

# Why I Am a Trinitarian

*by Glen Burch*

## Contents:

Introduction	1
Is There Such a Being as a Trinity?	4
The “Person” of God	29
The God-Man Role	40
The God-Angel Role	48
One Mediator	51
Who Is “the Lord”?	54
The Seeming Paradox of Two Lords	58
The Singularity of Yahweh	60
Yahweh’s Glory	69
Who Exactly Is the Savior?	77
Who Is the Creator?	82

## Table of Contents

Who Is Sovereign?	91
Who Is the Coming One?	96
Equal with God	105
Activities of a Divine, Personal Holy Spirit	112
Baptism and Spirit	134
Holy Spirit in the Old Testament	145
Activities Against a Personal Holy Spirit	149
Ambiguities in Understanding “the Spirit”	155
The Plurality of God	166
Conclusion	173
Appendix A: More Activities of a Divine, Personal Holy Spirit	177
Appendix B: Some Spirit <i>Speakings</i> in Revelation	196

## Table of Contents

Appendix C: Activities of a Non-Divine Spirit	200
Appendix D: Structure of 1 Cor.12:1-13	214
Appendix E: Structure of 2 Cor.3:1-18	217
Appendix F: “Spirit” in the OT, a Word Study	220

ISBN: 978-1-7361827-2-7

*Please feel free to quote me; attribution would be a blessing.*

Second Edition – Apr 2023

Also by the author: *Why I Am a Prophetic Futurist, The Dispensational Basis of John’s Gospel, Abraham’s Progress in the Covenants of God, The Mystery of Godliness, Notes on Titus, Tithing and Other Gifts*

*Prefatory Note:* This second edition adds more material to the first edition, much of it on the ambiguous character of the “nature” of God and on the collaboration of the Persons of the Trinity. It has not been my desire to make the subject less clear, and perhaps these ambiguities only show how inept a teacher I am. But if what I understand seems ambiguous to me, I would not be holding faith with my reader by pretending something else. A man can know God’s “eternal power and

## Table of Contents

deity” from the things He made (Rom.1:20). Beyond that, we must rely upon His revealed word about Himself for an understanding that is still less than perfect. That imperfect understanding is conveyed well in the *KJV* of 1 Cor.13:12 – “now we see through a glass, darkly”.

Most of the text translations in the following work are my own, aided by the *BibleWorks* software application, which itself is based on the Masoretic Hebrew text and the American Bible Society Greek NT text. I have tended toward literal translations, because patterns and parallels of teaching often become clearer in the literal text. I have striven to be literal, except where the idiom was too obscure to make good English sense. As an example, where I have used “surely” in a text, it likely represents the figure *Polyptōton*, which does not translate well literally (see *Figures*, p.276). I have also relied heavily upon the lexicons of Brown-Driver-Briggs, Thayer, and Bullinger, and the vocabulary of Moulton & Milligan.

Where I have supplied an elliptical word, or words, to make for smoother English, I have used *italic* font. I have also used *italic* font for Hebrew and Greek words cited, and I have transliterated them into Roman alphabet primarily using the spelling conventions of *Strong’s Concordance* (the Dictionaries at the back). This is a serious study – I think you will find it worth your while if you persevere with it.

### Abbreviations Used and References Cited:

acc. – accusative case for Gk. nouns, pronouns and adjectives

adj. – adjective

*BDB* – Brown-Driver-Briggs – *Hebrew and English Lexicon of the Old Testament*, Oxford University Press

*Companion Bible* – *KJV* with extensive notes and appendices by E.W.Bullinger, Zondervan

## Table of Contents

cp. – compare

dat. – dative case for Gk. nouns, pronouns and adjectives

fem. – feminine gender

*Figures – Figures of Speech Used in the Bible*, E.W.Bullinger, Baker

*The Giver and His Gifts* – see below *Word Studies on the Holy Spirit*

gen. – genitive case for Gk. nouns, pronouns and adjectives

Gk. – Greek

*GNT – The Greek New Testament*, American Bible Society, 3<sup>rd</sup> Edition

*hapax* – Gk. “once”, i.e., a single, unique occurrence of a word or phrase  
in the Heb. or Gk. (Gk. NT, unless *LXX* is specified)

Heb. – Hebrew

imper. – imperative mood

*In Heavenly Places* – Charles Welch, Berean Publishing Trust

*Lexicon – A Critical Lexicon and Concordance to the English and Greek  
New Testament*, E.W.Bullinger, Bagster

lit. – literally

*LXX* – Septuagint Greek translation of the Old Testament, as edited by  
Alfred Rahlfs

masc. – masculine gender

Moulton & Milligan – *The Vocabulary of the Greek Testament*,  
Eerdmans

n. – noun

neut. – neuter gender

NT – New Testament

OT – Old Testament

plur. – plural

sing. – singular

*Strong’s Concordance – Strong’s Exhaustive Concordance of the Bible* –  
James Strong, Thomas Nelson Publishers

## Table of Contents

Thayer – *A Greek-English Lexicon of the New Testament*, Joseph Henry  
Thayer, Zondervan

v. – verb

Webster – *Webster's New Collegiate Dictionary*, G.&C. Merriam Co.

*Word Studies on the Holy Spirit* – E.W.Bullinger, Kregel (originally  
published as *The Giver and His Gifts*)

*KJV, NIV, NKJV* – common abbreviations of English Bible versions

## Introduction

# Introduction

Why have I chosen to write on this subject? I have collected some of the material in this book over several decades, and it has been published or I have taught it in portions over that time. But now, the time seemed ripe to gather these observations under one cover, and even expand them. I take it as a given that the Bible is God's word to us – the deist would likely reject the entirety of this book, as he does the Bible as the God-breathed word.

Further, I have been exposed in recent years to a unitarian point of view that denies the personality (i.e., consciousness) of God's Holy Spirit. The unitarian view also reduces the figure of Christ to a higher created being by constantly referring to Him as "God's creative original". This makes Jesus as Creator a kind of Demiurge, just as the Gnostics taught many centuries ago. That is, God the Father created the Son, Who created the rest of creation. So then, did the ancient Gnostics get it right? Was the Apostle Paul wrong-headed in countering an incipient Gnosticism in his own day, as he did in Col.2:8-9,18-19? If the Gnostics were spiritually enlightened, then why are the Gnostic Gospels (the Nag Hammadi texts) not in wider use among unitarians? I mention these attitudes towards God's Spirit and Jesus as the initial steps on the slippery slope towards deism. Let enough of God's word slip from your faith and you will end at deism. You will not find the knowledge of God to be any comfort to you at all. Above all, He is a personal God Who seeks a personal relationship with us. Remove this personal aspect from revelation, and what remains is merely another intellectual pursuit. That may be satisfying for a time, but you can hardly build your hope on it.

A diminished view of Jesus Christ and the Holy Spirit can be supported by arguments from Scripture – a selective use of it. But I

## Introduction

propose to go more deeply into the matter than some others have done. I would recommend reading Bullinger's book *The Giver and His Gifts* (Kregel, currently published as *Word Studies on the Holy Spirit*), to gain a general understanding of how Gk. *pneuma hagion* ("spirit holy") can be either the Giver or His gift, depending on the context of the verse in question. One benefit of *The Giver and His Gifts* is its encyclopedic treatment of the subject in the New Testament. In the remainder of this book I will disagree with some conclusions Bullinger has drawn, but I must admire the completeness of his coverage of the subject. This is no selective exposition of the Scriptures, as one sees so often in our modern-day ease-of-publication. Like Bullinger, I hope to be as exhaustive in my dealing with the word of God as I know how to be.

I consider the Bible in its original languages the perfect word of God, although spoken through men and written by men. The miracle of inspiration is that God could speak through His creatures, and even limit Himself to the vocabularies and literary styles of these individuals. The Scripture citations I use are mostly my own translation. But where I use standard English versions, I have taken note of it – e.g., with "NKJV" after a verse reference.

It seems highly improbable to me that God inspired translations from His original words, although any honest translation is going to convey at least some of His truth. The one possible exception may be the Septuagint Gk. version of the OT (*LXX*), because the citations from the OT in the NT are mostly verbatim from the *LXX*, or nearly so. If the NT is the inspired word of God, then so are these numerous *LXX* citations that are part of it. As for applying the authority of inspiration to the whole *LXX*, I would be careful with that thought. In places the *LXX* reads so differently from the Hebrew text, even adding unsupported verses, that one sometimes questions which version to believe. In this study I have



## Introduction

used *BibleWorks*' Hebrew Bible, which is based on the Massoretic text of Codex Leningradiensis. While that manuscript dates from the early 11<sup>th</sup> century AD, our earliest *LXX* manuscript predates this by about 6 centuries. But ancientness is not necessarily an endorsement of accuracy. By and large, the Great Isaiah Scroll (ca. 125 BC) found at Qumran is the Massoretic text of Isaiah, with some verses lacking and mostly differences in spelling. Anyone who has compared *LXX*, Hebrew and English translations of the same OT verse will note how dependent our English versions, especially the *KJV*, have been on the *LXX*. This has made an accurate understanding of some OT texts problematic for English readers. Except where noted, I have relied solely on the Massoretic Hebrew in my own OT translations.

Now for a *warning*. The following treatise is an attempt to classify and label God. We sometimes characterize God as “the Supreme Being”, but does even that classification do Him justice? During the course of these investigations, I have found much Bible doctrine that supports the trinitarian view. And yet there are aspects of His character, or nature, that are dualitarian, and some even unitarian. Can all three views contain some truth? Yes, I believe they can. If you wish to call this out as illogical or contradictory, my answer is that I can only go where the evidence leads me.

As an attempt to make the infinite God more concrete for our human understanding, this study will be less than perfect. If I were gifted with angelic wisdom, it would still be flawed. Even as an attempt to expound what God has explained about Himself out of His own word, it will be wanting. Try to improve upon it, as God leads you.

## Is There Such a Being as a Trinity?

# Is There Such a Being as a Trinity?

An entry for “Trinity” in Webster reads –

“not cap: a group of three closely related persons or things”

Using such a definition, one could apply “trinity” to Canada, the US and Mexico, based on their being near neighbors. I think this misses the mark with God.

Principally the word “Trinity” is an English attempt to describe an attribute of God, just as the Latin *Trinitas* that preceded it. The word itself could be viewed as a contradiction because it means three-one. There is no word for Trinity in the original languages of the New Testament or Old, so where does such an idea come from?

I believe the strongest single text, demonstrating a principle of one-through-three is Mat.28:19 –

“Going, therefore, disciple all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit.”

Note what this commandment does not say: “into the **names** of”. It is a single name, making “the Father and the Son and the Holy Spirit” one of the many names of God, which He calls Himself in His word. It is also a distinct authority of God, for that is what “name” usually signifies in the Bible – the purpose of this baptism is to bring the nations under this Authority. This one name in three parts is at least a basis for faith in a God of three “parts”, even as the Old Testament saints worshipped Him by a plural name, “Elohim” (i.e., “Judges”). Do these three parts fully tell us Who God is? Of course not; this is only what He has revealed about Himself to us at this time.

## Is There Such a Being as a Trinity?

One might argue that Elohim is merely a plural of majesty. Then by analogy would not Father-Son-Holy Spirit become a divine name displaying His majesty also? But God in the OT is also called by the singular form Eloah (Elohim is its plural), and this rather complicates the picture of God as “One”. Then we have the repeated references to Him as Yahweh-Elohim, combining a singular and a plural name. So just applying the concept of Trinity to God is vexed – it seems to apply to that one name in Mat.28:19.

But concerning the baptism of Mat.28:19, would God have given such a form of baptism, if He wanted the Son and the Spirit to be considered less of Himself than the Father? Would the Father share His glory, first with a creation of His (“the Son”), then with an instrument of His (the power of “the holy spirit”)? That would be like my saying, “I speak with the authority of myself, the thing I made, and the energy I expended making it.”

One thing we perceive about the arrangement of Father-Son-Holy Spirit in Mat.28:19 is their order: F-S-HS. In the ancient *koinē* (common, non-literary) Greek language, the earlier a word appears in a word grouping the greater its emphasis. Unlike English, Greek was such a highly inflected language that it permitted arranging the words in practically any order, without losing the essential meaning of the words – only the emphasis changed. Yes, there are ambiguities in the *koinē* texts, and I find most of them are involved with the gender of nouns, pronouns, and adjectives, because some their case-endings are identical. This is where contextual study is needed in order to sort out these ambiguities (the principle of “comparing spiritual *things* with spiritual *things*” – 1 Cor.2:13).

However, let us not confine ourselves to Mat.28:19. I have found many other NT texts that deal equally with Father, Son, and Holy Spirit –

## Is There Such a Being as a Trinity?

and the mentions of these Three appear in every possible order. It seems noteworthy that the Gospel of Matthew opens and closes with the Three in a context of baptism. I have included in this collection where “Father” appears to be the equivalent of “God” in a text, and where “His very own blood” (Acts 20:28) implies the Son. The first edition of this book included only short-text references to the Three, but by expanding the texts to a greater number of verses, the number of entries here has doubled (from 15 to 30). Here is the full roster of them:

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
“And having been baptized, <b>Jesus</b> immediately went up from the water. And behold the heavens were opened to Him, and he (John) saw the <b>Spirit of God</b> descending like a dove and coming upon Him. And behold a voice from the heavens saying, ‘This is <b>My</b> beloved <b>Son</b> in Whom I delighted.’ Then <b>Jesus</b> was led up into the wilderness by the <b>Spirit</b> to be tested by the Devil.”	S-HS-F-S-HS	Mat.3:16-4:1 – and the similar texts Mar.1:9-12; Joh.1:32-34
“if I cast out demons by the <b>Spirit</b> of <b>God</b> , then the kingdom of <b>God</b> has come upon you”	S – HS – F	Mat.12:28
“Therefore, surely let the whole house of Israel come to know that <b>God</b> made <b>Him</b> both <b>Lord</b> and <b>Christ</b> , this <b>Jesus</b> Whom you crucified.’ And having heard they were pierced <i>in</i> the heart and said to Peter and the rest of the apostles, ‘What should we do, men, brothers?’ Then Peter says to them, ‘Repent and be baptized each of you upon the name of <b>Jesus Christ</b> for the forgiveness of your sins, and you will receive the gift of the <b>Holy Spirit</b> .’”	F-S-HS	Acts 2:36-38

## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
“Take heed to yourselves and to the whole flock, in which the <b>Holy Spirit</b> appointed you overseers, to pasture the church of <b>God</b> , which He acquired by <b>His very own</b> blood (i.e., Jesus’).”	HS – F – S	Acts 20:28
“And having arranged for him a day, many came to him into the lodging, to whom he set forth, fully testifying the kingdom of <b>God</b> and persuading them concerning <b>Jesus</b> , both from the law of Moses and the prophets, from morning until evening. And indeed these were persuaded by the things spoken, but those were disbelieving. But being not in agreement with one another, they went away, Paul having spoken one word, ‘Well did the <b>Holy Spirit</b> speak by Isaiah the prophet to our fathers ... (Isa.6:9-10)’”	F-S-HS	Acts 28:23-25
“For as many as are led by <i>the Spirit</i> of <b>God</b> , these are sons of <b>God</b> . For you received not a spirit of slavery again into fear, but you received a spirit of sonship by which we cry, Abba, <b>Father</b> .’ The <b>Spirit Himself</b> witnesses with our spirit that we are children of <b>God</b> . And if children, also heirs – heirs indeed of <b>God</b> and joint-heirs of <b>Christ</b> ...”	HS – F – HS – F – S	Rom.8:14-17
“servant of <b>Christ Jesus</b> ...gospel of <b>God</b> ...sanctified by the <b>Holy Spirit</b> ”	S – F – HS	Rom.15:16
“through our <b>Lord Jesus Christ</b> and through the love of the <b>Spirit</b> ...in the prayers...to <b>God</b> ’	S – HS – F	Rom.15:30
“you were justified by ( <i>en</i> ) the name of our <b>Lord Jesus Christ</b> and by ( <i>en</i> ) the <b>Spirit</b> of our <b>God</b> ”	S – HS – F	1 Cor.6:11

## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>“Therefore, I make known to you that no one speaking by the <b>Spirit of God</b> says, ‘Accursed <b>Jesus.</b>’ And no one is able to say ‘<b>Lord Jesus</b>’ except by <i>the Holy Spirit</i>. ... the same <b>Spirit</b>” – distributions of gifts; “the same <b>Lord</b>” – distributions of ministries; “the same <b>God</b> Who works all these in all” (distributions of works)</p>	<p>HS-F-S-HS ... HS – S – F</p>	<p>1 Cor.12:3-6</p>
<p>“you are an epistle of <b>Christ</b>, ministered by us, recorded not by ink but by (dat.) <i>the Spirit</i> of <i>the living God</i>. And we have confidence such as this by <b>Christ</b> toward <b>God</b>. Not that we are sufficient from ourselves to reckon anything as out of ourselves, but our sufficiency is out of <b>God</b>, Who even made us sufficient as ministers of a new covenant, not of letter but of spirit, for the letter kills but the <b>Spirit</b> makes alive. ... how will not rather the ministry of the <b>Spirit</b> be with glory?”</p>	<p>S–HS–F– S–F–HS</p>	<p>2 Cor.3:3-8</p>
<p>“the grace of the <b>Lord Jesus Christ</b> and the love of <b>God</b> and the fellowship of the <b>Holy Spirit</b> <i>be</i> with you”</p>	<p>S – F – HS</p>	<p>2 Cor.13:14</p>
<p>“for you to be to <i>the</i> praise of <b>His</b> glory, those having prior-hoped in the <b>Christ</b>, by Whom also you having heard the word of the truth, the gospel of your salvation, by Whom also having believed you were sealed by the <b>Holy Spirit</b> of the promise, <b>Who</b> is <i>the</i> earnest of our inheritance for redemption of the peculiar possession, for praise of <b>His</b> glory. On account of this, I too, having heard the faith according to you in the <b>Lord Jesus</b>, and the love which is for all the holy ones, cease not giving thanks on your behalf, making remembrance with my prayers, so that the <b>God</b> of our <b>Lord Jesus Christ</b>, the <b>Father</b> of the glory might give you</p>	<p>S–HS–S– F–S–F</p>	<p>Eph.1:12-17 – note that “Who” referring to Holy Spirit is masculine, while “spirit” is neuter – this confirms that Holy Spirit here is</p>

## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
a spirit of wisdom and revelation in recognition of Him”		a person, a “He”
“through ( <i>dia</i> ) <b>Him</b> we both have the access by ( <i>en</i> ) one <b>Spirit</b> to the <b>Father</b> ”	S – HS – F	Eph.2:18
“by ( <i>en</i> ) <b>Whom</b> also you are being built together for a home of <b>God</b> by ( <i>en</i> ) <b>the Spirit</b> ”	S – F – HS	Eph.2:22
“if indeed you heard <i>of</i> the dispensation of the grace of <b>God</b> which <i>was</i> given to me for you, that according to revelation there was made known to me the secret, even as I wrote before in brief, toward which you can <i>by</i> reading perceive my understanding in the secret of <b>Christ</b> , which to other generations was not made known to the sons of men as now it was revealed to His holy apostles and prophets by the <b>Spirit</b> ”	F – S – HS	Eph.3:2-5
“that <b>He</b> would give you ... to be strengthened with power through ( <i>dia</i> ) <b>His Spirit</b> into the inner man, <b>Christ</b> to dwell down through the faith in your hearts”	F – HS – S	Eph.3:16-17
“one <b>Spirit</b> ...one <b>Lord</b> ...one <b>God and Father</b> of all” – cp. 1 Cor. 12:4-6 above	HS – S – F	Eph.4:4-6
“And grieve not the <b>Holy Spirit</b> of <b>God</b> by <b>Whom</b> you were sealed for <i>the</i> day of redemption. Every bitterness and wrath ... let be lifted up from you with every evil. But become kind toward one another, compassionate, forgiving each other, even as also <b>God</b> by <b>Christ</b> forgave you.”	HS – F – S	Eph.4:30-32

## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>“And be not drunk with wine, in which is prodigality, but be filled by the <b>Spirit</b>, speaking to each other by psalms, hymns and spiritual songs, singing and playing music in your heart to the <b>Lord</b>, giving thanks always on behalf of all in <i>the</i> name of our <b>Lord Jesus Christ</b> to <b>God</b>, even the <b>Father</b>, subordinated to one another in <i>the</i> fear of <b>Christ</b>. “</p>	HS-S-F-S	Eph.5:18-21
<p>“For we are the circumcision who <i>are</i> serving by <i>the</i> <b>Spirit</b> of <b>God</b> and boasting in <b>Christ Jesus</b>, and not trusting in <i>the</i> flesh.”</p>	HS – F – S	Phi.3:3
<p>“But the <b>Spirit</b> says expressly that in later seasons some will fall away from the faith, heeding deceiving spirits and teachings of demons, by hypocrisy of liars having cauterized their own conscience, forbidding to marry, to abstain from foods, which <b>God</b> created for reception with thanksgiving by the faithful and those recognizing the truth. Because every created thing of <b>God</b> <i>is</i> good, and nothing rejected, being received with thanksgiving, for it is made holy by <i>the</i> word of <b>God</b> and intercession. Setting forth these things to the brothers, you will be a good minister of <b>Christ Jesus</b>, nourished by the words of the faith and by the good teaching which you have been following after.”</p>	HS – F – S	1 Tim.4:1-6



## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
“ For every house is prepared by someone, but the One having prepared all things <i>is</i> <b>God</b> . And Moses, indeed, <i>was</i> faithful in his whole house, as an attendant for a witness of the things to be spoken. But <b>Christ</b> <i>was faithful</i> as a son for His house, which house are we, if we hold onto the boldness and the boast of the hope, firm until <i>the</i> end. Therefore just as the <b>Holy Spirit</b> says, ‘Today, if you should hear His voice...’”	F – S – HS	Heb.3:4-7
“the blood of <b>Christ Who</b> through ( <i>dia</i> ) the age-abiding <b>Spirit</b> offered <b>Himself...to God</b> ”	S – HS – S – F	Heb.9:14
“trampled the <b>Son of God</b> ...insulted the <b>Spirit</b> of the grace...the <b>Lord</b> will judge...fall into the hands of the living <b>God</b>	S – HS – F	Heb.10:29-31
“foreknowledge of <b>God the Father</b> ...holiness of the <b>Spirit</b> ...blood of <b>Jesus Christ</b> ”	F – HS – S	1 Pet.1:2
“ <b>Christ</b> suffered once for sins...bring us to <b>God</b> ...livened by (dat.) <i>the Spirit</i> ”	S – F – HS	1 Pet.3:18
“denounced in <b>Christ’s</b> name...the <b>Spirit</b> of the glory and of <b>God</b> rests on you”	S – HS – F	1 Pet.4:14
“You are from <b>God</b> , little children, and you have overcome <u>them</u> (masc. but pointing to these <i>worldly spirits</i> – neut.), because greater is the <u>One</u> (masc.) in you than the <u>one</u> (masc.) in the world. <u>They</u> (masc.) are from the world. Therefore, they speak from the world and the world hears them. We are from <b>God</b> . The one knowing <b>God</b> hears us. He who is not from <b>God</b> hears us not. From this we know the <b>Spirit of the Truth</b> and	F – HS – F – HS – F – S	1 Jn.4:4-9 – 1 <sup>st</sup> verse deals in spirits (neut.) but their <u>pronouns</u> being masc.

## Is There Such a Being as a Trinity?

<b><u>Table 1: Other Relevant Trinity Texts.</u></b>	<b>Order:</b>	<b>Ref:</b>
<p>the spirit of the error. Beloved, let us love one another, because love is from <b>God</b>. And everyone who <i>is</i> loving has been begotten from <b>God</b> and knows <b>God</b>. The one not loving, knew not <b>God</b>, because <b>God</b> is love. By this the love of <b>God</b> was manifested among us, that <b>God</b> sent <b>His Only-begotten Son</b> into the world, so that we might live by <b>Him</b>.”</p>		<p>shows that two persons are involved – Holy Spirit vs. unholy spirit (Satan). “The Spirit of the Truth” also in Joh.14:17; 15:26 and 16:13, where “He” is indicated by the masc. form of the pronoun <i>Ekeinos</i>.</p>
<p>“For everything that <i>is</i> begotten from <b>God</b> overcomes the world, and this is the victory which <i>is</i> having conquered the world, our faith. But who is the one overcoming the world, except the one believing that <b>Jesus</b> is the <b>Son of God</b>? This is the <b>One</b> having come by water and blood, <b>Jesus Christ</b>, not by the water alone, but by the water and by the blood. And the <b>Spirit</b> is the <b>One</b> testifying, because the <b>Spirit</b> is the truth. Because three are those testifying, the <b>Spirit</b> and the water and the blood. And the three are toward the <b>One</b>. If we receive the testimony of men, the testimony of <b>God</b> is</p>	<p>F – S – HS – S – F – S – F – S – F – S</p>	<p>1 Jn.5:4-12 – Text includes statements of both Spirit and God testifying. Some might say that John beat</p>

## Is There Such a Being as a Trinity?

<b>Table 1: Other Relevant Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>greater, because this is the testimony of <b>God</b>, that <b>He</b> has testified concerning <b>His Son</b>. The one believing toward the <b>Son of God</b> has the testimony in himself. The one not believing <b>God</b> has made <b>Him</b> a liar, because he has not believed toward the testimony, which <b>God</b> has testified concerning <b>His Son</b>. And this is the testimony, that <b>God</b> gave us aionian life and this is the life in <b>His Son</b>. The one having the <b>Son</b> has the life. The one not having the <b>Son of God</b> has not the life.”</p>		<p>this subject to death, but I am grateful for all the various shades of meaning that he revealed.</p>
<p><b>NOTE:</b> I have not translated “the Father, the Word and the Spirit” in 1 Jn.5:7, which is from a late Greek manuscript (16<sup>th</sup> century ) and not correct.</p>		

Note that the order, F-S-HS, appears also in Eph.3:2-5 and after a fashion in Acts 2:36-38 (repeating the Son several times). But the Mat.28:19 text is noteworthy for its unique name of God found nowhere else in the whole Bible.

Also noteworthy is that when the apostles baptized during the Acts, it was in the name of “Jesus Christ” (2:38; 8:12; 10:48), in the name of “the Lord Jesus” (8:16; 19:5), and in a name not specified (22:16). So when exactly does the baptism of Mat.28:19 take effect? It was Jesus’ instruction for the Twelve concerning the discipling of “all the nations”. With the exception of Peter baptizing Cornelius’ household (NOTE: “in the name of Jesus Christ”), the Twelve did not disciple the nations during Acts, so this baptismal formula must await a future fulfillment.

