth from the Father”. John 15:26. Jesus said He would “pray the Father”, and *He* would send the Comforter in Jesus’ name. John 14:16. The disciples at Pentecost were to await “the promise of the Father”. Acts 1:4. (The Father is the great Source of all)

However, there are other verses where Jesus says He will send the Spirit of truth *Himself*, although still acknowledging that it comes from the Father. “I will send unto you...” John 15:26.

After Christ’s ascension to heaven, the disciples met in the upper room to pray for power from on high. To their prayers, Jesus added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people.

So although the Spirit emanates from the Father, it has also been given to Christ to give to His people. Thus it is appropriate to say that the Spirit comes from the Father, but just as appropriate to say it comes from the Son. “Jesus said to His disciples, ‘Peace be unto you: as My Father hath sent Me, even so send I you’. And when He had said this, he breathed on them, and saith unto them, ‘Receive ye the ‘Holy’ Ghost...’” John 20:21.22.

Jesus taught His disciples that they can only fulfil the divine commission by the power of His divine Spirit. “Not by might, nor by power, but by My Spirit, saith the Lord”. Zechariah 4:6. Their full anointing was at Pentecost.

(Jesus was also anointed at His baptism, and in the heavenly courts before beginning His priestly ministry, but He was already the Anointed One when He came to this earth. Notice John the Baptist’s reply to the Jews’ question as to his identity prior to the baptism of Jesus. “And he confessed, and denied not; but confessed, I am

not the Christ.” In the Hebrew he would have said, ‘I am not the Mashiach’ (the Anointed One) John 1:19.20.

After the heavens had been opened, and the Spirit of the Father was poured out upon Jesus, John “bare record that this is the Son of God”, and John 1:33.34. Study every statement in the New Testament that speaks of the Anointed One, the Messiah, the Christ, the Son of God. Study ‘nasak’ (5258) regarding the anointing of Christ. Psalm 2:6. Proverbs 8:23. [Study Proverbs 8 well, realising it goes far beyond simply speaking about wisdom] Over and over, the scribes and Jewish leaders asked Jesus if He was the Messiah, and in the same breath, if He was the Son of God. It is quite clear they were expecting the Anointed Son to appear, but did not believe Jesus fulfilled the Messianic prophecies. All the above helped me in my understanding that Jesus is the literal, only begotten Son of God the Father, the Anointed Son who was sent to this earth to vindicate the character of His Father (Certainly Christ volunteered) Read John 3:16.17 again. God did for us the very best thing that He could do when He sent from heaven a Sinless Being to manifest to this world of sin what those who are saved must be in character. He sent His ideal in His Son.

However, being the Son of God does not make Christ any less divine. He is as much ‘God’ as His father, for the term ‘God’ can be used to mean ‘nature’, in the same way ‘human’ is used in the sentence, ‘My son is as human as his mother’. Christ is divine in nature, for He is the ‘express image of His (Father’s) Person’. Hebrews 1:1-3. The term ‘God’ can also be used to mean the Father, who is the Supreme Deity. John 1:1 includes both meanings. The Word was with the God (the Father), and the Word is God (divine). If Jesus is not God (meaning divine), then we have no salvation. So we can praise God the Father *sent* His Son, who is our Saviour Immanuel – God with us)

* Another phrase arising from the foregoing is the ‘**Spirit of His Son**’.

Galatians 4:6. ‘God has sent forth the Spirit of His Son into your hearts’
(Christians have the Spirit of God/Christ. Compare to Romans 8:11)

Although the Spirit initially comes from God, the Father is willing to speak of it as the *Spirit of His Son*. And this is appropriate, for “all things” have been given into His hands. Hebrew 1:3. John 3:35.

After studying through this extra information, I realised that it does not do any injustice to truth revealed by the prophets in the Old Testament or the New. Instead I am more informed about the Spirit. I can now see why Paul can interchange the terms ‘Spirit of God’ and ‘Spirit of Christ’ in Romans 8:9-11. (For your own study, note the different ways this truth is referred to in these verses)

* Another phrase is ‘**Spirit of your Father**’.

Matt 10:20. ‘the Spirit of your Father speaketh in you’ (Interchange of terms with Galatians 4:6)

When God’s people are taken to court, they are not to worry about their words, for the promise is given that the Spirit of God will speak through them.

