

Father, Son & Holy Spirit

10 January 2006 (Updated 23 December 2007)

(See the note at the end of the study, concerning the use of Strong's numbers in this study)

Jesus told the leaders of the Jews, *Behold, your house is left unto you desolate.* (Mt 23:38) The disciples, thinking he was speaking of the literal temple began to point out to Jesus the buildings of the temple. Then Jesus continued his remarks by saying that not one stone would be left upon another (Mt 24:2). This caused the disciples to question Jesus as to when this and the end of all things would happen. The first words of Jesus were a warning for all time: **Mt 24:4-5:** 4. ... Take heed that no man deceive you. 5. *For many shall come in my name, saying, I am Christ; and shall deceive many.* Take heed, discern, understand there will be people trying to deceive you! Mark put it this way: **Mk 13:21-22:** 21. *And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:* 22. *For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.* We have Christ over here! No, the truth of the Son is over there! Mark went so far as to say that these 'false prophets' were going to show signs and wonders to deceive people.

What is false about these prophets? It is their teachings about the Jesus Christ! Jeremiah was a prophet called to rebuke the false prophets of his day regarding God's instruction about going to Babylon: **Jer 23:30-32:** 30. *Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor.* 31. *Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.* 32. *Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.* Did you notice the false prophets are labeled as thieves? It is one thing to teach error because of ignorance, it is yet another, more serious situation to ignore truth because error sounds better, or is more popular. God had just told Jeremiah what would be the result if the false prophets had listened to Him: **Jer 23:21-22:** 21. *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.* 22. *But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.* It is no different today. The church is spiritually sick, lame and without strength because it is trying to overcome by means of false teachings.

It does not take a rocket scientist to see there are differences of opinion on interpretation of scripture by religious organizations. Some religions even have books other than the Christian Bible from which they get their beliefs. Not only do Christian teachings vary among organizations, but even within the same group. Some of these doctrines are the state of man in death, the rapture, how the world will be destroyed, and even who will be saved. This study addresses a more popular doctrine - the Trinity.

Peter mentions false prophets and teachers: **2 Pet 1:21:** *For the prophecy came not in old time by the will of man: but holy men of God spake, [bearing a holy spirit].* **2:1:** *But there were false prophets also among the people, even as there shall be false teachers among you, who [craftily shall bring] in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* [Greek] How are we to know what is truth? How do we recognize a false teacher? Are we to trust denominational leaders, or not? Every human being is a sinner and comes short of the glory of God (Rom 3:23), and not one person seeks after God (Rom 3:11). It is the Father who draws us to the Son, and it is the Son who reveals the Father to us (Jn 6:44; Mt 11:27). Do we learn through other humans? Yes, but we are to trust only God for discernment of truth. This

requires us to diligently search the scriptures and to continually seek God's will for our lives. We must examine every thing we have been, or, are being taught about spiritual things. *It is better to trust in the Lord than to put confidence in man.* (Ps 118:8)

I was taught to not trust other denominations, other than my own, nor to put any trust in, so called 'off-shoots' because I could be led astray. However, I have come to realize I need to listen to any new point of view and become settled in what is truth or not, by letting God lead me - not man. **Pr 28:4-5:** *4. They that forsake the law praise the wicked: but such as keep the law contend with them. 5. Evil men understand not judgment: but they that seek the Lord understand all things.* Denominations today have a place in God's work. But they have limited their spiritual growth by their established creeds. An individual must not let the church that introduced them to Christ limit their understanding of spiritual things. So, that being said, let me share, from the Bible, what I believe about the Father, Son and Holy Spirit. Then, you search out and seek the Lord for discernment of truth.

The Father

From Jesus' own words: **Jn 17:3:** *And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.* (American Standard) In Jesus' prayer to the Father, he declared him to be the only true God. This idea was taught by the apostle Paul: **1 Cor 8:4-6:** *4. ...there is no God but one. 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.* (Ibid) The Godhead is the Father. He is the ONE GOD, and the source of all things. Jesus Christ is the only begotten Son through whom all things come.

How can we know the Father? **Mt 11:27:** *All things are delivered unto me of my Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal him.* No one has seen God at any time (Jn 1:18), and only the Father and Son know each other. **Jn 6:44:** *No man can come to me, except the Father which hath sent me draw him....* It is the spirit of the Father that draws us to the Son, and the Son reveals the invisible God to us (Jn 1:18). Why can we not see the Father, and must have the Son reveal him? God is pure in all thought and actions. Being physically invisible to man is a spiritual picture of man's inability to grasp His pureness without instruction in spiritual things. The ladder in Jacob's dream (Gen 28:12) is a symbol of the Son of God as the connection between heaven and earth. The Son, who is in the image of the invisible God (Col 1:15), took the form of a servant (Phil 2:7) and was made in the likeness of man in order to reveal God's love and purpose for all His creation.