## Is There Such a Being as a Trinity?

Table 1 above does not exhaust all the *possible* texts dealing with the Three. There are also these texts, which I have labeled “ambiguous” – 33 in number:

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
“ <b>God</b> raised up this <b>Jesus</b> , of which we are all witnesses. Therefore, being lifted up at the right of <b>God</b> , and the promise of the <b>Holy Spirit</b> having received from the <b>Father</b> , was poured out this (neut.) which you both see and hear.”	F-S-F- HS-F	Acts 2:32-33 – and see explanation just below this Table
“David himself said by the <b>Holy Spirit</b> , “The <b>Lord</b> said to my <b>Lord</b> , ‘sit out from My right <i>hand</i> until I should appoint Your enemies underneath Your feet.’”	HS-F-S	Mar.12:36; although “Lord” can be read of Father or Son, 1 Cor.15:24-28 makes it clear which is which
“And the angel answered. He said to her, ‘ <b>holy spirit</b> will come itself upon you, and power of <b>Most High</b> will overshadow you. Therefore also the <b>Holy One</b> being born will be called <b>Son of God.</b> ”	hs-F-S -F	Luk.1:35; “holy spirit” answers to “power”, but that power was not self-actuating – it was exercised by the (implied) Holy Spirit
“And it was revealed to him by the <b>Holy Spirit</b> – not to see death before he should see the <b>Anointed of the Lord.</b> ”	HS-S-F	Luk.2:26; seeing that Christ was not self-anointed, “Lord” here must be the Father
“Therefore let <i>the</i> whole house of Israel know surely that <b>God</b> made <i>Him</i> both <b>Lord Himself</b> and	S-F-S- HS	Acts 2:36-38 – one can read <u>this</u> as a

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p><b>Christ</b>, this <b>Jesus</b> Whom you crucified...repent and be baptized each of you upon the name of <b>Jesus Christ</b> for the pardon of your sins, and you will receive <u>the gift of the Holy Spirit</u></p>	(this is the Gk. order)	subjective genitive (Holy Spirit) or objective genitive (holy spirit)
<p>“And those having heard with one accord raised <i>the</i> voice to <b>God</b> and said, ‘<b>Master</b>, You Who made the heaven and the earth and the sea and everything that <i>is</i> in them, Who from <i>the</i> mouth of our father David, Your servant, by <i>the</i> <b>Holy Spirit</b> said, ‘Why were nations insolent?’”</p>	<b>F – S – HS</b>	Acts 4:24-25 – v.25 is rife with ambiguity – one could easily translate it, ‘by <i>the</i> mouth of Holy Spirit, of our father David’ – the Gk. order has “mouth” directly between “Holy Spirit” and “David” – 8 successive nouns & modifiers are in the genitive case
<p>“<b>This One, God</b> lifted up as <b>Leader</b> and <b>Savior</b> to <b>His</b> right <i>hand</i>, to give repentance to Israel, and pardon of sins. And <u>we are witnesses</u> of these matters, <u>also the Holy Spirit</u> Whom <b>God</b> gave to those obeying Him.”</p>	S-F-S- F-HS-F	Acts 5:31-32 – God <b>gave</b> His only-begotten Son (Joh.3:16), then He <b>gave</b> the Holy Spirit (Joh.14:16) – here the Giver and gift are indistinguishable. <u>Holy Spirit as a witness is on a par with “we”.</u>

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>“But he being full of <b>holy spirit</b>, staring into the heaven, he saw <i>the</i> glory of <b>God</b> and <b>Jesus</b> having stood from the right <i>hand</i> of <b>God</b>.”</p>	<p>hs-F- S-F</p>	<p>Acts 7:55 – here it is the gift, but an implied Giver was behind the scenes giving the vision to Stephen</p>
<p>“<b>Jesus</b> Who is from Nazareth – how <b>God</b> anointed Him by <b>Holy Spirit</b> and power...”</p>	<p>S-F-HS</p>	<p>Acts 10:38 – this recalls the scene of Jesus’ baptism (Joh.1:32-33) – the Giver was active at His anointing</p>
<p>“Peter yet speaking these matters, the <b>Holy Spirit</b> fell upon all those hearing the word. And the believers from <i>the</i> circumcision were amazed, as many as came with Peter, because even upon the nations the gift of the <b>Holy Spirit</b> has been poured out. For they heard them speaking with tongues and magnifying <b>God</b>. Then Peter answered, ‘Can anyone forbid the water, these not to be baptized, whom the <b>Holy Spirit</b> took hold, even as we?’ And he commanded them in the name of <b>Jesus Christ</b> to be baptized.”</p>	<p>HS-F- HS-S</p>	<p>Acts 10:44-48 – one could explain with equal conviction both the Giver and the gift falling upon Cornelius’ household.</p>
<p>“And in my beginning to speak, the <b>Holy Spirit</b> fell upon them, just as even upon us in <i>the</i> beginning. Then I remembered the word of the <b>Lord</b> how He said, ‘John indeed baptized by water, but you will be baptized by the <b>Holy Spirit</b>. If therefore <b>God</b> gave the equal gift to them, even as to us having</p>	<p>HS-S- HS-F- S-F</p>	<p>Acts 11:15-17</p>

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
believed upon the <b>Lord Jesus Christ</b> , how was I able to hinder <b>God</b> ?"		
"whom having arrived and having seen the grace which <i>is</i> of <b>God</b> , he rejoiced and was encouraging all by the purpose of the heart to remain with the <b>Lord</b> . For he was a good man and full of <b>holy spirit</b> and faith, and a large crowd was added to the <b>Lord</b> ."	F-S- hs-S	Acts 11:23-24 – the Giver was behind the scenes in this filling of holy spirit
"Men, brothers, you understand that from former days <b>God</b> chose among you by my mouth the nations to hear the word of the gospel and to believe. And the heart-knower <b>God</b> testified to them, giving the <b>Holy Spirit</b> as even to us. And He discriminated not at all between us and even them. By the faith He cleansed their hearts. Now therefore, why do you test <b>God</b> , to lay upon the neck of the disciples a yoke which neither our fathers nor we were able to bear? But by the grace of the <b>Lord Jesus</b> , we believe to be saved, according to what manner those ones <i>also</i> ."	F-HS- F-S	Acts 15:7-11 – Giver and gift are indistinguishable in this text
"And now, behold, I am bound by the <b>Spirit</b> to go to Jerusalem, not knowing the things meeting me in her. But that the <b>Holy Spirit</b> in every city <u>fully testifies</u> to me, saying that bonds and tribulations abide me. But I make no account of the life precious to myself, how to finish my course and the ministry which I received from the <b>Lord Jesus</b> to <u>fully testify</u> the gospel of the grace of <b>God</b> ."	HS-S-F	Acts 20:22-24 – The 1 <sup>st</sup> occ. "the Spirit" is ambiguous, while "the Holy Spirit" <u>fully testifying</u> matches Paul's similar <u>testimony</u> unambiguously. But compare these also:

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
		Paul bound (Gk. <i>deō</i> ) by the Spirit, and Paul the prisoner (Gk. <i>desmios</i> ) of Christ (Eph.3:1).
<p>“concerning <b>His Son</b>, the One having come from <i>the</i> seed of David according to <i>the</i> flesh, the one having been marked off <b>Son of God</b> with power according to <i>the Spirit of holiness</i> by <i>the</i> resurrection of dead ones, <b>Jesus Christ the Lord.</b>”</p>	F-S-F- HS-S	Rom.1:3-4 – “spirit of holiness” is the spelling of today’s <i>KJV</i> , so there is a tendency to read “spirit” as a manifestation of “power”. But was Jesus merely a holy man, or was His Spirit fundamentally different than that of unholy mankind?
<p>“and the hope puts not to shame, because the love of <b>God</b> has been poured out in our hearts by the <b>Holy Spirit</b>, the <b>One</b> <u>having been given</u> to us. For <b>Christ</b>, our yet being weak, even in season <b>He</b> died on behalf of the impious.”</p>	F-HS-S	Rom.5:5-6 – again compare Joh.3:16 – as God <u>gave</u> His Son, He also <u>gave</u> the Holy Spirit
<p>“And those being in (or by) <i>the</i> flesh cannot please <b>God</b>. And you are not in <i>the</i> flesh, but in <b>Spirit</b>, if perhaps <i>the Spirit of God</i> dwells in (or among) you. And if anyone has not <i>the Spirit of Christ</i>, that one is not <b>His.</b>”</p>	F-HS- F-HS-S	Rom.8:8-9 – Bullinger asserted this should be taken as “spirit”, yet for an identical expression in 1 Cor.3:16 he



## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
		gives “Spirit”. This is the same <u>Spirit of God</u> Who hovered over the deep in Gen.1:2 (LXX).
“For the kingdom of <b>God</b> is not food and drink, but righteousness and peace and joy by <b>holy spirit</b> . For one serving <b>Christ</b> by this <i>is</i> well-pleasing to <b>God</b> and approved by men.”	F-hs- S-F	Rom.14:17-18 – agency could be “by spirit” or “by Spirit”
“Therefore, I have boasting in (or ‘by’) <b>Christ Jesus</b> – the things to <b>God</b> . For I will not dare to say anything which <b>Christ</b> did not accomplish by me for <i>the</i> obedience of nations, by word and by deed, by power of signs and wonders, by power of <i>the Spirit of God....</i> ”	S-F-S- HS-F	Rom.15:17-19 – again this was the same “Spirit of God” who hovered over the deep in Gen.1:2 (LXX)
“but we speak <b>God’s</b> wisdom in a secret, the hidden <i>wisdom</i> , which <b>God</b> predestined before the ages for our glory, which none of the rulers of this age have recognized, for if they had recognized <i>it</i> , they might not have crucified the <b>Lord</b> of the Glory. But even as it has been written, ‘What eye saw not and ear heard not and upon heart of man went not up, so many things <b>God</b> prepared for those loving Him.’ For <b>God</b> revealed them to us by the <b>Spirit</b> , for the <b>Spirit</b> searches all things, even the depths of <b>God</b> . For who of men knows the things of the man except the spirit of the man which <i>is</i> in him. Thus also the things of <b>God</b> no one has recognized except the <b>Spirit of God</b> . But we	F-S-F- HS-F- HS-F- HS-F- HS-F-S	1 Cor.2:7-16 – this text is extensive, but it teaches a unified lesson about God’s wisdom and human knowledge

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>received not the spirit of the world but the <b>Spirit</b> which is out of <b>God</b>, so that we might know the things freely given us by <b>God</b>, which things we even speak, not in words, teachings of human wisdom, but in teachings of <i>the Spirit</i>, comparing spiritual <i>things</i> with spiritual <i>things</i>. But a natural man accepts not the things of the <b>Spirit</b> of <b>God</b>, for they are foolishness to him and he cannot recognize them because they are spiritually discerned. But the spiritual one discerns all things, but he himself is discerned by no one. For who knew <i>the mind of the Lord</i>, who will instruct Him? But we have <i>the mind of Christ</i>.”</p>		
<p>“But the One having prepared us for this very thing <i>is God</i>, Who gave us the earnest of the <b>Spirit</b>, therefore, being of good courage always and knowing that being at home in the body we are abroad from the <b>Lord</b>...”</p>	F-HS-S	2 Cor.5:5-6 – “Spirit” could be a subjective genitive. And note the contrast between “Lord” and “body” – similar contrasts between flesh and spirit do not necessarily exclude the “Holy Spirit” from these comparisons.
<p>“O foolish Galatians, who charmed you, by whom for <i>the eyes Jesus Christ</i> was written before <i>as crucified</i>? This only I desire to learn from you – did you receive the <b>spirit</b> from works of law or from hearing of faith? Are you so foolish – having begun</p>	S-hs- F-HS-F	Gal.3:1-6 – The first two instances of “spirit” could also be interpreted as “Spirit”. The “One

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>by <b>spirit</b> are you now perfected by flesh? Did you suffer so many things in vain, if indeed even in vain? Therefore, the <b>One</b> supplying you the <b>Spirit</b> and working works of power among you, is it from works of law or from hearing of faith? Even so, Abraham believed <b>God</b> and it was reckoned to him for righteousness.”</p>		<p>supplying” is the Father, Who gave the Spirit (Joh.14:16).</p>
<p>“But that by law no one is justified before <b>God</b> is evident, because the righteous will live from faith. But the law is not from faith, but the one doing them will live by them. <b>Christ</b> redeemed us from the curse of the law, having become a curse on our behalf, because it has been written, ‘Accursed is everyone who <i>is</i> hanging upon a tree.’ So that for the nations the blessing of Abraham might come by <b>Christ Jesus</b>, so that we might receive the promise of the <b>Spirit</b> by the faith.”</p>	<p><b>F – S – HS</b></p>	<p>Gal.3:11-14 – I have treated “Spirit” here as a subjective genitive, but an objective genitive is also possible.</p>
<p>“But when the fullness of the time came, <b>God</b> <u>sent forth</u> His <b>Son</b>, having come from a woman, having come from under <i>the</i> law, so that He might redeem those under law, so that we might receive the sonship. And because you are sons, <b>God</b> <u>sent forth</u> the <b>Spirit</b> of His <b>Son</b> into our hearts, crying, ‘Abba, <b>Father</b>.’ Thus you are no longer a slave but a son, and if a son, even an heir by <b>God</b>.”</p>	<p>F-S-F- HS-S-F</p>	<p>Gal.4:4-7 – same words used for “<u>God sent forth</u>” (Gk. <i>exapostellō</i>) – He <u>sent forth</u> both Son and Spirit</p>
<p>“... those practicing the things such as these will not inherit <i>the</i> kingdom of <b>God</b>. But the fruit of the <b>Spirit</b> is love, joy, peace, patience, kindness, goodness, faith, meekness, self-control – against</p>	<p>F-HS- S-hs</p>	<p>Gal.5:21-25 – is the Spirit of this “fruit” external or internal to a man? And is</p>

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
<p>the like of these there is no law. But those of <b>Christ Jesus</b> crucified the flesh with the passions and the lusts. If we live by <b>spirit</b>, by <b>spirit</b> even march.</p>		<p>such a distinction even germane to divinely spiritual matters? Is the cadence we are to march to from an external or internal source? How does one separate the Giver from His gift?</p>
<p>“We give thanks to <b>God</b> always concerning all of you, making remembrance over our prayers, incessantly remembering your work of the faith , and the labor of the love, and the endurance of the hope of our <b>Lord Jesus Christ</b> before our <b>God and Father</b>, knowing, brothers loved by <b>God</b>, your election, because our gospel came not to you by word alone, but also by power and by <b>holy spirit</b> and with much full-assurance, just as you know what kind <i>of men</i> we became among you on your account. And you became imitators of us and of the <b>Lord</b>, having received the word in much tribulation with joy of <b>holy spirit...</b>”</p>	<p>F-S-F- hs-S- hs</p>	<p>1 Th.1:2-5 – wherever agency is declared, discerning Giver from gift is difficult – <i>NASB</i> has “Holy Spirit” in both places</p>
<p>“because <i>the Lord</i> is punisher concerning all these, just as also we said before to you and witnessed thoroughly. For <b>God</b> did not call us for uncleanness, but in holiness. Consequently, the one setting aside sets aside not man, but the <b>God</b> Who is even giving <b>His Holy Spirit</b> to you. But concerning the brother-love, you have not need to</p>	<p>S-F- HS-F</p>	<p>1 Th.4:6-9 – as the Father gave the Son (Joh.3:16), He also gave the Holy Spirit (Joh.14:16)</p>

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
write you, for you yourselves are <b>God</b> -taught for the love of one another.”		
“In everything give thanks, for this is <b>God</b> ’s desire in <b>Christ Jesus</b> for you. Extinguish not the <b>Spirit</b> . Despise not prophecies.”	<b>F – S – HS</b>	1 Th.5:18-20 – Insofar as “spirit” answers to “prophecies”, it would be small “s”. But if “extinguish” is taken as a metaphor for rebuffing, it would be large “S”.
“But we ought to give thanks to <b>God</b> always, brothers beloved by <i>the Lord</i> , because God chose you from <i>the</i> beginning for salvation by consecration of <b>spirit</b> and <i>by</i> faith <i>in the</i> truth.”	F – S – hs	2 Th.2:13 – even here the genitive “of spirit” could have the force of agency, i.e., Spirit’s consecration
“But when the kindness and the love of man appeared from our <b>Savior God</b> , not from works which were by righteousness which we did, but according to His mercy He saved us by a washing of regeneration and renewal of <b>holy spirit</b> , which He poured out upon us richly by <b>Jesus Christ</b> our <b>Savior</b> .”	F – hs - S	Tit.3:4-6 – could be either objective genitive (hs) or subjective genitive (HS)
“how will we flee out, having neglected so great a salvation, which <i>was</i> first received to be spoken by the <b>Lord</b> , was confirmed to us by those hearing <i>it</i> , <b>God</b> uniting in testimony by both signs and	S-F-hs	Heb.2:3-4 – Is this an objective (hs) or subjective (HS) genitive? Does “His

## Is There Such a Being as a Trinity?

<b>Table 2: Some Ambiguous Trinity Texts.</b>	<b>Order:</b>	<b>Ref:</b>
wonders and by various works of power and by distributions of <b>holy spirit</b> , according to <b>His Own</b> desire?"		Own desire" refer back to "Spirit", or further back to "God"?
"For <i>it is</i> impossible to those once enlightened, both having tasted the heavenly gift and having been made partners of <i>the Holy Spirit</i> , and having tasted <i>the</i> good word of <b>God</b> , and <i>the</i> powers of the coming age and having fallen aside, to renew <i>them</i> again to repentance, crucifying again to themselves the <b>Son of God</b> and making a spectacle <i>of Him.</i> "	HS-F-S	Heb.6:4-6 – besides "partners" (partner would imply another person), Gk. <i>metochos</i> can mean "sharers", which would make "holy spirit" the gift
"Beloved, believe not every spirit, but prove the spirits, if it is from <b>God</b> , because many false-prophets have gone forth into the world. In this you come to know the <b>Spirit of God</b> . <u>Every spirit</u> which professes <b>Jesus Christ</b> having come in <i>the</i> flesh is from <b>God</b> . And <u>every spirit</u> which professes not <b>Jesus</b> is not from <b>God</b> – even this is that of the Antichrist, which you have heard that he comes, and now is in the world already."	F – HS – F – S – F – hs – S – F	1 Jn.4:1-3 – " <u>every spirit</u> " indicates multiple spirits, so this <i>could</i> be gifts of spirit, but this might also be taken as demons pretending to be the Spirit of God. I have pointed to previous instances of "the Spirit of God" as being the same as Gen.1:2 (LXX).

In *The Giver and His Gifts* (p.90) entry for Acts 2:33 (first entry in Table 2. above), Bullinger stated categorically –

## Is There Such a Being as a Trinity?

“It cannot be the Holy Spirit; for He is *pneuma*; He cannot be seen except by the effects (see John 3:8 above). Whatever “this” was that was poured out, it could be both *seen* and *heard* (ch. ii. 33). It must therefore refer to the gifts, which were both visible and audible, and not the Giver.”

I agree with the thought that typically only the *gifts* might be seen and heard – or rather, the effects of these gifts on their “earthen vessels”. But what of the following?

“He saw the Spirit of God descending like a dove and coming upon Him. And behold a voice from the heavens saying, ‘This is My beloved Son in Whom I delighted.’” Mat.3:16-4:1

It was John who thus saw the Spirit and heard the Father’s voice. And surely the Father’s voice was intended for other, nearby witnesses to Jesus’ baptism. Would it not have been the Father’s purpose for men to witness this baptism, both by water and by Spirit, so they might discern its difference from John’s baptizing work? My conclusion is that this spiritual act was both *seen* and *heard* by men for what it was intended to be.

Additionally, Bullinger’s observation above fails to consider the possibility for the expression, “the promise of the Holy Spirit” to be a subjective genitive – i.e., the Spirit’s promise, or a “possessive” as we call it in English. The “this” that was poured out is a neuter pronoun, and thus it agrees with the neuter noun “spirit” (Gk. *pneuma*). But this neuter pronoun might rather be governed by the pronominal (neuter) object of “what you see and hear”. That would be the spectacle of men speaking in tongues – a complex object inferred to be neuter (i.e., neutral as to gender). So there is ample ambiguity in how to interpret this verse.

## Is There Such a Being as a Trinity?

Also, take note that the Companion Bible margin for Acts 2:33 calls this out as an instance of “the Holy Spirit”. I cannot say whether this reflects a change of mind on Bullinger’s part, or is the result of Charles Welch’s hand in finishing Bullinger’s unfinished work. What this example does teach is that some of the “spirit” texts can be read in various ways, and this ambiguity seems to have been intentional on the part of the Author. The Spirit’s role is to magnify the Lord Jesus Christ, and not Himself. The Spirit’s work is primarily “seen” in the hearts of those who believe in Jesus as their Lord and Savior. I will have more to say about the Holy Spirit and these ambiguities in the chapter, **Ambiguities in Understanding “the Spirit”**.

In searching out the unambiguous texts of Table 1, I have confined myself to texts of several verse lengths. If one opens the context even wider, more examples will present themselves – such as, this example from across Ephesians chapter 1: the will of the Father, the work of the Son, the witness of the Holy Spirit (*In Heavenly Places*, pp.28-29). Although Welch tried to resolve the activities of the Three into three neat packages of verses, Their activities are really interwoven throughout the entire first chapter. But Their order of introduction by Paul follows the order F-S-HS, aligning it with “the name” in Mat.28:19. But in no way does the Epistle of Ephesians preach “the kingdom of the heavens” out of Matthew’s Gospel. The “dispensation of the secret” (Eph.3:9) should be rightly divided (2 Tim.2:15) from the covenants of Israel.

What we can discern from these Trinity texts are some areas of collaboration among the Three, for example –

Mat.3:16-4:1 – **baptism**, anointing and Fatherly approval of Jesus to open His ministry to Israel



## Is There Such a Being as a Trinity?

Mat.28:19 – authority for **baptizing** the Nations after Jesus’ ministry ended

Mat.12:28 – bringing in the kingdom of God; casting out demons (pushing out Satan’s kingdom)

Acts 20:28 – ownership and leadership of the church

Acts 28:23-25 – what the law and the prophets said, and Who really said it to them

Rom.8:14-17 – sonship and inheritance

Rom.15:16 – the offering of the Nations

Rom.15:30 – striving together in prayer for Paul’s ministry

1 Cor.6:11 – believers made fit to inherit the kingdom of God (washed, set apart, justified)

1 Cor.12:3-6 – distributions of “spirituals” in the church

2 Cor.3:3-8 – the church as a written letter, as a manifestation of the living God

2 Cor.13:14 – a closing blessing (grace, love, fellowship)

Eph.1:12-17 – the church in relation to the Three: praising the Father, hoping upon and believing in the Son, sealed by the Holy Spirit

Eph.2:18 – access to God

Eph.2:22 – the church, a God-house

Eph.3:2-5 – the secret - first withheld, then revealed

Eph.3:16-17 – believers empowered inside

Eph.4:4-6 – unity, bound by peace

## Is There Such a Being as a Trinity?

Eph.4:30-32 – what the sealing means for men's conduct

Eph.5:18-21 – what the filling means for men's conduct

Phi.3:3 – spiritual circumcision

1 Tim.4:1-6 – prophecy and ministry

Heb.3:4-7 – the household of God and its conduct

Heb.9:14 – believers, cleansed to serve

Heb.10:29-31 – insults toward God judged

1 Pet.1:2 – the chosen: foreknown, set apart, and sprinkled

1 Pet.3:18 – believers brought near

1 Pet.4:14 – believers happy – their reproach is their glory

1 Jn.4:4-9 – discerning the true from the false – their origins

1 Jn.5:4-12 – the testimony of God

In all these instances Father, Son and Holy Spirit can be seen working together for some goal, usually for the benefit of the faithful. Their individual roles may differ, but the goal is the same.

## The “Person” of God

# The “Person” of God

Because the discussion of the Trinity so often includes speaking about three Persons in God, it will prove helpful to discuss exactly what we mean by a “person”. *Webster’s New Collegiate Dictionary* has for definition 1 – “Human Being, Individual.” Unfortunately for theology, this is the default for how we usually think of a person, making three Persons in God to be three individual Gods. This thinking is what makes the profession of Christianity to a Jew or a Muslim such a great stumbling-block. But what about definition 2 in Webster – “a character or part in, or as if in a play : GUISE”? Now this meaning gets closer to the heart of the matter.

As much as I hope to understand God in the various roles He has chosen to reveal Himself by, He is ultimately too wonderful for me. In the fantastic visions of Ezekiel chapters 1 and 10 we find the “living ones” or “cherubim”, who have four faces (man, lion, ox and eagle), and other features hard for us to visualize. Although Ezekiel was a priest (1:3), and may have served as high priest previously, I doubt if his viewing the cherubim figures in the temple Holies could have prepared him for the visions of them alive and moving. Since post-apostolic times, the four faces of the cherubim have been associated with the four Gospels, which differ significantly in how they portray the role of Jesus upon earth. In a sense we see four faces of Jesus in reading Matthew (lion), Mark (ox), Luke (man) and John (eagle). The diverse harmony of the four Gospels preserves in His Word a fourfold face of His Son. The reader who possesses *The Companion Bible* (p.1304) should be no stranger to the four faces of Christ, which Bullinger has linked with four Old Testament texts. These are:

Matthew: "Behold thy King" (Zech. 9:9)

## The “Person” of God

Mark: "Behold thy Servant" (Isa. 42:1)

Luke: "Behold the Man" (Zech. 6:12)

John: "Behold your God" (Isa. 40:9)

Similarly, we might visualize God with the faces of Father, Son and Spirit (“with bodily appearance as a dove” is how the Spirit was manifested in Luk.3:22). But how can our meager vision do justice to the God of all glory?

Throughout the course of human history God has been introducing and reintroducing Himself to men by various names and in various roles. And He says as much for Himself –

“God, formerly many times and in many ways, having spoken to the fathers by the prophets, in these final days spoke to us by *a* Son...”

Heb.1:1-2

Of course, we can see in Hebrews 1 that “prophets” answers to “Son” in that particular text. But have you noted how often God in the OT presented Himself like a man? I can take this thought back to the beginning, to mankind’s creation:

“And said Elohim, ‘Let us make man in Our image (Heb. *tselem*), as Our likeness (Heb. *dēmûwth*)’ ... so Elohim created the man in His image, in the image of Elohim created He them, male and female He created them.” Gen.1:26-27

Adam’s procreation in Gen.5:3 is described as passing on that image and likeness. After Gen.9:6 the Scriptural usage of “image” becomes mostly negative, with a predominance of texts dealing with idols. And when God condemned Israel’s idolatries through Isaiah, this was part of His challenge –

## The “Person” of God

“And to what will you liken (Heb. *dâmâh* – the Hebrew root of “likeness”) God (Heb. *Êl*), and what likeness (Heb. *dēmûwth*) do you compare to Him?” Isa.40:18

I will deal with this challenge more particularly below, where I discuss the singularity of Yahweh’s glory. Comparing “spiritual *things* with spiritual *things*” (1 Cor.2:13), we do see a likeness that resembles God, and that is man in his original creation. One could reason that even as this likeness became corrupted by sin, so man’s attempt to liken God afterward was corrupted by an idolatrous vision tainted by sin.

How does the Bible deal with the concept of “person” as an individual being? The English “person” is occasionally the translation of Hebrew *nephesh* in the *KJV*, *NIV* and *NKJV*, but “person” does not always appear in the same text of these three versions. Looking at it in reverse, *nephesh* is translated variously as “person”, “soul”, “life”, “heart”, “-self”, “creature”, and even “corpse”. It also applies to the creatures that God created in Gen.1:20, 21 and 24 – that is, the animal creatures of the waters, the air and the dry ground. Plants were given to the animals and man for nourishment (Gen.1:30), but the plants are never termed *nephesh*. *Nephesh* also applies to dead bodies (dead persons) in Lev.21:1, 11.

*Nephesh* is even used of God Himself. Here are the texts:

“Between Me and *the* sons of Israel it *is* a sign for an age. For *in* six days Yahweh made the heavens and the earth, and on the seventh day He rested and **refreshed Himself** (verb/root *nâphash*).” Exo.31:17

“Then they removed the foreign gods from their midst, and they served Yahweh. So His **soul** (*nephesh*) cut short on the turmoil of Israel.” Jud.10:16

## The “Person” of God

“Yahweh proves *the* righteous. But *the* wicked and one loving violence His **soul** (*nephesh*) has hated.” Psa.11:5

“These six Yahweh has hated, even seven are abominations to His **soul** (*nephesh*).” Pro.6:16

“Behold, I uphold My Servant, My **soul** (*nephesh*) is pleased with My Chosen. I have put My Spirit upon Him. He will bring forth judgment to *the* nations.” Isa.42:1 (Messianic)

“Will I not punish concerning these things – an utterance of Yahweh – and will My **soul** (*nephesh*) not take vengeance upon a nation which is like this?” Jer.5:9, and similarly in 5:29; 9:9

“Then Yahweh said to me, ‘If Moses and Samuel stood before Me, My **soul** (*nephesh*) would not *be* toward this people. Cast *them* from before Me, that they go out.’” Jer.15:1

“Yahweh of armies has sworn by **Himself** (*nephesh*) that, ‘If I should fill you with man as *with* locust, then they will answer a shout toward you.’” Jer.51:14

“Adonai Yahweh has sworn by **Himself** (*nephesh*) – an utterance of Yahweh Elohim of armies – I *am* loathing the pride of Jacob, and his palaces I have hated. So I will close the city and its fullness.”

Amo.6:8

We might as readily have translated “His person” or “Himself” in the above, instead of “His soul”. Christians generally are accustomed to speak of man as having a soul, yet the testimony of Scripture is that man is a soul – i.e., a person.

## The “Person” of God

“Then Yahweh Elohim formed man *of* dust from the ground, and He breathed into his nostrils living breath, and the man became (Heb. *hâyâh*) a living **soul** (*nephesh*).” Gen.2:7

God Himself is also a “soul”, or “person”, in the sense of an individual being (Webster – definition 1). But with God, He does not require breath to be “the living God”. Nor does He *require* the “refreshing” that He took on the seventh day (Isa.40:28). He took that “breather” as an example for the benefit of man, who needs to “catch his breath” periodically because of his toilsome labor.

*Psuchē* is the Greek equivalent of *nephesh*, and it should not surprise us that Jesus spoke of His own “soul” or “self” (e.g., Mat.26:38). Also Yahweh, via the *LXX*, mentioned His own *psuchē*. This is the “person” of God and the “person” of Jesus Christ in the sense of an individual. Each can be seen as an individual “being”, but they are also manifestations of the being of the one God. Although it may seem contradictory that Father, Son and Holy Spirit have this dual sense of “person” (i.e., an individual and a role), it is the best explanation that I have been able to conceive concerning Who They are. It is conceivable to me that Father, Son and Holy Spirit as individual “Persons” could be a device to communicate these faces of God in a person-to-person manner to us. So I conclude from all this that God wants men to receive Him as a Person, albeit the Highest Being that we could ever conceive of.

Note above that I say “Who” they are, and not “what” they are, because God seems to have revealed Himself to us more by “Who” He is, than by “what” He is. That is, most of the revelations that say something about what “God is” are really manifestations of His character – and especially in relation to man. Here are a few of them –

“... and you will become holy, for holy am I ...” Lev.11:44, 45

## The “Person” of God

“God (Heb. *Êl*) *is* not a man and He has not lied...” Num.23:19

“For Yahweh your Elohim *is* a consuming fire; He *is* a jealous God (Heb. *Êl*).” Deu.4:24 (also 6:15; Heb.12:29)

“For compassionate God (Heb. *Êl*) *is* Yahweh your *Êl* ...” Deu.4:31

“... for Yahweh your *Êl* *is* in your midst, *Êl* great and fearful”  
Deu.7:21 (God “in your midst” or “among you” is found often in the OT)

“The God (Heb. *Êl*) *is* my strong fortress.” 2 Sam.22:33

“For Elohim *is* King of the whole earth ...” Psa.47:7

“For Elohim, He *is* judging.” Psa.50:6

“Behold, Elohim *is* helping me ...” Psa.54:4

“God *is* truthful.” Joh.3:33

“... God *is* not an accepter of persons ...” Acts 10:34

“...the folly of God *is* wiser than men, and the weakness of God *is* stronger than men.” 1 Cor.1:25

“For God *is* not of disorder, but of peace.” 1 Cor.14:33

“... God *is* faithful ...” 1 Cor.1:9; 10:13; 2 Cor.1:18

“... God *is* not fooled ... ‘ Gal.6:7

“... God *is* witness.” 1 Th.2:5 (also Rom.1:9; Phi.1:8)

“... God *is* not unjust to overlook your work ...” Heb.6:10

“... God *is* not ashamed to be called their God ...” Heb.11:16

“... God *is* light, and darkness is not in Him at all.” 1 Jn.1:5



## The “Person” of God

“One not loving does not know God, because God is love” 1 Jn.4:8  
(also 4:16)

All of the above describe God’s reaction to man’s work, and His own work towards man. They are as much about Who God is in His character, as what He is in His inner being.