Another gospel writer says, “take no thought what ye shall speak, neither do ye pre-meditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the ‘Holy’ Ghost.” Mark 13:11.

For some time it was difficult for me to think with Biblical understanding when I saw the words ‘Holy Ghost’ or ‘Holy Spirit’, because my Trinitarian mind wanted to see them as *a title*. However, once I had decapitalised ‘holy’ in my mind, it was easier. Praise God for His *holy* Spirit.

(In my study of John 14, 15 and 16, I had to analyse every single word to fully understand what Jesus was actually telling His disciples. In one verse He spoke of the Comforter as another Person, but two verses on, He spoke of coming Himself. Compare John 14:16.18. In the next verse he says the Spirit of truth dwells *with* the disciples, and it will be *in* them. John 14:17. A few verses on a disciple asks why Jesus will *manifest Himself* to the disciples and not to the world. This means to ‘show plainly, to reveal’. John 14:22. In another verse Jesus said He *and His Father* will come and make their abode in the disciples. John 14:23. Jesus said the disciples should rejoice that He is going to the Father, for He will ‘come again’ unto them. John 14:28. This is not speaking of the second coming, but referring to the coming of the Comforter. When He comes to them, He will ‘guide them into all truth’ John 16:13. Jesus tells His disciples they will see Him in a little while because He goes to the Father. John 16:16. And indeed, they did see Him again on the day of Pentecost, but in a different form)

The only way apparent conflicting statements can be reconciled, is to believe that Jesus promised His disciples He would return to them *in Spirit*. He would go to His Father in the flesh, and intercede on their behalf for the promised blessing.

Having received the personal presence of His Father in Spirit -- the very mind of God, and linked with His own mind -- Christ is able to pour that same blessing upon His disciples. Thus they too receive the mind of the Father and of Christ. (1 Cor 2:16)

* One verse speaks of the ‘**manifestation of the Spirit**’.

1 Corin 12:7. ‘manifestation of the Spirit’ (is given to every Christian to do the works of God. Matthew 5:16)

Instead of seeing the holy Spirit as another co-equal Person delegating spiritual gifts to the believers, I now see Christ *in Spirit* working within His church. As there is only one Mediator, I am now able to see Christ in Spirit upon the earth, and Christ in glorified humanity interceding before the Father on our behalf. 1 Timothy 2:5. Hebrews 4:14-16. Romans 8:26-28.

All things have been given into Christ’s hands by the Father, “that in all things He might have the preeminence”, but only until Christ’s enemies have been placed fully under His feet. John 13:3. Col 1:18. Then before the watching universe, the final coronation of Christ will take place, and He will fully receive His kingdom. Then He will sit upon the throne of David, which is His inheritance. Christ will hand His delegated sovereignty back to the Father who will once again be “all in all”. 1 Cor 15:24-28.

* One phrase refers to the ‘**Spirit of His mouth**’.

2 Thess 2:8. ‘will consume with the Spirit of His mouth’ (the wicked will be slain at the second coming of Christ)

Ask yourself the question: By the Spirit of whose mouth? Could it be that of another Person? When Jesus returns, He is called ‘The Word of God’, and “out of His mouth goeth a sharp sword that with it He should smite the nations...” Revelation 19:11-15.

* One verse speaks of the ‘**Spirit of prophecy**’.

Rev 19:10. ‘the testimony of Jesus is the Spirit of prophecy’ (Who is the Spirit giving prophecy?)

The apostle Peter speaks about the prophets testifying of the sufferings of Christ, and says they did so by the Spirit of Christ that was within them. 1 Peter 1:11. This means that when Isaiah wrote, “He is led as a lamb to the slaughter”, it was the Spirit of Jesus speaking to Him. Was it not the ‘testimony of Jesus’?

In the following epistle of Peter, he states that ‘prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the ‘Holy’ Ghost’. 2 Peter 1:21.

We must not ignore these obvious parallels.

Thus the Spirit of Prophecy *is Jesus’* testimony to His prophets.

THE HOLY GHOST

Before I came to my final conclusion, I looked up the texts that spoke of the 'Holy Ghost'. The Greek word is exactly the same as for 'Spirit' ('pneuma', 4151 in Strong's Concordance), and the texts could have been included under 'Spirit'. You can look up the texts at your leisure to confirm their meaning. Most are similar to those listed under 'Spirit'.

