

THE HOLY SPIRIT

The Power of God—
A Scriptural Perspective



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Unless otherwise noted, all Scripture
is from the *King James Version*.

Contents

PREFACE	6
<hr/>	
CHAPTER 1	10
<hr/>	
The Holy Spirit is Neuter Gender.....	10
Simple Verbs	11
The Verb Speaking	12
The Verb Teaching	15
The Verb Bearing Witness	19
The Verb Makes Intercession.....	22
The Verb Guide	23
The Adjective Holy	24
The Nouns Dove, Wind, & Fire	24
The Noun Oil.....	25
The Noun Power.....	26
The Noun Comforter	28
CHAPTER 2	29
<hr/>	
Greek Translational Errors	29
John 14:17	29
John 14:26	30
John 15:26	30
John 16:13	31
John 16:14	31
CHAPTER 3	33
<hr/>	
Angels & Demons	33
Demons Possess; The Holy Spirit Guides	35

Spirits in Revelation	36
The Holy Spirit Slighted By the Apostles?	38
The Genesis Creation	38
CHAPTER 4	41
Spirit of the Breath of Life & Spirit of Man.....	41
The Spirit of Life	43
The Holy Spirit is Power	45
One Holy Spirit.....	45
The Holy Spirit Is Not God	46
The Spirit of the World.....	47
CHAPTER 5	48
Pray to God, Not the Holy Spirit	48
Father of Jesus Christ	48
Saints Begotten by God Using the Holy Spirit.....	50
Jesus Christ Is the ONLY Savior.....	51
God, Christ, & Living Spirits Are Indivisible Beings—The Holy Spirit Is Not	52
Elohim Is Two—God the Father & Jesus Christ.....	53
CHAPTER 6	55
Heirs of God & Jesus Christ.....	55
Fellowship With God & Jesus Christ	56
Blasphemy Against the Holy Spirit.....	56
Baptism.....	58
CONCLUSION	60

THE HOLY SPIRIT

THE HOLY SPIRIT

“For God has not given us a spirit of fear, but of power and of love and of a sound mind.”

—2 Timothy 1:7.

PREFACE

One of the false doctrines of Protestantism and Catholicism is that of the Trinity. Many biblical scholars have weighed in on the concept only to find it impossible to reconcile their ideas with Scripture. The major obstacle is attribution of the Holy Spirit to a position in the Elohim¹ Godhead, which is contrary to passages that plainly state the Holy Spirit is the power of God².

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

The Trinity is an old idea; however, it is not as old as the teachings of Jesus Christ when He was flesh. Neither does it arise during the lifetimes of the apostles who never thought the Holy Spirit worthy of praise or worship. In fact, the Holy Spirit is first mentioned in Genesis; so the idea that it is a third being in the Elohim Godhead that was conceived about the third century A.D. makes it a very recent idea and one that significantly strayed from ancient understanding and writings, especially in the Bible.

¹ Hebrew masculine plural noun usually translated God.

² Luke 1:35; 2 Tim. 1:7.

THE HOLY SPIRIT

The Trinity is, in fact, never objectively or anecdotally mentioned by the authors of the New Testament. This is completely aligned with the writings of the Old Testament, given the complete absence of any personification, worship, or deification of the Holy Spirit. Since all Jews were taught the Old Testament Scriptures from their youth³, the status of the Holy Spirit as the power of God did not change with the New Testament writings. This should come as no surprise since “Jesus Christ *is* the same yesterday, today, and forever” (Heb.13:8). The One who inspired the entirety of the Bible was consistent throughout, including concerning the Holy Spirit strictly as the power of God.

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

Moreover, the many formulations that define a Trinity must, as a matter of course, redefine God the Father and Jesus Christ. For example, one of the earliest teachings proffered that God was a changeable creature⁴, which completely ignores the claims of God who stated, “I do **not** change” (Mal. 3:6) and “Jesus Christ *is* the same yesterday, and today, and forever” (Heb. 13:8). Another embarrassing problem deals with how the Holy Spirit can be *within* someone while not obfuscating their identity and freedom of choice. This is especially vivid in the confusion that must arise surrounding the birth and death of Jesus Christ—who was His father and who was sacrificed if the Holy Spirit is a living being?

DEFINITION: A living being, whether spirit or flesh, is one that possesses independent thought and emotion, an ability to communicate, a capacity for reasoning, the

³ 2 Tim. 3:15.

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

THE HOLY SPIRIT

wherewithal to make choices, and moral and ethical discernment. (*The phrase “living being” is used throughout according to this definition.*)

Beyond the struggling intellectual arguments, however, are biblical truths that absolutely condemn any claim that the Holy Spirit has separate divine life as a third being in a Trinity. As a result, there is no foundation for the Trinity. These facts are vitally important to publish because the Trinity is never built upon Scripture but on the musings of intellectuals and philosophers⁵ who are incapable of presenting legitimate arguments for their claims that address the inconsistencies of their doctrines. In fact, they make their case strictly upon human reasoning and ignore the plainly spoken Word of God.

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

Biblical doctrines are “here a little, there a little” (Isa. 28:10, 13), but it is equally important to understand that the Bible is completely consistent throughout—from Genesis to Revelation—and always increases the reader’s understanding. It never confuses or refutes that which God established in earlier times. Any doctrine that cannot be overlaid with the entirety of the Bible is clearly contrary to God’s Truth.

In fact, the subject of the Holy Spirit is ubiquitous in the Bible. The abundance of references, applications, and descriptions overwhelm the feeble attempts to define the Holy Spirit as anything other than it is—the power of God—even though they

⁵ Col. 2:8.

⁶ Acts 17:10-11.

THE HOLY SPIRIT

might exploit Scripture erroneously or twist grammatical rules of language⁷.

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

⁷ Especially the Koine Greek in which the NT was composed.