But there are some statements of Scripture that I believe get closer to the “whatness” of God. The first is –

“God is spirit, and it is necessary for those worshipping Him to worship in spirit and truth.” Joh.4:24

Even here God has defined Himself in relation to man. How exactly are we to understand God as “spirit”? Incidentally and logically, if God is both “Spirit” and “holy”, would that not make God also “Holy Spirit” in His nature? Further, “Spirit-God” is one way of interpreting “Spirit of God” – as a genitive of apposition (Rom.15:19; 1 Cor.6:11, 1 Jn.4:2, et al.). And there are analogous constructions, such as “from Lord-Spirit” (Gk. *apo Kuriou Pneumatos* – 2 Cor.3:18). How about “the Spirit of your Father” (Mat.10:20), “the Spirit of His Son” (Gal.4:6), “Spirit of Christ” (Rom.8:9; 1 Pet.1:11), “the Spirit of the Life” (Rom.8:2), “Spirit of living God” (2 Cor.3:3), and “the Spirit of Jesus Christ” (Phi.1:19)? Can we so easily distinguish these instances of “spirit” as separate from the persons of God, Lord, Father, Son, Living God, and Christ? We even have this notion among men, that the best gift is to give something of yourself. That seems to be the nature of the gift of spirit to men. This is typically a gift of love – i.e., a gift of doing and sacrificing, rather than a gift of mere substance. And so, by His indwelling spirit (or rather, ‘Spirit’), God is doing a work by us, and is sacrificing through us.

We can only relate “God is spirit” to our own understanding of spirit as we have experienced it. My first thought would relate this to “mind”

## The “Person” of God

and the “inner man”, although “mind” has its own separate words in Greek (*nous, phronēma*). We also understand the main point of a thing by “getting to the heart of the matter.” It is even so with a man: his heart is what is at his center, his character leading him to behave in certain ways. We can attempt to understand God as “spirit” in similar ways, as His “mind” and His “heart” respond to His creatures in certain ways. But the behavior of His “mind” and “heart” tells us again Who He is, as well as in a sense what He is.

Other statements that appear to get to the “substance” of God are –

“... “I am living ...” Num.14:28; Eze.33:11

“*The Spirit of God (Heb. Êl) has made me, and the breath of Shaddai enlivens me.*” Job 33:4

“My soul has thirsted for Elohim, for God (Heb. Êl) living ...”  
Psa.42:2

This aspect of God being alive and making alive, despite His spirit nature being invisible to our eyes, may make a good starting point for understanding His nature. It seems to be at the heart of His revelation to Moses at the burning bush (see the chapter below, **The Plurality of God**). This is not just an OT phenomenon, because the NT is full of similar revelations –

“... God is not of the dead, but of the living.” Mat.22:32

“For just as the Father has life in Himself, even so He gave to the Son to have life in Himself.” Joh.5:26

“For the bread of God is the One descending from the heaven and giving life to the world.” Joh.6:33

“The Spirit is the One making alive ...” Joh.6:63

## The “Person” of God

“Nor is He served by men’s hands, *as* needing anything – He giving to all life and breath and all these things.” Acts 17:25

“Who also made us fit *as* ministers of a new covenant, not of letter but of Spirit, for the letter kills but the Spirit makes alive.” 2 Cor.3:6

“And this is the testimony that God gave us aionian life, and this life is by His Son.” 1 Jn.5:11

“One having ear, let him hear what the Spirit says to the assemblies, ‘To the overcomer I will give him to eat from the Tree of the Life, which is in the garden of God.’” Rev.2:7

The First and the Last spoke: “... become faithful until death and I will give you the Crown of the Life.” Rev.2:10

“... I am the Alpha and the Omega, the Beginning and the End. I will give to one thirsting from the Fountain of the Water of the Life without charge.” Rev.21:6 (cp. Jer.17:13 and its colorful name of Yahweh – see also the chapter **The Plurality of God**)

Being alive and making alive are at the very heart of Who God is, and these things can only be understood in their relation to man and the creation. In the selection above, note that Father, Son and Spirit all “have life” and “give life”, making them Collaborators in this attribute of “the living God”.

What does it mean for God to be “living”? For that matter, can we even adequately define what it means for a creature to be living? We understand this “life” more intuitively than scientifically. Part of the “living” aspect of God is His “doing”. He has not been sitting idly by, waiting for some improvement to come “of its own” in His creation. He has had a long-range plan “before the overthrow of the world”, which included sending His Son to offer men “eternal life”. There have been

## The “Person” of God

long periods of His silence (humanly speaking), but He has not left Himself without witnesses. He took an active part in the calling and covenanting of “the fathers”, the covenanting and repeated salvations of the nation Israel, the sacrifice of His Son to bind the New Covenant with Israel, and the non-covenant promises made through His Son to the Nations today. And there are promises yet to be fulfilled that involve His activities with men.

Since the death of the first man we have tried to understand what makes a man living in a physical sense, so that we might prolong life. Of course, a man must drink water and eat nourishing food, but what else is necessary to keep him alive? The more we delve into the biological mysteries of life, the more we think we know, and yet newer mysteries seem always to be around the corner in our learning. As David once put it, “I am fearfully and wonderfully made” (Psa.139:14). But this is only the fleshy life that God gave us, and we can barely begin to understand that. Then what will eternal life be, beyond the “deathlessness” we will share with our Savior?

Furthermore, God gives life through creative acts, but man for all his creative notions has never created a living thing. We cannot truthfully call any human creation “living”. Procreation is about as close as we get, but that function has been built into us by THE Creator, just as He did for the animals and plants. We continually tinker with the creation in order to prolong life, but more often we tend to shorten it with our Frankenstein “creations”.

Another aspect of God’s being that we can “touch” with our understanding is embodied in this text –

“Hear Israel, ‘Yahweh our Elohim, Yahweh *is one.*’”

Deu.6:4 (quoted by Jesus at Mar.12:29)

## The “Person” of God

In how many ways can we understand this One-ness? It is His being one God, of course. But it is also His aloneness in being God – His singularity, having no peer. See further in the chapter below, **The Singularity of Yahweh**.

So God is “life”, both living and making alive. He is spirit, or mind, with the power to create out of nothing, by the exercise of His word (Gk. *logos* – i.e., a reasoning or idea, leading to a spoken “word”). In these aspects of His being, He is one, unique. In His dealings with His creatures made in His image, He is true and loving, but also just and desiring His rightful place as the Sovereign Creator. Is He such a Person as you would invite into your home?

## The God-Man Role

### The God-Man Role

To continue what I might call the “manhood” role or manifestation of God, how did Yahweh present Himself to Abraham when He was on His way to the destruction of Sodom and Gomorra?

“And appeared to him Yahweh in the terebinths of Mamre ... and he lifted his eyes, and behold, three men (Heb. *‘îysh*) were standing beside him...” Gen.18:1-2

Yahweh presented Himself in the “person” of a man, to reveal to Abraham what He intended to do –

“Then Yahweh said, ‘*Am* I concealing from Abraham what I *am* doing? But Abraham will surely become for a nation, great and numerous, and will be blessed by him all the nations of the earth.’”  
Gen.18:17-18

Yahweh displayed His omniscience in pronouncing those earthly blessings through Abraham. Yet He seemed also to make Himself more human in allowing His friend to bargain for the rescue of Sodom, which apparently Abraham knew by their evil reputation. God first stated:

“Then said Yahweh, ‘*The* outcry against Sodom and Gomorra – for it has become great – and their sin, for it has become exceedingly weighty. I will go down now and see whether they have done altogether as the outcry which has come to Me, and if not I will know.’” Gen.18:20-21

The same God Who knew Abraham’s future obedience to His covenant, and the future of his generations and the whole earth – did He not know the truth about the wickedness of Sodom and Gomorra? Of course He did. Then what was the reason for this guise of limited knowledge, as if

## The God-Man Role

He were more like a man, than like God. The reason seems to have been so that Abraham could play the advocate for those cities.

The narrative also described two of the “men” leaving (vv.16, 22). Then they reappeared in chapter 19, as angels of rescue for Lot (vv.10-12) but as angels of destruction for his town (v.13). Meanwhile “Abraham was yet standing before Yahweh.” (v.22) So one of the three “men” had been Yahweh all along. But note that it was a vision of “man” in his maleness, even fatherhood (Heb. *‘iysh*), that God and His angels presented. This was not man in his dust-of-the-earth-ness or red-blooded-ness (Heb. *‘adam*), nor man in his frailty and degeneracy (Heb. *‘enôwsh*), nor man in his brute strength (Heb. *geber*).

The description of Sodom’s destruction is even more illuminating. First Yahweh said He would “go down” Himself, from Mamre to the plains, as a first-hand witness to their wickedness (18:20-21). He went as a man would go, to see for Himself, as a witness in court would be required to see. Although, as God omniscient, He already knew what the condition of Sodom and Gomorra were, His personal inspection was for the instruction of mankind. This was for the immediate spectator, Abraham, and for all to whom Moses was writing the Genesis account. We have to view this manlike behavior as part of the drama that Yahweh wished to stage for men’s sake. And so was the dickering with Abraham over how many righteous men might give Yahweh pause to reconsider His judgment against the cities of the plain. This little drama was played out for our benefit to show that the intercession of a righteous one will be listened to – even accepted by God (the “effective petition of a righteous one is greatly strong” – Jam.5:16). We can only guess as to why Abraham stopped the dicker at “ten righteous”, or why he didn’t just ask Yahweh to spare Lot’s household. But as a spiritual and prophetic type of the escape of God’s people from imminent destruction, Genesis 19

## The God-Man Role

provides valuable lessons. In a future flight from destruction, Jesus instructed God's people that the one in the field was "not to turn back to get his clothes" (Mat.24:18). If the imminent conditions of Matthew 24 had applied to Genesis 19, Lot's household would have perished with the unrighteous. Abraham's hedged intercession may have been what saved them. And consider that Lot's wife turned back in spirit, and she did perish.

Note how the destruction of Sodom is described. First, after Lot and his family were dragged from Sodom, Lot argued with "them" (pl.), but also addressing "my lord" (Heb. *'adonây* – sing. – 19:18). Then in the next verse Lot addressed his benefactor as "you" (2<sup>nd</sup> pers. sing.) four times (v.19). In answering Lot's petition for a less protracted flight, "he" answered twice in 1<sup>st</sup> pers. sing. about being unable to destroy Sodom until Lot was clear (v.21). Was Lot merely addressing the senior angel, or had Yahweh joined up again with the two angels? Although the angels said in v.13 "Yahweh sent us to destroy it", we also have this amazing statement in v.24 –

"Then Yahweh sent rain upon Sodom and Gomorra, brimstone and fire, from Yahweh out of the heavens."

In trying to explain this, it is necessary first to understand that God occasionally gives extraordinary powers to His creatures – but only for His specific purposes. Did Elijah have the power in himself to call down fire from heaven for his demonstration against the priests of Baal? It was a "fire of Yahweh" he called down in 1 Ki.18:38. If Elijah had in himself some super-human ability to rain fire from heaven, why didn't he destroy his enemies instead hiding in a cave in despair (1 Ki.19:10)? Why did James and John have to ask permission to rain fire (Luk.9:54)? The "two men" took part in raining fire on Sodom, but so did Yahweh – I believe in some visible way. And the enigma of His action is that He appears to



## The God-Man Role

have been both on earth, and in the heavens when He sent the destroying fire. Would this not have required two separate portrayals, that is, two “persons” of Yahweh?

Yet again, God is called *‘iysh* in several other passages. There was “a man” (*‘iysh*) wrestling with Jacob until dawn (Gen.32:24-30). This man gave Jacob a new name, Israel, based on his persevering with God and man (*‘iysh*), and his enduring. He refused to give Jacob His name, but Jacob exclaimed later that he had seen God and lived. Nothing in Scripture contradicts this statement by Jacob. Also, the giving of new names seems to have been a divine prerogative of His covenanting with men (e.g., “Abraham”, “Sarah”).

And another passage –

“Yahweh is a man (*‘iysh*) of war; Yahweh is His name.” Exo.15:3

Although the quote above is from the song of Moses, after the Red Sea overthrow, would God have included it in His word, if it were a blasphemy on Moses’ part? We have to accept it as part of how God has portrayed Himself. Much later, Isaiah described Him –

“Yahweh as a Mighty One will come forth, as a man (*‘iysh*) of war He will arouse His jealousy...” Isa.42:13

This text from Isaiah shows God’s likeness to a man of war in the figure of a *Simile*. In the Exodus 15 text, Bullinger in his *Figures* lists it among his numerous examples of *Anthropopatheia* (or ‘Condescension’). I would make a point that if God’s word speaks of His eyes, hands, manhood, mind, anguish, regret and other human characteristics, then we should not try to dismiss what is behind these truths as “mere figures of speech”.

## The God-Man Role

In his Introduction to *Figures*, Bullinger makes an important point, lost to many in this day of making the interpretation fit the preconception:

“Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas today “Figurative language” is ignorantly spoken of as though it made less of a meaning, and deprived the words of their power and force.”

One can also make the case for “Yahweh *is* a man of war” being the figure *Metaphor*, much like the citation in *Figures* under that heading for “The Lord is my Shepherd” (Psa.23:1, *KJV*). I believe the phrase “Yahweh *is* a man of war” qualifies as both *Metaphor* and *Anthropopatheia*. And the point God wished to emphasize was His gracious condescension to be identified with His people, whether they be covenant people like Israel, or non-covenant people like the body of Christ today.

We know the importance of our spiritual identification with Christ in His redeeming work – we died with, were buried with, were livened with, were raised with, and will one day be glorified with Christ. But before the called-out ones were schooled in identifying themselves with the Caller, the Caller had already shown His condescension in identifying Himself with the called. That identification with the called was so strong that He depicted Himself as a Man among His friends. Again, the epistle to Hebrews comes to our aid in understanding this personal relationship from God, and with God –

“But we see Jesus, having been made lower than angels for a little while, for the suffering of the death, having been crowned with glory

## The God-Man Role

and honor, so that by God's grace He might taste death on behalf of all. For it was fitting for Him, on account of Whom *are* all these, and by Whom *are* all these, having brought many sons into glory, to make complete the Leader of their salvation by sufferings. For both the One making holy and those being made holy *are* all out from One, on account of which reason He is not ashamed to call them brothers."

Heb.2:9-11

Another aspect of Yahweh was His unique covenant relationship with Israel. Here He took on the role of "Husband", which is another fundamental sense of *'iysh* –

"No longer will it be said to you, 'Forsaken', nor to your land will it any longer be said, 'Waste'. For to you it will be called 'My-Delight-is-in-Her', and to your land, 'Married'. For Yahweh has delighted in you, and your land will be married. As a young man marries a virgin, your sons will marry you. And *as* rejoicing of a bridegroom over a bride, your Elohim rejoices over you." Isa.62:4-5

"Behold, days *are* coming – an utterance of Yahweh – when I will cut *with the* house of Israel and *the* house of Judah a new covenant, not like *the* covenant which I cut *with* their fathers, in *the* day of My strengthening, by their hand to bring them out from the land of Egypt – which covenant they violated, though I was married to them..."

Jer.31:31-32

And the prophets repeatedly depicted Israel as the adulterous wife in this relationship –

"The wife who *is* committing adultery – instead of her Husband (*'iysh*) she takes a stranger." Eze.16:31

## The God-Man Role

But we should be careful not to press this *Metaphor* of God too far, for the Scripture also says –

“God *is not* man (*‘îysh*), that He should lie...” Num.23:19

and -

“I will not execute a burning of My anger. I will not turn to spoil Ephraim. For God *am* I, and **not** man (*‘îysh*), holy in your midst, and I come not in a rage.” Hos.11:9

I find it most interesting that the God of the OT, so often characterized by some as a God of wrath, stressed that He was not like men to fly into a rage. Yahweh often expressed His outrage with “the sons of disobedience”, but He was also slow to inflict punishment. Can we say the same for our own judgment of the wrongs of others?

Concerning God’s kinship with man, even the casual Bible student should understand these teachings:

the principle of substitutionary death –

- The coats of skins God provided for Adam and Eve’s sin (“nakedness”) (Gen.3:21)
- Abel’s acceptance by God through his blood sacrifices (Gen.4:4)
- The Ram given for Isaac (Gen.22:13)
- The ritual of the scapegoat (Lev.16:8-10)
- The ritual of the two birds (Lev.14:5-7)
- And finally, the Just given for the unjust (1 Pet.3:18)

the principle of redemption –

- Redemption by the Seed of the woman (Gen.3:15)
- The redemption of all firstborn males (men and cattle – Exo.34:19-20)

## The God-Man Role

- The redemption shekel to ransom all adult, male Israelites in a war census (Exo.30:12-13)
- Redemption by a near kinsman – Num.27:8-11; and Ruth *in toto*

the principle of mediation –

- One Mediator – Gal.3:20; 1 Ti.2:5; Heb.12:24 (and see the later chapter with this title)

and the principle of Christ coming in the flesh, as true man –

- 1 Pet.4:1; 1 Jn.4:2-3; 2 Jn.1:7
- In *likeness* of sinful flesh (Rom.8:3) – He was like us in every respect, except for our innate tendency to sin
- The Last Adam (1 Cor.15:45), Who was also a Son of Adam (Luk.3:38).

The last bullet point above leads me to the conclusion that Jesus calling Himself “the Son of man” (84 occurrences in the Gospels) brings to closure what Yahweh was intimating in the OT by calling Himself *‘îysh*. “Son of man” means “Son of Adam”. Jesus shared the same red-clay flesh as the whole of mankind – He was kinsman to us all.

## The God-Angel Role

### The God-Angel Role

When another man of war, Joshua, was nearing Jericho,

“behold, a man (*îysh*) *was* standing in front of him and his sword *was* drawn out in his hand...” (Jos.5:13).

Joshua, confronted by this appearance of a man of war, asked if the “man” was for or against them. The *NIV* seems to capture the answer correctly – “Neither, for I *am* prince of *the* army of Yahweh.” This answer seems enigmatic – Joshua had asked a multiple-choice type of question, but he received a blunt answer, literally “No”. Perhaps that answer is best understood as implying “conditionally for or against you”. Then, because Israel disobeyed the command to devote everything in Jericho to Yahweh, in their next battle against Ai, “the Prince” was against them.

This “Prince of the army of Yahweh” is mentioned only twice (Jos.5:14 and 15), and his command to Joshua to remove his shoes, because he stood on holy ground, is found only here and in Moses’ like account at Exo.3:5. It also says that Joshua bowed down, in typical oriental homage, while Moses was said to hide his face. This “Prince of the army” seems also to be the One in Dan.8:11, Whom Little Horn will exalt himself above. The *LXX* translated “prince” (*sâr*) in Jos.5 and Dan.8 with the same Gk. word *archistrategos* (chief commander), linking these texts in the identity of this Prince.

The burning bush account has its anomalies also. Although Exodus 3 says that Yahweh spoke to Moses from the burning bush, initially v.2 says a “messenger of Yahweh” appeared in the midst of the fire, but it was Yahweh-Elohim Who actually spoke to Moses from the bush. Stephen’s account in Acts 7 contains the same confusing details. Acts

## The God-Angel Role

7:30 says that “an angel appeared to him ... in flame of fire of a bush” (also v.35). Then in Acts 7:31, as Moses drew near the sight, “the voice of the Lord came.” But in the rest of Stephen’s sermon, it was the angel who showed signs and wonders, and brought Israel through the Red Sea (v.36), and who had spoken to Moses at Sinai (v.38). When Yahweh comes in the guise of a man or an angel, He also assumes the character of a “Sent One”, that is, an angel, or more exactly a “messenger”. Thus the three messengers who were sent to Abraham included Yahweh Himself. And all were referred to as “men” (*’iysh*).

Heb. *malâ’k* (*LXX – aggelos*) means “messenger”. Sometimes the messenger is a spiritual creature (typically we call them “angels”), but primarily it is the role of “messenger” that is the focus. Both *malâ’k* and *aggelos* are used of men (e.g., 2 Sam.3:12). The book of Malachi is itself a book of “messengers”. Firstly, the name Malachi (1:1) means “My messenger”. Then the priest of Israel is called “a messenger of Yahweh” (2:7). And in the concluding passage (3:1) it says –

“Behold! I *am* sending My messenger, and he will clear *the* way before Me. And suddenly will come into His temple the Lord (Heb. *’Adôwn*) Whom you *are* seeking, even the Messenger of the covenant Whom you *are* delighting in. Behold! He *is* coming. – said Yahweh of armies.”

Interestingly, Jesus applied only the first part of this text to John the Baptist (Mat.11:7-10). The remainder of the text is not directly explained by any other NT passage that I am aware of. However, the Gospel accounts all portray John the Baptist (“My messenger” in Mal.3:1) preparing the way for Jesus (“He must increase, but I must decrease” – Joh.3:30). That leaves Jesus as both the Lord coming into His temple AND “the Messenger of the covenant”. And of course, as Messiah, Jesus was often referred to as “the Coming One”. As Messenger of the

## The God-Angel Role

covenant, Jesus was also “the Sent One”. So Jesus, too, had an angel-like ambassadorial role.

But there are more parallels with Joshua. First, Joshua’s name in the *LXX* (*Iēsous*) is exactly the name that was given to Jesus Christ our Savior at His birth as a man. Joshua was a great commander of the armies of Israel, and his spiritual equivalent was “Prince of the armies of Yahweh”. Joshua, besides being a leader of Israel, was also a “type”, typifying Christ in the flesh as their ultimate King and Prince.

Where am I heading in this discussion, if not to the ultimate God-man, Jesus Christ? The OT has already prepared the way – Yahweh was not ashamed to call Himself “man” and “messenger”.

But the scoffer objects – if Jesus was God, why didn’t the world vanish when He died on the cross? Of course, this is a straw-man argument that applies death to both God and man. The One born of the virgin was already alive before the Holy Spirit conceived a body in Mariam’s womb (Mat.1:20). Heb.10:5 illuminates this –

“Therefore, coming into the world He says, ‘Sacrifice and offering You did not desire, but a body You prepared for Me.’”

In the case of the Sent One, the Father sent the Son before He had acquired a human body. I will deal with the Father sending the Son in more detail in the chapter below, **Who Is the Coming One?**



## One Mediator

# One Mediator

Job was a man who sat in the gate of his town as an elder and judge (29:7), so I believe he fully understood the need for unbiased judging. In his “matter” before the Lord he said:

“Nor exists there between us one judging, *that* he might put his hand upon both of us.” Job 9:33

What Job wished for was binding arbitration to decide his difficulty with Yahweh. Was he, as presumed by all (including his own moral standard), guilty before God for some unknown sin? He wanted his day in court. The *LXX* uses the Gk. word *mesitēs* (“mediator”) for “one judging” in the text above. Moulton & Milligan (p.399) provide papyrus evidence that *mesitēs* applied to arbiters of legal matters and those who gave “surety” for the debts of others. Thayer (p.401) also applies it to intermediaries of covenants.

In the NT, the principle of the *mesitēs* is aptly illustrated in Gal.3:19-20:

“Why, then, the law? It was added on account of the transgressions, until when the Seed would come to Whom it was promised – it having been commanded through messengers (i.e., ‘angels’) by the hand of a mediator (*mesitēs*). Now the mediator (*mesitēs*) is not of one party, but God is one.”

What had been promised was previously established back in v.16 as “the promises to Abraham” and to his Seed, Christ. The last sentence above (v.20) may seem a bit cryptic, but its message is this. The usual mediator is a go-between two conflicting parties. In this particular case it is a covenant mediator – covenants in the earliest times were meant to keep the peace between potential enemies, and to enlist allies for conflicts with

## One Mediator

third parties. In solemnizing the Abrahamic covenant, Yahweh put Abraham into a deep sleep, as He alone passed between the pieces of the ritual sacrifice (Gen.15:12-18). Thus Yahweh took on surety, by Himself, for the conduct of the covenanting parties – a highly unusual circumstance, and probably without precedent at that time. And if God took on surety for the human side of this covenant, that made it in effect an agreement between God and Himself to fulfill. He made Himself the one-party Mediator of this covenant.

Now the Law was added later to teach Abraham's seed their sinfulness. The Law was their "tutor" (Gal.3:24-25, *NKJV*). The nation of Israel was wide awake when they ratified their participation in the covenant of the Law (Exo.19:8; 24:7). Moses was the first mediator of this covenant (Exo.20:19), and as we know, Moses told of a greater Prophet Who was coming, Who would be like him.

But Christ became mediator of the New Covenant (Heb.8:6; 9:15; 12:24) and He redeemed men from their transgressions by His death (He paid the ultimate "surety" of a mediator – Heb.7:22). This New Covenant has in common with the earlier Abrahamic covenant the feature of one party. Just as Abraham was given unconditional promises about blessings for the whole earth (Gen.12:3) and becoming the father of nations (Gen.17:4), so Israel was promised unconditionally they would be given a new heart with the Law written upon it (Jer.31:33). Israel did not agree to the New Covenant; they merely received it. God gave it as a unilateral promise. Abraham slept and experienced a horror of darkness when God sacrificed in connection with his covenant. Even so, one could say that Israel slept through the sacrifice of the New Covenant (they were oblivious to it – as were Jesus' nearest friends – this seems to be the significance of the Apostles sleeping in Gethsemane). Moreover, in His

## One Mediator

final three hours on the cross there was darkness over the whole land (Mat.27:45).

There is yet another “Mediator” text, but it stands apart from the covenant context of Galatians 3. It says generally:

“For *there is* one God and one Mediator of God and men, *the* man Christ Jesus, Who gave Himself a ransom on behalf of all ...”

1 Tim.2:5-6

Note that He gave Himself a ransom, or surety. This was also not an agreement between parties. We non-covenant believers were an unwitting party in this post-covenant agreement, based on God’s promise of life “before age-times” (Tit.1:2). Since no man yet existed when this promise was made, we are left to conclude that God promised this to Himself – again a party of One with one Mediator – then we came along later as the beneficiaries. Because Jesus is the God-man, He is fit to represent both parties, but He Himself is one Party and one Mediator. The unilateral basis of this mediation is the same basis as His new covenant for Israel: He “gave Himself a ransom”.

## Who is “the Lord”?

# Who is “the Lord”?

Let us draw another lesson from the table of Father-Son-Holy Spirit texts in an earlier chapter. Where Eph.4:4-6 speaks of “one Lord”, distinguishing Him from “one Spirit” and “one God and Father”, Who is meant? This can only mean the Lord Jesus Christ, even as 1 Cor.8:6 specifically calls Him “one Lord Jesus Christ”.

An exhaustive study of the Gk. *kurios* (“lord”) and its cognate forms in the New Testament yields the following expressions and applications:

**Table 3: Lord (*kurios*), Lordship (*kuriotēs*), Be Lord (*kurieuō*), Noble Lady (*kuria*) – (732 occurrences)**

<b>1. Yahweh or Elohim (one of these divine names via quote of, or reference to an OT text) – (127)</b>						
Lord (86)	the Lord (24)	<b>One Lord</b> (1)	Lord of Armies (1)	the Lord God (1)	Lord our God (3)	Lord your God (4)
the Lord your God (3)	Lord their God (1)	the Lord of the harvest (2)	the Lord God of Israel (1)			
<b>2. Jesus or Yahweh (ambiguous) – (40)</b>						
Lord (6)	the Lord (33)	Lord of heaven and earth (1)				
<b>3. Jesus and Yahweh (or Adonai-Yahweh) – text applies to both OT and NT persons – (9)</b>						
Lord (3)	the Lord (1)	<b>Lord, Lord</b> (2x2)	Lord’s – <i>kuriakos</i> (1)			
<b>4. Father and Yahweh – (1)</b>						
Lord (1)						
<b>5. Jesus only – (448)</b>						
Lord (159)	the Lord (122)	<b>One Lord</b> (1)	<b>One Lord Jesus Christ</b> (1)	<b>Lord, Lord</b> (2x1)	Lord’s – <i>kuriakos</i> (1)	my Lord (6)

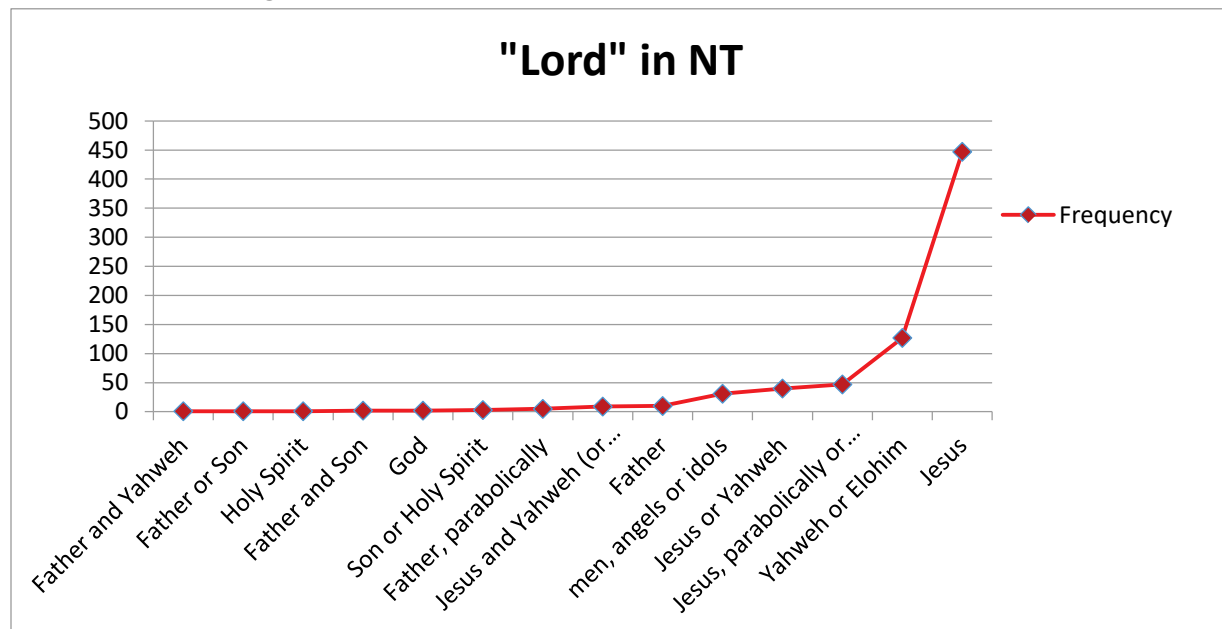
## Who is “the Lord”?

my Lord and my God (1)	your Lord (2)	our Lord (3)	their Lord (1)	the Lord and our God (1)	Lord of lords (2)	Lord of those lording (1)
the Lord of the earth (1)	the Lord of the glory (1)	Christ Jesus the Lord (1)	Christ Jesus our Lord (7)	Christ Jesus my Lord (1)	Christ-Lord (1)	the Lord Christ (2)
Lord the Christ (1)	our Lord Christ (1)	the Lord Jesus (24)	our Lord Jesus (11)	the Lord Jesus Christ (7)	our Lord Jesus Christ (37)	the only Master and our Lord Jesus Christ (1)
our Lord and Savior Jesus Christ (3)	the Lord and Savior (1)	Lord God (1)	the Lord God (1)	Lord God Almighty (3)	Lord our God the Almighty (1)	Holy, Holy, Holy Lord God Almighty (1)
Lord of the sabbath (3)	Lord, Heart-knower of all (1)	Jesus Christ Lord (1)	Jesus Christ our Lord (5)	Jesus our Lord (3)	Lord Jesus (8)	Lord Jesus Christ (16)
be lord ( <i>kurieuō</i> ) of dead and living (1)						
<b>6. Jesus, parabolically, or elliptically – (47)</b>						
Lord (14)	the Lord (8)	<b>Lord, Lord</b> (2x1)	the Lord of the vineyard (1)	the Lord of the house (1)	his Lord (15)	my Lord (2)
their Lord (2)	your Lord (2)					
<b>7. Father only – (10)</b>						
Lord (2)	the Lord (4)	Lord of the heaven and the earth (2)	our Lord (1)	the Lord God Almighty (1)		
<b>8. Father, parabolically – (5)</b>						
Lord (1)	Lord of the vineyard (4)					

# Who is “the Lord”?

<b>9. Father or Son (ambiguous) – (1)</b>						
the Lord (1)						
<b>10. Father and Son – (2)</b>						
Lord God (1)	the Lord God (1)					
<b>11. Holy Spirit only – (1)</b>						
Lord (1)						
<b>12. Son or Holy Spirit (ambiguous) – (3)</b>						
the Spirit of <i>the</i> Lord (1)	the Lord is the Spirit (1)	Lord-Spirit (1)				
<b>13. God – (2)</b>						
Lord (2)						
<b>14. men, angels or idols – (31)</b>						
lord (26)	lordship ( <i>kuriotēs</i> ) (2)	lording ( <i>kurieuō</i> ) (1)	lady ( <i>kuria</i> ) - 2			
<b>15. abstract – (3)</b>						
death lording ( <i>kurieuō</i> ) (1)	sin lording ( <i>kurieuō</i> ) (1)	the law lording ( <i>kurieuō</i> ) (1)				
<b>16. General (God or man) – (2)</b>						
lordship ( <i>kuriotēs</i> ) (2)						

To get a sense of the distribution of “Lord” in the NT, please take a look at the following chart:



## Who is “the Lord”?

The overwhelming application is to Jesus: either directly, parabolically, elliptically, communally or ambiguously. The combined occurrences of these Son categories are 547, for 75% of the total. Singling out just the direct references to Jesus as Lord yields 448 occurrences, for 61% of the total. The next largest category is Yahweh (or Elohim) with the direct references occurring 127 times, for 17% of the total. This large number for Yahweh/Elohim of the Old Testament is due to the great number of OT quotes in the NT, as well as historical references that the Jews of the Gospel/Acts period would have naturally associated with OT Yahweh.