* The following texts speak of '**with the Holy Ghost**' (and remember the word 'ghost' is 'pneuma', the same as translated 'spirit')

Matthew 3:11. 'He will baptise with the holy Ghost' (it will fill them) (Mark 1:8. Luke 3:16. John 1:33 Acts 1:5. 11:16)

Luke 1:15.41. 'He will be filled with the holy Ghost' (John the Baptist will be filled with the Spirit of God) (Luke 1:67. Acts 2:4. 4:8.31. 9:17. 13:9.52)

* The next section is '**of the Holy Ghost**' (Spirit)

Matt 1:18.20. 'She was found with child of the holy Ghost'. (Mary)

(Who is the Father of Jesus? Please think about this. We know the holy Spirit is the Father, and yet Jesus called God in heaven His Father. Did Jesus not understand the identity of His Father? A true understanding of the Spirit carries no confusion - it is the omnipresent medium by which the Father operates upon the earth and every other part of the universe)

Acts 2:33. 'Having received of the Father the promise of the holy Ghost' (the Spirit was given to the Son when He ascended)

Acts 2:38. 'Ye shall receive the gift of the holy Ghost'. (All who are baptised will receive the Spirit of God. Acts 10:45. Heb 2:4)

Acts 6:3. 'Look out honest men... full of the holy Ghost' (Seven deacons filled with the Spirit of God. Acts 7:55. 11:24. Luke 4:1)

Acts 9:31. 'Walking in the fear of the Lord, and in the comfort of the holy Ghost'. (Churches walked – comfort Spirit of God)

Rom 15:13. 'Abound in hope through the power of the holy Ghost'. (God will fill His people with joy, peace and hope through His Spirit)

1 Cor 6:19. 'ye are the temple of the holy Ghost' (Christians are the temple for God's Spirit)

- 2 Cor13:14. 'the communion of the holy Ghost' (it is by God's Spirit that we have communion with the Father and Christ)
- 1 Thess 1:6. 'with joy of the holy Ghost' (joy is one of the fruits of God's Spirit)
- Titus 3:5. 'the renewing of the holy Ghost' (it is by God's Spirit that we are sanctified)
- Hebrews 6:4. 'tasted of the heavenly gift and were made partakers of the holy Ghost' (it is by God's Spirit that we receive the gift)

* The next section is '**by the Holy Ghost**' (Spirit)

- Mark 12:36. 'David himself said by the holy Ghost' (prophets speak by the Spirit of God. Acts 28:25)
- Luke 2:26. 'it was revealed unto him by the holy Ghost' (the Spirit reveals truth)
- Acts 13:4. 'being sent forth by the holy Ghost' (the Spirit directs)
- Acts 16:6. 'were forbidden of the holy Ghost to preach in Asia' (the Spirit of God directs His church)
- Romans 5:5. 'the love of God is shed abroad in our hearts by the holy Ghost' (As in all texts – Ghost = pneuma = Spirit)
- Rom 15:16. 'sanctified by the holy Ghost' (pneuma – Spirit)
- 1 Cor 12:3. 'no man speaking by the Spirit of God called Jesus accursed; and no man can say that Jesus is the Lord, but by the holy Ghost' (this is a repetition of the same truth, one using Spirit of God, the other holy Ghost; the word for Spirit and Ghost is the same in Greek – pneuma. Mark 13:11)
- 2 Tim 1:14. 'that good thing that was committed unto thee keep by the holy Ghost' (pneuma – Spirit)
- 2 Peter 1:21. 'holy men of God spake as they were moved by the holy Ghost' (prophets speak by God's or Christ's Spirit. 1 Peter 1:11)

* The next phrase is '**the Holy Ghost upon**' (Spirit)

- Luke 1:35. 'The holy Ghost shall come upon thee' (upon Mary. Acts 2:25. Acts 19:6)

Luke 3:22. 'The holy Ghost descended in bodily shape like a dove' (upon Jesus)

Acts 10:44. 'The holy Ghost fell on all them which heard the Word'. (remember, this is all the word 'pneuma', translated elsewhere Spirit. Acts 11:15)

* The next section is '**in the Holy Ghost**' (Spirit)