1 Tim 6:13-16: (From the Greek Interlinear) *13. I charge you before the God, the one giving life to all things, and (before) Christ Jesus, who witnessed before Pontius Pilate the good confession; 14. That you keep this commandment (In verse 12) spotless, irreproachable, until the appearing of the Lord of ours, Jesus Christ: 15. Who in his own times shall show (expose to the understanding), who is the blessed and only ruler, the King of the ones reigning, and Lord of the ones ruling; 16. the only one having immortality, dwelling in the light unapproachable; whom no one of mankind has seen, nor can see: to whom be honor and power everlasting. Amen.* The Living Bible and the New Jerusalem Version (and perhaps others) pervert these verses to say that it is Jesus who will be revealed and that he is the only one with immortality. However, there are scriptures (Jn 1:18; Col 1:15; 1 Tim 1:17) which refute those translations as being man's own interpretation. The Father is the source of life, and all things, and He has made these available through His only Son.

Summary: Deut 6:4: *Hear, O Israel: the Lord our God is one Lord:* Many of the other Bible versions translate this verse the same as the King James Version. Here is how the original reads, with the names transliterated: “Hear O Israel Yahweh our Elohiym is Yahweh one.” To translate the correct idea in English, punctuation and other words must be added, and often the order of the words must be rearranged. Elohiym is a plural Hebrew word having several meanings, but it is not a formal name. Some use this verse to prove the plurality (Trinity) of the one God (Triune). However, in the Hebrew, plural words are used in the singular where the verb is singular. Notice: **Ex 7:1:** *And the Lord said unto Moses, See, I have made thee a god (elohiym) to Pharaoh:* Here, the word is applied to Moses in a singular form. Other translations of elohiym are: Judge, goddess, mighty, great and angels. So, how are we to understand elohiym as it applies to Yahweh?

Jesus applied this verse to the Father (Mk 12:29-33), whom he identified in John 17:3 as the only true God. The man, with whom Jesus was speaking responded with, “Well, Master, thou hast said the truth: for there is one God; and there is none other but he.” *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.* (Mk 12:34) Jesus agreed with the Scribe’s response.

The Hebrew ('echad) in Deuteronomy 6:4, translated “one” is not the word for numeral one, although it can be used to indicate the number. The word also can be translated “once, only, each, other, certain, every or first.” The Amplified Bible expands the verse this way: *Hear, O Israel: the Lord our God is one Lord - the only Lord.* Here is Rotherham’s Emphasized Bible: *Hear, O Israel: Yahweh is our God - Yahweh alone!* The point being, there is only one God - the Father, from who are all things, and one Lord Jesus Christ, by means of whom is all things (1 Cor 8:6). The Son’s relationship to the Father and the heavenly hierarchy will become more understandable in the next section of study.

The Son

It has been established in the first part of this study that the Father and Son are two individuals. Although many teachings of the churches portray a single God with three personalities, there are many who see them as separate beings as the scriptures show them. The Son, as a God to be worshiped, brings up some questions:

1. If Jesus is a real son (not pretending to be), when did he become the son of God?
2. Does he have a beginning (co-eternal)? If so, is he a created being?
3. In his sphere is he equal to the Father in power and knowledge (co-equal)?
4. Why did Jesus die for mankind?

I pray the answers to the above questions become clear as the study proceeds. I also want to make this something personal between individuals and God, because salvation IS personal. Each is ultimately responsible for his/her manner of life in this world. The decisions we make now determine where we spend eternity.

Jn 1:1: *1. In (the) beginning was the Word, and the Word was with the God, and the Word was God. 2. This one was in (the) beginning with the God.* [Greek Interlinear] (Supplied by translators). The God is said to inhabit ‘eternity’ (Isa 57:15). Daniel refers to Him as ‘the Ancient of Days’, and John refers to Him as the one who lives for ever and ever (Rev 4:9, 10; 10:6; 15:7). But, according to scripture, the Son has a beginning. This fact does not make the Son any less of a God to humanity, for the Father instructed all the angels to worship him (Heb 1:6), and he is, without a doubt, the divine Son of the only true and living God.

Col 1:12-19: *12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance*

of the saints in light: 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14. In whom we have redemption through his blood, even the forgiveness of sins: 15. Who is the image of the invisible God, the firstborn of every creature ⁽²⁹³⁷⁾: 16. For by him were all things created ⁽²⁹³⁶⁾, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17. And he is before all things, and by him all things consist. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19. For it pleased the Father that in him should all fulness dwell;

The Son is the image of the invisible God (the Father), and firstborn before anything was created, and that is because the Father created all things through the Son (Eph 3:9). Many jump to the conclusion that when the word birth is used, it is being taught that the Son was created. That is absolutely untrue! What God creates IS NOT God. What God births IS GOD. This same principle can be applied to man and beasts. Below are other texts that reveal the Son was birthed in eternity, as well as Bethlehem.