And concerning Yahweh, His name was systematically rendered *Kurios* in the *LXX*. Looked at another way, the *LXX* use of *Kurios* for God translates Hebrew names in this manner –

**Yahweh** (including 118 of the 130 places in the Massoretic Hebrew text where the Sopherim changed it to Adonai) – 6,147

**Yahweh** (ambiguously) – 275

**Adonai** – 262

**Elohim** – 20

**Adown** – 11

**Yah** – 6

If we include both Yahweh categories above (confirmed and ambiguous) the count becomes 6,422 places where Yahweh is translated *Kurios* in the *LXX*. Seeing that Yahweh occurs 6,958 times in the unaltered Hebrew text, *Kurios* translates it 92% of the time. Yahweh and *Kurios*, where the OT is concerned, are very much equivalent names of “the Lord”.

## The Seeming Paradox of Two Lords

### The Seeming Paradox of Two Lords

There are statements in the OT and NT that seem impossible to reconcile. An OT example is in Deu.6:4 –

“Hear, Israel, Yahweh our Elohim, Yahweh one.”

This is from the Hebrew text, and note that “Yahweh one” is the usual word order for what we would normally translate in English “one Yahweh” – i.e., the Hebrew adjective typically follows the noun that it modifies.

The *LXX* reads similarly –

“Hear, Israel, *the* Lord our God, *the* **Lord** is **one**.”

This *LXX* excerpt is precisely the Gk. phrase that Mar.12:29 attributes to Jesus’ teaching.

Then what are we to do with 1 Cor.8:6?

“but for us *there is* one God the Father, from Whom *are* all these things and we for Him, and **one Lord Jesus Christ**, through Whom *are* all these things and we through Him.”

And this unity is proclaimed again in Eph.4:4-6 –

“one body and one Spirit, even as you were called in one hope of your calling, **one Lord**, one faith, one baptism, one God and Father of all, Who is over all and through all and in (or ‘among’) all.”

Ephesians opens with its second verse proclaiming –

“Grace to you and peace from God our Father and *the* Lord Jesus Christ.”

“The Lord” in Ephesians is consistently Jesus Christ.



## **The Seeming Paradox of Two Lords**

So there is “one Lord” in the OT and Gospels – Yahweh, and “one Lord” in the rest of the NT – Jesus. The only way to preserve this unity of Lordship is to recognize that Jesus *IS* Yahweh. The alternative would be to throw out the OT and Gospels, or else discard the rest of the NT, as a contradictory human work.

Jesus and Yahweh need to be compared in various other respects and attributes, as well. I will cover some of these in the next few chapters.

## The Singularity of Yahweh

# The Singularity of Yahweh

Yahweh declared Himself to be unique in many texts, often with the expression, “none other” (Heb. *‘ēyn ’ōyd* – e.g. at Deu.4:35, 39). Consider this prominent statement declaring His uniqueness with a very unusual name –

“And spoke Moses to the Elohim, ‘Behold, I am going to the sons of Israel and I will say to them, ‘Elohim of your fathers has sent me to you,’ and they will say, ‘What is His name?’ What do I say to them?’ And spoke Elohim to Moses, ‘I Am Becoming Who I Am Becoming.’ And He spoke thus, ‘You will say to the sons of Israel, ‘I Am Becoming has sent me to you.’” And spoke again Elohim to Moses thus, ‘You will say to the sons of Israel, ‘Yahweh-Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me to you.’ This *is* My name to the age and this *is* My memorial to a generation of a generation.” Exo.3:13-15

I have chosen to translate Heb. *hâyâh* as “become” rather than “be”, although the *LXX* does render this as Gk. *Ego eimi* (“I am”). However, *BDB*, p.224 offers this overall definition for *hâyâh* –

“vb. fall out, come to pass, become, be”

Then this subordinate definition on p.226 –

“III. *Be* (often with subordinate idea of becoming); - 1. *exist, be in existence* (i.e., orig. *have come into existence*)”

So the idea of becoming, or coming to pass, is prominent. Admittedly, “I AM that I AM” is the favored translation of this Exodus chapter 3 self-revelation of God. I believe this is favored because of the implication that God does not change. I would readily agree that in many respects God

## The Singularity of Yahweh

does not change, but this has to do principally with his loving, truthful and just nature. However, in dealing with His creatures God has certainly changed, else how can we explain the succession of the covenants, and finally “the dispensation of the grace of God” that we enjoy today. Yes, Jesus is said to be “the same yesterday, and today and forever” (Heb.13:8), and that must apply both to His character and to His immortality as a man. But consider that even Jesus will change in His role as “King of kings”, whenever He may turn over the kingdom to the Father (1 Cor.15:24). And certainly one respect in which Yahweh changed was when a body was prepared for Him. *This* would be the prophetic significance of the “I am becoming” statement to Moses – in effect, “I am coming” – Yahweh Himself is “the Coming One”. “Come” is often an implied sense of “become”.

Add to all this the title of “Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob”, which appears to be His age-abiding name and supra-generational memorial. Three times it is declared in the account of Moses before the burning bush (3:6, 15; 4:4 – and a fourth shortened form at 3:16). The remainder of the OT is *silent* concerning this name. But then in the Gospels, Christ mentions it again (three times cited – Mat.22:32; Mar.12:26; Luk.20:37). The God of this name is repeated in the Acts – first by Peter (Acts 3:13), then in the historical account of Moses by Stephen (Acts 7:32). This name of God, like “the name of the Father and of the Son and of the Holy Spirit”, seems to be a very special name, reserved for its own special occasions and purposes. It is the great name of remembrance that God gave Israel to remind them of the ancient Abrahamic covenant, through which blessings would flow into the earth (Gen.12:3). But the great usage gap for this name, after Yahweh spoke it to Moses, until Jesus revived it, demonstrated that it would be through Jesus Christ that these blessings would flow.

## The Singularity of Yahweh

Another special, Messianic name was Immanuel, first given at the beginning of a prophecy when war threatened Israel (Isa.7:14), then in the middle of the prophecy of an overrun by Assyria (Isa.8:8), and finally in the judgment of nations coming against Israel the text ends with “for with us God” – but this is the same Hebrew spelling – *`immanûw El* (Isa.8:10), without the dot (·) between the words. We see this name a fourth time in Mat.1:23, where Matthew explains that the infant Jesus (given His name “Jesus” in v.21) fulfilled Isa.7:14, which would logically entail inclusion of the name “God with us”. This is the only occasion when the name Immanuel was applied to Jesus. It appears to be another name of God reserved for a specific purpose – a very special case of God dwelling with men, the fulfillment of God’s kingdom on earth. Here Jesus will incorporate that dwelling of God with men.

Back in Exo.3:13-15 Yahweh-Elohim had identified Himself with the new name “I Am (Becoming)” (Heb. *hâyâh*, qal, imperfect, first person singular prefix), by which His covenant people were to identify Him. How is it, then, that Jesus later said, ‘Truly, truly I say to you, before Abraham came to be, I Am.’ (Joh.8:58)? If Jesus were a pre-existent angel or creature, as some teach, the proper grammar would have been “I was” rather than “I am”. But the Jews fully understood Jesus’ meaning with that “I Am”, because they attempted to stone Him for a presumed blasphemy (Joh.8:59). The pre-incarnate Son of God is the “I Am” Who spoke with Moses.

It is a curious thing that throughout the rest of the OT, no one calls God “I Am”. Even in presenting Moses’ credentials to the people, the account is terse: “And Aaron spoke all the words which Yahweh had spoken to Moses, and he did the signs in sight of the people.” (Exo.4:30). There is no further use of “I Am” *as a name* (or implied name) until John’s Gospel.

## The Singularity of Yahweh

However, after the burning bush dialogue, Yahweh did refer *to Himself* with this precise Hebrew form of the verb, often with an explicit pronominal subject, to declare “I am becoming (or ‘will become’) to them (or ‘to you’) for Elohim” (e.g., Jer.24:7). Curiously, God also identified Himself to Moses at Exo.3:15 by “Yahweh-Elohim of your fathers”, so the name Yahweh appears to have been known to Moses. Was the derivation of His name also known? *BDB*, p.218 derives the Name from a similar verb “become” (Heb. *hâvâh*), and suggests it is related to the hiphil (causative) form of the verb, meaning “*the one bringing into being, life-giver*”. Not only does this derivation make sense, but it seems likely that the Hebrew speakers of Moses’ day fully understood such an etymology.

Some teach that Joh.1:1 should be translated “and the word was **a** god”. This is based on idiomatic English sometimes needing to supply an indefinite article, which did not exist in *koinē* Greek, although the numeral “one” (*heis*) and the indefinite pronoun “certain one” (*tis*) are sometimes translated as such. But the concept of a subordinate god based on such a translation flies in the face of Scripture –

“For you will not bow yourselves down to another god (*êl*), for Yahweh – His name *is* Jealous – a jealous God (*Êl*) *is* He.” Exo.34:14

“A god” on a par with “the God” would be unacceptable to the real God, one of Whose names and character traits is “Jealous”. Yahweh stated repeatedly that He alone was God (Elohim) –

“You yourself have been shown *it*, to know that Yahweh Himself is the Elohim, *there is none else apart from, besides Him.*” Deu.4:35

“And you know this day, and you bring *it* back to your heart that Yahweh Himself *is* the Elohim in the heavens above the heights and upon the earth from underneath – *there is none besides.*” Deu.4:39

## The Singularity of Yahweh

“Therefore You have become great, Adonai-Yahweh, for none is like You and there is no Elohim except You in all that we have heard with our ears.” 2 Sam.7:22

“And may come to pass these my words, which I have sought favor before Yahweh, may they come near to Yahweh our Elohim by day and night, to make judgment of His servant and judgment of His people Israel, a matter continually, in order for all peoples of the earth to know that Yahweh Himself is the Elohim – there is none besides.”  
1 Ki.8:59-60

“And Hezekiah interceded before Yahweh and said, ‘Yahweh Elohim of Israel, seated on the cherubs, You Himself are the Elohim - by Yourself – to all the kingdoms of the earth. You made the heavens and the earth.’” 2 Ki.19:15 (repeated in Isa.37:16)

“And (Solomon) said, ‘Yahweh Elohim of Israel, there is none like You as Elohim in the heavens and in the earth, keeping the covenant and the kindness for Your servants who walk before You with all their heart.’” 2 Chr.6:14

“And to whom will you compare God (Êl), and what likeness will you arrange to Him?” Isa.40:18

““And to whom will you compare Me, and will I resemble?” says the Holy One.” Isa.40:25

At that time, there was no likeness that a man could say resembled the Holy One of Israel. But what says the NT on this subject?

“among whom the god of this age blinded the minds of the unbelieving, for not beaming forth (Gk. *augazō*) the light of the gospel of the glory of the Christ, Who is God’s image.” 2 Cor.4:4

## The Singularity of Yahweh

“Who is the image of the invisible God, Firstborn of all creation.”

Col.1:15

Unless the epistles of Paul are also from “the god of this age”, then Jesus Christ *IS* Yahweh Elohim’s image. This makes Jesus the “master copy” as it were, “in which image” and “after which image” (per the *LXX*) man was created. Also, by His title “Firstborn”, although He is also “the Last Adam”, He should be understood by this as “Heir” and “Possessor” of all creation.

This opens up the question of what image Adam and Eve saw in their communing with Yahweh Elohim. In what form did Yahweh appear to Abraham? How did Jacob view the One with Whom he wrestled? What did Moses see when Yahweh passed by him in His glory, allowing him to see only His back? These all point to a pre-incarnate Christ as the only image by which God could be seen by men.

And a similar text is Heb.1:3 –

“Who (the Son) being the radiance (Gk. *hapaugasma* – sim. to *augazō* in 2 Cor.4:4 above) of the glory, and the exact image (*charactēr* – a word used in the derived sense of “person” in profane texts) of His being (*hupostasis* – has the sense of “basis”, rendered “substance” in Heb.11:1, *KJV*) ...”

So the Son is described as both the Father’s glory and an exact copy of His being or basis. It seemed necessary to the author of Hebrews and to the Holy Spirit to get these facts established about the Savior of Israel right up front, before venturing into other issues concerning His identity and accomplishments.

Since the close of the apostolic period, Christ has not shown Himself to men, and even Paul in a very late epistle said –

## The Singularity of Yahweh

“to the age-abiding King, incorruptible, invisible, God alone”  
1 Tim.1:17

“Who alone having immortality, inhabiting unapproachable light,  
Whom no one of men saw nor can see” 1 Tim.6:16

One could infer from “God alone” that Paul was referring to the Father in 1 Tim.1:17, but the Kingly attribute is applied more to the Son than the Father in the NT. Further, the text of 1 Tim.6:16 refers back to “the King of kings and Lord of lords” in v.15, which are Christological terms. So, like God throughout most of the OT, Christ has become invisible to men. We are told about Christ being the image of God, but we do not yet see that image for ourselves. Today, we must receive His image with the eyes of faith.

Resuming the texts of Yahweh’s singularity –

“Thus said Yahweh, King of Israel and redeeming him, Yahweh of armies, I am First and I am Last, and apart from, without Me *there is no Elohim*. ... Dread not, nor fear. Have I not told you from that time and declared *it*? And you *are* My witnesses. *Is there* existing Eloah apart from, without Me? But *there is not*; *such* a Rock I have not known.” Isa.44:6-8

If Yahweh was the only Rock for Israel’s refuge, then compare this remarkable statement in 1 Cor.10:4 –

“and all drank the same spiritual drink. For they were drinking from an accompanying spiritual Rock (Gk. *petra*), and the Rock (*petra*) was the Christ.”



## The Singularity of Yahweh

The only such Rock that Yahweh knew was Himself, and yet that Rock was Christ. Yahweh and Christ must be identical, or the Scripture is self-contradictory. On a linguistic note, the *bedrock* (Heb. *tsûwr*, *LXX* *petra* for “the rock at Horeb” in Exo.17:6) was the same on which Christ declared He would build His assembly (also *petra* in Mat.16:18) – i.e., Himself.

Yahweh’s being “First and Last” above in Isaiah 44 goes hand-in-hand with there being no other god besides Him. How then can Revelation use this same descriptor of Christ? “These things says the First and the Last, Who became dead and lived.” (Rev.2:8) – He is also the Coming One in Rev.22:12-13. Again, Yahweh and Christ *must* be identical.

But this does not exhaust the singularity texts –

“I *am* Yahweh and *there is none besides – except Me, Elohim*. I gird you and you have not known Me. So that they will know from rising of sun and from sunseting, that except-apart from Me I am Yahweh – there is none besides.” Isa.45:5-6

“Thus said Yahweh, ‘... surely among you *is* God (*Êl*) and *there is none besides, except Elohim.*’” Isa.45:14

“For thus said Yahweh, creating the heavens. He *is the Elohim*, shaping the earth and making it. He Himself established it. He created it not *an* emptiness. He shaped it to dwell in. He *is* Yahweh and *there is none besides.*” Isa.45:18

“Declare and bring near. Also let them be counseled together. Who has proclaimed this from aforetime; from that time has declared it? *Is it not I Myself, Yahweh?* And *there is none besides Elohim, apart from, without God (Êl)*, righteous and saving. There is none except Me. Turn to Me and be saved all extremities of earth, for I Myself am God (Êl)

## The Singularity of Yahweh

and *there is none besides*. By Myself I have sworn. *The* word has gone out from My mouth of righteousness and it will not return – that to Me will bow every knee, will swear every tongue.” Isa.45:21-23

A declaration of every knee bowing is applied to Christ in Rom.14:10-11 and Phi.2:10-11. But how can this be, unless Yahweh and Christ are the same?

“To whom do you liken Me and cause to resemble and compare Me, and we are like one another?” Isa.46:5

“Remember former things from the age, for I Myself am God (Él) and *there is none besides*, Elohim and *there is none like Me.*” Isa.46:9

“And you will know that I *am* in the midst of Israel. And I Myself am Yahweh your Elohim, and *there is none besides*. And My people are not ashamed to the age.” Joe.2:27

In the preceding texts I have chosen to translate much of the Hebrew literally, rather than in idiomatic English. The results show how emphatically, even profusely and redundantly, God describes His own uniqueness. Jesus cannot be received as “a god” without dishonoring these great declarations of Yahweh in the OT. Unreservedly, my witness for Jehovah is that Jesus Christ *IS* Jehovah.

## Yahweh's Glory

# Yahweh's Glory

What Yahweh said about His divine uniqueness also applied to His glory – He was jealous of it.

“I Myself *am* Yahweh; this *is* My name. And I give neither My glory to another, nor My praise to idols.” Isa.42:8

“Behold, I have smelted you and not with silver. I have chosen you in the furnace of affliction. For My sake, for My sake I do *it*, for how is it (i.e., ‘My glory’) profaned? And I give not My glory to another.”

Isa.48:10-11

Then how can we reconcile these statements with Joh.17:5?

“And now glorify Me, Father, beside (Gk. *para*) Yourself with the glory which I had beside (*para*) You before the existing of the world.”

Note that Christ's glorification is the restoration of a pre-existent glory. And His glory beside (*para*) the Father speaks of their equality. If Christ is received as “a god”, not only does His glory contradict Isa.42:8, but it puts Him on a par with “idols”.

On the complex relations between Father and Son, see the chapter below **Who Is the Coming One?** The texts above make sense together, only if Yahweh is understood to be both Father and Son. Contextually in Isaiah, Yahweh not sharing His glory with another is directed at men worshipping idols. In much of the false worship of ancient times there was a principal god, like Zeus, and a large company of lesser gods, like Hera, Hermes, Aphrodite and others. The true God is not to be understood by this Olympian model. If His nature is grander than our

## Yahweh's Glory

understanding can fathom, He is still essentially One – the “I Am (Becoming)” of Exo.3:13-15 was spoken in the first person *singular*.

There are other ancient theologies, such as the Zoroastrian, that espoused belief in two gods – the good one to be worshipped and obeyed, and the evil one resisted. In a sense this religious distortion did capture a truth, because there is a “god of this age” (2 Cor.4:4), Satan, the evil one. He has set his heart to challenge the good God at every turn, but he is certainly not His equal. If God Himself has termed Satan “god of this age”, it is to judge him and the age, and not to glorify them. The phrase “god of this age” was likely spoken in irony, even as we speak of men worshipping “the almighty dollar”.

But what exactly *is* the glory of God? If we start with the OT concept of glory, *BDB* (p.458) lists the following definitions for the most frequent word for “glory”, Heb. *kâbôwd*:

1. abundance, riches
2. honor, splendor, glory
3. honor, dignity of position
4. honor, reputation
5. my honor, poetic of the seat of honor in the inner man
6. honor, reverence, glory as due to, or ascribed to one

It needs to be recognized that the basis for *kâbôwd* is the Hebrew stem *kbd* (כבד), which has the basic meaning of *be*, or *make heavy*. As such it can refer to burdensome weight, or even oppression. So it seems that the honor or glory due to anyone is based on some weight or abundance – it could be the honor that seems to be paid to the rich, although the “weight” that someone possesses could be their inner dignity. Number 5 above is interesting in that in his own heart, each one of us seems to lay claim to an inner dignity that he alone can see and acknowledge the

## Yahweh's Glory

weight of. In the case of God, we can easily see that His “weight” might include these things –

1. all that He has made
2. all the good that is in Him, which He has graciously bestowed on His creatures (NOTE: both His “glory” (Heb. *kâbôwd*) and His “good” (Heb. *tôwb*) passed before Moses according to Exo.33:17-19)
3. the weight even of all the sin that is in the creation and that has created a groaning (Rom.8:22) – a groaning that even God has felt, and that Christ paid the *heavy* price for on the cross.

These are applications of glory that we can see in both OT and NT. But the NT word for glory, Gk. *doxa*, has a different etymology, being derived from the verb *dokeō*, to seem. Thayer (p.155) lists these definitions:

1. opinion, judgment, view (profane writers)
2. opinion, estimate, whether good or bad (profane writers),
3. good opinion – praise, honor, glory (always in sacred writings)
4. splendor, brightness
5. magnificence, excellence, dignity, grace
6. majesty
7. most glorious position, most exalted state

Additionally, Thayer notes that *dokeō* is akin to the verb *dechomai*, to receive, and from which the adjective *dokimos* is derived. *Dokimos* means “accepted”, “approved”, and also “proved” and “tried” – i.e., approved, because first proved. This is what the *koinē* Greek brings to the table in understanding “glory” – that someone has formed an opinion of worth and acceptance, based on having proven what he first considered. The Greek word seems based, at least in part, on an inherent skepticism

## Yahweh's Glory

about glory – therefore, its etymology is rather focused on creature aspects of glory, or what we might call “fame”.

I should also point out that the 200 occurrences of *kâbôwd* in the Hebrew text are translated in the *LXX* by *doxa* (178), *doxazō* (2), *endoxos* (4), and a few others. The equivalent Heb. verb *kâbêd* (42 occurrences as verb or adjective), “to be heavy” or “honored”, is translated in the *LXX* by *doxazō* (26), *endoxos* (12), *endoxazomai* (2), *doxa* (1), and *barus* (1 – “heavy”, “burdensome”). So the ancient translators understood *kâbôwd* and *doxa* as essentially equivalent words.

But what about God's glory being shared with men? This is not a sharing with equals, but a sharing with beings who are also His creation. How is that sharing described? Firstly, it is not God's inherent authority, prestige, or priority that He shares. It is a preferential position that He gives to some, but not to all –

“Therefore, an utterance of Yahweh Elohim of Israel – ‘I said surely *that* your house (Elkanah's) and *the* house of your father would walk before Me until an age.’ But now an utterance of Yahweh – ‘Far be it from Me, for those honoring (Heb. *kâbêd*) Me I will honor (*kâbêd*), but those despising Me will be rebuffed.’” 1 Sam.2:30

If I may draw an analogy from human experience, a sovereign appoints ministers of his own choosing – and thus does God share His honor and prestige with loyal subjects of His choosing. It had been His intention under the covenant of Law to share His glory with Israel, as a kingdom of priests (Exo.19:6), but they often proved themselves unworthy of that honor. The fullness of this promise of glory awaits a future Israel.

A few more OT examples may help illustrate how God has shared His glory –

## Yahweh's Glory

“And You, Yahweh, *are* a shield about me, my Glory and One lifting up my head.” Psa.3:3

“Upon Elohim *is* my salvation and my glory. The Cliff of my strength, my shelter *is* in Elohim.” Psa.62:7

“Everyone who is called by My name – even for My glory I have created him. I formed him, yea, I have made him.” Isa.43:7

“Has a nation exchanged gods, even who were not gods? But My people exchanged their Glory for *what* does not profit.” Jer.2:11

So the relation is mutualistic: Yahweh was Israel's Glory, and men (at least those called by His name) were His glory. God's demonstration of His conferred glory was typically through deliverance of His people from various evils – their “salvation”.

A similar set of texts uses a different Hebrew word, the noun *tiph'ereh*, meaning “beauty” or “glory”. This is the beauty that we see in clothes, jewels and crowns of “adornment”.

“I bring My righteousness near; it shall not be far off; My salvation shall not linger. And I will place salvation in Zion, for Israel My glory (*tiph'ereh*).” Isa.46:13, *NKJV*

“And He said to me, 'You are My servant, O Israel, in whom I will be glorified (the verb form, *pâ'ar* - “beautify oneself”).” Isa.49:3, *NKJV*

“For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,’ says the LORD, ‘that they may become My people, for renown, for praise, and for glory (*tiph'ereh*); but they would not hear.”

Jer.13:11, *NKJV*

## Yahweh's Glory

Although the Hebrew words in these last three texts are not related to *kâbôwd* etymologically, they are related lexically through the *LXX*, which also translates them as *doxasma*, *doxazō*, and *doxa*, respectively. And note again the connection of “glory” with “salvation” in Isa.46:13 above. Also, in that great archetypal salvation of Israel in the Red Sea, Yahweh said, “I will be glorified (*kâbêd*) by Pharoah and by all his army” (Exo.14:16-17). Of course, this was not a willing glorification, as when all will bend the knee to Christ. The Red Sea glory of Yahweh was rather a “vindication” – a proven superiority.

In the NT *doxa* and *doxazō* occur 225 times, and some compound forms with a *-dox-* basis 12 times. The distribution of *doxa* and *doxazō* in the Gospels is: Matthew (11), Mark (4), Luke (22) and John (42). Overwhelmingly, John has more to say about “glory” than the other Gospels. But then, John's is a much more focused account, and he gives more in-depth treatment of the fewer topics that he deals with. John alone records this condemnation from the mouth of Jesus –

“How are you able to believe, receiving glory from one another, and the glory from the only God you do not seek?” Joh.5:44

And this one, also from John's Gospel:

“For they loved the glory of men rather than the glory of God.”

Joh.12:43

These summed up the reason for Israel's unbelief in Him – they hankered for the acclaim of men, rather than the approval of God. “Acclaim” and “approval” are exactly how we should interpret these competing glories.

Elsewhere John records at length Jesus' statements about His and the Father's glory, and how they relate. While the other Gospels touch upon the Father glorifying the Son, it is not a subject they explore as deeply as



## Yahweh's Glory

John does (see Mat.16:27; Mar.8:38; Luk.9:26). In John, the Father is said (or implied) to glorify the Son eight times, while the Son glorifies the Father six times. These statements are sometimes intermingled:

“The one speaking from himself seeks his own glory. But the One seeking the glory of Him who sent Him, this One is true and unrighteousness is not in Him.” Joh.7:18 *Son-to-Father*

“If I glorify Myself, My glory is nothing. It is My Father glorifying Me, of Whom you say He is your Father.” Joh.8:54 *Father-to-Son*

“When, therefore, he (Judas) was gone out, Jesus says, 'Now the Son of man was glorified, and God was glorified by Him.’” Joh.13:31 *Father-to-Son*, then *Son-to-Father*

“If God was glorified by Him, God also will glorify Him by Himself, and immediately will glorify Him.” Joh.13:32 *Son-to-Father*, then *Father-to-Son (twice)*

“And whatever you may ask in My name, this I will do, so that the Father may be glorified by the Son.” Joh.14:13 *Son-to-Father*

“Father, the hour has come. Glorify Your Son, so that also Your Son may glorify You.” Joh.17:1 *Father-to-Son*, then *Son-to-Father*

“I glorified You upon the earth. I finished the work which You have given Me that I should do.” Joh.17:4 *Son-to-Father*

“And now You glorify Me, Father, with Your own glory, which I had with You before the being of the world.” Joh.17:5 *Father-to-Son*

“And the glory which You have given to Me I have given to them, that they should be one even as We are One.” Joh.17:22 *Father-to-Son*, and then *Son-to-men*

## Yahweh's Glory

“I desire that where I am, those whom You have given Me may be with Me also, so that they may gaze at My glory which You gave Me, for You loved Me before world's overthrow.” Joh.17:24

*Father-to-Son*

There are even more instances of the Son glorifying the Father, or the Father the Son. For example, when Jesus declared concerning Lazarus' illness that it was not for death but for the Son's glory (11:4), and also the Father's (11:40).