CHAPTER 1

The Holy Spirit is Neuter Gender

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

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

What is most telling is that no living being in the Bible, whether flesh or spirit (such as angels and demons), is ever anything except specifically masculine or feminine. God, David, and Paul are always masculine whereas Sarah, Ruth, and Mary are unquestionably feminine. Masculine pronouns are also used in reference to Michael the archangel and Satan⁸. On the other hand, if the Holy Spirit were a living being, it is indeed confusing as it is

⁸ Jude 1:9; Mark 3:26.

THE HOLY SPIRIT

at times masculine and feminine in the Hebrew. In the Greek it is only gender neuter.

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

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

Simple Verbs

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

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

THE HOLY SPIRIT

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

The Verb Speaking

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

JOHN 16:13 “However, when [it], the Spirit of truth, has come, [it] will guide you into all truth; for **[it] [the Holy Spirit] will not speak on [its] own authority, but whatever [it] hears [it] will speak;** and [it] will tell you things to come.

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

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

1 CORINTHIANS 2:9-10 But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.”
10 But **God has revealed them to us through His Spirit.** For the Spirit searches all things, yes, the deep things of God.

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

THE HOLY SPIRIT

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

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

2 CORINTHIANS 3:14 But **their minds were blinded**. For until this day **the same veil remains unlifted** in the reading of the Old Testament, because **the veil is taken away in Christ**.

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

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

ACTS 2:4-11 And **they [the apostles] were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance**. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under

THE HOLY SPIRIT

heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 "And **how is it that we hear, each in our own language** in which we were born? 9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 "Cretans and Arabs—**we hear them speaking in our own tongues** the wonderful works of God."

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

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

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

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

ACTS 13:2 As they ministered to the Lord and fasted, **the Holy Spirit said**, "Now separate **to Me [Jesus Christ]** Barnabas and Saul **for the work to which I have called them.**"

THE HOLY SPIRIT

This was Jesus Christ speaking through the Holy Spirit and using the phrases “to Me” and “I have called them.” This is confirmed in the next verses (5-7) where Saul (Paul) and Barnabas carried out the “work” of preaching the Gospel of Christ. At one point they ran into resistance from a sorcerer and Saul told him, “will you not cease perverting the straight **ways of the Lord?**” (Acts 13:10). They were teaching the ways of the Lord and, in so doing, fulfilled the work of the **Lord**. It was not the work of the Holy Spirit as some might wrongly understand in verse 2.

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

MARK 13:11 “But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But **whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.**”

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

The Verb Teaching

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

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

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

1 CORINTHIANS 2:9-16 **But as it is written [in the Bible]:** “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.” 10 But **God has revealed them to us**

THE HOLY SPIRIT

through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so **no one knows the things of God except the Spirit of God.** 12 Now we have received, not the spirit of the world, but the Spirit [that] is from God, that we might know the things that have been freely given to us by God. 13 **These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing [combine ideas with appropriate verbal expressions] spiritual things with spiritual.** 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. 16 For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.

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

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

Since God the Father does not directly speak with mankind⁹, the Holy Spirit is the spiritual **means** by which He communicates "spiritual **things**" (v. 13). In modern terms, the Holy Spirit is the

⁹ John 5:37.

THE HOLY SPIRIT

interface between God's spiritual mind and our physical mind. It is the translator that allows the "natural man" to "receive the things" of God (v. 14). God uses the Holy Spirit to breathe¹⁰ His thoughts into the minds of people as understandable words.

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

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

1 JOHN 2:20, 27 But **you have an anointing from the Holy One, and you know all things.** ... 27 But **the anointing which you have received from Him [the Holy Spirit] abides in you,** and you do not need that anyone teach you; but as **the same anointing [of the Holy Spirit] teaches you concerning all things,** and is true, and is not a lie, and just as it has taught you, you will abide in Him.

John 4:24 says, "God **is spirit,** and those who worship Him **must worship in spirit** and in truth." How do we worship God in spirit? No one can transform into a spirit at will, so this is obviously referring to a physical person having the indwelling of the Holy Spirit. Flesh cannot interact with God without the Holy Spirit because "God is spirit." A loose analogy would be a person who tries to communicate with an animal. There is a mental gulf separating them that requires something more in order for an animal to comprehend.

¹⁰ 2 Tim. 3:16.

THE HOLY SPIRIT

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

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

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

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

JOHN 14:26 But the [Comforter], **the Holy Spirit**, [which] the Father will send in My name, **[it] will teach you all things**, and **bring to your remembrance all things that I [Jesus Christ] said to you**.

Although it may seem that the Holy Spirit is doing the teaching, it is not personified as a teacher. If that were the case, the Greek word would have been the noun *didaskalos*, meaning *teacher*. Instead, the word used is the verb *didasko*, meaning to *teach*. However, this no more implies the Holy Spirit is doing the actual teaching than when a professor gives us a textbook to read. Jesus Christ assured the apostles that they will not forget His teachings because the Holy Spirit will enable them to recall, not just some,

THE HOLY SPIRIT

but *all* the instruction they received over the course of more than three years.

SIDEBAR: God recorded His word in the Bible and has preserved it for all mankind. Why? Should God personally instruct every single person that has lived over thousands of years? No. In modern times people do not even school their children in that manner. Most attend a classroom-style setting consisting of a teacher with multiple students. In ancient times, God's Word was maintained by the priests and scribes who not only copied the scrolls but also studied and learned them. They, in turn, taught the people and the people then taught their children¹¹. In modern times, a teacher instructs the class from textbooks that are made available to the students.

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

The Verb Bearing Witness

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

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

¹¹ Deut. 6:1-9.

THE HOLY SPIRIT

The correct rendering eliminates the last part of verse 7 because it is not found in the source manuscripts. Notice the rendering in *The Scriptures 2009*:

[TS2009] 1 JOHN 5:6-8 This is the One that came by water and blood: [Jesus the Christ], not only by water, but by water and blood. And it is the Spirit [that] bears witness, because the Spirit is the Truth. 7 Because there are three who bear witness [on the earth]: 8 the Spirit, and the water, and the blood. And the three [*witnesses*] are in agreement.