Mic 5:2: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth ⁽⁴¹⁶³⁾ have been from of old ⁽⁶⁹²⁴⁾, from everlasting ^(3117 & 5769). This verse describes the Son's human birth in Bethlehem, and his divine birth in eternity past. Strong's numbers are included so you can look up the Hebrew words. The last part of the verse would be better translated: *whose origin ⁽⁴¹⁶³⁾ is from ancient time ⁽⁶⁹²⁴⁾, from the days of eternity ^(3117 & 5769).**

Here is an example from the Revised Version, which renders it a little different: *But you, O Bethlehem Ephratah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.* How the eternal birth took place, as far as I know is not revealed in the Bible. However, even clearer wording, similar to Micah, is found in Proverbs.

The Son of God is described many ways in the Bible - wonderful, counselor, the lord our righteousness, as lamb, lion, ox, eagle, man and the branch. Notice **1 Cor 1:30:** *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:* Proverbs has a lot to say about wisdom. Here are a few verses from chapter 8: **Pr 8:22-26:** *22. The Lord possessed ⁽⁷⁰⁶⁹⁾ me in the beginning ⁽⁷²¹⁸⁾ of his way, before ⁽⁶⁹²⁴⁾ his works of old. 23. I was set up ⁽⁵²⁵⁸⁾ from everlasting ⁽⁵⁷⁶⁹⁾, from the beginning, or ever ⁽⁶⁹²⁴⁾ the earth was. 24. When there were no depths, I was brought forth ⁽²³⁴²⁾; when there were no fountains abounding with water. 25. Before ⁽²⁹⁶²⁾ the mountains were settled, before ⁽⁶⁴⁴⁰⁾ the hills was I brought forth ⁽²³⁴²⁾: 26. While as yet he had not made the earth, nor the fields, nor the highest part ⁽⁷²¹⁸⁾ of the dust of the world.*

Strong's numbers have been added after several words, some of which will be discussed in more depth. Those not discussed are for comparison, so the reader can see how the same Hebrew word is translated differently. **7069:** (qanah) to get, acquire, create, buy, possess; **5258:** (nacak) to pour out, pour, offer, cast, to be anointed, to be installed; **2342:** (chuw1) to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish, be pained, to be brought forth, to be born. All these words need in-depth study by individuals.

7069: From the context, one of two words could be used - possessed or created. **Ps 139:13:** *For thou hast possessed my reins:* Reins is literally kidneys, which is a figure of the heart or mind. The American and Revised Standard versions of the Bible translate 7069 as did form, while the NIV used created. Really, both 'possessed' and 'created' apply. Consider, a couple gives birth to a child - physically, but as they teach the child, it is created, or formed inwardly. The child is possessed by the knowledge and understanding of it's

parents, in much the same way we are possessed by God's spirit, or His knowledge and understanding. **5258:** This word is applied mostly to pouring out a drink offering, or casting a molten idol (cf Ex 30:9). It is used figuratively in Isa 29:10 of Yahweh pouring out a spirit of deep sleep on Jerusalem. When the high priest was anointed, he literally had oil poured upon his head. It is in this sense of anointing that applies here. **Ps 2:6:** '*And I - I have anointed My King, Upon Zion - My holy hill.*' {Young's Bible} (See KJV margin).

2342: All Bibles versions I checked translate this word in Pr 8:24, 25 as brought forth, except the NIV, which translates the word as given birth. There are 13 verses that use 2342 parallel with 3205, the main Hebrew word (yalad) for birth. Here is the literal: **Job 39:1:** *Know thou the time when the wild goats of the rock bring forth ⁽³²⁰⁵⁾? or can thou mark when the hinds do calve ⁽²³⁴²⁾?* Here is the spiritual: **Isa 66:6-8:** *7. Before she travailed ⁽²³⁴²⁾, she brought forth ⁽³²⁰⁵⁾; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth ⁽²³⁴²⁾ in one day? or shall a nation be born ⁽³²⁰⁵⁾ at once? for as soon as Zion travailed ⁽²³⁴²⁾, she brought forth ⁽³²⁰⁵⁾ her children.*

Summary of Proverbs 8:22-26: The Son of God has been made the wisdom of the Father. He has been anointed by the Spirit of the Father without measure (Jn 3:34), and according to Heb 5:8-9, he learned by experience, even in his humanity. The Son has a beginning, as he was birthed physically, and created inwardly by the Father before anything was created. Jesus said himself that He was *the beginning of the creation of God* (Rev 3:14), which has to be understood to be inward - not physically. What God creates physically is not God, what He births is God. (Note: Some are confused by the use of a feminine pronoun with the word wisdom. In the rules of the Hebrew language, nouns have gender, and therefore, antecedents must have the same gender.)

The Son Has a God

Over and over through the New Testament Jesus stated that what he spoke and what he did was from his heavenly Father (cf Jn 5:19, 36; Jn 7:16; 8:26, 28, 38; 12:49-50), as the Father has committed all judgment to the Son (Jn 5:22). Mankind is to honor and worship the Son the same as the Father (Jn 5:23). So, from a human perspective, the Son is equal to the Father. But is the Son equal to the Father in their sphere?