Further, there is this significant glorification passage that needs to be added to the above –

“But whenever That One, the Spirit of the Truth, may come, He will guide you into the whole truth, for He will not speak from Himself, but as much as He will hear He will speak. And He will tell you the things to come. That One will glorify Me, because He will take from what *is* Mine and tell *it* to you.” Joh.16:13-14 *Holy Spirit-to-Son*

So while the Father glorifies the Son, and the Son the Father, the Holy Spirit's exclusive role in this work of glory is to glorify the Son. No one is said to glorify the Holy Spirit. However, blasphemy against Father and Son were forgivable during the Gospel-Acts period, but not blasphemy against the Holy Spirit (Mat.12:31), so He is not to be trifled with. These various roles in glorification have served to reinforce my belief in the Trinity of God. Also, I need to draw attention to the Gk. syntax in the John 16 text above – in both instances of “That One” the pronoun *Ekeinos* is masculine, while referring to the neuter noun “the Spirit”. This makes grammatical sense only if the Spirit is a person, and to be identified with the masculine God. All three Persons of God are identified with this masculine hue.

## Who Exactly Is the Savior?

# Who Exactly Is the Savior?

Salvation begins in the OT. The instances of Yahweh rescuing men are numerous, and most notable of all was His rescuing the whole nation of Israel at their Exodus from Egypt. Here is what Yahweh says about Himself as Savior –

“I Myself – I *am* Yahweh, and there is not apart from, without Me one who saves (Heb. *yâsha`*). I Myself have declared and **I have saved** (*yâsha`*) and I have proclaimed, and *there is* not among you a stranger (i.e., a strange god). And you yourselves *are* My witnesses – an utterance of Yahweh – that I *am* God ( Heb. *Êl*).” Isa.43:11-12

“Declare and bring near. Also let them be counseled together. Who has proclaimed this from aforetime; from that time has declared it? *Is it* not I Myself, Yahweh? And *there is* not besides Elohim apart from, without God (*Êl*), righteous and saving (*yâsha`*). *There is none except Me.* Turn toward Me and **be saved** (*yâsha`*) whole extremity of earth, for I Myself *am* God (*Êl*) and *there is none besides.*” Isa.45:21-22

“And I *am* Yahweh your Elohim from the land of Egypt, and an Elohim besides Me you do not know, and a **Savior** (*yâsha`*) *there is none except Me.*” Hos.13:4

These are very emphatic statements, personal declarations by Yahweh, about His exclusive role as Savior of Israel – even the whole earth. He is both God alone, and Savior alone.

What then, are we to make of the following NT declarations about Jesus?

“Be it known to all of you and to all the people of Israel that by the name of **Jesus Christ** of Nazareth, Whom you crucified, Whom God

## Who Exactly Is the Savior?

raised from the dead, by Him this one has stood before you whole. This is the stone which, having been despised by you the builders, has become for the head of the corner; nor is THE salvation in no other, for neither is there another name under the heaven which having been given among men by which it is necessary to save us.” Acts 4:10-12

“The God of our fathers raised **Jesus**, Whom you murdered, hanging *Him* upon a tree. This One God exalted Leader and **Savior** at His right hand to give repentance to Israel and forgiveness of sins.”

Acts 5:30-31

Note the triple-negative in the Acts 4 text for emphasis. Some would distinguish the saving of the body in the OT from the saving of the soul in the NT, and thus differentiate the exclusive salvations of Yahweh versus Jesus. Can this be correct?

But a “soul”, whether Hebrew *nephesh*, or Greek *psuchē*, is nothing more than a body, else how can Scripture use these words for the “living creatures” that God created (Gen.1:20, *NKJV*) – there is nothing supernatural about the birds, fish and creepers on the ground. Both *nephesh* and *psuchē* (via *LXX*) also apply “for the dead” (Lev.19:28, *NKJV, NIV*), so a “soul” can even be a dead body, a corpse. To impute to a man an eternal soul is Platonism, not Christianity. Although “immortal soul” is a human philosophical term, and not Biblical, I can think of one instance where it applies. God being a “soul” and having deathlessness (Gk. *athanasia* – 1 Tim.6:16) makes Him the single Immortal Soul up to the present. No one else is described as “deathless” just yet (1 Cor.15:53-54).

Then Who was expected as Savior when the day of the Lord comes? Both Yahweh and Jesus figure in the day of the Lord –

## Who Exactly Is the Savior?

“Howl, for near *is the day of Yahweh*. As a ruin from Shaddai it will come.” Isa.13:6

“The sun will be turned to darkness and the moon to blood, before the coming of the *day of Yahweh*, the great and the fearsome. And it will come to pass *that all who call upon the name of Yahweh will be delivered*, for upon Mount Zion and in Jerusalem will come **escape**, as what Yahweh said, and among *the survivors* whom Yahweh *is calling*.” Joel 2:31-32

**NOTE:** This is part of what Peter declared in his Pentecost speech to interpret the signs of that day (Acts 2:16-22). His solution for them was “be baptized in the name of Jesus Christ” (v.38) to “**be saved** from this perverse generation” (v.40).

“For you yourselves know accurately that *the day of the Lord* comes thus as a thief in the night. Whenever they might say ‘Peace and security’, then sudden destruction comes upon them, just as the labor to the one having birth-pangs. And they will in no wise **escape**.”

1 Th.5:2-3

“That God did not appoint us to wrath, but to possessing **salvation** through our Lord Jesus Christ.” 1 Th.5:9

In the day of the Lord, Israel will require an escape – **salvation** – every bit as urgent and physical as the flight from Egypt into the Red Sea. Therefore, one cannot distinguish **salvation** for Israel as being different after Christ effected the New Covenant, except it will be augmented by the new heart. The “day of the Lord” warned by the prophets of old had not yet come when Messiah appeared on the scene. So the uniqueness of Savior Yahweh and the uniqueness of Savior Jesus require that we identify Them as the same – They are One, and He will yet deliver one salvation to Israel.

## Who Exactly Is the Savior?

The Pastoral Epistles provide a unique look at salvation for the nations, apart from Israel's covenants. As we map out the texts, note the weaving back and forth, between **Father (God)** and **Son** concerning Their joint salvation for us:

**F** 1 Tim.1:1 "... God our **Savior** and Christ Jesus our hope ..."

**S** 1 Tim.1:15 "... Christ Jesus came into the world **to save** sinners ..."

**F** 1 Tim.2:3-4 "our **Savior** God, Who desires all men **to be saved** ..."

**F** 1 Tim.4:10 "... the living God, Who is **Savior** of all men ..."

**F** 2 Tim.1:8-9 "... God, Who **has saved** us ..."

**S** 2 Tim.1:10 "... the shining forth of our **Savior** Christ Jesus ..."

**S** 2 Tim.2:10 "... the **salvation** which is in Christ Jesus ..."

**S** 2 Tim.3:15 "...for **salvation** through faith which is in Christ Jesus..."

**S** 2 Tim.4:18 "the Lord ... **will save** me for His heavenly kingdom ..."

**F** Tit.1:3 "... our **Savior** God ..."

**S** Tit.1:4 "... God *the* Father and Christ Jesus our **Savior** ..."

**F** Tit.2:10 "... our **Savior** God ..."

**F** Tit.2:11 "For the grace of God, the **salvation**, appeared to all men ..."

**S** Tit.2:13 "... our **Savior** Jesus Christ."

**F** Tit.3:4 "... our **Savior** God ..."

**S** Tit.3:5 "... according to His mercy He **saved** us ..."

**S** Tit.3:6 "... Jesus Christ our **Savior** ..."

**F – 9 occs.; S – 9 occs.**

I should point out that this post-Acts Pauline salvation is the resurrection at the right hand of God "in the heavenlies" (Eph.1:3, 20), when "Christ our life appears" (Col.3:1-4). This will not be like the national rescue of Israel in Rev.12, when some faithful will perish, to be resurrected shortly afterward for the Millennial kingdom.

There seem to be two Saviors in the Pastorals texts above, whereas Isaiah is emphatic that Yahweh alone is Savior to the "whole extremity

## Who Exactly Is the Savior?

of earth”. How can we understand this, except that Yahweh revealed His Savior role as singular, while in the revelations that Jesus and His disciples introduced, that role is twofold, belonging to both Father and Son. I am equating “God” with “Father” in the above texts on the basis of that distinction in 1 Tim.1:1 and Tit.1:4. Additionally, 2 Tim.1:2 was addressed to Timothy “with grace, mercy, peace from God *the* Father and Christ Jesus our Lord.” Therefore, Yahweh, Whom many assume to be a manifestation of the Father only, is really both Father and Son. This Savior role for God may not confirm the Trinity, but it does support a personal Duality in the role of God (Father and Son) as Savior. Although Spirit of Yahweh, Spirit of Adonai-Yahweh, Spirit of Elohim, Spirit of the Holy Elahin, My Spirit, and His Holy Spirit all appear in the OT, no saving act is directly attributed to God as Spirit (see **Appendix F: “Spirit” in the OT** for the full texts).

## Who Is the Creator?

# Who Is the Creator?

The first Bible statements about the creation use a mixture of two different Hebrew verbs – *bârâ'* (which I will render “create”) and *`âsâh* (which I will distinguish as “make”).

“In the beginning Elohim created (*bârâ'*) the heavens and the earth.”  
Gen.1:1

“And Elohim created (*bârâ'*) the Man in His likeness, in the likeness of Elohim He created (*bârâ'*) him. Male and female He created (*bârâ'*) them.” Gen.1:27

“These are the generations of the heavens and of the earth in their being created (*bârâ'*), in the day of Yahweh-Elohim making (*`âsâh*) earth and heavens.” Gen.2:4

Creation is initially attributed to “Elohim”, a less personal name for “God”, but the third text includes the first occurrence in the books of Moses of the personal name “Yahweh”. Also note that both verbs *bârâ'* and *`âsâh* are used in Genesis 2:4. Both of these Heb. words are rendered by Gk. *poieō* (“make”, “do”, “execute”) in the *LXX* of the texts above. In other OT texts *bârâ'* is also translated in the *LXX* as *ktizō* (“found”, “create”) and *ginomai* (“become”, usually in middle or passive voice – “brought to pass”).

Yahweh-Elohim’s role as Creator is mentioned again and again throughout the OT – this was such a marvelous work that it merited attention whenever men were found worshiping God. Here are a few choice references –

“And Hezekiah interceded before Yahweh and said, ‘Yahweh-Elohim of Israel, seated on the cherubs, You Himself *are* the Elohim - by



## Who Is the Creator?

Yourselves – to all the kingdoms of the earth. You **made** (*`âsâh*) the heavens and the earth.” 2 Ki.19:15

“You *are* He, Yahweh by Yourself, You **made** (*`âsâh*) the heavens, *even* the heavens of the heavens and *the* whole army of them, the earth and all that *is* upon it, the sea and all that *is* in it, and You are keeping alive all of them, and the army of the heavens *is* bowing down to You.” Neh.9:6

“Thus said Yahweh, your Redeemer and your **Fashioner** from the womb, ‘I Myself *am* Yahweh, **making** (*`âsâh*) all *things*, **stretching out** *the* heavens by Myself, **hammering out** the earth from-with Myself.’” Isa.44:24

“For thus said Yahweh, **creating** (*bârâ`*) the heavens. He *is* the Elohim, **shaping** the earth and **making** (*`âsâh*) it. He Himself **established** it. He **created** (*bârâ`*) it not an emptiness. He **shaped** it to dwell in. He *is* Yahweh and *there is* none besides.” Isa.45:18

Note the synonymous “shaping”, “fashioning”, “stretching out”, and “hammering out” that make the role of creation the picturesque work of the Master Craftsman. And one thing is clear – Yahweh would not tolerate another making claims of being Creator of heavens, earth, and all the creatures in them.

Then the NT makes these assertions concerning Jesus Christ –

“In the beginning was the Word, and the Word was with God, and the Word was God. This One was in the beginning with God – all things by Him **came into being** (Gk. *ginomai*), and apart from Him not one thing came into being (*ginomai*), which **has come into being** (*ginomai*).” Joh.1:1-3 Note this emphatic 3-fold declaration.

## Who Is the Creator?

“by Whom (the Son) we have the deliverance, the forgiveness of sins, who is *the* image of the unseen God, Firstborn of every **creature** (Gk. *ktisis*), because by Him **were created** (Gk. *ktizō*) **all these things** in the heavens and upon the earth, the visible things and the unseen things, whether thrones or lordships or principalities or authorities, all these things by Himself and for Himself **were created** (*ktizō*).”

Col.1:14-16

Christ is pre-eminently the Creator in the NT, and to Him it is principally attributed. This applies even to the new creation, and the “one new man”:

“For we are His **work** (Gk. *poiēma*), **created** (*ktizō*) by Christ Jesus for good works, which God (i.e., the Father) prepared beforehand that we might walk by them.” Eph.2:10

“For He is our peace, the One **having made** (Gk. *poieō*) the both one, and having torn down the middle wall of the fence, the enmity by His flesh, having annulled the law of the commandments in decrees, so that He **might create** (*ktizō*) the two (Jew and Greek) by Himself into one new man, **making** (*poieō*) peace.” Eph.2:14-15

Again, we see a variety of verbs used to describe this spiritual creation. But there are two more texts in Ephesians that use *ktizō* –

“to enlighten all *as to* what *is* the dispensation of the secret, which *is* having been hidden from the ages by the God Who *is* **having created** (*ktizō*) **all these things**.” Eph.3:9

“And to put on the new man, which **was created** (*ktizō*) according to God in *the* righteousness and holiness of the truth.” Eph.4:24

Here, finally, the Father’s role in creation is summed up in that phrase “all these things” (Gk. *ta panta*). I am inferring “the Father” as the subject (“God”) because of the opening of the Epistle –

## Who Is the Creator?

“Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed is the God and Father of our Lord Jesus Christ...”

Eph.1:1-2

What “all these things” include must be inferred from various texts preceding Eph.3:9. Therefore, the creative actions and objects attributed to the Father in Ephesians include these –

1. blessing us with every spiritual blessing in the heavenlies by Christ (1:3, note Christ as the Father’s Agent in this, and also repeatedly below)
2. choosing us before world’s overthrow by Him (again Christ) to be holy and faultless in His sight (1:4)
3. predestinating us for sonship by Jesus Christ (1:5) – “according to the good-pleasure of His desire”
4. His grace engracing us by the Beloved (1:6)
5. His grace abounding toward us in every wisdom and understanding (1:8)
6. making known to us the secret of His desire (1:9) – “according to His good pleasure”
7. planning by Himself **the dispensation of the fullness of the seasons** (1:9-10)
8. summing up “**all these things** (*ta panta*)” by Christ – i.e., the heavenly and earthly things that are further expounded by Col.1:14-16, cited on the previous page
9. predestinating us according to *the* plan of the One **working** (Gk. *energeō*) “**all these things** (*ta panta*)” according to the purpose of His desire (1:11)

## Who Is the Creator?

10. for us to be for the praise of His glory – those having pre-hoped in Christ (1:12)
11. giving us a spirit of wisdom and revelation in recognition of Him (1:17)
12. enlightening the eyes of our mind to know the hope of His calling, and the riches of the glory of His inheritance in the Holies (1:18)
13. the exceeding greatness of His power toward us (1:19)
14. us believing according to the might of His strength (1:19)
15. raising Christ and seating Him at His right-hand in the heavenlies (1:20)
16. subordinating all things (Gk. *panta*) under Christ's feet, and giving Him to be Head over all things (*panta*) to the church (1:21-22)
17. making the church “the fullness of the One filling all things (*panta*) in all” (1:23)
18. enlivening us together by Christ (2:5)
19. raising us together and seating us together in the heavenlies by Christ (2:6)
20. His showing in the coming ages His rich kindness toward us by Christ (2:7)
21. His gift to us – being saved by the grace through the faith (2:8)
22. the works which He before-prepared that we walk by them (2:10)
23. making us fellow-citizens of the Holies, and His household (2:19)
24. being built together for His dwelling by Spirit (2:22)

## Who Is the Creator?

25. giving **the dispensation of the grace of God** to Paul (3:2)
26. the secret made known to Paul by revelation (3:3)
27. the nations to be joint-hears and joint-bodies and joint-sharers of His promise (3:6)
28. Paul's ministry, a gift of His grace (3:7)
29. Enlightening now **the dispensation of the secret**, hidden from the ages in God (3:9)
30. God's manifold wisdom made known to the rulers in the heavenlies by the church (3:10)
31. according to the plan of the ages, which He made (*poieō*) by Christ (3:11)
32. the gift of His strengthening by His Spirit in the inner man (3:16)
33. a filling toward all the fullness of God (3:19)
34. according to the power working (*energeō*) in us (3:20)
35. be gracious to each, according as God by Christ was gracious to you (4:32)
36. having an inheritance in the kingdom of Christ and of God (5:5)
37. His whole-armor (6:11, 13)
38. God's word, the sword of the Spirit (6:17)
39. peace from God the Father and the Lord Jesus Christ (6:23)

It is not easy in every instance to distinguish the Father's work from the Son's and the Spirit's. But what seems to stand out is the Father's

## Who Is the Creator?

desire, intent and planning in the selections above, particularly those in chapter one. The Father is the Great Planner of the ages, per Eph.3:11 (“the purpose of the ages”), and Christ the Agent of all aspects of the great plan of creation. If I may use an imperfect human analogy, the Father would be the Chief Executive Officer, and the Son (also the Spirit to an extent) the Chief Operating Officer of the plan of the ages. These grand roles are exemplified by the three different ways in which the current **dispensation** is characterized. The Father created the unique things of this dispensation, often by mandate to His Son.

In the NT, the works of creation belong to Father and Son, as compared to Yahweh or Elohim alone from repeated declarations of the OT. If both are true, then Jesus and the Father must both be Yahweh. Like the Savior role, the Creator role rather emphasizes a Duality in the “persons” of God. However, if we take the “Spirit of Elohim” in Gen.1:2 as the “Holy Spirit of God”, then His moving over the waters as a prelude to the six-days of creation in Gen.1:3-31 gives the Holy Spirit at least a preparatory role in creation. But Job was even more explicit –

“Spirit of El **made** (*`âsâh*) me, and breath of Shaddai enlivens me.”  
Job 33:4

And the NT adds another dimension to the creative birth of a man – a virgin birth –

“And **the birth** (Gk. *genesis*) of Jesus was thus... Mariam His mother ... was found having *a baby* in the womb by *the* Holy Spirit.”

Mat.1:18 But note here that Jesus was also the **Only-begotten** (*Monogenes*) of the Father (Joh.3:16, et al.).

“for what **was conceived** (*gennaō*) in her is by *the* Spirit.” Mat.1:20

## Who Is the Creator?

“if anyone may not **be conceived** (*gennaō*) by water and Spirit, he cannot enter into the kingdom of God. That having been conceived (*gennaō*) by the flesh is flesh, and that **having been conceived** (*gennaō*) by the Spirit is spirit.” Joh.3:5-6

“The Spirit is the One **giving life** (Gk. *zōopoieō*). The flesh profits not anything. The words that I have spoken to you are spirit and are life.”  
Joh.6:63

Note how the new birth for believers is modeled after the virgin birth of Christ. So we find a Trinitarian involvement even in the role of Creator.

However, the Holy Spirit’s principal role in the NT is rather inclined toward –

a) revelation –

“except that the Holy Spirit fully testifies to me in every city”  
Acts 20:23

“For God revealed *it* to us by the Spirit. For the Spirit searches all things, even the depths of God. For who among men knows the things of the man, except the spirit of the man that *is* in him? Thus also no one has recognized the things of God, except the Spirit of God.”  
1 Cor.2:10-11

“as now it was revealed to His holy apostles and prophets by *the* Spirit” Eph.3:5

b) enablement of men for ministry –

“the Spirit of your Father speaking by you” Mat.10:20

“but if I cast out the demons by *the* Spirit of God, then the kingdom of God has come upon you.” Mat.12:28

## Who Is the Creator?

“even as the Spirit was giving them to utter forth” Acts 2:4

“the Holy Spirit appointed you overseers to shepherd the church of God” Acts 20:28

“the Spirit helps with our weaknesses ... the Spirit makes intercession for us” Rom.8:26

c) sealing (preserving) – {also the Father in Joh.6:27; 2 Cor.1:21-22}

“... God, the One having given us the earnest of the Spirit.” 2 Cor.5:5

“you were sealed by the Holy Spirit of the promise, Who is the earnest of our inheritance” Eph.1:13-14

“grieve not the Holy Spirit of God, by Whom you were sealed for *the* day of redemption” Eph.4:30

d) access (Son and Holy Spirit jointly provide)

“for by Him (Christ) we have the access – the both (Jews and nations) by one Spirit to the Father” Eph.2:18

The later chapter, **Activities of a Divine, Personal Holy Spirit**, goes into much more depth on these deeds of the Spirit.



## Who Is Sovereign?

### Who Is Sovereign?

We often speak of God as being sovereign over the world of the creation, and it is even so. In the OT this sovereignty is attributed to Yahweh:

“For Yahweh your Elohim, He *is* Elohim of the rulers (Heb. *elohim*) and **Lord of the lords**, the God (Heb. *Él*), the great, the mighty and the fearful, Who shows not partiality and takes not a bribe.” Deu.10:17

“All the ends of the earth will remember and turn back to Yahweh, and all clans of nations will bow down before You. For to Yahweh *is* **the kingship** and **ruling** among nations.” Psa.22:27-28

“Yahweh-Elohim of Armies, who is like You – a strong Yah! And Your faithfulness *is* around You. You *are* **ruling** in the majesty of the sea, in lifting its waves. You Yourself still them.” Psa.89:8-9

“They will speak of the glory of Your **kingdom** and talk of Your **power**, to make known to the sons of men His mighty deeds, and *the* glory of *the* splendor of His **kingdom**. Your **kingdom** *is* a **kingdom** of *the* whole age, and Your **dominion** is among all generations.”

Psa.145:11-13

Then, sovereignty in the NT is principally the domain of the Son –

“And approaching, Jesus spoke to them saying, ‘Was given to Me **all authority** in heaven and upon the earth.’” Mat.28:18

This was spoken after His resurrection, and although He has all that authority, we have yet to see Him fully exercising it. In future, when He has fully manifested His glorious authority, we shall see –

“And when the Son of man may come in His glory and all the angels with Him, then He will sit upon **the throne of His glory**.” Mat.25:31

## Who Is Sovereign?

But for the present –

“You subordinated all things underneath His feet. For in the subordinating all these things to Him, He left nothing unsubordinated to Him. **But now**, we see **not yet** all these things subordinated to Him.” Heb.2:8

Eventually Jesus will be leading the heavenly host, because He is Himself “Yahweh of hosts” (i.e., ‘armies’). A similar picture is seen in Revelation:

“And I saw the heaven opened and, behold, a white horse and the One sitting upon it *is* called Faithful and True, and in righteousness He judges and wages war. And His eyes *are* as a flame of fire, and upon His head *are* many diadems, having a name written which no one knows except Himself, and clothed with a garment dipped in blood, and His name has been called the Word of God. And the armies which *are* in the heavens followed Him, upon a white horse, clothed in linen white, pure. And out of His mouth comes forth a sharp sword, that with it He may strike the nations, and He will shepherd them with an iron staff, and He tramples the winepress of the rage of the wrath of God Almighty. And He has upon the garment and upon His thigh a name written: **King of kings** and **Lord of lords.**” Rev.19:11-16

Leading armies in warfare was a role of ancient kings – one which Jesus will exercise, when He comes to claim His kingship of the earth. In the OT, “king of kings” was a magnifying title given to Nebuchadnezzar (Dan.2:37) and Artaxerxes (Ezr.7:12) because to them were given a worldwide dominion – a dominion subsequently given to Jesus. But “Lord of lords” (see also Rev.17:14) in the OT was a title reserved for Yahweh.

Concerning this earthly reign, it will be a shared dominion –

## Who Is Sovereign?

“And the seventh angel trumpeted and there came great voices in the heaven, saying, ‘**The rule of the world** has come to be of our Lord and of His Anointed One, and **He will rule** for the ages of the ages.’”

Rev.11:15

Although “Lord” is applied principally to Jesus in the NT (including the Revelation – see 1:8; 4:8, 11; 11:8, 17; 17:14; 19:16; 22:20, 21), Rev.11:15 appears to be an exceptional case where “our Lord” is the Father. The Father will share “the rule of the world” with His Anointed, the Christ. This role is Dualitarian, because the Holy Spirit is not named as possessing a kingdom.

But there will be another power-sharing arrangement during “that age”:

“Then I saw **thrones**, and they sat upon them and judgment was given to them. And *I saw* the lives of those having been beheaded on account of the witness of Jesus and on account of the word of God, and whoever worshiped neither the beast nor his image, and received not the mark upon the forehead and upon their hand. And they lived and **reigned with Christ** a thousand years.” Rev.20:4 (see also v.6)

This reigning that Christ will share with His resurrected holy ones will be on earth. It does not appear to be like Yahweh’s plenary sovereignty, which includes the seas and the heavens, even the heavens of the heavens. Adam was initially promised a greater “rule” over the creation than what Revelation describes – in fact it appears to have been God’s purpose before creating man –

“And said Elohim, ‘Let Us make man in Our image as Our likeness, and let them **rule** (Heb. *râdâh*) upon the fish of the sea, and upon the flying creature of the heavens, and upon the cattle and upon the whole earth, and upon every creeping thing creeping over the earth.’ ... Then

## Who Is Sovereign?

Elohim blessed them and Elohim said to them, ‘Bear fruit and increase and fill the earth. And **subdue** (Heb. *kâbash*) it, and **rule** (*râdâh*) upon the fish of the sea and upon the flying creature of the heavens and upon everything alive creeping over the earth.’” Gen.1:26, 28

Whatever authorities God has been pleased to share with man, they have been just that – a sharing. Ultimate authority will always reside in and flow down from God the Father and the Lord Jesus. However, at a time of God’s choosing, a period called “the end” will usher in. Then Christ will turn over His kingdom to the Father, after having subdued all rebellion (1 Cor.15:24-25). At this point the role of Sovereign will become unified in the Father – at least earthly sovereignty.

After His resurrection, Jesus’ disciples asked Him pointedly, “Lord, surely at this time You are restoring the kingdom to Israel?” (Acts 1:6). Now Jesus had just finished forty days of teaching them “concerning the kingdom of God” (Acts 1:3), and their kingdom expectation was “Surely now!” The Lord’s answer, in effect, told them “not yet”. Even at the very end of Acts we find Paul “preaching the kingdom of God” (Acts 28:31), so the establishment of earthly rule under Messiah and Israel had still not taken place.

Not long after that, a new dispensation apart from Israel was announced through Paul. The greater part of the new revelation is in his Ephesian and Colossian epistles. That aspect of God’s kingdom – not “the kingdom of the heavens”, but a heavenly kingdom in the heavenlies themselves was described thus –

“... and *us* He raised together and seated together in the heavenlies in Christ Jesus.” Eph.2:6

## Who Is Sovereign?

“Who (the Father) delivered us from the authority of the darkness and removed us into the **kingdom** of the Son of His love” Col.1:13

Here the underlined verbs are all in Aorist Indicative mood, signifying a past deed. So our kingdom has already begun. The seating together (Gk. *sugkathizō*) uses the prefix *sun*, implying the very strongest union. Christ being at the Father’s right hand, and us “in (or ‘by’) Christ” positions us in seats of authority there also.

The present aspect of the heavenly kingdom includes both a wrestling with the principalities and authorities in the heavenlies (Eph.6:10-12), and teaching them some of God’s multifarious wisdom (Eph.3:10). So for now, ours is an embattled kingdom, full of strife and testing – far from complete, it seems. Its full exercise is pictured in this –

“... if we endure, we shall even reign together ...” 2 Tim.2:12

Here the verb “reign together” (Gk. *sumbasileuō*) is in future tense and conveys that very strongest union again, with a variant of the prefix *sun*. We should put into practice the charge of Phi.1:10 “to approve the things being superior”, and compare this reigning with an Acts period text at Rev. 20:4, which uses “*basileuō meta*”. Now *meta* also means “with”, but with an additional sense of “behind”. Picture a king with his counselors arrayed behind him, which counselors would be facing his back (like Moses’ glance at Yahweh’s back). But the picture with *sumbasileuō* is of a king with his counselors arrayed around a table facing him. Not only is our “seat” located differently (“in the heavenlies”), but so will be our mode of reigning with Christ.

In sum, sovereignty belongs to Yahweh, the Son and the Father. Either God’s unity (OT) or His duality (NT) are emphasized in these dominion texts. “The end” of 1 Cor.15:24-25 points to the Father’s eventual, unified sovereignty, at least upon earth.

## Who Is the Coming One?

### Who Is the Coming One?

The most obvious answer to this question is that Jesus Christ was the Coming One. But His coming was a manifold undertaking. As to the flesh, His coming was thus –

“Did not the scripture say that out of the seed of David and from Bethlehem, the village where David was, **comes** the Christ?” Joh.7:42

But the greater reality was that He came from heaven –

“Jesus said to them, ‘If God were your Father, you were perhaps loving Me, for I **came out** from God and **am come**. Nor **have I come** from Myself, but He sent Me.’” Joh.8:42

Of all the themes found running through the Scriptures there is none greater than the “career” of Christ. What we call “New Testament” is principally about His life on earth, and what He has been doing through His disciples since returning to His Father. In order to understand His personal ministry “to the lost sheep of the house of Israel” (Mat.15:24), one must turn to the Gospel accounts for the richest source of truth. Of the significance of all that Jesus did, so much could be written that the world itself could not contain the books (Joh.21:25). Therefore, each of the Gospels is a *selective* account, tailored to the limits of its theme, each bringing forth its own special emphases.

In comparing the spiritual teachings of the four Gospels, one is struck by the similarity of events recounted in Matthew, Mark and Luke (the so-called “Synoptic Gospels”) and the uniqueness of much of John's record. This may also be seen in the four roles of Christ outlined in the earlier chapter, **The “Person” of God** – His roles as King, Servant and Man (all human), as distinguished from God, the heavenly face of the eagle.

The fourth Gospel, attributed to John the apostle, deals with the inter-

## Who Is the Coming One?

relations of the three roles of the Trinity more comprehensively than all the rest of Scripture combined. In dealing with the identity of Christ, specifically His deity, the following discussion demonstrates the danger of not *thoroughly searching* the Scriptures in order to get the *whole* report.