Romans 9:1 'my conscience bearing me witness in the holy Ghost' (the Spirit of God in Him witnesses that He is speaking the truth. See Romans 8:16)

Romans 14:17. 'kingdom of God..... righteousness, peace and joy in the holy Ghost'. (fruit of the Spirit)

1 Thess 1:5. 'our gospel came... in power and in the holy Ghost' (the Spirit gives the power)

Jude 20. 'praying in the holy Ghost' (see Romans 8:26)

* This section is '**the Holy Ghost shall**' (Spirit)

Luke 12:12. 'the holy Ghost shall teach' (the Spirit of truth will teach all things. See John 14:17. John 14:26)

* This time '**the Holy Ghost is**' (Spirit)

Acts 1:8. 'ye shall receive power after the holy Ghost shall come upon you' (God's Spirit gives power. Acts 8:18)

Heb 10:15 'the holy Ghost is a witness to us' (He abides within, and hears all. Acts 5:32. 20:23)

* This next section says simply '**the Holy Ghost**' (Spirit)

John 7:39. 'the holy Ghost not yet given' (until Pentecost)

John 20:22. Jesus said, 'Receive ye the holy Ghost' (they are given the Spirit of God. Acts 8:15.17.19. 10:47. 19:2)

Acts 1:2. Christ 'through the holy Ghost had given commandments unto the apostles' (by the power of the Spirit of God)

Acts 1:16. 'the holy Ghost by the mouth of David spake' (as with all the prophets. Acts 13:2. 21:11. Heb 3:7)

- Acts 10:38. 'God anointed Jesus... with the holy Ghost' (baptised with the Spirit of God)
- Acts 15:8. 'giving them the holy Ghost' (God gives His Spirit)
- Acts 20:28. 'Holy Ghost hath made you overseers' (the Spirit gives the gifts)
- 1 Cor 2:13. Apostles speak in the 'wisdom, which the holy Ghost teacheth' (the Spirit gives wisdom)
- Hebrews 9:8. 'Holy Ghost this signifying' (the Spirit teaches)
- 1 Peter 1:12. 'preached the gospel unto you with the holy Ghost sent down from heaven' (the gift of Christ to His people)

* This section has one text '**to the Holy Ghost**'.

Acts 5:3. (This has been dealt with on page 20, 21)

* The next section is a query if there be '**any Holy Ghost**'

Acts 19:2. 'Have you received the holy Ghost? Not heard whether there be any holy Ghost' (Received the holy Spirit?)

* The next section is '**against the Holy Ghost**'

Matthew 12:31. 'Blasphemy against the holy Ghost shall not be forgiven. (To blaspheme the Spirit of God is to reject the only means of forgiveness and sanctification. Matt 12:32. Mark 3:29)

* The final text says '**and the Holy Ghost**'.

1 John 5:7. 'there are three that bear record in heaven: the Father, the Word, and the Holy Ghost', and these three are one'.

The above text was a difficult one for me and for most people who have studied the subject. Our minds immediately take hold of that which is familiar, and in this verse we see evidence for the Trinity.

Many writers believe 1 John 5:7 (called the Johannine comma) is a forged entry. Other scholars state that it was quoted by Tertullian approximately AD200, by Cyprian in AD250, and Athanasius in AD350, however, it still could have been added.

Erasmus omitted it from the first edition of his translation, but because of a challenge to include it, he stated he would do so if 'one manuscript could be

found'. An old British manuscript was 'discovered', and Erasmus, true to his word, added it to his next translation, although regretfully. (This same story has been credited to William Tyndale, causing another difficulty. Modern Bible Translations Unmasked. R.R. & C.D. Standish p115.116)

Matthew 28:19 was also difficult, but it seems clear from research that it was also an interpolation. An old Hebrew New Testament does not include it, but just says, "Go and teach..." Shem Tov's Hebrew Matthew Gospel.

Catholic writers state that the last part of Matthew 28:19 was an ecclesiastical rite, added as a 'baptismal formula'. "Its object is, of course, to honor the three persons of the holy trinity in whose name it is conferred". Catholic Encyclopedia p262.