Mk 15:34: *And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?* On the cross, Jesus referred to the Father as his God. Here is another reference after his resurrection: **Jn 20:17:** *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.* (Also 2 Jn 3) Notice that Jesus put his relationship to the Father at the same level as Mary and the others. What about his relationship to the Father after Jesus got back to heaven? **Rev 3:12:** *Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.* So, we can see that the Son of God is not co-equal with the Father, neither in status, nor power, nor knowledge (cf Mt 24:36). He is, and has always been the Son of the Father. (Other references - Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Tit 1:4; 1 Pet 1:3; Jude 1)

Note: Some of the more difficult scriptures to explain are covered in a separate study called: Scriptures That Appear To Support The Trinity.)

The Godhead

Col 2:8-9: *8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (principles) of the world, and not after Christ. 9. For in him dwells all the fulness of the Godhead bodily. Notice the warning in verse 8!* Now, since the ‘fulness of the Godhead’ dwells in Christ, does that make him the Godhead, or one of three of the Godhead? **Eph 1:22-23:** *22 and he (the Father) has put all things under his (the Son’s) feet and has made him (the Son) the head over all things for the church, 23 which is his (the Father’s) body, the fulness of him (the Father) who fills all in all.* The fulness in Christ is the Father, and the Father is the Godhead - not three as is taught in many denominations and believed by most. The ‘body’ is the church of God, which the Father has made Christ overseer (Col 1:18; Eph 5:23). Because of this assignment, the church is called the body of Christ (Eph 4:12; cf Jn 17:6, 20).

What is this fulness? **Eph 4:13:** *13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:* The Father gave the Son to humanity as a gift, and the Son gave gifts to the church of pastors, teachers, etc. for the perfecting of the saints so that we might all receive the Son’s knowledge, which is the fulness with which the Son is filled (cf Phil 2:5). So the Father’s fulness with which the Son is filled is the same with which we will be filled when we reach the stature and fulness of Christ! WOW! That means we will be filled with the fulness of the Father too! Will that make us co-equal with the Father or Son? Absolutely not! But the knowledge with which we will be filled will give us the power to stop sinning - by choice, and not by force.

One Lord

Eph 4:4-6: *4. There is one body, and one Spirit, even as ye are called in one hope of your calling; 5. One Lord, one faith, one baptism, 6. One God and Father of all, who is above all, and through all, and in you all.* There is one God and Father of all, above all, through all and in all. Who is the one Lord? **1 Cor 8:6:** *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* And, how did Jesus become Lord? **Acts 2:36:** *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* The Father, the only true God (Jn 17:3), made the Son Lord and the Christ (the anointed one).

The Father has put salvation in the Son, so that we might through him come into the fulness of God’s knowledge, the unity of the faith, which is in Jesus Christ, so *that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:* (Eph 4:14-15).

The Son in The Old Testament

Most are familiar with the prophecies of the O.T. about the coming Messiah. I would like to share a couple. **Pr 30:4:** *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou can tell?* One of the Son’s titles is contained in the next verse.

Zech 6:12-13: *12. And speak unto him, saying, Thus speaks the Lord of hosts, saying, Behold the man whose name is The Branch (the Son - Jer 23:5-6); and he shall grow up out of his place, and he shall build the temple*

of the Lord: 13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his (own) throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Another way it can be said is, ‘the plan of restitution,’ or ‘the plan of completeness’ is between the Father and Son.

Summary: There is one God - the Father, who has put all things in the divine Son (Jn 3:35-36), including eternal life, and has given him authority to judge the world (Jn 5:26-27). Even a man possessed of devils recognized Jesus as the Son of the most high God (Mk 5:7), and yet, this knowledge was not possessed by all in the Apostolic Church of the first century (1 Cor 8:6-7), nor is it possessed by all Christians today.

Jesus Christ is a God to be worshiped, but he is not THE GOD, who is called Father (Heb 1:6, 8; Jn 17:3). Jesus was sent by the Father (Jn 8:42) to reveal the Father and his love for humanity. **Jn 3:16-17: 16** *For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.* (Revised Version) The purpose of the Son of God is so that the Father could manifest his love through him.

The Father has never been angry with us because we sinned, for He loves us as much as his Son (Jn 17:23). However, his wrath will fall on those who refuse to listen and who reject the truth of who he is and his only son. The wicked will be condemned to die because they chose death, not because God wanted it.

The Son did not have to die to appease (or, to propitiate) the Father; rather the Father chose this method as the best way to show his love for all humanity. The Son also gave his life because he believed his heavenly Father and because he, too, loved humanity. The Son is the firstborn of all creation (Col 1:15-17), he was sent as the Son (Jn 3:17; 18:37) because he has always been the Son. He was brought forth (not created, as some teach) before anything was created (Pr 8:22-26), and all things were created by him for the express purpose so that you and I could be a part of the kingdom of God. Herein is a perfect balance in that humanity is the reason for the Son being brought forth, but the Son has been exalted to a higher place as head of the church.