Accurate Bible translations do not include the phrase in verse 7 "... in heaven: the Father, the Word, and the Holy Spirit; and these three are one". Eliminating it clarifies the whole topic discussed by John—that the Holy Spirit, the water, and the blood "bear witness" that Jesus Christ is the Son of God who was sacrificed for the sins of the world.¹²

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

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

1 JOHN 5:9-11 If we receive the witness of men, **the witness of God is greater; for this is the witness of God which He has testified of His Son. 10 He who believes in the Son of God has the witness [of the Holy Spirit] in himself**; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. 11 And this is the testimony: that God has given us eternal life, and this life is in His Son.

This says that a person has the "witness in himself" (v. 10). What is the witness in us? The Holy Spirit. Who was the witness? God the

¹² John 1:29; 1 John 2:2.

THE HOLY SPIRIT

Father. What did He witness? The crucifixion and resurrection of Jesus Christ. This is a critical point because God is the greater witness of that sacrifice and resurrection since He is eternal and cannot lie¹³. This is also recorded in:

JOHN 5:37 “And **the Father Himself**, who sent Me, **has testified of Me [Jesus Christ]**. You have neither heard His voice at any time, nor seen His form.

All three—the blood, water, and Holy Spirit—bear witness or are *evidence* of Jesus Christ’s sacrifice. Importantly, these bear witness “on the earth” (v. 7) because this is where His death occurred. It was not in heaven so the evidence is found only on the earth.

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

Without the last part of verse 7, the Holy Spirit is no longer linked with a confusing and false Trinity but is evidence, along with the water and blood, of Jesus Christ’s crucifixion; that is, Jesus Christ is the Son of God and the sacrifice for the sins of the world.

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

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

The Greek word for *witness* is the same as used in 1 John 5:7-8, except that it is compounded in the Greek with a prefix that means a *joint witness*; that is, it is witnessing to us because it is joined with our own human spirit of life. Here, the Holy Spirit is evidence

¹³ Num. 23:19; 1 Sam. 15:29; Heb. 6:18; Titus 1:2

THE HOLY SPIRIT

both to us and the world that we are God's children. How is that evidence? Because it only comes from God the Father¹⁴—all those in whom the Holy Spirit dwells are begotten by Him alone.

The Verb Makes Intercession

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

ROMANS 8:23, 26-27 Not only *that*, but we also who have the firstfruits of the Spirit, even **we ourselves groan within ourselves**, eagerly waiting for the adoption, the redemption of our body. ... 26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but **the Spirit [itself] makes intercession for us** with groanings which cannot be uttered. 27 Now **He [God] who searches the hearts knows what the mind of the Spirit is**, because [it] makes intercession for the saints according to *the will of God*.

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

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

¹⁴ John 15:26.

THE HOLY SPIRIT

The Verb Guide

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

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

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

JOHN 16:12-15 “I still have many things to say to you, but you cannot bear *them* now. 13 “However, when [it], **the Spirit** of truth, has come, **[it] will guide you** into all truth; for **[it] will not speak on [its] own authority**, but **whatever [it] hears [it] will speak**; and [it] will tell you things to come. 14 “[It] will glorify Me, for **[it] will take of what is Mine and declare it to you**. 15 “All things that the Father has are Mine. Therefore I said that **[it] will take of Mine and declare it to you**.

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

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

MATTHEW 4:1 Then **Jesus was led up by the spirit** into the wilderness to be tempted by the devil.

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

JOHN 5:19 Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but **what He sees the Father do**; for whatever He does, the Son also does in like manner.

It was such an important point that Jesus made, He reiterated in John 5:30 and 8:28. Jesus never said anything about doing the will of the Holy Spirit, only that of His Father. If the Holy Spirit were a

THE HOLY SPIRIT

living being, there is certainly no mention of its direct involvement in the most important life ever to have lived. It was, as is the case with the saints, the means of communication between God the Father and Jesus Christ in the flesh.

The Adjective Holy

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

The word *holy* is *qodesh* in Hebrew and *hagios* in Greek. They simply refer to someone who is morally clean (as determined by God) or an object that He set apart for a specific purpose. Interestingly, both people and objects can become defiled, rendering them unclean. Therefore, one cannot assume that the Holy Spirit is a living being because it is holy to God.

The Nouns Dove, Wind, & Fire

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

MATTHEW 3:16 When He [*Jesus Christ*] had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw **the Spirit of God descending like a dove** and alighting upon Him.

ACTS 2:2-3 And suddenly there came **a sound** from heaven, **as of a rushing mighty wind**, and it filled the whole house

THE HOLY SPIRIT

where they were sitting. 3 Then there appeared to them divided **tongues, as of fire**, and *one* sat upon each of them.

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

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

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

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

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

The Noun Oil

Of all the metaphors used for the Holy Spirit, none is more symbolic than *oil*. This is quite apparent throughout the Bible with ceremonial anointings. The word itself, *anoint*, means to smear or rub with oil. Among other things, anointings were used to consecrate holy places¹⁵, set apart someone for service to God¹⁶, and heal¹⁷.

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

¹⁵ Gen. 28:16-19; 35:9-15.

¹⁶ Exod. 28:41.

¹⁷ Lev. 14:15-18; Jas. 5:14

THE HOLY SPIRIT

establishes this in the use and purpose of anointing, as is evident in the following scriptures:

1 SAMUEL 16:13 Then Samuel took the **horn of oil and anointed him** in the midst of his brothers; and **the Spirit of the LORD came upon David** from that day forward. So Samuel arose and went to Ramah.

David was anointed with oil, at which time he received and was empowered by God's Holy Spirit. The connection between the anointing oil and the Holy Spirit is unambiguous.

It is important to note that all the symbols used for the Holy Spirit—dove, wind, fire, and oil—are formless and, as a consequence, they are also lifeless. The point here is that the Holy Spirit is **always** represented by a lifeless and formless metaphor. While living beings are sometimes represented by non-living symbols, they are elsewhere properly described as living beings. This is not true of the Holy Spirit.

For example, no one can claim from the Bible that Jesus Christ is anything except a living being even though He said that He was “the way, and the truth, and the life” (John 14:6)—formless and lifeless metaphors. The Bible proves He was a living human being so these are characteristics, not symbols.