In part, the Gospel chronicles are books of the origins of Christ. Indeed, the first verse of the New Testament demonstrates this by beginning with, "A book of genealogy of Jesus Christ." This "book" completes the other thirteen "books of generations" found in the Old Testament, most of them in Genesis. Their purpose is to show forth the pure genealogical descent of the Seed of the Woman – i.e., His purity of manhood. In the Gospels the issue of Christ's sonship is elaborated. Whose Son is He? Matthew emphasizes Christ as "son of David, son of Abraham" (Mat.1:1); these are the royal and covenant lines of descent.

In a longer genealogical record, Luke traces the sonship of Christ all the way back to Adam (Luk.3:23-38); this is the legal line of the son of Man, son of Adam, through Jesus' legal father, Joseph. The woman's Seed that was promised (Gen.3:15) to all the sons of Adam is also Luke's Christ. Matthew and Luke speak with one voice of Christ as the *firstborn* of Mary (Mat.1:2; Luk.2:7).

Mark's Gospel offers us no genealogy, and this is rather to be expected in the Gospel of Christ as "My Servant". The slave had no right to an inheritance and therefore his lineage was of no account.

The emphasis of John's Gospel is on Christ as the Son of God. John provides no genealogy and describes the Savior, not as the firstborn of Mary, but as the *Only-begotten* of the Father. Among its burdens, John's witness aims to demonstrate the heavenly origin of the God-man, the Lord Jesus Christ. Indeed, the account abounds with references to His

## Who Is the Coming One?

pre-existence with the Father (16 statements), His descent to the earth (80), His ascent back to heaven (40), and His second coming from there (8).

But neither does John neglect the humanity of Christ. On comparing usage of the titles *Son of God* and *Son of Man* in the four Gospels, John is found to exhibit the greatest balance between the two.

	<u>Son of God</u>	<u>Son of Man</u>
Matthew	9	32
Mark	4	14
Luke	6	26
John	11	12

Matthew, Mark and Luke are relatively less concerned with Christ's divine origin and their comparative use of the two titles illustrates this.

Of the eighty statements that I have found in John's Gospel on the descent of Christ "into the world", there are six of particular interest. They provide, in a nutshell, a fundamental truth about the relationship between the Father and the Son. These six can be further reduced to three categories, all relating to Christ having come forth (Gk. *exerchomai*) **from** the Father. It is necessary here to discriminate among the Greek words translated "**from**" –

### 1. ***APO*** (from in front of)

13:3 "Knowing that the Father gave to Him all things into His hands, and that He came forth (*exerchomai*) **from** (*apo*) God."

16:30 "By this we believe that You came forth (*exerchomai*) **from** (*apo*) God."



## Who Is the Coming One?

### 2. **PARA** (from beside)

16:27 “For the Father Himself loves you, because you have loved Me and have believed that I came forth (*exerchomai*) **from** (*para*) God.”

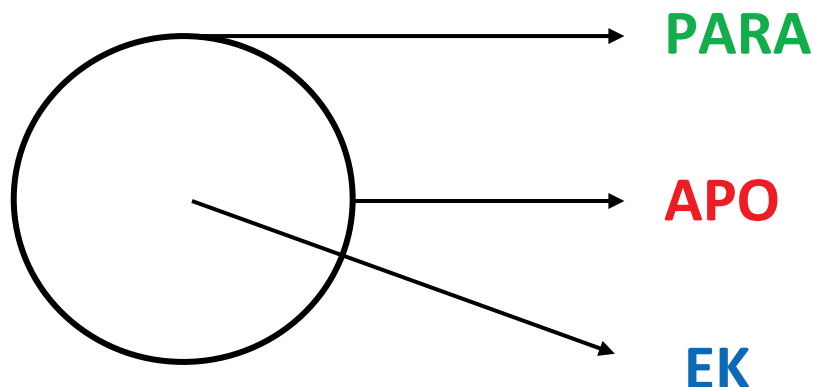
17:8 “Because I have given to them the words that You gave to Me; and they received *them* and recognized truly that I came forth (*exerchomai*) **from** (*para*) You.”

### 3. **EK** (from within)

8:42 “Jesus said unto them, ‘If God were your Father, you perhaps were loving Me, for I came forth (*exerchomai*) **from** (*ek*) God.’”

16:28 “I came forth (*exerchomai*) **from** (*ek*) the Father and have come into the world; again, I leave the world and go to the Father.”  
{NOTE: the *GNT* prefers *para* over *ek* as the superior reading in 16:28, with a relative degree of certainty “C” – that is, “a considerable degree of doubt” as to its superiority}

The nuances of these three “**from**” words can be illustrated, using the geometry of a circle and three lines:



# Who Is the Coming One?

## 1. **APO** - a line from a point on the front of the circle

*Apo* signifies motion "away from before" an object, and in this sense Christ came forth *from* the Father as the great Sent One and *Apostle*, Whose Father was greater than He (Joh.14:28). Thus He came to do His Father's will, rather than His own (Joh.6:38).

Those who would deny the deity of Christ have seized upon this one-third of truth, while ignoring the remaining truth. However, the unashamed workman after he has rightly divided the word of truth (2 Tim.2:15), puts each part severally in its own place, not discarding what does not fit his preconception.

## 2. **PARA** - a tangent, a line drawn from beside the circle

But the Son also came forth "from beside" (*para*) the Father. As One Who stood beside (*para*) the Father before His descent to the earth to take up the body prepared for Him (Heb.10:5), the Son was every bit the equal of the Father (Phi.2:5-8). In the works that He performed, the Son worked side by side with the Father (Joh.5:16-18).

## 3. **EK** - a line drawn from within the circle

The third element in this Father-Son relationship is the essential identity of the two persons in the One God. The Son came forth "from within" (or "out of") the Father, with Whom He was One (Joh.10:30-33), in order that He might reveal the Father more fully to men. So knit together are the Son and the Father that to know the One is to know the Other (Joh.14:8-11).

The threads of the Father-Son relationship run throughout the

## Who Is the Coming One?

testimony of John's Gospel. And those passages more heavily textured with this doctrine lend themselves to being divided up three ways, according to the role of Christ as –

- (1) *Subordinate to the Father* (*apo* aspect)
- (2) *Distinct but equal to the Father* (*para* aspect)
- (3) *One with the Father* (*ek* aspect)

This can be illustrated by analyzing the text of Joh.17:8-11 –

“Because I have given to them the words that You gave to Me. - (1) subordinate. And they received them and recognized truly that I came forth (*exerchomai*) from (*para*) You. - (2) distinct & equal. And they believed that You sent Me. - (1) subordinate. I pray on their behalf; I pray not on behalf of the world but on behalf of those whom You have given to Me, because they are Yours - (1) subordinate. And all Mine are Yours and Yours are Mine - (2) distinct & equal. And I have been glorified by them. And no longer am I in the world, but they are in the world, and I come to You. Holy Father, keep by Your own name those whom You have given to Me - (1) subordinate. so that they may be one even as We are.”  
- (3) *one with the Father.*

The diligent student will find other portions of John's Gospel amenable to this sort of analysis. Just bear in mind that all three relationships are true between Father and Son.

One might wonder whether a similarly complex relationship exists in how the Holy Spirit was sent. Here are the more obvious texts –

“But the Encourager, the Holy Spirit, Whom **the Father will send** (Gk. *pempō*) **in My name**, That One (*Ekeinos*, masc.) will teach you

## Who Is the Coming One?

all things and will remind you all things that I spoke to you.”  
Joh.14:26

“Whenever the Encourager may come, Whom **I will send** (*pempo*) to you **from** (*para*) **the Father**, the Spirit of the Truth Who **goes forth from** (*para*) **the Father**, That One (*Ekeinos*, masc.) will witness concerning Me.” Joh.15:26

“For if I should go not away, the Encourager **may not at all come** to you. But if I go, I **will send** (*pempō*) Him to you. And **having come**, That One (*Ekeinos*, masc.) will convict the world...” Joh.16:7-8

Let us analyze the wealth of truth contained in these three statements. I would draw out these specific points –

- a) Three times He is called “the Encourager” (or ‘Helper’), once “the Holy Spirit” and once “the Spirit of the Truth”.
- b) Three times He is referred to by a masculine form of the pronoun “That One” (*Ekeinos*), showing that “He” is appropriate to this “Spirit” – not “it”, as if an unconscious thing.
- c) Once the Father sends Him, and twice the Son sends Him, but the Father sending in the Son’s “name” shows the Son is sending Him too.
- d) Twice He is said to come, and once to go forth. His going forth is from beside (*para*) the Father (twice) – i.e., as the Father’s equal. So He is both sent with a commission, but He comes of His own will.
- e) His coming would be hindered by the Son’s not going away. So even as They collaborate in Their assistance to men, there seem to have been distinct periods when either the Son, or the Spirit, was assigned in this Helper role.

Once again the Father’s role appears to be executive. Both the Son and the Spirit are the performers Who carry out the Father’s plan.

## Who Is the Coming One?

But consider now the following texts, in which the Spirit's role seems to be executive concerning the Son -

“He **was led** (Gk. *agō*) by the Spirit in the wilderness” Luk.4:1

“*The Spirit of the Lord is upon Me, because of which He **anointed** Me to evangelize to the poor. He **has sent** (Gk. *apostellō*) Me to heal the broken of the heart*” Luk.4:18

Summarizing, the Father and the Spirit sent the Son in different respects – the Father sent Him from heaven, while the Spirit sent Him to various places on earth, and the purpose of both was to fulfill missions. Conversely, the Father and the Son both sent the Spirit – and I infer this meant to fulfill His mission, because the Spirit was already in the world to give Mariam conception and to give Jesus His powers of ministry. The Spirit's first mission was preparatory and auxiliary to the ministry of Christ, while His second was to bring to fruition the promises of Christ's ministry to Israel – New Covenant promises. The only One not sent was the Father. This may appear to separate the Father from Yahweh, Who revealed Himself to Moses as “I Am (coming, or becoming)”. But Jesus also declared of the Father –

“Jesus answered and said to him, ‘If anyone may love Me he will keep My word, and My Father will love him. And We **will come** and We will make a **dwelling** (Gk. *monē*) alongside him.’” Joh.14:23

This coming and dwelling with the faithful one is here depicted as a joint Father-Son venture. Its purpose is as an expression of God's love for His people. If you love someone, do you not wish always to be with that one? But this role of abiding with believers does not exclude the Holy Spirit –

“the Spirit of the Truth, Whom the world cannot receive, because it does not perceive nor recognize Him. You recognize Him, because He

## Who Is the Coming One?

**abides** (Gk. *menō*) alongside you and He will be among you.”

Joh.14:17

Thus Father, Son and Holy Spirit are said to come and abide with believers, but only the Son and the Spirit are “sent” with subordinate missions to perform. While all Three are coming, the Father stands out in His executive role.

## Equal With God

# Equal With God

Concerning the deity of Christ, a passage that needs to be examined in some detail is Phi.2:5-8.

“Think (imper.) this in you, which *was* also in Christ Jesus, Who, possessing (Gk. *huparchō*) God’s form, deemed it not a thing to be grasped – to be (Gk. *eimi*) equal (Gk. *isa*) to God. But He emptied (Gk. *kenoō*) Himself, having taken a slave’s form, having come in *the* likeness of men. And having been found in fashion as a man, He humiliated Himself, having become obedient up to death, even death of a cross.”

This portion of the Philippians text describes in brief the descent of the Son into the world and the depth of His mission here (cp. Joh.6:33, 38, et al.). Note how I have translated “possessing God’s form” in the above, because most of the usage of the Gk. verb *huparchō* in its participial form deals with possessions – e.g., *ta huparchonta* in Mat.19:21 *NIV*. It is often translated as a verb to “be”, whereas “be” is usually the translation of Gk. *eimi* (which see also in the Philippians text above). But how does *huparchō* differ from *eimi*? *Huparchō* conveys a sense of “be originally under” (as with the *RV* marginal reading). So Christ Jesus “was originally under God’s form”, in contrast with what He became in manhood – a “slave’s form”. The sense of “possessing” those forms is also a nuance of this verb *huparchō*.

Some of the expressions in this Philippians text are not found elsewhere in the Greek Bible. “God’s form” (Gk. *morphē Theou*) is unique, as also a “slave’s form” (Gk. *morphē doulou*). Many expositors have acknowledged that while “form” normally applies to outward appearance, it cannot mean so with God. But insofar as God has revealed His attributes to men, then why not this same definition of “form”?

## Equal With God

The only other NT use of *morphē* is in Mar.16:12 where the resurrected Jesus appeared (Gk. *phaneroō*) to two traveling disciples “in other form” (Gk. *hetera morphē*) – this was His first resurrection appearance in the Markan account. The previous form that these disciples probably had seen was Jesus in the flesh, and possibly his mutilated body on the cross. His appearance in resurrection was different, and it seems that His crucifixion wounds were not apparent in this “form”. So “form” relates to an outward appearance where Christ was concerned. Therefore, “God’s form” is what He showed outwardly to those whom He appeared to before taking a “slave’s form”. As we have already seen in the case of Abraham and Jacob, he appeared in a man’s form. To Moses and Joshua He appeared in the form of an angel. I am using the word “appear” here in a multi-sensual sense, as I believe it should include the audible as well as the visible sense. Although “God’s form” is what He manifested (*phaneroō*) of Himself to men and angels, *only* Someone Who is God inwardly – in Himself (i.e., in His nature) and by Himself – can exhibit God’s form outwardly. Anything else would be an imposture, like the Roman Caesars pretending to be gods. Note that this word “form” seems to align with God assuming various “roles” with His creatures – the essential meaning behind the “person” of God, as discussed in the preceding chapter, **The “Person” of God**.

In imitation of Christ’s example, the Philippians were first instructed “each one not looking out for the things of your own selves (Gk. *ta heautōn*)” (Phi.2:4). For the pre-incarnate Christ, His things – His very own possessions – would have been holding onto “God’s form”, and to grasp being “equal to God”.

“Equal to (or ‘for’) God” (Gk. *isa Theō*) might be rendered literally “equally to God”, as it employs an adverbial form of the adjective *isos*, “equal”, and the dative case of *Theos*. This is a reminder of Yahweh



## Equal With God

stating several times in the OT that He would be to Israel “for God” (Heb. *l'Élôhîym*), while they would be to Him “for people” (Heb. *l'âm*) – e.g., see Jer.7:23; 32:38, Hebrew text. An interesting usage of the adjective *isos*, noted by Moulton & Milligan (p.307), is that of a “copy” of a letter or document – a “copy”, being the same in content as the original, is suggestive that the Father and Son are the same “in content” or “in substance”. This seems to capture some of what Heb.1:3 says about Christ –

“Who being *the* radiance of the glory and the engraving (Gk. *charactēr*) of His essence (Gk. *hupostasis*)...”

Of course, grasping His innate equality with God is not the example that the incarnate Christ gave, even as He emptied Himself of divine glory. Instead, He took on the self-humiliation of a “slave’s form” in exchange for the glory that He previously shared **beside** (*para*) the Father, as His equal, “before the being (‘existence’) of the world” (Joh.17:5). This Johannine phrase “before the being of the world” contains within it at least a suggestion that even Yahweh’s OT appearances did not fully reveal His glory. There was a pre-creation glory that the world has not seen yet. Abraham saw a man only, while Moses saw the back of a man-like figure in receding glory. The awesome spectacle that the Nation saw at Mount Sinai was cloaked in dark cloud. They saw no “form” except the cloud. Some of the visions of the prophets may have included this pristine, before-the-world glory – e.g., Isaiah according to Jesus’ declaration in Joh.12:41. But these were privileged views not shared with “the world”.

Philippians is about sacrificing and rewards. Thus the example of Christ after His death also shines forth for the believer. Then Phi.2:9-11 continues –

## Equal With God

“Therefore, God also hyper-exalted (Gk. *huperupsoō*) Him, and gave Him the name which *is* above every name, so that at the name of Jesus every knee should bend of in-heavenly ones, upon-earthly ones, and subterranean ones, and every tongue should confess, ‘Lord Jesus Christ’ to *the* glory of God-Father.”

Thus, the pre-eminence that Christ earned by His earthly life was as high as His self-humiliation was low. The word I have translated “hyper-exalted” (*huperupsoō*) does not occur elsewhere in the NT. But the *LXX* at Psa.97:9 speaks of the Lord as “hyper-exalted above all the gods.” The context in v.7 speaks of “graven images”, “idols”, and finally says, “Bow down to Him all gods.” This final command might be referring to fallen idols, like Dagon in 1 Sam.5:3. However, there may also be a secondary meaning here. Since the idols that men worshipped were really devils in disguise (1 Cor.10:20), might this be a command for the demons to bow before His majesty?

Concerning the three categories of creatures in Philippians who would bend the knee, the “in-heavenly ones” include the angels now, but later will also include the resurrected saints of the body of Christ. The “upon-earthly ones” include mankind in general, and eventually the resurrected of Israel ruling on earth in the future. The “subterranean ones” (Gk. *katachthonioi*) have no parallel elsewhere in the Greek Bible, but Moulton & Milligan (p.335) mention for this Greek *katachthonioi* inscriptions and writings that include the phrase “subterranean gods”, and one reference that speaks of “subterranean angels”. This is suggestive that Christ preaching or heralding to “the spirits in prison” (1 Pet.3:19) was a visit to the Abyss. The fact that demons will be released from the Abyss in the future to spread their evil (Rev.9:1-2) indicates that they have yet to bend the knee to Christ as Supreme over the creation. This subterranean encounter also appears to be the meaning behind Christ,

## Equal With God

“that He descended also into the lower parts of the earth” in Eph.4:9. It also ties in with Col.2:15 –

“having disarmed the principalities and the authorities, He disgraced them openly, leading them in a triumph by it (i.e., the cross).”

Being led in a “triumph”, as the Romans did their captives, might suggest a bended knee, but it seems to fall short of confessing “Lord Jesus Christ”. He will eventually be confessed by all, even by “the spirits in prison”.

Seated now at the Father’s right hand, Christ is –

“up above every principality and authority and power and lordship, and every name named, not only in this age, but also in the coming one.” (Eph.1:21)

Also concerning Christ –

“Who is the image (Gk. *eikōn*) of the unseen God, Firstborn (i.e., ‘Heir’) of all creation, because by Him were created all these things in the heavens and upon the earth, the seen and the unseen, whether thrones or lordships or principalities or authorities – all these have been created by Him and for Him. And He is before all things, and by Him all these have held together. And He is the Head of the body, the church, Who is Principality, Firstborn out from the dead, so that He should become in all things holding first place (Gk. *prōtueō*), because **All the Fullness** was pleased to indwell Him, and by Him to **super-reconcile** all these to Himself, having made **peace** through the blood of His cross, by Him whether the things upon the earth or the things in the heavens.” Col.1:15-20

Christ is what can be seen of God. He is described above by the very same Greek word (Gk. *eikōn*) that was used of graven images (e.g.,

## Equal With God

Rev.13:14-15). He also created all things and is Heir to all things – and in the Colossians text “all things” includes the heavenly ones and the earthly ones, but there is no mention here of the subterranean ones of Philippians 2. The silence here on the subterranean ones excludes them from the present “super-reconciling” (Gk. *apokatallassō*) “peace” that Christ has accomplished by His cross.

A significant expression in the Colossians text above is “All the Fullness”. If this is merely an abstract expression, it begs the question, “How can a ‘fullness’ be pleased?” Searching for that same expression, we find only two other occurrences, also in the great Mystery Epistles –

“... and to know the love of Christ which is surpassing the knowledge, so that you might be filled toward **all the fullness of God** (Gk. *Theos*).” Eph.3:19

“Because in Him indwells **all the fullness of deity** (Gk. *theotēs*) bodily...” Col.2:9

“All the fullness of God” would seem to be all that is in God, and “all the fullness of deity” would be a bit more abstract – in other words, all that it means to be God. Then the shorter expression “All the Fullness” in Col.1:19 appears to be a title or name of the Deity. This is analogous to “the Almighty” (Gk. *Pantokratōr*) being both an attribute of God and a title of God. And this fullness of Deity indwelled Christ bodily. Note that it was “**all** the fullness” – a redundancy, sort of like saying “the complete whole”.

To sum up being “equal with God”, this makes Father and Son equals – another Duality of roles, at a minimum. But I have already noted in previous chapters some expressions, such as the following –

- [The] Spirit of Christ (Rom.8:9; 1 Pet.1:11)

## Equal With God

- The Spirit of Jesus Christ (Phi.1:19)
- The Spirit of the Lord (2 Cor.3:17)
- The Lord, the Spirit (2 Cor.3:17)
- Lord-Spirit (2 Cor.3:18)
- The Last Adam, a life-giving Spirit (1 Cor.15:45)
- The Spirit of His Son (Gal.4:6)
- The Spirit of your Father (Mat.10:20)
- The Spirit of Him Who raised Jesus (Rom.8:11)
- [The] Spirit of God (Mat.12:28; Rom.8:9,14; 15:19; 1 Cor.2:11,14; 3:16; 7:40; 12:3; 1 Pet.4:14; 1 Joh.4:2)
- The Spirit of our God (1 Cor.6:11)
- Spirit of Living God (2 Cor.3:3)
- His Spirit (Rom.8:11; 1 Joh.4:13)
- Spirit of Elohim (Gen.1:2)
- Spirit of Yahweh (Isa.11:2; 40:13; 42:1)
- the Spirit of the Truth going forth from beside (*para*) the Father (Joh.15:26) – beside-ness implies equality

All of these would put the Holy Spirit role on an equal footing with Father and Son, even if the Gk. adjective *isos* is lacking. So “equality” is truly a Trinitarian attribute.

## Activities of a Divine, Personal Holy Spirit

### Activities of a Divine, Personal Holy Spirit

Many have observed that in the Bible the great emphasis is on Christ – from the Seed promised in Gen.3:15 to the King of kings coming back to earth and reigning in Rev.20:4. The Holy Spirit is almost a behind-the-scenes member of the Trinity.

Concerning God’s Holy Spirit I will repeat Joh.4:24 –

“God *is* Spirit, and those worshiping Him must worship by spirit and truth.”

Bullinger, in *Figures* (p.665) has rendered the last phrase, “by spirit and truth”, as the figure *Hendiadys* (i.e., One-Through-Two), thus –

“... worship Him spiritually, yes – in a truly spiritual manner too.”

Now if a man’s spirit is part of himself, how can God’s Spirit be a mere mechanism or projection of His power into the creation, as some would have it? God “emanating” His attributes into the creation was the ancient Gnostic model, and it led them into gross speculations (possibly the “endless genealogies” which 1 Tim.1:4 refers to). To depersonalize God’s Spirit is to stand on the threshold of depersonalizing God Himself, and embracing a concept of God as Universal Mind, and then mankind as part of such a godhead. In a word, this is deism. One of the essential meanings of “spirit” is “mind” – something invisible in itself, but real in terms of the ideas it communicates to others and the actions it initiates toward others.

What did the episode at Joh.12:28-30 show about the spirituality of its hearers? –

## Activities of a Divine, Personal Holy Spirit

“‘Father, glorify Your name.’ Therefore a voice came from heaven, ‘I both glorified and will glorify *it* again.’ Therefore, the crowd which *was* standing by and heard *it* said thunder to have come to pass. Others were saying, ‘An angel has spoken to Him.’ Jesus answered and said, ‘The voice has come not on My account, but on your account.’”

Jesus’ response shows that no one accepted it as the Father’s answer to Him, but at least one group, perhaps a bit more spiritual than the “thunder”-hearers, heard it as an angel’s voice. The Father’s answer was more than a vibration of the air, even as the understanding of the hearers was more than a tickling of their eardrums. Spirit was involved on each end of this communication, and that spirit was a very part of their being as individuals. Spirit is the invisible activity of mind, which manifests itself in tangible ways. John’s Gospel teaches further on the invisible ways of the Spirit of God (the translation below is from *The Giver and His Gifts*, p.72):

“THE PNEUMA breatheth where He willeth, and His voice thou hearest; but thou knowest not whence He cometh and whither He goeth. Thus it is [with] everyone who has been begotten by THE PNEUMA.” Joh.3:8

Bullinger capitalized *PNEUMA* in this text to illustrate the figure *Epanadiplosis* (Encircling), which gives greater weight to its teaching. The Spirit is said to beget those who hear His voice – and besides fathering and speaking, He is also said to will (i.e., ‘desire’), to come and go, and to breathe. How are we to understand the Spirit as *breathing*, since this is the fundamental meaning of Gk. *pneuō*? “All Scripture” is called “God-breathed” (Gk. *Theopneustos*) in 2 Tim.3:16, but that seems Anthropopathic, based on a man literally having to breathe out his spoken words.

## Activities of a Divine, Personal Holy Spirit

Air breathing is required only by animal creatures, whose life is in the blood (Lev.17:11) – breathing is the sign that there is life in such creatures of flesh. But spirit is not flesh; the life of the spirit is based on a different principle. So we might interpret the figure *Anthropopatheia* in Joh.3:8 and translate its meaning a little differently, thus – “The Spirit moves (or energizes) where He desires...” The main point of the text is that you cannot see Spirit-God’s movements, but you can experience His effects (“His voice thou hearest”), if He has begotten you to perceive them. Those who mis-heard the Father’s response to Jesus in Joh.12 were not Spirit-begotten.

The voice of the Spirit has uttered many words to men, some of which have been collected in the Bible. Therefore, if we want to be fathered by Him, we need to be schooled by those words. In pursuing the following word study on activities of the Spirit, I was determined first to find those activities that were only attributable to a personal subject. In **Appendix A: More Activities of a Divine, Personal Holy Spirit**, you will find more activities of the Spirit that are also attributable to a personal subject, but not *exclusively* so. In the next chapter after this one, I deal with **Activities Against a Personal Holy Spirit**, where the Spirit is the object of the verb. I collected these three groups of findings by studying the context of 69 Gk. words in their 5,984 NT occurrences.

In the following table I present 37 activities attributed to the Spirit, which are always personal activities in their other NT occurrences. Any few of these would have sufficed to demonstrate the personal nature of God’s Holy Spirit, but the large number of them serves to confirm this truth many times over. Scripture citations involving activities of the Holy Spirit are accented with **bold blue font**.



# Activities of a Divine, Personal Holy Spirit

## A. Activities of Movement and Command

### 1. “Lead Up” (*anagō* – 23 occurrences)

a) Used of the Spirit in **Mat.4:1** – “Jesus was led up into the desert by the Spirit”

- NOTE: Jesus was also led up by parents (Luk.2:22), by the devil (Luk.4:5), and by the Father (from the dead in Heb.13:20 – also implied in Rom.10:7).
- In the remaining 18 occurrences it is always external human activity doing the leading up – i.e., always a person.

### 2. “Drive Out” (*ekballō* – 81 occurrences)

a) Used of the Spirit in –

**Mar.1:12** – “the Spirit drove Him out into the desert”

**Mat.12:28** – Jesus collaborating with the Spirit of God to drive out demons

- In its remaining 79 occurrences the subject of this verb is men, Satan, Christ or God – i.e., always a person.

### 3. “Command” (*entellomai* – 15 occurrences)

a) Used of the Spirit in **Acts 1:2** – “having commanded the apostles by *the* Holy Spirit” – **note how Jesus and the Spirit commanded collaboratively**. This is precisely how the seven assemblies of Revelation 2-3 were instructed (see **Appendix B: Some Spirit *Speakings* in the Book of Revelation**).

- In the remaining 14 occurrences the subject of this verb is men, Moses, Jesus or God – i.e., always a person.

### 4. “Send” (*apostellō* – 132 occurrences)

a) Used twice of the Spirit:

**Luk.4:18** – “*The* Spirit of *the* Lord is upon Me, because ... He has sent Me to proclaim release to captives”

## Activities of a Divine, Personal Holy Spirit

**Acts 10:19-20** – “... the Spirit said to them, ‘... go with them ... because I have sent them.’”

- In **Luk.4:18** the Spirit sent Jesus, but in John’s Gospel Jesus said 16 times that God/Father had sent (*apostellō*) the Son. Are we to take the Spirit as detached from God the Father?
- NOTE in **Acts 10:20** the Spirit Who did the sending referred to Himself in the 1<sup>st</sup> person (“I”) – **therefore the Spirit must be a “He”, not an “it”**.
- **1 Pet.1:12** – “which things were now announced to you by those having evangelized you by the Holy Spirit sent from heaven”

**Compare:** Father & Son would both **send** the Holy Spirit (Joh.14:26; 15:26; 16:7 – but these texts use a different verb *pempō*).

- In the remaining 114 occurrences the subject of this verb is men, Jesus or the Father – i.e., always a person.
- The synonymous verb, *pempō*, does not have the Spirit for a subject, but like *apostellō* it always has a personal subject, thus – men (41), Jesus (9), God (3), Father (26). In 24 of the 26 occasions when the Father sent, the object of the verb is the Son.

### 5. “Send Out” (*ekpempō* – 2 occurrences)

- a) Used of the Spirit in **Acts 13:4** – “having been sent out by the Holy Spirit” – converting this to active voice, ‘the Holy Spirit having sent out Barnabas and Saul’
  - In its only other occurrence, the brothers sent out Paul and Silas (Acts 17:10) – i.e., the subject of this verb is always a person.

### 6. “Appoint”, “Set”, “Put” (*tithēmi* – 100 occurrences)

- a) Used of the Spirit in **Acts 20:28** – “the Holy Spirit appointed you overseers”

## Activities of a Divine, Personal Holy Spirit

- The remaining 99 occurrences have men, angels, Christ or God as the subject of this verb – i.e., always a person.
- This verb applies purpose of mind to its object.

### B. Activities of Communicating

#### 7. “Say”, “Tell”, “Called” (*legō* – 2,353 occurrences)

a) Used of the Spirit in: **Mar.12:36; Acts 10:19; 11:12; 13:2; 21:11; 1 Tim.4:1; Heb.3:7; 10:15; Rev.2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17** (17 total)

- NOTE: The Spirit spoke sentences to His hearers. The **Mar.12:36** text shows one method – “David spoke by the Holy Spirit” – i.e., the Spirit gave him utterance as in Acts 2:4. In **1 Tim.4:1** “the Spirit speaks wordly (Gk. *rhētōs*)” or “in words” the prophecy which follows – i.e., Paul was relating it verbatim.
- Even when used in the passive voice, the subject can always be inferred.
- In the remaining 2,338 occurrences, the subject of this verb is men, angels, Christ and God – i.e., always a person.
- An interesting variation is at Luk.11:49, which has “the wisdom of God” speaking (the parallel text at Mat.23:34-35 has Jesus speaking this), but this is no abstraction, for 1 Cor.1:24 describes Christ as “God’s power and God’s wisdom”. Was Christ a person, or a mere abstraction? What might be applied to man as abstraction is applied here to God PERSONALLY.
- In 10 cases “the Scripture says (or said)”, and in 3 cases “the law said”, but this being the word of God, it was God Who said these things.