The first fruits of the grain harvest was a type of Christ’s resurrection. There will be, in these last days, a first fruits of humanity that will perfectly reflect the character of the Father, which is in his only Son. This first fruits will be seen in a group of people before Jesus Christ returns to get the church - They are called the 144,000: **Rev 14:1:** *And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* This special group is not made up of literal Jews, as taught by some, nor are they a group of angels already in heaven. They are spiritual Jews, as is the body of Christ, who will have the character (name) of the Father in their minds before Jesus returns. The rest of the church will grow into this fulness after the church is in heaven. Amen!

Spirit - General

The main Hebrew word for spirit is *ruwach*, Strong’s 7307, and the main Greek word is *pneuma*, Strong’s number 4151. More than 700 scripture references use these Hebrew and Greek words. The primary meaning of both words is the same - a current of air, and so, translated at times having to do with *breath*, or *wind*. Both words are used as symbols of a *spirit*, of animals, mankind or God. Other related words, not used nearly as often, will be pointed out as they are encountered. *Pneuma* is translated as ghost 91 times and will be discussed under the heading of The Holy Spirit/Ghost. The focus of this study is to allow scripture to reveal the figurative use as it applies to mankind and God.

What Is The Spirit of Man?

1 Cor 2:11: *For what man knows the things of a man, save the spirit of man which is in him? Mankind's spirit resides inward, and since *The spirit of a man will sustain his infirmity* (Pr 18:14), God must give us a new spirit (Eze 36:26). Here are just a few ways the spirit of man is described: A spirit of jealousy (Num 5:14), whoredom (Hos 4:12), infirmity (Lk 13:11), divination (Acts 16:16) or the spirit of the world (1 Cor 2:12). In other words mankind has a corrupt spirit (Eph 4:22). Other, more positive, words that describe spirit are understanding (Job 20:3), wisdom (Ex 28:3), judgment (Isa 4:4) and knowledge (Isa 11:2). All these words describe various aspects of the character of man which can be manifested by one's behavior. Where does the spirit reside? Is it something that can be separated from the body?*

Notice how Paul interchanges *nous* (3563 - Greek for mind) for *ruwach* (7307 - Hebrew for spirit) when quoting Isaiah: **Isa 40:13:** *Who hath directed the spirit⁽⁷³⁰⁷⁾ of the Lord, or being his counselor hath taught him?* **Rom 11:34:** *For who hath known the mind⁽³⁵⁶³⁾ of the Lord? or who hath been his counselor?* (Cf 1 Cor 2:16 also) Additionally, here are two other references where Paul emphasizes the mind: **Rom 12:2:** *And be not conformed to this world: but be ye transformed by the renewing of your mind [nous] ...* **Phil 2:5:** *Let this mind [phroneo] be in you, which was also in Christ Jesus:* In the last verse, the Greek word phroneo⁽⁵⁴²⁶⁾ indicates the understanding or thinking of a renewed mind.

Two other words worth mentioning, which describes the inner man, are heart and soul⁽⁵³¹⁵⁾, appearing in the English form over 1100 times, but will not be covered in depth here. The literal rendering of the Hebrew word *nephesh*⁽⁵³¹⁵⁾, translated *soul*, is that which breaths. While the word is used occasionally for the physical body, conceptually, it is all of who you are, stored in the mind. The idea of spirit⁽⁷³⁰⁷⁾ being breath make these two ideal companions to reflect the physical, as well as the inward person - The body breaths air in and out, and the soul inhales and exhales the spirit.

Heart, soul and spirit are used as symbols dealing with various aspects of the mind - the inner man that God wishes to change. Sixteen times in the O. T. heart^(3820, 3824) is translated as *mind*, with other references that speak of the thoughts of the heart like **Gen 6:5:** *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart⁽³⁸²⁰⁾ was only evil continually.* The original for soul⁽⁵³¹⁵⁾ also is translated as *mind* 15 times, as is the original for spirit^(7307, 7308) translated *mind* 6 times. Here is an example of spirit from Daniel: **Dan 5:20:** *But when his heart⁽³⁸²⁵⁾ was lifted up, and his mind⁽⁷³⁰⁸⁾ hardened in pride, he was deposed from his kingly throne, and they took his glory from him:* Although this is the Aramaic form of *ruwach*, notice how *heart* is parallel with *spirit*, or mind.

A physical person has a body which breaths in and out, breath being necessary to maintain life. However, to be complete, a person needs a mind, which consists of the ability to think, decide, feel and motivate. The mind is described as having knowledge, will and emotions. While we can see and touch the brain, we cannot see nor touch the mind. The mind is the inner person described functionally in the Bible with words like feelings, knowledge, judgment, understanding and wisdom - the same as *spirit*. The main method by which thoughts of the mind are conveyed to others is by speaking, and speaking requires breath. **Pr 29:11:** *A fool utters all his mind⁽⁷³⁰⁷⁾ [ruwach]: but a wise man keeps it in till afterwards.* The Bible uses words like *ruwach* and *pneuma*, translated spirit, to express these concepts. Therefore, a spirit is a mind, or that which conveys the thoughts of the mind.