Symbols are used to describe the Holy Spirit but the Bible never portrays it as a living being. The Bible is replete with symbols comparing lifeless things to living beings such as the personification of wisdom in Proverbs 1 and 6 and the instance of the *ekklesia* being likened to a woman in Revelation 12.

The Noun Power

There are two Greek words that are sometimes confused in the KJV—*exousia* and *dunamis*. The former means *authority* while the latter is *power*. The KJV at times incorrectly translates *exousia* as *power* (ability or capacity), instead of *authority* (the right to make decisions and enforce them). The reason this is important is that

THE HOLY SPIRIT

only living beings can have authority whereas power can also pertain to objects as well (think of a jet engine or explosives).

The Bible clearly mentions God the Father¹⁸, Jesus Christ¹⁹, angels²⁰, demons²¹, and humans²² as all having authority and all are living beings. Critically, nowhere in the Bible is the Holy Spirit ever noted as possessing authority. If it were a principle member of the Elohim Godhead, would not such a position infer authority as a fact of status? It does not make any sense that it is simply not worthy of mention or omitted given that the Holy Spirit is named hundreds of times in the NT alone. This must be disappointing for those who believe in a Trinity that the Holy Spirit is so disrespected. The fact is that the Holy Spirit is a source of power without personal, separate authority. It is completely contrary to the position or standing of a living being to have power but no ability or authority to use it. That is futility in the greatest sense.

However, if the Holy Spirit is viewed not as a living being but as the power of God, we not only have a proper view of the Elohim Godhead but also have consistency of Scripture. The Holy Spirit then fits as the instrument of power by which God creates and sustains the universe, establishes and maintains His authority as the Great King²³, performs miracles, and teaches and reveals things to mankind. It is a picture of an Almighty God who loves us enough to beget us as children.

That the Holy Spirit is the power of God is firmly established in the Old Testament as well:

ZECHARIAH 4:6 So he [*the angel*] answered and said to me [*Zechariah*]: "This is the word of the LORD to Zerubbabel:

¹⁸ Rom. 13:1; Jude 1:25.

¹⁹ Matt. 28:18

²⁰ Rev. 18:1.

²¹ Acts 26:18; Luke 4:6.

²² Matt. 8:9; Matt. 10:1; Rom. 13:1-5.

²³ Matt. 5:35.

THE HOLY SPIRIT

'Not by might nor by power [of men], but by [the power of] My Spirit,' Says the LORD of hosts.

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

The Noun Comforter

Jesus described the Holy Spirit as a “Comforter”²⁴ in the book of John:

JOHN 14:16-17 “And I will pray the Father, and He will give you another **[Comforter]**, that [it] may abide with you forever—
17 **“the Spirit of truth,** whom the world cannot receive, because it neither sees [it] nor knows [it]; but you know Him, for [it] dwells with you and will be in you.

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

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

²⁴ Also John 14:26; 15:26; 16:7.

CHAPTER 2

Greek Translational Errors

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

The following will present the erroneous, but typical, translation from the KJV and the correct rendering. Errors are highlighted and error numbering proceeds from the first occurrence with each error briefly described.

John 14:17

ORIGINAL:

JOHN 14:17 “The Spirit of truth, **whom** the world cannot receive, because it neither sees **Him** nor knows **Him**; but you know **Him**, for **He** dwells with you and will be in you.

CORRECTION:

JOHN 14:17 “The Spirit of truth, **which** the world cannot receive, because it neither sees **[it]** nor knows **[it]**; but you know **[it]**, for **[it]** dwells with you and will be in you.

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

ERRORS #2, 3, 4: The three personal pronouns translated “him” are erroneously translated into the masculine gender from the Greek neuter gender personal pronoun *auto*, which is properly translated “it.” If Greek text were expressing the masculine gender, the Greek masculine gender pronoun *autos* would have been used instead.

THE HOLY SPIRIT

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

John 14:26

ORIGINAL:

JOHN 14:26 “But the [Comforter], the Holy Spirit, **whom** the Father will send in My name, **He** will teach you all things, and bring to your remembrance all things that I said to you.

CORRECTION:

JOHN 14:26 But the [Comforter], the Holy Spirit, **[which]** the Father will send in My name, **[it]** will teach you all things, and bring to your remembrance all things that I [*Jesus Christ*] said to you.

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

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

John 15:26

ORIGINAL:

JOHN 15:26 “But when the Helper comes, **whom** I shall send to you from the Father, the Spirit of truth who proceeds from the Father, **He** will testify of Me.

CORRECTION:

JOHN 15:26 “But when the Helper comes, **[which]** I shall send to you from the Father, the Spirit of truth who proceeds from the Father, **[it]** will testify of Me.

THE HOLY SPIRIT

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

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

John 16:13

ORIGINAL:

JOHN 16:13 “However, when **He**, the Spirit of truth, has come, **He** will guide you into all truth; for **He** will not speak on **His** own *authority*, but whatever **He** hears **He** will speak; and **He** will tell you things to come.

CORRECTION:

JOHN 16:13 “However, when **[it]**, the Spirit of truth, has come, **[it]** will guide you into all truth; for **[it]** will not speak on **His** own *authority*, but whatever **[it]** hears **[it]** will speak; and **[it]** will tell you things to come.

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

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

John 16:14

ORIGINAL:

JOHN 16:14 “**He** will glorify Me, for **He** will take of what is Mine and declare *it* to you.

CORRECTION:

THE HOLY SPIRIT

JOHN 16:14 “[**It**] will glorify Me, for [**it**] will take of what is Mine and declare *it* to you.