When reading through the book of Acts, I found that the apostles always baptised in the name of Jesus, which seemed to give weight to the historical evidence that it was added to the text. (See Acts 2:38. 8:12. 8:16. 19:5. 22:16)

However, whether Matthew 28:19 and 1 John 5:7 are genuine or not, these texts do not answer for the whole Bible. A doctrine is not based on two texts. If these verses *appear* Trinitarian, they must be explained from the totality of Scripture.

In the plan of redemption, the Father and the Son pledged themselves to redeem mankind, and as a result of that costly agreement, Christ died upon the cross of Calvary. But were it not for the work of the Spirit of God on the hearts of men and women, even this precious sacrifice would be unable to redeem a single soul. The Spirit of God makes effectual what has been wrought out by the world's Redeemer.

I can now read Matthew 28:19 in the light of the facts of salvation, and it causes me no problem.

Even if 1 John 5:7 is added, there *are* three agencies that bear record in heaven. According to the Bible, the Father and the Son are one through the eternal Spirit. Not only are the Father and the Son one through the Spirit, so are God's faithful people. Jesus' words to His Father were, "That they all may be one, as thou Father, art in Me, and I in thee, that they also may be one in us..." John 17:21. The Spirit is not a separate God-Being, but it is the personal presence of God and Christ in Spirit.

There are two other texts that caused some concern - 2 Corinthians 13:14 and Philippians 2:1. On their own, they appear to say that our fellowship and communion is with the Holy Spirit, as if a co-equal Being in His own right.

In my own past experience, I tried to have fellowship with the Holy Spirit, believing Him to be the third Person of a triune God. However, I found it impossible. Apart from believing He could hear, instruct, teach, guide, convict of sin, I knew nothing else about Him. The Bible gave me no more information.

I believe God answered my prayer for understanding when He enlightened me through His Word that my “fellowship is with the Father, and with His Son Jesus Christ.” 1 John 1:3. It is by God’s Spirit that I am able to have communion with God and His Son. “The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth.” John 4:23,24.

* * * * *

If you have faithfully read all the texts in this book, you have covered every verse in the Bible that speaks of the holy Spirit/Ghost. Not once did you see the words ‘God the Holy Spirit’. It is not there.

I now believe in one divine, eternal Spirit that emanates from the Father, the great Source of all. By this Spirit, God is able to be everywhere in the universe, taking an intimate interest in the works of His hands. This same Spirit was bestowed upon Christ, giving Him the same omnipresence as His Father. After the incarnation, the Saviour is able to be with every believer on the earth, through the medium of His Spirit, in spite of the fact that He is limited as to location in His glorified humanity.

I now know that Christ is actually with me, although invisible. “Where two or three are gathered together in My name, there I am in the midst of them”, He promised. Matthew 18:20.

Apart from that revealed in the Bible, I still have questions -- how can the spirit-mind of God be shared with Christ?

How can it be everywhere in the universe, and yet still be a vital part of the very being of the Father and Son in heaven? How can this Spirit be given to all believers?

I do not understand these things, and I do not need to.

The nature of the Holy Spirit is a mystery. We cannot explain it for it is too deep for human understanding. On the *nature* of the Spirit, silence is golden.

However I do know the Lord will grant me the presence of His Spirit, with its reviving, sanctifying power, and that this unseen agency will enable me to be a labourer together with God.

By His Spirit, God guides me; instructs me; teaches me; convicts me of sin, and is empowering me to be an overcomer.

It is my prayer that you have come to the same conclusion.

THE SPIRIT'S WARNING

The apostle Paul, inspired by the Spirit of God gave a timely warning for these last days.

“I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin in Christ.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

For if he that cometh preacheth *another Jesus*, whom we have not preached, or if ye receive *another spirit*, which ye have not received, or *another gospel*, which ye have not accepted, ye might well bear with him....

What I do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel, for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.”

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To the Reader:

This book is not designed to read through quickly, but to be studied slowly and prayerfully. As there are many texts, it is suggested you only do a few pages at a time. There is a tendency to skip pages, as the mind becomes bored with a long list of texts. If this is done, the purpose of the book is lost. Therefore, please read every text, and where there is a query, look it up. At times comparison texts are given; it will also be helpful to look these up as well.

If you would like to read more material on the subject, please write to the address given. There are many angles that must be looked at, and it is impossible to put each one into one book. Therefore a number of books have been produced, looking at the subject in different ways. Some people see it clearly from one angle, but have problems with others, so it is helpful to look at it many ways.