Eph 4:20-24: *20. But ye have not so learned Christ; 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22. That ye put off concerning the former [manner of life] the old man, which*

is corrupt according to the deceitful lusts; 23. And be renewed in the spirit [pneuma] of your mind [nous]; 24. And that ye put on the new man, which after God is created in righteousness and true holiness. By receiving the thoughts or teachings of Christ, we are receiving a new spirit - His spirit, which is holy, and we give up our way of thinking (old man) which is carnal. In doing this we become a new person inwardly, created by God's righteous thoughts. Man's breath is a symbol of his spirit, which expresses the thoughts of his heart. We cannot speak without air (pneuma). When someone speaks to us, we are receiving their spirit, or their thoughts being expressed by words. So, when a scripture is read that speaks of the spirit of the world (1 Cor 2:12), it is referring to the way the world typically thinks. What is a spirit? It is that aspect of the mind that expresses the thoughts. So the spirit of Egypt, the world, the Philistines is referring to a way of thinking being manifest by the people's words. This same idea can also be applied to the Holy Spirit.

The Holy Spirit/Ghost

In the Bible, God is the standard for what is *holy*. The Hebrew concept of holy ^(6942, 6944) is that which is set apart, separate from the world, consecrated to God. A person or thing set apart for the service of God is considered holy. Now, the Holy Ghost is believed by many to be the third person of the Godhead but different than the Holy Spirit. Most, however, use the term Holy Spirit. Holy Ghost appears in 89 scriptures in the King James N. T., while Holy Spirit appears only four times. So why use the word ghost? Who is the Holy Ghost?

Over the years, I have asked various individuals, from the young to the elderly, the question, "What definition first comes to mind when I say the word ghost?" The answer always describes a 'Casper the ghost' idea, something that might be seen, but does not have a physical body. This is no surprise when you think of stories of ghosts and witches of which we are and have been exposed to all our lives. However, I was surprised to find in Webster's dictionary that the number one meaning of ghost is given as *the seat of life and intelligence, soul*. But, most of the definitions of ghost, spirit and soul focus on terms like, *disembodied soul, demon, or supernatural being*. The dictionary is simply stating what is typically believed by the world.

In the N. T., "ghost" and "spirit" come from the same Greek word *pneuma*, and as stated above literally means *a current of air*. Also above, it has been stated that *pneuma* is a symbol of the mind, or for a function of the mind which expresses the thoughts of the mind. Does this idea fit The Holy Ghost? Or, is the Holy Ghost an individual, or a third God?

The Spirit of Truth, the Comforter and the Holy Ghost are made one in the same in the book of John, chapter 14, verses 16-17, 26. Look at them one at a time and analyze the context:

Spirit of Truth: **Jn 1:17:** *For the law was given by Moses, but grace and truth came by Jesus Christ*. Jesus is the true light (Jn 1:9; 8:12), and by his own word he is THE TRUTH. **Jn 14:6:** *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me*. If Jesus is the truth and no one comes to the Father but by Jesus, is it not safe to say that the spirit of truth is the spirit of Jesus?

Comforter: The Greek word for comforter is *parakletos* ⁽³⁸⁷⁵⁾, which, in the masculine form, is used five times, only by John. Consider the following verses: **Jn 14:15-17:** *15. If ye love me, keep my commandments. 16. And I will pray the Father, and he shall give you another Comforter [parakletos ⁽³⁸⁷⁵⁾, that he may abide with you for ever; 17. Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you*. Please notice, the parakletos to be sent, the world cannot receive, because it sees him not. Jesus went on to say, I will not leave you comfortless

(orphans - margin): *I will come to you.* To these comments, Judas asked the question: *Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* (Verse 22)

Judas and the disciples understood that the Comforter to come was Jesus, but they did not understand HOW they would see him, but at the same time, the world would not see him. Jesus had said, *ye know him; for he dwells with you, and shall be in you.* Jesus was telling his disciples that as the truth, he would dwell in them via his spirit, or his divine teachings (Jn 6:63; 15:3, 7) in the future, which teachings those of the world's way of thinking would not receive. But why did Jesus say that ANOTHER Comforter would come after He was gone? Did he mean a completely different God? To answer this question, look at Saul's experience when Samuel anointed him king of Israel.

After Samuel anointed Saul, he was told by Samuel that certain things would happen to him, and he would meet certain people along the way. Additionally, he was told: **1 Sam 10:6, 9: 6.** *And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man...* **9.** *And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.* To look at Saul at the time, he was the same physically, but not acting the same, because he was changed inwardly. Saul's experience is not unlike a person with their first conversion. Close friends will testify that the one converted has become another person - not physically, but inwardly, because God has given them a new heart (cf Eze 36:26), or a new spirit.