## Activities of a Divine, Personal Holy Spirit

- In 2 cases the “righteousness from faith” speaks, but this is put by the figure of *Metonymy* for what a faithful man should speak. Then there are the 3 body metaphors in 1 Cor.12 of the “foot”, “ear” and “eye” speaking, but men in a corporate body are obviously meant here.
- NOTE: in 15 instances (**Acts 10:19-20**; **13:2(2)**; **Heb.13:7-11 (6)**; **10:15-17(4)**; **Rev.2:7, 17(2)**) the Spirit refers to Himself in the 1<sup>st</sup> person (“I”, “Me” and “My”) in His speeches – therefore, the Spirit must be a “He”, not an “it”. Even if I accepted the Holy Spirit as a wind-up doll that God used to communicate with men, this use of the 1<sup>st</sup> person quite clinches the personhood of the Holy Spirit. Or is my own personhood just an illusion? You see how much irrationality the objectification of the Holy Spirit introduces into our thinking?
- See also **Appendix B: Some Spirit *Speakings* in Revelation** for an examination of “what the Spirit says to the assemblies” and the “voice from heaven” in Revelation.

### 8. “Speak”, “Tell” (*laleō* – 296 occurrences)

a) Used of the Spirit in **Mat.10:20**; **Mar.13:11**; **Joh.16:13**; **Acts 28:25** (4 total)

- The **Mat.10:20** text gives “the Spirit of your Father speaking by you”, while the **Mar.13:11** parallel text attributes this same activity to “the Spirit the Holy”, so They are evidently the same manifestation of God.
- NOTE: The **Mat.10:20** text uses the participle “speaking” in the masculine gender, while referring to the neuter noun “Spirit” – therefore, the Spirit must be a “He”, not an “it”. Is the Bible just so much baby-talk to mix up the gender of its speakers? Or does God mean what He says? Just what *kind* of a God do you believe in? Is He just kidding us, or telling the truth?

## Activities of a Divine, Personal Holy Spirit

- NOTE: In the [Acts 28:25-27](#) text “the Spirit the Holy” refers to **Himself in the 1<sup>st</sup> person (“I will heal”) in His speech. Therefore, He is a person, like us.**
- In the remaining 292 occurrences the subject of this verb is men, angels, Christ and God – i.e., always a person.
- In Rom.3:19 “the law” speaks, but the law was the word of God. Therefore, God spoke.
- In Heb.12:24 we have a figurative “to a blood of sprinkling speaking better things than Abel” – but, since the text at 11:4 says that Abel spoke, being dead, the import is that **the word of God** concerning him (and concerning sprinkling of blood under the law, and concerning the new covenant in the blood of Christ) is what is meant. These figures have logical meanings – they are not just random substitutes of words (i.e., more ‘baby-talk’).
- The “voice speaking like a trumpet” in Rev.4:1 is not further identified, but **it spoke in the 1<sup>st</sup> person (“I”)**. Seeing that the first trumpet sound in Rev.1:10 was really the voice of “the Alpha and the Omega” in v.11 (i.e., Jesus), it becomes the pattern for later trumpet-like voices from heaven. I infer that Rev.4:1 is the voice of Jesus speaking loudly, reverberating in the sky like a trumpet.
- “The seven thunders” spoke in Rev.10:3-4 (3 occurrences), but they seem to have been the result of a “mighty angel” crying out in v.2. It was his thunderous speech that John heard.
- The “beasts” of Rev.13:5, 11 and 15 all spoke, but these were representations of men, as explained in their contexts.

### 9. “Call to” (*proskaleō* – 29 occurrences)

- a) Used of the Spirit in [Acts 13:2](#) – “the Holy Spirit said, ‘Now separate to **Me** Barnabas and Saul for the work which **I have called**’

## Activities of a Divine, Personal Holy Spirit

them to.”

- NOTE in the text above **how the Holy Spirit refers to Himself in the 1<sup>st</sup> person (“Me”, “I”) – therefore, the Spirit must be a person, like us.**
- In the remaining 28 occurrences the subject of this verb is men or Jesus – i.e., always a person.

### 10. “Fore-speak” (*prolegō* – 15 occurrences)

a) Used of the Spirit in **Acts 1:16** – “the Holy Spirit spoke before by the mouth of David”.

- In the remaining 14 occurrences the subject of this verb is men or Christ – i.e., always a person.

### 11. “Reveal” (*apokaluptō* – 26 occurrences)

a) Used of the Spirit in **1 Cor.2:10** – “God revealed them to us by the Spirit”, and **Eph.3:5** – “as lately it was revealed to His holy apostles and prophets by the Spirit”.

- Often found in the passive voice, but occasionally with the doer indicated.
- In 5 other occurrences the Son and the Father are the subject of this verb.
- In Joh.16:17 the subject of this verb is “not flesh and blood” – i.e., not men, but God.
- In Rom.1:16-17 “the gospel of Christ” is the subject of the verb, but the gospel was spoken by men.
- In 1 Cor.3:13 men’s work will be revealed “by fire”, but when Peter spoke of the “fiery trial”, he likened it to the sufferings of Christ, implying a human agency in these “fiery” persecutions (1 Pet.4:12-13).
- Whether directly or indirectly, the subject is always a person.

## Activities of a Divine, Personal Holy Spirit

### 12. “Proclaim” (*anaggellō* – 14 occurrences)

- a) Used of the Spirit in **Joh.16:13, 14, 15** – “He will proclaim to you the coming things”, “He will proclaim [what is Mine] to you” (2).
- NOTE how in **Joh.16:13** “whenever That One (Gk. *Ekeinos*, masculine), the Spirit (neuter) of the Truth may come”, a masculine pronoun refers to a neuter noun. It shows that **the Spirit must be a “He”, not an “it”**. This same rule of syntax applies to “That One” in **Joh.16:14**.
  - In the remaining 11 occurrences the subject of this verb is men or Christ – i.e., always a person.

### 13. “Record” (*eggraphō* – 3 occurrences)

- a) Used of the Spirit in **2 Cor.3:2-3** (2) – “recorded by the Spirit of the living God”
- But one could infer 3 subjects of this recording (see **Appendix E: Structure of 2 Cor.3:1-18**) – as “our epistle” Paul and his fellow-workers recorded them, as an “epistle of Christ” Christ recorded them, and finally, explicitly “the Spirit of the living God” recorded them.
  - In its only other occurrence in Luk.10:20 God is the implied Recorder – i.e., a person is always the subject of this verb.

### 14. “Remind” (*hupomimnēskō* – 7 occurrences)

- a) Used of the Spirit in **Joh.14:26** – “He will remind you all things that I spoke to you”. Think of this as the Spirit re-speaking what Christ spoke – this is what made Him “another Encourager” (*allos Paraklētos*).
- In the remaining 6 occurrences the subject of this verb is men or Christ – i.e., always a person.

## Activities of a Divine, Personal Holy Spirit

### 15. “Guide” (*odēgeō* – 5 occurrences)

- a) Used of the Spirit in **Joh.16:13** – “whenever That One (masculine), the Spirit (neuter) of the Truth may come, He will guide you”.
- NOTE above how a masculine pronoun refers to a neuter noun, indicating **the Spirit must be a “He”, not an “it”**.
  - In the remaining 4 occurrences the subject of this verb is men or the Lamb – i.e., always a person.

### 16. “Glorify” (*doxazō* – 61 occurrences)

- a) Used of the Spirit in **Joh.16:14** – “That One (masculine) will glorify Me, because He will take from mine and proclaim *it* to you”
- Holy Spirit will glorify Jesus (1) – NOTE (as in Joh.16:13) how the Spirit (neuter noun) is referred to by a masculine pronoun (“That One”). This syntax **requires that the Spirit must be a “He”, not an “it”**.
  - Men glorified God/Father (25)
  - Father glorified Jesus (10)
  - Jesus glorified Father (5)
  - Men glorified Jesus (5)
  - Father glorified Self (3)
  - Father glorified men (3)
  - Men glorified men (3)
  - Jesus glorified Self (2)
  - Men glorified the word of the Lord (2)
  - Jesus glorified men (1)
  - Paul glorified his own ministry (1)
  - In some of the above the passive voice is used, but the subject can be inferred from the context.
  - The subject of this verb is Father/God, Jesus and men (incl. Paul) – i.e., always a person.



## Activities of a Divine, Personal Holy Spirit

### 17. “Fully Testify” (*diamarturomai* – 15 occurrences)

a) Used of the Holy Spirit in **Acts 20:23** – “the Holy Spirit fully testifies ... saying ...”

- In the remaining 14 occurrences men are always the subject of this verb – i.e., always a person.

### 18. “Testify With” (*summartureō* – 3 occurrences)

a) Used of the Holy Spirit in **Rom.8:16** – “the Spirit Himself testifies with our spirit” – the One external, the other internal to a man – these are distinct personal spirits, divine and human.

- Compare Rom.9:1, where Paul’s conscience testified with himself by holy spirit – both conscience and holy spirit internal to Paul (i.e., he was communicating, in dialogue within himself). Would we attempt to dehumanize Paul’s conscience, self, or spirit? No, they are all part of who Paul was.
- In Rom.2:15 the Nations’ (peoples’) heart testifying with their conscience.
- The subject of this verb is always a person.

### 19. “Plead” (*entunchanō* – 5 occurrences; *huperentunchanō* – 1 occ.)

a) Used of the Spirit in **Rom.8:26-27** – “the Spirit Himself pleads (*huperentunchanō* – only occ.) ... but the One searching the hearts knows what is **the mind of the Spirit**, because He pleads (*entunchanō*) for the holy ones in harmony with God” – i.e., in complete harmony with the Father.

- The “One searching” in the above text is either the Spirit Himself, as found in 1 Cor.2:10, or Jesus, as in Rev.2:23.
- NOTE: the Spirit has “mind” – i.e., He is conscious and a “person”, even as we would perceive the most dull-witted man to have “mind” and be a “person”.
- In Rom.8:34 it is Christ “Who also pleads for us”.

## Activities of a Divine, Personal Holy Spirit

- In the remaining 3 occurrences it is men or God who are pleading – i.e., always a person.

### 20. “Be Angry With” (*prosochthizō* – 2 occurrences)

a) This word occurs only twice in **Heb.3:7-10, 17** – “I was angry with that generation”, “with whom was He angry forty years?”

- “The Spirit says” at v.7, so the context determines that both the Spirit and the Lord were angry with them. This is akin to Jesus and the Spirit saying the same things to the seven assemblies in the first chapters of Revelation (see **Appendix B: Some Spirit *Speakings* in Revelation**).
- **Is not anger a disposition of the heart? Could anger ever possibly be the response of a mere attribute of God’s power?**  
If I throw a rock at you in anger, is the rock angry with you?

## C. Activities of Helping and Enabling

### 21. “Seal” (*sphragizō* – 15 occurrences)

a) Used of the Spirit in –

**Eph.1:13** – “having believed, you were sealed by the Holy Spirit of the promise”

**Eph.4:30** – “grieve not the Holy Spirit of God, by Whom you were sealed for a day of redemption” – for more on the word “grieve”, see the next chapter, **Activities Against a Personal Holy Spirit**.

- NOTE: 2 Cor.1:22 ascribes sealing of the believer to the Father.
- In the remaining 12 occurrences the agent of sealing is men, angels or the Father (in Joh.6:27 the Father sealed the Son) – i.e., always a person.

## Activities of a Divine, Personal Holy Spirit

### 22. “Anoint” (*chriō* – 5 occurrences)

a) Used of the Spirit in **Luk.4:18** – “The Spirit of the Lord *is* upon Me, because He anointed Me to evangelize”

- NOTE: The Lord God anointed Jesus according to Acts 4:27, and God anointed Jesus according to Acts 10:38 and Heb.1:9.
- ALSO: God anointed men according to 2 Cor.1:21 – **in all NT instances God is the Anointer.**
- Jam.5:14 speaks of elders anointing the sick, but uses a different verb, *aleiphō*.
- The anointing (noun *chrisma*) is said to be from “the Holy One” (1 Jn.2:20), or from “Him”, i.e., Jesus (1 Jn.2:27).
- The Anointer is always a person.

### 23. “Baptize” (*baptizō* – 77 occurrences)

a) Used of the Spirit in –

**Acts 11:16** – “you will be baptized by the Holy Spirit”

**1 Cor.12:13** – “by one Spirit we were all baptized into one body” See also **Appendix D: Structure of 1 Cor.12:1-13.**

b) The above-cited texts are ambiguous and can be taken as the gift of holy spirit as the means of baptizing. However, review the full evidence in the next chapter, **Baptism and Spirit.**

c) The previous entry “Anoint” is a metaphor for “Baptize” in the NT.

- NOTE: both John and Jesus baptized per Mat.3:11 – and also the Twelve, Paul and others.
- The subject of this verb is either men (54) or Jesus (10) – but Joh.4:2 clarifies that only His disciples baptized. Thus, the agent of baptizing is ALWAYS men where water was the means. Jesus was the causative agent where the Holy Spirit was the means.

## Activities of a Divine, Personal Holy Spirit

- In 13 cases the passive voice and context leave the subject of *baptizō* as indeterminate. But baptizing seems to be a decidedly sentient activity.
- In Mat.3:11 and Luk.3:16 Jesus would “baptize with holy spirit and fire”, which *The Giver and His Gifts* interprets as the figure *Hendiadys*, and here might be translated “with holy spirit, yes, with fiery holy spirit”. But see next chapter, **Baptism and Spirit**, for a different analysis and conclusion.

### 24. “Distribute” (*diaireō* – 2 occurrences)

a) Used of the Spirit in **1 Cor.12:11** – “Now all these activates (Gk. *energeō*) the one and the same Spirit, distributing to each one according as He wills”.

- And see **Appendix E: Structure of 1 Cor.12:1-13**, which shows v.11 to be a summation of vv.4-6, where the Spirit, the Lord Jesus and God the Father each have a part in the “distributions” (Gk. noun *diairesis*) to the saints -  
“Now (*de*) there are **distributions** of gifts (*charismata*), but the same Spirit.  
And there are **distributions** of ministries, but the same Lord.  
And there are **distributions** of **activities** (*energēma*), but the same God Who **activates** (*energeō*) the all in all.”
- The noun *diairesis* occurs only in 1 Cor.12:4, 5 and 6 above.
- In the only other NT use of the verb *diaireō* (Luk.15:12) the agent is a man – i.e., the subject of this verb is always a person.

### 25. “Help” (*sunantilambanomai* – 2 occurrences)

a) Used of the Spirit in **Rom.8:26** – “the Spirit even helps with our weakness”.

- In its only other NT occurrence, human help is the agent.
- The subject of this verb is always a person.

## Activities of a Divine, Personal Holy Spirit

### 26. “Wash”, “Cleanse” (*apoluō* – 2 occurrences)

a) Used of the Spirit in **1 Cor.6:11** – “but you were washed ... by the name of the Lord Jesus Christ and by the Spirit of our God.”

- NOTE: in **1 Cor.6:11** it is a **collaboration of the Son and the Spirit in washing** the saints.
- The other occurrence is in Acts 22:16 and has men for the subject in a self-washing – i.e., the subject of this verb is always a person.

### 27. “Rest”, “Refresh” (*anapauō* – 12 occurrences)

a) Used of the Spirit in **1 Pet.4:14** – “the Spirit of the Glory and of God rests upon you”. Bullinger’s *The Giver and His Gifts* (p.194) renders this dual genitive by the figure *Hendiadys* (One-Through-Two) to read – “because the glorious, yea, the Divine Spirit resteth upon you.”

- The remaining 11 occurrences have men or Jesus for the subject of this verb – i.e., always a person.
- Contrast where “spirit” is not the subject, but the direct object of this verb – as in 1 Cor.16:18 “they refreshed my spirit and yours”. This is emphatically NOT the Spirit of God, but human spirit.
- Similarly for the noun *anesis* – “I had no rest in my spirit” (2 Cor.2:13).

### 28. “Access” noun (*prosagōgē* – 3 occurrences)

a) Used of the Spirit in **Eph.2:18** – “through Him (Christ) we both have the access by one Spirit to the Father” – **through the Son, by the Spirit, to the Father – a collaboration of Three.**

- Also, “by Him (Christ) we have the boldness and access” (Eph.3:12).

## Activities of a Divine, Personal Holy Spirit

- And “through Whom (Christ) we also have the access” (Rom.5:2 – i.e., “peace toward God” in v.1).
- In all 3 NT occurrences it is always a personal access – for men, by the Son and by the Spirit, to the Father.

### 29. “Build Together” (*sunoikodomeō* – 1 occurrence)

- a) Used of the Spirit in **Eph.2:22** – “by Whom (Christ) also you are being built together for a dwelling of God by Spirit”. **By the Son and by the Spirit, a dwelling of God (the Father) – a collaboration of Three.**

## D. Activities of Perception, Mind and Will.

### 30. “Hear” (*akuō* – 428 occurrences)

- a) Used of the Spirit in **Joh.16:13** – “But whenever That One, the Spirit of the Truth may come ... whatever He will hear, He will speak ...”
- NOTE: the masculine pronoun “That One” (*Gk. Ekeinos*) refers to the neuter noun “Spirit” (*Pneuma*) – i.e., **the Spirit is a “He”, not an “it”**. Other uses of *Ekeinos* at Joh.5:37; 8:42 refer to the Father. As is the Father, so is the Spirit – i.e, a Person, a conscious Individual.
  - In the remaining 427 occurrences the subject of this verb is men, Jesus or God (Father) – i.e., always a person.
  - Even in the passive voice, and infinitive and imperative moods, the subject can always be inferred from the context.
  - NOTE: the sheep in Joh.10:3, 8, 16, 27 are a metaphor for Jesus’ followers.
  - **Exception that proves the rule:** idols of gold, silver, etc. *cannot hear* (Rev.9:20) because they are *not* real persons.

## Activities of a Divine, Personal Holy Spirit

### 31. “Seem to” (*dokeō* – 62 occurrences)

- a) Used of the Spirit in **Acts 15:28** – “For it seemed good to the Holy Spirit and to us to impose no more burden upon you ...” NOTE that it seemed good to both the Spirit and the elders together – a **collaborative effort**
- In the remaining 61 occurrences the subject of this verb is men or Christ – i.e., always a person.

### 32. “Will”, “Plan”, “Intend” (*boulomai* – 39 occurrences)

- a) Used of the Spirit in **1 Cor.12:11** – “the one and the same Spirit distributing as He wills”.
- NOTE: “to will” implies purpose and planning.
  - The subject of this verb in the remaining 38 occurrences is men, Christ or God (Father) – i.e., always a person.
  - And see **Appendix E: Structure of 1 Cor.12:1-13**.

### 33. “Mind” (*phronēma* – 4 occurrences)

- a) Used of the Spirit in **Rom.8:27** – “the mind of the Spirit”.
- NOTE: “Mind” requires a conscious intelligence of the Spirit.
  - This same intelligence applies to the mind of the spirit of the new man, as opposed to the mind of the flesh in Rom.8:6-7. “Flesh” and “spirit” are aspects of the mind of a man.
  - Other activities of the Spirit, such as helping and making intercession (vv.26-27), reinforce the personal aspect of **Rom.8:27**.
  - Even where God’s gift of holy spirit in the inner man is concerned, it would be a mistake to perceive this as mere force or energy on God’s part toward us. It is a shared expression of the life and mind of God – a gift of the intelligence of God.
  - Although the English is the same, “the mind of the Lord” (Rom.11:34; 1 Cor.2:16) and “the mind of Christ” (1 Cor.2:16)



## Activities of a Divine, Personal Holy Spirit

both use a different Greek word nous. *Phronēma* emphasize a wise, intelligent mind, while *nous* seems to denote consciousness generally, but also morally. The adjective form *phronimos* is often translated “wise” and is contrasted with *moros*, “foolish” (e.g., in the parable of the Ten Virgins). Moulton & Milligan (p.676), quoting another author, say of the verb form *phroneō*, “seems always to keep in view the *direction* which thought (of a practical kind) takes”. This would make sense from the point of view that the Spirit’s “practical” New Covenant work toward men began shortly after Jesus’ work for His covenant people. Both words, *phronēma* and *nous*, denote a reasoning capacity. A common expression in testamentary wills of the *koiné* period was *noōn kai phronōn* – that is, “being sane and in his right mind” (again per Moulton & Milligan). We have all heard the expression “he was so heaven-minded that he was no earthly use”, but this mind-set is not in tune with the practical “mind of the Spirit”.

### 34. “Love” (*agapē*, a noun, when governing another noun or pronoun in the genitive – 32 occurrences)

#### a) Used of the Spirit in **Rom.15:30** – “the love of the Spirit”.

- Here the genitive case (i.e., object of the preposition “of”) could mean either “our love for the Spirit” (*objective genitive* use) or “the love by the Spirit for us” (*subjective genitive* use). Because Paul was encouraging them to strive together by means of the Lord and by means of the love of the Spirit, external agency and love “by the Spirit”, or the English possessive case (“Spirit’s love”) are indicated.
- 22 of the 32 occurrences use this kind of *subjective genitive*. The subject of this love is always a person:
  1. men (9)



## Activities of a Divine, Personal Holy Spirit

2. Jesus (4)
  3. the Father (8)
  4. the Spirit (1)
- In the 10 occurrences of *objective genitive*, the subject is always man, and the object is men, Christ and God – with one non-personal exception for the object, “love of the truth” in 2 Th.2:10. “Love of money” in 1 Tim.6:10 is *philarguria*, based on natural love (*philēma*), not deliberate love (*agapē*).
  - In the remaining 84 occurrences of *agapē*, it does not govern a genitive noun or pronoun. The source of the love in these texts is men (73), the Father (9), Father & Son (1) and man & God (1).
  - No impersonal thing is said to love in any of the 116 occurrences of *agapē*.

### 35. “Search” (*eraunaō* – 6 occurrences)

- a) Used of the Spirit in **Rom.8:27** – “the One searching the hearts knows what is the mind of the Spirit”  
and **1 Cor.2:10** – “the Spirit searches all things, even the depths of God”.
- NOTE: the Son of God speaking in Rev.2:23 said of Himself, “I am the One searching minds and hearts”.
- Heart-search and mind-search are **collaborations of the Son and the Spirit**.
- Similarly God the Father “knows” (Gk. *ginōskō*) the hearts (Luk.16:15), even as Jesus “knew (*ginōskō*) what was in man” (Joh.2:25).
- In the remaining 3 occurrences of *eraunaō* the subject of this verb is men – i.e., always a person.

### 36. “Know”, “Learn”, “Recognize”, “Perceive”, “Be Aware” (*ginōskō* – 222 occurrences)

## Activities of a Divine, Personal Holy Spirit

a) Used of the Spirit in **1 Cor.2:11** – “For who of men knows (Gk. *oida*) the things of mankind, except the spirit of mankind which is in himself. Thus also the things of God no one (Gk. *oudeis*) has recognized, except the Spirit of God.”

- In both cases of “spirit” in **1 Cor.2:11**, it is intimately part of the being or person indicated (i.e., man or God).
- NOTE: The pronoun “no one” (*oudeis*) in **1 Cor.2:11** is a masculine-only form, so “no one ... except” **requires that “the Spirit of God” also be identified as “He” and not “it”**.
- In the remaining 221 occurrences the subject of this verb is men, an evil spirit, Jesus and God (Father).
- Even in the passive voice the subject can be inferred from the context.
- “Our law” knowing (Joh.7:51) is a figure for the lawyer-establishment interpreting and practicing the law.
- A seeming exception: “let your *left hand* not know” is a metaphor for keeping quiet even within oneself (Mat.6:3).
- In all cases the subject of this verb is always a person. Knowing and perceiving require *intelligence*.

### 37. “Sword” (*macaira* – 29 occurrences)

a) Used of the Spirit in **Eph.6:17** – “the sword of the Spirit, which is *the* word of God”.

- The metaphor above has a corollary in Heb.4:12, which is a simile – “the word of God ... sharper than any double-edged sword”.
- Now Who wields “the word of God”, if not God Himself?
- The implied or stated wielder of swords in the remaining 27 occurrences is men, an angel and Christ – i.e., always a person.

## **Activities of a Divine, Personal Holy Spirit**

An additional 24 words, mostly verbs, involving activities of the Spirit are at **Appendix A: More Activities of a Divine, Personal Holy Spirit**. In those examples the subject of the activities involved are not unanimously personal, although some are nearly so. The 37 activities above always have a personal subject in their NT usage. And is it any wonder? Can an impersonal object love, or know, or speak, or have a mind of its own. We sometimes speak of objects as if they had a mind of their own, but that is when we are unable to work them as we would like. If we really believed they had a mind of their own, that would be animism, or worse yet – witchcraft.

## Baptism and Spirit

# Baptism and Spirit

I included “Baptize” in the previous chapter on **Activities of a Divine, Personal Holy Spirit**. But there was not room in that small table for a full discussion on why I believe that it belongs there.

During the Gospel period, from John’s baptism of Jesus and onward through the Acts period, two baptisms were practiced. John and his disciples, and Jesus’ disciples **baptized with water**. This was a sign of repentance for those who were baptized. But alongside this **water baptism**, there came also a **Spirit baptism**, as these Scriptures attest –

**Mat.3:11** – “Indeed, **I baptize you by** (*en*) **water** for repentance, but the One coming after me *is* mightier than I. He is Whom I am not fit to carry the sandals. **He will baptize you by** (*en*) **the Holy Spirit** and fire.”

**Mat.3:16** – “But **having been baptized**, Jesus immediately ascended from **the water**. And, behold, the heavens were opened to Him, and he saw **the Spirit of God descending** as a dove and **coming upon** (*erchomai epi* – acc.) **Him**.”

**Mar.1:8-10** – “**I baptized you with** (*dat.*) **water**, but **He will baptize you by** (*en*) **Holy Spirit**. And it happened in those days, Jesus came from Nazareth of Galilee and **was baptized** (dipped) **into the Jordan** by John. And immediately ascending from **the water**, he saw the heavens splitting open and **the Spirit** as a dove **descending toward** (*eis*) **Him**.”

**Luk.3:16** – “John answered, saying to all, ‘Indeed, **I baptize you with** (*dat.*) **water**, but He Who comes *is* mightier than me, of Whom I am not fit to lose the strap of His sandals. **He will baptize you by** (*en*) **Holy Spirit** and fire.’”

**Joh.1:33** – “And I knew Him not, but the One having sent me **to baptize by** (*en*) **water**, That One said to me, ‘**Upon** (*epe* – acc.)

## Baptism and Spirit

Whom you may see the Spirit descending and abiding upon (*epi* – acc.) Him, This is the One baptizing by (*en*) Holy Spirit.”

**Acts 1:2,4-5** – “...until the day He was taken up, having commanded by (*dia*) the Holy Spirit the apostles whom He chose. ... And being assembled, He charged them not to depart from Jerusalem, but to await the promise of the Father which you heard of Me. Because John, indeed, baptized with (*dat.*) water, but you will be baptized by (*en*) Holy Spirit, not after many of these days.”

John the Baptist was sent to make known “the One coming after me” (Joh.1:25-27), Who would also be the One baptizing by the Holy Spirit. John’s baptism by water was the means to that revelation to Israel. But does baptizing “by Holy Spirit” mean that Jesus wielded “holy spirit” like a bag of water to effect His baptism?

Jesus never baptized while He was on earth. The only “Holy Spirit” baptism during the Gospel period was His own. And that it was a baptism we must infer by comparing His ministry with the works of His disciples during Acts. After the Holy Spirit descended upon Him in dove-like form, He began to demonstrate His miraculous works. Before that, He had emptied Himself of everything making Him equal to God, when He descended from the Father (Phi.2:6-7). While He performed those miracles, He promised His followers they would do even greater works, but this was deferred until the Acts 2 Pentecost descent of the Holy Spirit upon them. Besides the individual gifts of prophesy, wisdom and tongues-speaking given to each believer (1 Cor. 12:28-30), the apostles performed extraordinary miracles including striking dead or blind by their word (Acts 5:5, 10; 13:9-11), Peter’s healing shadow (Acts 5:15-16), and Paul’s healing handkerchiefs (Acts 19:11-12).

But how exactly did Jesus baptize by the Holy Spirit, not being present? Did He not inform His disciples thus? –

## Baptism and Spirit

“But I tell you the truth, it is profitable for you that I should go away. For if I go not away, **the Encourager** may not at all come to you. But if I should go, I will send Him to you.” Joh.16:7

Jesus had already named “the Encourager” (Gk. *Paraklētos*) in Joh.14:16-17, 25-26; 15:26, where He also called Him “the Holy Spirit” and “the Spirit of the Truth” (also in Joh.16:13). So Jesus would send “That One” from heaven to take His place as “another Encourager” (Joh.14:16). Thus, Jesus baptized by the Holy Spirit by *sending* the Holy Spirit to fill the gap left by His returning to the Father. In this way both Jesus and the Holy Spirit were collaborative agents in making a generation of Jesus’ disciples fit for their ministry – in effect, they were to walk in Jesus’ footsteps. Therefore, Jesus baptized by the Holy Spirit by sending the Holy Spirit as His Agent.

Holy Spirit baptism is further described as an “anointing” –

“Lord’s Spirit is upon (*epi* – acc.) **Me**, because of which He anointed Me to evangelize *the* poor. He has sent Me forth to proclaim release to captives and recovery of sight to blind ones, to send forth oppressed ones in release...” Luk.4:18

“For in truth were come together in this city against Your holy servant Jesus, Whom You anointed, both Herod and Pontius Pilate...”

Acts 4:27

“You know the word having come through the whole of Judea, having begun from Galilee, after the baptism that John proclaimed, Jesus from Nazareth – how **God anointed Him with** (dat.) Holy Spirit and power, Who went about doing good and healing all those being oppressed by the devil, because God was with Him.”