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

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

CHAPTER 3

Angels & Demons

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

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

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

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

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

THE HOLY SPIRIT

- They can experience joy (Job 38:7; Luke 15:10).
- They have desires and curiosity (1 Pet. 1:12).
- They can sing (Job 38:7; Rev. 5:9).
- They can play instruments (Rev. 5:8; 8:2).
- They can protect people (Ps. 91:11).
- They can perceive and understand (Matt. 24:36).
- They can deliver messages (Dan. 10:12-14).
- They can have disputes (Jude 1:9).
- They can preach the Gospel (Gal. 1:8; Rev. 14:6).
- They can perform tasks (Matt. 13:41, 49; Acts 12:11).
- They are witnesses of God's judgment (Luke 12:8-9).
- They can be soldiers (Isa. 37:36; Rev. 12:7).
- They can appear as humans beings (Heb. 13:2).
- They can eat food (Ps. 78:25; Heb. 13:2).
- They can sin (2 Pet. 2:4).
- They can be judged (1 Cor. 6:3).
- They can be cast into prison (2 Pet. 2:4).

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

THE HOLY SPIRIT

Demons Possess; The Holy Spirit Guides

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

MATTHEW 8:16 When evening had come, they brought to Him many who were **demon-possessed**. ...

Demons possess people. The phrase “demon-possessed” is the single Greek word *daimonizomai* that means to be exercised by, or under the power of, a demon. As powerful living beings, demons can literally overpower and control those that they influence or possess. They are capable of supplanting an individual’s thoughts and completely subjugating a person. Notice the examples in Luke 8:29, Luke 9:42, and Acts 19:13-16.

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

JOHN 16:13 “However, when [it], **the Spirit of truth, has come, [it] will guide you** into all truth ...

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

HEBREWS 6:4-6 For **it is impossible for those** who were once enlightened, and have tasted the heavenly gift, and have become **partakers of the Holy Spirit**, 5 and have tasted the good word of God and the powers of the age to come, 6 **if they fall away, to renew them again** to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

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

If that were not the case, then why does every believer desire to have the Holy Spirit within them? If the Holy Spirit were a living being, then its presence within a person means they are possessed

THE HOLY SPIRIT

by it, not guided, because it would subjugate the person's thoughts in the same way as demons. This would also have been the case with Jesus Christ who had the spirit without measure²⁵.

God leads or guides a person through the indwelling of the Holy Spirit. People with it are aware of righteousness and sin because their minds are opened to spiritual, godly knowledge. Regardless, the choice to do so resides with the person; it is not forced upon them by the Holy Spirit, which contrasts demonic possession.

Spirits in Revelation

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

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

These seven spirits, referred to as “lamps of fire,” occupy a place before the throne of God. But these spirits offered a greeting to the saints:

REVELATION 1:4 John, to the seven [townships of the] *ekklesia* which are in Asia: **Grace to you and peace from Him [Jesus Christ]** who is and who was and who is to come, **and from the seven Spirits** who are before His throne,

Only a living being can think or purposefully offer a greeting to other living beings, which is also a recognition of other living beings that requires rational thinking. These seven spirits are, in fact, living being who are sent to search out the whole earth:

REVELATION 5:6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and **seven eyes, which are the seven Spirits** of God sent out into all the earth.

²⁵ John 3:4.

THE HOLY SPIRIT

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

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

REVELATION 16:13-14 And I saw three **unclean spirits like frogs** coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.
14 For **they [the frogs] are spirits of demons**, performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

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

There is one last spirit mentioned in Revelation:

REVELATION 11:11 Now after the three-and-a-half days **the breath [pneuma = spirit] of life from God** entered them, and they stood on their feet, and great fear fell on those who saw them.

The phrase “breath of life” denotes a function and purpose; that is, it is not specifically a title. It is “from” God who utilizes it to restore life to the two dead witnesses. It is, in fact, a reference to the Holy Spirit as exercised by God. This is clear in the following scripture:

THE HOLY SPIRIT

2 CORINTHIANS 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the [Holy] Spirit gives life.

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

The Holy Spirit Slighted By the Apostles?

If the Holy Spirit were a living being and member of the Elohim Godhead as suggested by Trinitarianism, it is entirely without authority while possessing great power as discussed previously. However, nothing compares to the utter disrespect that arises when considering that none of the NT authors—Matthew, Mark, Luke, John, Peter, James, Jude, and Paul—acknowledge the Holy Spirit when conveying greetings to their audience from God the Father and Jesus Christ. If the Holy Spirit is a living being, it is outright disrespected in at least 17 places where protocol dictates it should otherwise be recognized:

- | | |
|-------------------------|-------------------|
| 1) Romans 1:7-8 | 10) 1 Timothy 1:2 |
| 2) 1 Corinthians 1:3 | 11) 2 Timothy 1:2 |
| 3) 2 Corinthians 1:2 | 12) Titus 1:2 |
| 4) Galatians 1:3 | 13) Philemon 1:3 |
| 5) Ephesians 1:2 | 14) James 1:1 |
| 6) Philippians 1:2 | 15) 1 Peter 1:3 |
| 7) Colossians 1:2 | 16) 2 Peter 1:1-2 |
| 8) 1 Thessalonians 1: 1 | 17) 2 John 1:3 |
| 9) 1 Thessalonians 1:2 | |

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

The Genesis Creation

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

THE HOLY SPIRIT

GENESIS 1:1-2 In the beginning **God created the heavens and the earth.** 2 The earth was without form, and void; and darkness was on the face of the deep. And **the Spirit of God** was hovering over the face of the waters.

The phrase “Spirit of God” is a moniker for the Holy Spirit as established in Genesis 1:1-2 et al. The Holy Spirit was clearly involved during the reformation of the earth (v. 2)—it obviously had a part in creating light, darkness, stars, sky, land, plants, fish, animals, birds, insects, and, of course, man. In fact, Psalms confirms that the Holy Spirit was used to create all that is:

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

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

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

JOHN 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 **All things were made through Him, and without Him nothing was made that was made.**

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

However, God is incapable of lying²⁶; therefore, the only conclusion is that the Holy Spirit cannot be a living being. If it is instead the power of God by which He accomplished all that was created in Genesis, then there is no reason to recognize the

²⁶ John 17:17; Titus 1:2; Heb. 6:18.