The Son of God was one person in eternity, being in the express image of his Father. As Jesus, he became a changed person in his human form. However, He learned **8.** *...obedience by the things which he suffered;* **9.** *And being made perfect, he became the author of eternal salvation unto all them that obey him* (Heb 5). The Son of God became another person because of his human experience and the cross, and became the author of eternal salvation - He became another Comforter. As a result of that experience, Jesus also became a faithful and merciful High Priest because He could relate to your's or my tribulations and temptations in the flesh. **1 Jn 2:1:** *My little children, these things write I unto you, that ye sin not. And if any man sin, we have a [parakletos ⁽³⁸⁷⁵⁾] with the Father, Jesus Christ the righteous:* Jesus Christ IS the Holy Ghost/Spirit, the Comforter, and the Spirit of Truth! Therefore, because of the negative ideas and assumptions attached the modern use of the word ghost, I prefer to use the word spirit, as applies to man and God.

Following are some other verses, when compared, prove that the Holy Ghost IS NOT a third God, but is, in fact, the Lord Jesus Christ: **Acts 28:25-26:** **25.** *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by [Isaiah] the prophet unto our fathers,* **26.** *Saying...* Paul quotes Isa 6:9 which he said was spoken by the Holy Ghost. Peter also confirms that O. T. writers were inspired by the Holy Ghost: **2 Pet 1:21:** *For the 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.* However, Peter identifies the Holy Ghost that inspired the prophets as that of the Son of God: **1 Pet 1:10-11:** **10.** *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11.* *Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* During the exodus of Israel from Egypt, it was Christ leading Moses and the people: **1 Cor 10:4:** *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.* Sent by the Father, the Son, after the cross, is often referred to as the Spirit, the Holy One, Holy Spirit, Holy Ghost or Comforter.

The Holy Ghost, or Holy Spirit is Christ, or the Spirit of the Father in His only Son. Two more references, when compared, will show that the Holy Ghost is not a third God: **Mk 13:9-11:** **9.** *But take heed to*

*yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10. And the gospel must first be published among all nations. 11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. **Mt 10:18-20: 18.** And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20. For it is not ye that speak, but the Spirit of your Father which speaks in you.*

Want more evidence? Read carefully, the next verse where Paul is addressing the elders of the church of Ephesus: **Acts 20:28:** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of [the] God, which he hath purchased with his own blood.* Did you catch that? The Holy Ghost purchased the church of God with his own blood! There is only one person who shed his blood - Jesus Christ! So, the Holy Ghost is NOT a third God, but the Lord Jesus Christ! It is HIS SPIRIT to which we are to listen and who intercedes for mankind, because He IS The Holy Spirit: **2 Cor 3:17:** *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

Why is it important to understand that the Son of God is also the Holy Spirit? The Father sent the Son to manifest His love for humanity and it is the spirit of the Son sent to dwell in the hearts of God's people (Gal 4:6). To deny any part of the Son is to deny the Father's love, and anyone who denies the Son, denies the Father also, and they are antichrist (1 Jn 2:22-23). Anyone who says that the Holy Spirit is a third God is denying that Jesus IS come in their flesh (1 Jn 4:2-3).

Holy Spirit in The Old Testament: A holy spirit has always existed, because the Father has always existed. However, the idea of The Holy Spirit, or the Comforter spoken of in the New Testament did not exist until after the cross. The Son has always had a holy spirit because he never sinned. But the spirit he had after his human experience is more mature in his Father's understanding. This is more easily grasped when one can relate the idea to the development of a mind. We learn all our lives, but true understanding comes via our experience. The Son of God learned obedience and became the author of eternal salvation (Heb 5:8-9) by living as a human being. Here are some examples from scripture that show the spirit of the Son in the O. T.:

The main Hebrew word translated to comfort(er) 66 of 108 times is *nacham* ⁽⁵¹⁶²⁾. Here are some related scriptures using this word: **Isa 51:9, 11-12:** *9. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old... 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. 12. I, even I, am he that comforts you...* Verse 9 is speaking of the resurrection of Christ, and it is after that time that the world has come to understand that the Son of God gave his life to save the world, the fact of which is a great comfort to those who receive it.

Isa 61:1-2: *1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort ⁽⁵¹⁶²⁾ all that mourn.* Except for the underlined portion, Jesus quoted and applied these scriptures to his ministry while on the earth (Lk 4:18-19). However, he did speak of the coming vengeance (Lk 21:21-22), and definitely he was a comforter to all those around him. (Cf Mt 9:22; Mk 10:49).

A Holy Spirit - The Inheritance

Above, it was said that air or breath is used as a symbol of a spirit. When a person speaks words, they breathe, because without breath one cannot speak. Therefore, a spirit is that which expresses the thoughts of the mind with words. But, *The spirit of a man will sustain his infirmity...* (Pr 18:14), or his sin sickness. Initially the spirit of man is impure, and in the New Testament it is typically referred to as the flesh (carnal mind). Therefore, all mankind who will see the kingdom of God must have a new spirit (be born of the Spirit - Jn 3:5), or, a holy spirit, which has been promised (Eze 11:19; Gal 3:14) through the faith of Christ. How do we obtain a holy spirit? **Pr 1:23:** *Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.* When God pours out His spirit to each of us, He is sending words of truth and revelation to enable us to make good and right decisions. **Jn 6:63:** *It is the spirit [giving life]; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life.* [Greek present participle]

Gal 3:13-14: *13. Christ redeemed us from the curse of the law... 14. that the blessing of Abraham might come to the nations in Jesus Christ; that we might receive the promise of the Spirit by means of the faith (of Christ).* [Bible Interlinear] (supplied for clarity) The spirit of truth in Christ is the understanding gained via his human experience (cf Heb 5:8-9) which He gives to the thirsty souls that seek his knowledge (see Jn 7:37-39 below).