THE HOLY SPIRIT

involvement of the Holy Spirit. Attributing any part of the creation to the Holy Spirit would be silly at best; rather like saying, “John and his truck went to the store.” The truck had no purpose or desire to go to the store because it is not a living being. The truck was merely the means of getting there. It is, therefore, entirely appropriate and correct that the Bible omits the involvement of the Holy Spirit in the creation, only giving credit to Jesus Christ, because it is not a living being any more than a truck.

CHAPTER 4

Spirit of the Breath of Life & Spirit of Man

Two spirits in the Bible that can be confusing are the spirit of the breath of life and the Spirit of Man. Solomon mentions them in Ecclesiastes:

ECCLESIASTES 3:18-21 I said in my heart, “Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals.” 19 For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have **one breath [of life]**; man has no advantage over animals, for all *is* vanity. 20 All go to one place: **all are from the dust, and all return to dust.** 21 Who knows the **spirit of the sons of men**, which goes upward, and **the spirit of the animal**, which goes down to the earth?

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

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

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

Animals obviously do not have this spirit; otherwise, it would not be called the “spirit of **man**.” If animals do not have this spirit and it is something every human receives from God, it cannot be the same as the Holy Spirit because the Holy Spirit is not given to

THE HOLY SPIRIT

everyone; only believers²⁷. What animals do have is the Breath of Life—also called the Spirit of the Beast—that instills them with primitive thought and awareness.

What is the purpose of the Spirit of Man? While some animals have some capacity to think or reason, they do not possess the ability to discern moral right and wrong. They cannot contemplate eternity nor have a desire to “find out the work that God does from beginning to end” (Ecc1.3:11) as is true with mankind. While they have physical brains, animals are incapable of spiritual awareness, moral discrimination, or any concept of physical death and spiritual eternity. Basically, animals do not have a “soul.” This capacity is the result of the Spirit in Man, which is what differentiates man from beast. Paul makes this plain:

1 CORINTHIANS 2:11 For **what man knows the things of a man except the spirit of the man** which is in him? Even so no one knows the things of God except the Spirit of God.

Where does this spirit come from?

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

The Spirit of Man is not the same as the Holy Spirit—they are vastly different. The full text of 1 Corinthians 2:11 makes this clear by defining the purpose of both spirits:

1 CORINTHIANS 2:11 For what man **knows the things of a man except the spirit of the man** which is in him? Even so **no one knows the things of God except the Spirit of God.**

The Spirit of Man, while unique to each of us, only gives us physical and mental awareness that sets us apart from animals. In contrast, the Holy Spirit takes us beyond the physical to a spiritual awareness.

²⁷ John 7:39; 14:17.

THE HOLY SPIRIT

Another difference with the Holy Spirit is that the Spirit of Man is not eternal. Notice what Solomon said:

ECCLESIASTES 9:10 Whatever your hand finds to do, do it with your might; for **there is no work or device or knowledge or wisdom in the grave** where you are going.

Solomon makes it clear that death is a state of oblivion; so the Spirit of Man, though it returns to God from whence it came, cannot be eternal. On the other hand, the Holy Spirit is the power of God and IS eternal²⁸ because it comes from God who is eternal.

The Spirit of Life

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

ROMANS 8:2, 6, 10 For the law of **the Spirit of life in Christ Jesus** has made me free from the law of sin and death. ... 6 For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. ... 10 And if Christ *is* in you, the body *is* dead because of sin, but **the Spirit is life because of righteousness**.

First of all, note that the Spirit of Life was **in** Jesus Christ; so it is referring to the Holy Spirit since He had it without measure²⁹. Paul also calls it the “Spirit of life” because it is in those who are *righteous* (v. 10). Who are the righteous? Those who keep the commandments of God³⁰. Obviously, Jesus Christ was the premier example of righteousness because He led a completely sinless life!

²⁸ Heb. 9:14.

²⁹ John 3:34.

³⁰ Ps. 119:172; Luke 1:6.

THE HOLY SPIRIT

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

ROMANS 8:11 But if the Spirit of Him [God] who raised Jesus from the dead dwells in you, **He who raised Christ from the dead will also give life to your mortal bodies through His Spirit** which dwells in you.

Still, the question of whether the phrase “Spirit of life” presupposes that the Holy Spirit is a living entity has some remaining concerns. Consider this scripture:

2 CORINTHIANS 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but **the Spirit gives life**.

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

JOHN 5:21 “For as **the Father raises the dead and gives life** to *them*, even so **the Son gives life** to whom He will.

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

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

If God the Father and Jesus Christ are exclusive authors of eternal life, then the Holy Spirit is simply the means by which it is given. This is no different than when the Bible says the Holy Spirit teaches or reveals things. As with those situations, it is still God the Father and Jesus Christ who are the source of life.

THE HOLY SPIRIT

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

The Holy Spirit is Power

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

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

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

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

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

One Holy Spirit

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

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

By this we also know that the Holy Spirit is not a reference to multiple, independent spirit entities because “one Spirit” means,

THE HOLY SPIRIT

unsurprisingly, that the Holy Spirit is a singular quantity; i.e., one. Again:

EPHESIANS 4:4 *There is one body [of Christ] and **one Spirit**, just as you were called in one hope of your calling.*

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

The Holy Spirit Is Not God

To be a part of the Elohim Godhead consisting of God the Father and Jesus Christ requires a title and position equal with God. Speaking of Jesus Christ who was called the Word (Gk. *Logos*), John said, “the Word was with God, and **the Word was God.**” (John 1:1). **There is no similar biblical statement that the Holy Spirit is God.** This is, perhaps, one of the great proofs against Trinitarianism. The Bible is quite clear that the Elohim Godhead includes God the Father and Jesus Christ; but it nowhere includes the Holy Spirit in that Godhead.

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

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

THE HOLY SPIRIT

The Spirit of the World

There is one last spirit discussed in the Bible:

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

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

EPHESIANS 2:2 in which you once walked according to the course of this world, according to **the prince of the power of the air, the spirit who now works in the sons of disobedience**,

1 TIMOTHY 4:1 Now the [*Holy*] Spirit expressly says that in latter times some will depart from the faith, giving heed to ***deceiving spirits and doctrines of demons***,

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

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

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

CHAPTER 5

Pray to God, Not the Holy Spirit

Prayers of the saints are kept in golden bowls mixed with sweet smelling incense and tended to by those who are before the throne of the Most High God³¹. Supplications to our Father in heaven are, above all else we do in this life, precious to Him. They are a reflection of our heart and mind—whether they offer worship, thanksgiving, praise, joy; or express enduring sorrows, neediness, sufferings, trials, temptations; or pleas for forgiveness, fellowship, comfort, strength, understanding, wisdom.

While Jesus Christ was on the earth, the disciples could ask whatsoever they required of Him directly; but all that changed after His resurrection. Paul said that “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:16). Now our prayers are directed to God Himself.

It is interesting to note that prayer is never directed to the Holy Spirit or asked in the authority of its name (as is the case with the name of Jesus Christ³²). Thus, if it were a living being, it is once again excluded from all that pertains to the Elohim Godhead. We pray in (Gk. *en = in, with, by*) the spirit³³. As explained earlier, this is describing the indwelling of the Holy Spirit, the means by which God examines our hearts³⁴. It is not a living being but merely the power of God that spiritually links us together.

Father of Jesus Christ

LUKE 1:31, 34-35 “And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

³¹ Rev. 5:8; 8:3-4.

³² John 14:13-14; John 15:16; John 16:23-24, 27.

³³ Eph. 6:18; Jude 1:20-21.

³⁴ John 14:16-17, 26.

THE HOLY SPIRIT

... 34 Then Mary said to the angel, “How can this be, since I do not know a man?” 35 And the angel answered and said to her, “**The Holy Spirit will come upon you**, and the power of the Highest will overshadow you; therefore, also, **that Holy One who is to be [begotten] will be called the Son of God.**”

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

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

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

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

If the Holy Spirit is a living being equal to God who impregnated Mary, Jesus Christ would by all rights have to be the Son of the Holy Spirit. While God could have adopted Jesus as His Son after His birth, this is refuted by Scripture, which says Jesus was “begotten of the Father”³⁵ and the “begotten son” of God³⁶. Importantly, if God was the adoptive Father of Jesus, the Bible could not say Jesus Christ was *begotten* by God. For God to have begotten Jesus Christ through Mary, the Holy Spirit cannot be a

³⁵ John 1:14; Acts 13:33; Heb. 1:5, 5:5.

³⁶ John 1:18, 3:16, 3:18; 1 John 4:9.

THE HOLY SPIRIT

living being, leaving the only possible explanation that it is the power of God as clearly proclaimed by the angel Gabriel:

LUKE 1:35 And the angel answered and said to her, "**The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One [Jesus] who is to be [begotten] will be called the Son of God.**

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

Saints Begotten by God Using the Holy Spirit

The saints are called the children of God³⁷ because they are begotten by Him. Obviously, any man who begets a child is the father, so God is the Father of all those He has begotten and He is named as such over 200 times in the New Testament. **In fact, God is referred to as our Father more than any other name!**

1 JOHN 3:9 Whoever has been **[begotten] of God** does not sin, for **His [God's] seed [of begettal] remains in him [the Holy Spirit]**; and he cannot sin, because **he has been [begotten] of God.**

Only the Holy Spirit from God is dwelling within us³⁸ so the seed of our begettal by God is the Holy Spirit. The word *seed* is the Greek word *sperma* and sperm, by itself, is not a living being—it must be conjoined with the egg of a woman to become a living being. As was the case with the begettal of Jesus Christ, the Holy Spirit cannot be a living being because God could not then be our Father.

³⁷ 1 John 3:1-2.

³⁸ John 14:17.

THE HOLY SPIRIT

Jesus Christ Is the ONLY Savior

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

ACTS 4:10, 12 "let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. ... 12 **"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."**

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

JOHN 3:34 "For He [*Jesus Christ*] whom God has sent speaks the words of God, for **God does not give the Spirit [to Him] by measure.**

If the Holy Spirit is a living being, then how can it be that Jesus Christ was filled with the Holy Spirit and yet is the only name given for salvation? The Holy Spirit was in Jesus Christ without measure. Measure means a portion, so the **fullness** of the Holy Spirit was in Him. This is important because Jesus had the full measure of the Holy Spirit throughout His life, suffering, and death. If the Holy Spirit is a living being, should not there be **two** names by which men are saved? Obviously, that contradicts plain scripture; therefore, the Holy Spirit is clearly not a living being.

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

ROMANS 8:11 But if **the Spirit of Him [God] who raised Jesus from the dead** dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

If the Holy Spirit is a living being and Jesus Christ was filled with it, then why was God involved in raising Jesus from the dead?

THE HOLY SPIRIT

Why did the Holy Spirit not just perform the task after three days and three nights? If it were a member of the Elohim Godhead, was it waiting for God's command? Clearly, Jesus Christ was not raised by the Holy Spirit, but by God the Father, using His power called the Holy Spirit.

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

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

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

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

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

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

JOHN 10:17-18 "Therefore My Father loves Me, because I **lay down My life** that I may take it again. 18 "No one takes it from Me, but I lay it down of Myself. I have power to lay it

THE HOLY SPIRIT

down, and I have power to take it again. This command I have received from My Father.”

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

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

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

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

Demons can only possess a single person at a time because they are distinct, solitary beings. Whether physical or spiritual, any conscious living being is a singular entity. The fact that the Holy Spirit exists in numerous saints at the same time means it cannot be anything other than the power of God. Just as electricity is distributed to many homes, the power of God in the form of the Holy Spirit is given to multiple people.

Elohim Is Two—God the Father & Jesus Christ

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

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

THE HOLY SPIRIT

DANIEL 7:13 “I was watching in the night visions, And behold, One like **the Son of Man [Jesus Christ]**, coming with the clouds of heaven! He came to the **Ancient of Days [God the Father]**, and they brought Him near before Him.