Phil 2:5: *Let this mind (phroneo ^{5426} - or way of thinking) be in you, which was also in Christ Jesus: The Spirit of Christ is His understanding of life which He gives to the world.* **Gal 4:6:** *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts...*

To have a holy spirit is to have the thoughts of God: **Isa 55:7-9:** *7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord... 8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* It is by listening to the voice of God in the conscience that we enter into the everlasting covenant: **Isa 55:3:** *Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you...*

Jesus presented this concept in his teachings: **Jn 7:37:39:** *37 And in the last, the great day of the feast, Jesus stood and cried, saying, 'If any one doth thirst, let him come unto me and drink; 38 he who is believing in me, according as the writing said, Out of his belly shall flow rivers of living water;' 39 and this he said of the spirit, which those believing in him were about to receive...* (Young's Bible) When we speak the words, or spiritual concepts given us by hearing God's explanation of the writings (or Bible), the words out of our mouths are holy spirit. Man's spirit is carnal, but God's spirit is divine, and it is a spiritually transformed mind that serves God by partaking of His divinity, or His way of thinking.

The Sum of It All

Looking back in time far enough, with the glimpse God has given us, we can see there was a time when there was only the Father, and He had a plan to create mankind. Because man would be free to choose whom he would serve, or what he would worship, God brought forth the Son of his love who would be humanity's example of how to love God and man. **Eph 2:10:** *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Through His only begotten Son, the Father's plan was implemented (Eph 3:9). Was the Son of God created? Absolutely not! Is he God? Yes

he is, but he is not THE God. THE God is the Father of Jesus Christ, through whom and by whom he made all things, visible and invisible. From our view point they are equal and we have been instructed to worship both. However, in their sphere, the Son is subject to and worships the Father. **1 Cor 15:28:** *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father) that put all things under him, that God may be all in all.*

The Son has a Father and a God, and worships Him (Jn 20:17). But the Son of God is NEVER worshiped by the Father, nor is the Father ever said to be subject to the Son. It is the Father who anointed and made the Son Lord of all: **Acts 2:36:** *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. And it is God (the Father) who exalted Jesus to sit at his right hand: **Eph 1:20:** Which he wrought in Christ, when he raised him from the dead (Gal 1:1), and set him at his own right hand in the heavenly places...*

The Father speaks to us in His only Son, and the Spirit of Truth developed in the Son is the same spirit all will have that walk in the spiritual concepts taught by Christ. It is by receiving Christ's words in the inner person, and putting them in action in our daily lives that develops a new heart and a new spirit, and which cleanses the soul of the defilement of sin (cf Eze 36:24-27), .

Rev 1:1: *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:* The Son is what God desired in the creation of humanity, and those hearing and doing what the Spirit says will be the realization of that desire. The group called the 144,000 are the first fruits (Rev 14:4) who reach this level before the return of Christ. **Rev 14:1:** *And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* They reach the level of spiritual perfection (completeness) desired by the Father when they have the Father's character in their minds. The rest of the church reach this state in the future, after the resurrection.

These levels of spiritual development and understanding, I believe, the Apostle Paul understood: **Rom 8:9-11:** *9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (Level one) - 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. (Level two) - 11. But if the Spirit of him that raised up Jesus from the dead (Gal 1:1) dwell in you, he that raised up Christ from the dead shall also [make alive] your mortal bodies by his Spirit that dwells in you (Level three).* As you can see, the levels advance from being worldly and wicked to the level of having the spirit of the Father. Thousands have Christ, but their bodies will not respond fully because of sin. So, they are like the man of Romans seven - what I want to do, I do not, but what I do not want to do, that is what I do. However, when we possess the spirit of the Father, we will have reached a state whereby the outward actions of the body respond to the Spirit, and not the flesh.

God bless you as you consider the concepts presented in this study. AMEN!!

NOTE: In an English dictionary the words are alphabetized according to the order of the English letters. It is the same for dictionaries of other languages. In the 1800s, James Strong alphabetized all the Hebrew and Greek words of the Bible, then numbered them. Each list of words is numbered separately, so the same number for a Hebrew word can also refer to a Greek word, but the words will not have the same definition. This numbering system has been applied to other works, such as Hebrew and Greek lexicons, interlinear Bibles and dictionaries. This system has given the lay person today, the tools to aid in a much deeper study of the Bible than they would be able only by reading the present translation.