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

JOHN 17:21-22 “**that they [the saints] all may be one, as You, Father, are in Me [Jesus Christ], and I in You;** that they also may be one in Us, that the world may believe that You sent Me. 22 “And the glory which You gave Me I have given them, that they may be one just as We are one:

If the Holy Spirit is a member of the Elohim Godhead, then why are there absolutely no scriptures that mention it having a divine position along with God the Father and Jesus Christ? Failure to acknowledge the Holy Spirit, if that were the case, would be blasphemous or profane. Throughout the Bible, God the Father fully recognizes the Word of God as the incarnate Jesus Christ—His existence, His divine nature, His purpose, and His work. Likewise, Jesus Christ acknowledges God the Father as the Supreme Deity and the Great King who is establishing His Kingdom over all life and throughout the universe. Nothing is ever attributed to the Holy Spirit—not divinity, position, responsibility, or authority.

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

CHAPTER 6

Heirs of God & Jesus Christ

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

ROMANS 8:17-19 and if children, then heirs—**heirs of God and joint heirs with Christ**, if indeed we suffer with *Him*, that we may also be glorified together. 18 For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

In all cultures a natural child is an automatic heir of the parents. For that *not* to happen requires legal intervention by the parents. The saints are called heirs of God because they are His children and the Bible clearly states that this is through the act of spiritual begetting, not adoption or other legal intercession. They are also joint heirs with Jesus because He is the firstborn Son, which establishes the saints as brothers and sisters³⁹.

What is the inheritance? Eternal life and the Kingdom of God⁴⁰! As the firstborn Son of God, Jesus Christ is the primary inheritor of His Father, but notice the extent of His inheritance:

HEBREWS 1:1-2 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by **His [God the Father's] Son, whom He has appointed heir of all things**, through whom also He made the worlds;

The saints are co-inheritors with Jesus Christ of **all** things. The Holy Spirit, however, neither gives an inheritance nor is anywhere included in any inheritance. This means that, according to Trinitarians, the Holy Spirit is **excluded** from all things in the

³⁹ Heb. 2:11.

⁴⁰ Titus 3:7; Jas. 2:5.

THE HOLY SPIRIT

Kingdom that is yet to come. If the Holy Spirit is a living being, then this is more than a slight—for it excludes it from having any part in the Kingdom of God.

Fellowship With God & Jesus Christ

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

1 JOHN 1:3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly **our fellowship is with the Father and with His Son Jesus Christ.**

The Bible never mentions having fellowship with the Holy Spirit; only with God the Father and Jesus Christ. It makes no sense whatsoever that there is no fellowship with the Holy Spirit for all of eternity **if** the Holy Spirit is a living being. Moreover, “fellowship” only occurs between living beings; thus the Holy Spirit is simply the power of God.

Blasphemy Against the Holy Spirit

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

MATTHEW 12:31-32 “Therefore I say to you, every sin and blasphemy will be forgiven men, but the **blasphemy against the Spirit will not be forgiven** men. 32 “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.

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

THE HOLY SPIRIT

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

JOHN 14:26 But the [Comforter], **the Holy Spirit, [which] the Father will send in My [Jesus Christ's] name,** [it] will teach you all things, and bring to your remembrance all things that I said to you.

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

Prior to this, a person's state of mind is contrary to God. In fact, "Because **the carnal mind [is] enmity against God;** for it is not subject to the law of God, nor indeed can be." (Rom. 8:7). *Enmity* simply means *hostile*. One who is hostile is easily capable of blaspheming God the Father or Jesus Christ; however, once called by God there is a choice to be made—and it is life or death.

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

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

Blaspheming the Holy Spirit is essentially refusing to lead a life that is according to the Law of God or to allow God to forgive their sins through the sacrifice of Jesus Christ. This is why "blasphemy

THE HOLY SPIRIT

against the Spirit” is the unpardonable sin; not because the Holy Spirit is a living being, but such an attitude absolutely rejects God as King and Father, and Jesus Christ as Lord and Master.

Baptism

The “formula” for baptism is generally accepted as specified in Matthew 28:19:

MATTHEW 28:19-20 “Go therefore and make disciples of all the nations, **baptizing them in [Gk. eis] the name of the Father and of the Son and of the Holy Spirit**, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.

However, this contains added text. ALL other Scripture instructs that baptism is “in the name of the Jesus Christ”⁴¹:

ACT 19:5 When they heard *this*, they were **baptized in the name of the Lord Jesus**.

Matthew 28:19 is the only verse in the Bible that references God the Father and the Holy Spirit. Everything after the phrase “Go therefore and make disciples of all the nations” was added so the correct text is:

MATTHEW 28:19-20 “Go therefore and make disciples of all the nations, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.

Once again, the Holy Spirit is not a participant in the works of God the Father and Jesus Christ. Specifically, the ceremony of baptism is **only** in the name of Jesus Christ, and no other.

For a detailed explanation and proof, refer to the booklet “[*Baptize in the Name of Jesus Christ*](#).”

The Bible never mentions baptism **by** the Holy Spirit or in its name (whatever that might mean); it is received **after** baptism during the

⁴¹ Acts 2:38; 4:10, 12; 8:12, 15-16; 10:48; 19:5; 22:16; Rom. 6:3-4, et al.

THE HOLY SPIRIT

laying on of hands by an elder. Baptism is to be performed only in the name of Jesus Christ. This is the rare case where not even God the Father is mentioned much less the Holy Spirit. While it does not prove anything in regard to the Holy Spirit, it certainly is not evidence that the Holy Spirit is a living being. Again, the Holy Spirit is simply the power of God.

THE HOLY SPIRIT

CONCLUSION

The Holy Spirit is unique among all the spirits in the Bible:

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

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

ROMANS 8:17-19 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with [Him,] that we may also be glorified together. 18 For I consider that the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

The Holy Spirit is the spiritual seed by which a human is begotten by God, enabling people to live in the flesh and yet become spiritual children of God. That same spirit working in us gives us the power to overcome temptations and evil. The false belief of the Trinity that the Holy Spirit is a living being is unquestionably contrary to the entirety of God's Word. The Holy Spirit is simply the mechanism for, and projection of, His power, will, and love. Those with the Holy Spirit have received the greatest gift—they means to become the eternal children of God in the resurrection.