Acts 10:37-38

“For just as the body is one and has many members, but all the members of the body, being many are one body, thus even the

## Baptism and Spirit

anointing. For also by (*en*) one Spirit we were baptized into one body, whether Jews or Greeks, whether slaves or free, and we all were given to drink (*potizō*, pass.) one Spirit. ” 1 Cor.12:12-13

“But the One sustaining us with you for (*eis*) Christ and having anointed us *is* God, the One also having sealed us and having given the earnest of the Spirit in our hearts.” 2 Cor.1:21-22

“You loved righteousness and hated lawlessness. Because of this, God, Your God, anointed You with oil of gladness above Your companions.” Heb.1:9

“And you have an anointing from the Holy One, and you know all things.” 1 Joh.2:20

“And you, the anointing that you received from Him abides in (or ‘among’ – *en*) you. And you have not need that anyone should teach you, but as the same anointing teaches you concerning all things, and is true and is not a lie, and according as He taught you, you will abide by (*en*) Him.” 1 Joh.2:27

The first of these texts shows the equivalence of “Lord’s Spirit” with “the Holy Spirit”, Who descended upon Jesus at His baptism by John. This was His “anointing” that prepared Him for ministry – to preach, heal and encourage the oppressed. 1 Joh.2:27 shows the baptism/ anointing enablement for New Covenant believers – this fulfilled the promise of Jer.31:33-34.

The Acts 10:37-38 text shows that the Holy Spirit anointed Jesus **with power**, one of the Spirit of God’s attributes. Then what of the Gospel accounts, where John proclaimed Jesus would “baptize by Holy Spirit **and fire**”? Was “fire” also an attribute of the Spirit? Signs of “tongues of fire” were present, when the Twelve received their Holy Spirit baptism. What did they signify? I would suggest that the answer had already been provided by Jesus –



## Baptism and Spirit

“Then said Jesus to them, ‘You know not what you ask. Are you able to drink the cup which I drink, or **to be baptized the baptism which I am baptized?**’ And they said to Him, ‘We are able.’ Then said Jesus to them, ‘The cup which I drink you will drink; and **the baptism I am baptized you will be baptized...**’ Mar.10:38-39

“I came to cast **fire** upon the earth, and how I wish that it were already kindled. And **I have a baptism to be baptized**, and how I am distressed until when it may be finished.” Luk.12:49-50

It is clear from above that Christ was referring to His death-agony as a baptism. He promised the same baptism to His apostles James and John. People who chose Jesus’ part would be subject to persecution (“fire upon earth”), even as He was persecuted. Note how this baptism was also called “drink the cup”. That generation of Israel was preparing to undergo the fiercest crisis ever to face that nation. How could they stand up to such a trial without the Holy Spirit baptism? Consider all the unfulfilled prophecies of Joel, Zechariah, Malachi and John concerning the day of the Lord, and understand the great need that Israel will have for that Holy Spirit baptism in that day.

Another metaphor used for Holy Spirit baptism was “living water” –

“Jesus answered and said to her, ‘If you had known the gift (Gk. *dōrea*) of God and Who it is Who *is* saying to you, ‘Give Me to drink,’ you might have asked Him and He might have given you **living water.**” Joh.4:10

“But whoever may drink from **the water** that I will give to him will in no wise thirst. But **the water** that I will give to him will become in him a **spring of water**, gushing (Gk. *allomai*) into aionian life.” Joh.4:14  
{NOTE: *allomai* is the *LXX* equivalent for the Heb. “be strong (*tsâlêach*) upon (*`al*)”, as the Spirit of Yahweh was strong upon Samson, Saul and David}



## Baptism and Spirit

“Then on the last day, the great day of the feast, Jesus stood and cried out, saying, ‘If anyone may thirst, let him come to Me and drink. One believing in Me, even as the Scripture has said, “**Rivers of living water** will flow out of His belly.’” But this He said concerning **the Spirit**, Whom those having believed in Him were about to receive, for **the Spirit** was not yet *given*, because Jesus was not yet glorified.”

Joh.7:37-39 {NOTE how “rivers” from Christ will become a “spring of water, gushing into aionian life” for the one believing}

The last text shows the connection between “drinking” the “living water” and receiving the Spirit in baptism. Just as Christ would become “the Living Bread” (Joh.6:51), the Holy Spirit became the “Living Water”. “Rivers of living water will flow out of His belly” because Christ must first die, shedding both blood and water from that spear-wound in His side. Then He was able to return to the Father with His mission accomplished – these were necessary for Him to be able to send the Spirit. The cause behind Holy Spirit baptism was complex and collaborative. And it was even more collaborative than that, because the Father would also send the Holy Spirit –

“And **I will ask the Father and He will give** (Gk. *didōmi*) **you another Encourager**, so that He may be with you for the age, **the Spirit of the Truth**, Whom the world is not able to receive, because it does not see Him nor recognize *Him*. But you recognize Him, because He dwells beside (*para*) you and He will be in (or ‘among’ – *en*) you.”

Joh.14:16-17

“These things I have said to you, dwelling beside (*para*) you. But **the Encourager, the Holy Spirit Whom the Father will send in (*en*) My name, That One** will teach you all things and will remind you all things that I spoke to you.” Joh.14:25-26

“Whenever **the Encourager may come, Whom I will send to you from (*para*) the Father, the Spirit of the Truth Who goes forth**

## Baptism and Spirit

**from** (*para*) **the Father**, **That One** will testify concerning Me.”

Joh.15:26

“But I tell you the truth, it is profitable for you that I should go away. For if I go not away, **the Encourager may not at all come** to you. But if I should go, **I will send Him** to you. And **having come**, **That One** will convict the world concerning sin and concerning righteousness and concerning judgment. Concerning sin, indeed, because they do not believe in Me. Then concerning righteousness, because I go away to the Father and you no longer see Me. Then concerning judgment, because the ruler of this world has been judged. I have yet many things to say to you, but you cannot bear them now. But whenever **That One may come**, **the Spirit of the Truth**, He will guide you by (en) the whole truth.” Joh.16:7-15

Note how both the Father and the Son would “send” the Spirit. This follows the pattern of the Father sending the Son. And even as the Son came of His own will, even having been sent, so the Spirit would come of His own volition. Thus He “goes forth from the Father” and “comes” to the world, in order to fulfill His mission of convicting, teaching and empowerment.

Also note how Joh.14:16 above speaks of the Father **giving** (*didōmi*) “another Encourager” ... “the Spirit of the Truth”. While this word “give” has a universal application in Scripture, one of its derived nouns, *dōrea*, is used exclusively of a divine gift (11 NT occs., always singular). Thus Joh.4:10 used it of Jesus speaking to the Samaritan woman of “the **gift** of God”, which was the “living water”. That same word is used significantly in the texts following –

“Then says Peter to them, ‘Repent and be baptized every one of you by the name of Jesus Christ for *the* forgiveness of your sins, and you will receive **the gift** (*dōrea*) **of the Holy Spirit**. For to you is **the promise**, and to yours and to those at a distance, as many as *the* Lord our God may call to Himself.’” Acts 2:38-39

## Baptism and Spirit

Here Peter was urging water baptism as a prelude to Holy Spirit baptism. The “gift” could be understood variously as “the Holy Spirit’s gift” (spiritual baptism) or the Holy Spirit Himself (in a genitive of apposition). Note that “the gift” was also “the promise”, and earlier in his sermon Peter had said –

“Therefore, having been exalted to the right *hand* of God, and having received **the promise of the Spirit**, He (Christ) has poured out (Gk. *ekcheō*) this, which you both see and hear.” Acts 2:33

Jesus had called this “the promise of the Father” in Acts 2:4. Thus we see a collaboration of the Three in this display of outpouring the “living water”. This was also Yahweh’s promise through Joel, when “I shall pour out (*LXX* and Acts 2:17-18 – *ekcheō*) My Spirit upon all flesh” (Joe.2:27-29).

Peter also conveyed this warning to Simon, a notable sorcerer converted to Christ –

“Then they (Peter and John) were laying upon them the hands, and they were receiving *the* Holy Spirit. But Simon having seen that through the laying upon the hands of the apostles **the Spirit was given** (*didōmi*), he offered them money, saying, ‘Give to me also this authority, so that to whom if I may lay upon the hands, he may receive *the* Holy Spirit.’ Then Peter said to him, ‘May your silver with you be for destruction, because you thought **the gift** (*dōrea*) **of God** to be obtained by money.’” Acts 8:17-20

Jesus explained “the gift of God” as the “living water” to the Samaritan woman. Here in Acts 8, Peter used the same phrase with a Samaritan man. I believe Peter’s use of *dōrea* indicates the same meaning as Acts 2 – either Holy Spirit’s baptism or the Holy Spirit himself. The “authority” to lay on hands and confer spiritual baptism is not one of the enumerated gifts of 1 Cor.12:4-28. However, “apostles” are mentioned in v.28 as one of the divine appointments (Gk. *tithēmi*), while vv.4-6 speak of “diversities

## Baptism and Spirit

of **gifts**” (*charisma*), “diversities of ministries” (*diakonia*), and “diversities of activities” (*energēma*). Apostleship, as well as the other Acts-period endowments, seem to be all three of these – a gift, a ministry and an activity. Note how the personal gifts of 1 Cor.12 use a different Greek word, *charisma*, to distinguish it from the *dōrea* gift. The ability to direct Holy Spirit baptism to individuals appears to be a collaboration between the Spirit and those chosen to be apostles. The apostles were exercising their *charisma* gift, while the Holy Spirit conveyed His *dōrea* gift.

There are additional *dōrea* texts that reinforce its Scripture usage for the divine gift –

“Peter yet speaking these words, the Holy Spirit fell (*piptō*) upon (*epi* – acc.) all those hearing the word. And the believers from the circumcision were amazed, as many as came with Peter, that even upon (*epi* – acc.) the nations **the gift (*dōrea*) of the Holy Spirit has been poured out (*ekcheō*)**. For they were hearing them speaking in (*dat.*) tongues and magnifying God. Then answered Peter, ‘Then is anyone able to forbid the water – not to baptize these who received the Holy Spirit, just as also we?’ Then he commanded them in the name of Jesus Christ to be baptized.” Acts 10:44-48

Recounting his experience with Cornelius’ household, Peter explained later –

“Then in my beginning to speak, the Holy Spirit fell (*piptō*) upon (*epi* – acc.) them, even as also upon (*epi* – acc.) us in the beginning. Then I remembered the word of the Lord, how He said John indeed baptized with (*dat.*) water, but you will be baptized by (*en*) Holy Spirit. Therefore, if God gave them **the same gift (*dōrea*)**, as even to us ...” Acts 11:15-17

This recollection takes us back to the Acts 2 Pentecost experience of the Twelve.

## Baptism and Spirit

Another informative use of the word *dōrea* is found in Hebrews –

“For *it is impossible*, those once having been enlightened, and having tasted **the Heavenly Gift** (*dōrea*), and having been made **partners of the Holy Spirit**, and having tasted God’s good word and powers of *the coming age* – and having fallen away – to restore *them* again to repentance, re-crucifying to themselves the Son of God and openly disgracing *Him*.” Heb.6:4-6

In translating “partners of the Holy Spirit”, I am interpreting here a collaboration of men and the Holy Spirit in their common work of witnessing to Israel. After having received such grace, to abandon the partnership meant “no return” to the benefits of enlightenment. This was as unforgivable (“impossible”) as slander against the Holy Spirit, and it also put Christ to shame. “The Heavenly Gift” was the Holy Spirit sent from heaven, given by the Father.

The Holy Spirit is also called “another Encourager”, “the Encourager”, “the Spirit of the Truth” and “Lord-Spirit”. Even so, His baptism is variously called “baptized by the Holy Spirit (and fire)”, “living water”, “rivers of living water” (poured out), “the anointing”, “the gift of God”, “the gift of the Holy Spirit”, “the heavenly gift”, “the promise”, “the promise of the Father”, and “the promise of the Spirit”. Putting together the various texts using these terms yields the whole picture for Spirit baptism –

- The Father “gave” and “sent” the Spirit as His “promise” to the faithful
- Jesus “sent” the Spirit in His stead, as “another Encourager”
- Jesus baptized “by the Holy Spirit” as His Agent during His absence
- Spirit baptism was the “promise” of both Father and Spirit, and “the anointing” received by both Jesus and His followers
- Either the Spirit Himself, or His baptism may be viewed as God’s gift (*dōrea*)

## Baptism and Spirit

- The manifestation of that gift among men was their individual gifts (*charisma*)
- By the act of laying on hands, the apostles were collaborators with the Holy Spirit in administering Spirit baptism
- The Holy Spirit was Himself a collaborator with Christ, Who was said to perform the baptism
- This baptism of spiritual empowerment was a collaboration of the Trinity and chosen men (apostles), although They sometimes acted without men (e.g., Cornelius' household).

## Holy Spirit in the Old Testament

# Holy Spirit in the Old Testament

The OT is not entirely silent on works of the “Holy Spirit” (or “holy spirit” – see also **Appendix F: “Spirit” in the OT, a Word Study** for all the texts) –

“A clean heart create in me, Elohim, and an established spirit renew in my midst. Do not cast me from Your presence, and Your holy spirit take not from me.” Psa.51:10-11

Because this was the gift of prophecy within David, he pleaded that God not take His holy spirit from him because of his sins – like He had done with Saul. But concerning Saul –

“Now *the Spirit of Yahweh* turned aside from *being* with Saul, and terrifies him an evil spirit from Yahweh.” 1 Sam.16:14

In the NT, evil spirits were demonic beings, not dark moods *per se*, and they sometimes spoke up in defense of their possessing a man (e.g., see Acts 19:15-16). So these texts in Psa.51 and 1 Sam.16 are ambiguous as to whether Giver or gift can be distinguished in these divine visitations. Note that in 1 Sam.18:10 while the evil spirit was upon Saul, he also prophesied – is this not an example of a lying spirit speaking by his mouth, like 1 Ki.22:22-23 or Acts 16:16-17? 1 Sam.19:9 adds the occasion when Saul suddenly threw a javelin at David –

““then came an evil spirit of Yahweh to Saul”

Of course, the word “of” can convey the same sense as “from”, and one cannot escape the fact that the bedeviling of Saul was at Yahweh’s command – and punishment for his disobedience.

And another example of “Holy Spirit” –

## Holy Spirit in the Old Testament

“But they rebelled and grieved His Holy Spirit, so He **turned Himself** to them for an enemy. He waged war upon them. Then He remembered days of antiquity, of Moses *and* his people, ‘Where *is* the One bringing them up from *the* sea with one pasturing His flock? Where is the One putting His Holy Spirit in his midst?’” Isa.63:10-11

The Holy Spirit, Who traveled among Israel in their exodus, is the One Whom they repeatedly rebelled against and grieved. As I explain in the next chapter, **Activities Against a Personal Holy Spirit**, one cannot grieve a thing – only a person can feel grief. Therefore, I have interpreted “His Holy Spirit” in Isa.63:10-11 above as God Himself. Further, the imperfect tense of the verb “**turn**” has the third person, masculine prefix (*yîhâphêk*) and not the feminine (*tîhâphêk*). If “spirit” here were a thing, one would expect the verb to agree with the feminine gender of the noun “spirit”. Instead, the gender changes to masculine to reflect the masculine character that God typically expressed Himself by. Therefore, “Holy Spirit” is a “He”, not an “it”.

“Spirit of Yahweh” occurs 24 times in the OT (Isa.40:7 not included, where “breath of Yahweh” is the likely meaning), and here is another notable example –

“Behold, Adonai Yahweh will come in with strength, and His arm *is* ruling for Him. Behold, His reward *is* with Him and His work before Him. As One Pasturing, He will pasture His flock. With His arm He will gather lambs, and in His bosom He will carry *them*. He will lead those with sucklings. Who has measured waters in His hand, and measured heavens in a span, and comprehended in a basket the dust of the earth, and weighed mountains in a balance, and hills in scales? Who has measured *the* Spirit of Yahweh, or *what* man has taught Him his counsel?” Isa.40:10-13



## Holy Spirit in the Old Testament

“Measuring”, or “directing” (*KJV, NKJV*) the Spirit of Yahweh answers to having “taught” Him in the final doublet. So the import of this text is that the Spirit of Yahweh is Yahweh. Note that the direct object of “taught” is the third person, masculine suffixed pronoun. Again, this “Spirit” is a “He”, and not an “it”.

Other texts use the expression “My Spirit” (10 OT occurrences), as in this example –

“Behold, My Servant I uphold. In Him, My Chosen, My Soul is pleased. I have put My Spirit upon Him. He will bring forth judgment to the nations.” Isa.42:1

The NT makes clear the Messianic overtones of this verse. See Mat.12:18, which applied this saying to Jesus in the middle of a series of healings. But Jesus performed no miracles of any sort until the Holy Spirit had descended upon Him “like a dove” (Mat.3:16).

“My Spirit” is also found in –

“Alas, rebelling sons – an utterance of Yahweh – to make counsel, but not *of Me*, and to pour out libations but not *of My Spirit*, so as to add sin upon sin.” Isa.30:1

Seeking counsels “not *of Me*” (Yahweh) is balanced by sacrifices “not *of My Spirit*”. These forsakings are explained in the very next verse. By going down into Egypt and making alliance with Pharaoh as a bulwark against “the Assyrian” (v.31 – the threat throughout most of Isaiah’s career), they were failing to “enquire of the Lord”. Faithful kings, like Josiah, had done this (2 Ki.22:13). Further, one of the endowments of the Spirit of Yahweh was to energize leaders to battle – thus were roused Othniel (Jud.3:10), Gideon (Jud.6:34), Jephthah (Jud.11:29), Samson (Jud.13:25; 14:19; 15:14), and Saul (1 Sam.10:6). With their commander

## Holy Spirit in the Old Testament

so empowered, why look to idolatrous neighbors to make military alliances? In effect, such alliances spurned God's Holy Spirit.

In addition to these examples, the "Spirit of Elohim" is found 12 times in the OT, and its first occurrence relates to the 6-day creation –

"In the beginning Elohim created the heavens and the earth. But the earth became formless and empty, and darkness *was* upon *the* face of the abyss. Then *the Spirit of Elohim was* hovering upon *the* face of the waters." Gen.1:1-2

In the remainder of Genesis 1, Elohim created all the creatures, and man, to fill the emptiness of v.2. It was Elohim before and after v.2, and in v.2 He was pictured as "Spirit" "hovering" or "moving", like the dove image that John the Baptist bore witness to, as abiding over Jesus (Joh.1:32).

Similar to "Spirit of Elohim" in Gen.1:2 is "Spirit of El made me" in Job 33:4. There is also the Aramaic "Spirit of Holy Elahin" and "Spirit of Elahin" in Dan.5:11 and 14. These were described as being in Daniel, and associated with "light and insight and extraordinary wisdom" being in him. So these texts may be ambiguous as to whether Giver or gift is meant. I do not exclude the possibility of the Daniel 5 texts indicating the Giver, because God does dwell in and among men (see **Appendix A: More Activities of a Divine, Personal Holy Spirit** and its entry under "dwell" [*menō*]).

## Activities Against a Personal Holy Spirit

### Activities Against a Personal Holy Spirit

In searching out those activities in which the Spirit is the object of an activity, I found only combative examples in the NT – hence they are “against”, i.e., in opposition to the Holy Spirit. The Biblical record is scant concerning positive relations toward God’s Spirit, such as loving or obeying Him. The one positive teaching included both Father and Spirit as objects –

“God *is* Spirit, and those worshipping Him must worship in spirit and truth.” Joh.4:24

Why the Scripture should record mostly negative acts toward the Spirit is perhaps related to the fatal seriousness of blasphemy against the Spirit.

#### 1. “Lie to” (*pseudomai* – 12 occurrences)

a.) Used of the Spirit in **Acts 5:3** – “for you to lie to the Holy Spirit”

- **Can one lie to a thing? Can one deceive an inanimate object?**  
To believe in such things is witchcraft.
- In the very next verse (4) this activity was equated with “lying to God”. **Therefore the Holy Spirit IS God.**
- In 10 of the remaining occurrences we find lying to:
  - judges (implied in Mat.5:11)
  - Christians (implied in Rom.9:1; 2 Cor.11:31; Gal.1:20; 1 Tim.2:7)
  - one another (Col.3:9; implied in Rev.3:9)
  - ourselves & others (implied in 1 Jn.1:6)
  - God not lying to Abraham and his seed (Heb.6:18)
- **Possible exception:** “lie against (*kata*) the truth” (Jam.3:14) – but note that this is not lying TO the truth. **One always and only lies TO a person.**

## Activities Against a Personal Holy Spirit

### 2. “Grieve” (*lupeō* – 26 occurrences), “Grief” (*lupē* – 16 occurrences)

a.) Used of the Spirit in **Eph.4:30** – “grieve not the Holy Spirit of God”. Since “God is Spirit”, “the Holy Spirit of God” IS God.

- How could one grieve a thing, which has no feelings?
- Grief in the NT is **always experienced by a person** – men and Jesus (e.g., Jesus in Gethsemane – Mat.26:37).

### 3. “Insult” (*enubrizō* – 1 occurrence)

a.) Used of the Spirit in **Heb.10:29** – “who has trampled on the Son of God ... and insulted the Spirit of the Grace”. These actions describe **a joint desecration of the Son and the Spirit**, and they were both taken personally by Them.

### 4. “Test”, “Tempt” (*peirazō* – transitive use – 38 occurrences)

a.) Used of the Spirit in **Acts 5:9** – “How *is it* that you were agreed together to test the Spirit of *the* Lord?”

- **Other examples:**

- the devil tested Jesus (Mat.4:1, 3; Mar.1:13; Luk.4:2)
- the Jews tested Jesus (Mat.16:1; 19:3; 22:18, 35; Mar.8:11; 10:2; 12:15; Luk.11:16; Joh.8:6)
- Jesus tested Philip (Joh.6:6)
- Judaizers tested God (Acts 15:10)
- Satan tests believers (1 Cor.7:5)
- us/them test not Christ (1 Cor.10:9 – Christ the “Rock” in v.4)
- saints will be tested (1 Cor.10:13; Gal.6:1; 1 Th.3:5; Jam.1:13, 14; Rev.2:10)
- saints are to test themselves (2 Cor.13:5)
- Christ & His followers tested (Heb.2:18; 4:15)
- the Jews tested God (Heb.3:9)
- God tested Abraham (Heb.11:17)
- saints should test self-acclaimed apostles (Rev.2:2)

## Activities Against a Personal Holy Spirit

- earth-dwellers tested (Rev.3:10)
  - **And just for comparison:** “try the spirits” (1 Jn.4:1), “the fire will try every man’s work” (1 Cor.3:13), both of which use a different verb (*dokimazō*).
5. “**Fight Against**”, “**Resist**” (*antiptō* – 1 occurrence)
- a.) Used of the Spirit in **Acts 7:51** – “You always resist the Holy Spirit, as your fathers, even you.” This is part of Stephen’s speech, referring to the rebellion at Meribah, where “the congregation resisted to sanctify Me” (Num.27:14 – *LXX* – where Yahweh was speaking, per v.12). **The object of the resistance in both OT and NT texts was God, because the NT text refers back to the OT incident.**
6. “**Blasphemy of**” (*blasphēmia* governing a genitive), “**Blaspheme against**” (*blasphēmeō* and *kata* or *eis* with an accusative noun or pronoun) – of 56 total constructions, only 42 have a discernible object, and only 35 of those objects are PERSONAL. We usually think of this as a religious word, but one can speak (Gk. *phēmi*) evil (*blax* – lit. ‘stupid’) of anyone or anything.
- a.) The usage is MOSTLY personal, but not unanimously so. They are used of the Spirit in **Mat.12:31-32** – “Therefore I say to you, ‘Every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven. Also, whoever 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 the coming one.’” – parallel texts in **Mar.3:28-29**; **Luk.12:10**. Blasphemy against the Holy Spirit is here compared with blasphemy against the Son, and found to be the more grievous of the two. But how reasonable does that sound, if you believe the

## Activities Against a Personal Holy Spirit

spirit is a thing? Was Jesus also a mere thing, a “construct” of God’s power, and somehow a lesser thing than His spirit?

- In a verb with a direct object, or a noun governing an objective genitive, whether mentioned or implied, blaspheming and blasphemy usually relate to a person (35 out of 42 occurrences).
- **Examples:**
  - blasphemy against God (Rev.13:5, 6 – also against His name, His tent and the angels; 16:11, 21)
  - blasphemy against Christ (Mat.27:39; Mar.15:29; Luk.22:65; 23:39)
  - blasphemy against Moses and God (Acts 6:1)
  - opponents blaspheme against Paul (implied in Acts 13:45; 18:6; 1 Tim.1:20; 6:4; stated in 1 Cor.10:30)
  - blaspheme against true Jews (implied in Rev.2:9)
  - blaspheme against “the devil” (Jud.1:9)
  - blaspheme against a goddess (Acts 19:37 – “Diana/Artemis”, a fictional person)
  - blaspheme against Christians (Rom.3:8; implied in 1 Tim. 1:13; 1 Pet.4:4)
  - blaspheme against “no one” (Tit.3:2)
  - blaspheme against the name of God (Rom.2:24; 1 Tim.6:1; Rev.16:9) – but this too is blasphemy against God
  - blaspheme against the name of Christ (implied in Jam.2:7)
- **Possible non-personal exceptions:**
  - “the word of God” (Tit.2:5)
  - “your good” (Rom.14:16)
  - “the way of the truth” (2 Pet.2:2)
  - “glories” “dignitaries”, *NKJV* (2 Pet.2:10; Jud.1:8)
  - “what they are ignorant of” (2 Pet.2:12; Jud.1:10)

## Activities Against a Personal Holy Spirit

- But all of the above really cast aspersions on God, his saints, and certain ones in authority (possibly angelic).

Why were all the blasphemies listed above forgivable, except against the Holy Spirit? This would include blasphemy against the Father and against Christ being forgivable – with repentance, of course. The provocation that brought out Jesus’ judgment on Holy Spirit blasphemy was an occasion when He was casting out devils. The Pharisees reasoned among themselves that He cast out devils by the power of Beelzebub, that is, Satan. This was attributing an activity of God’s Holy Spirit to the unholy spirit, Satan. In effect, it was calling God “Satan”. It was not forgivable in that age (pre-millennial) or the coming “kingdom of God” age (millennial).

Only a single miracle in the NT was a response to a sin against the Holy Spirit (lying to Him). This resulted in the deaths of the sinners, Ananias and Sapphira (Acts 5). One has to go to the OT to find other death-bringing miracles, mostly by Moses’ action or word. These included – a) the 10 plagues on Egypt, b) the Red Sea swallowing up Pharaoh’s army (Exo.14:26-28), and c) the earth opening up to swallow Korah’s band in Num.16:1-35. But we might also attribute the destruction of Elijah’s enemies to his passing judgment on them. His prayer to withhold rain led to a 3-year drought that likely destroyed some Israelites.

Because of the stand-out example of Ananias and Sapphira, it might be possible to classify their sin of lying to the Spirit of God as a blasphemy against Him. I would reason that, because they were treating His agents as dupes in their deception, they were treating the Holy Spirit as a dupe as well. God’s judgment was immediate and would be saying in effect, “Who do you think you are dealing with here?” The example of

## **Activities Against a Personal Holy Spirit**

their punishment created such fear, that it seems no believers ever tried such a deception again.

John wrote generally of “sin unto death” and “sin not unto death” (1 Jn.5:16-17). Apparently his readership were acquainted with the difference between these categories. There is no hint here of an apostolic miracle being involved in a death that followed a “sin unto death”.

Because John was joined with Peter in the early events of Acts (e.g., 4:12), the sale of lands and proceeds being laid “at the apostles’ feet” likely included John. I suspect John had also witnessed the death miracles of Peter in Acts 5. So sins “unto death” would likely include blaspheming, grieving, lying to, insulting, testing, and fighting against the Holy Spirit. These sins were committed by believers, who once knew better. Paul also mentioned some who had already fallen asleep for eating and drinking the Lord’s Supper unworthily (1 Cor.11:20-30). Since these were guilty “of the body and the blood of the Lord”, blasphemy against the Spirit does not seem to have been the issue in 1 Corinthians 11.



## Ambiguities in Understanding “the Spirit”

### Ambiguities in Understanding “the Spirit”

Although I have followed Bullinger’s lead in distinguishing the Giver (“Personal Holy Spirit”) from His gifts (“impersonal holy spirit”) throughout most of this study, I am now going to inject more ambiguity than I did in the chapter, **The “Person” of God**. In *The Giver and His Gifts*, Bullinger noted the waffling between the versions (even the 1611 *KJV*, versus the *KJV* as published in his day) as to capitalizing specific instances of “Spirit” in the NT. It should be noted that the earliest Greek manuscripts of the NT used all capitals. So, this distinction between capital “S” and small “s” is wholly a matter of interpretation, and not translation. Those who endorse a *KJV*-only view of the Scripture should understand this: they believe that God also inspired the *KJV interpretation* of the Greek and Hebrew texts employed by the translators. And further, they should do due diligence to ensure they are using a reliable 1611 *KJV* text.

The first ambiguity of understanding concerns the giving of the Giver Himself. In His role as Encourager (or Counselor), He is described as being sent in this manner –

“And I will ask the Father and He **will give** (Gk. *didōmi*) you another Encourager, so that He may be with you for the age.” Joh.14:16

Part of His role as Encourager was to remind the disciples of all things that Jesus had taught them. That made the Spirit “another Encourager” besides Jesus. Thus, should we understand the Spirit as any less a person than Jesus Christ? Was the Spirit merely an impersonal instruction manual or a cardboard cut-out of Jesus?

The ambiguity here is that the Spirit Himself is a gift from the Father, while the Spirit is also the Giver of individual gifts to the saints. If you

## Ambiguities in Understanding “the Spirit”

doubt whether a person can also be a “gift”, think on Joh.3:16 –

“For thus God loved the world, that He **gave** (Gk. *didōmi*) the Son, the Only-begotten...”

And as the Father gave the Son, the Son also gave gifts to men (Eph.4:11). And note that the Ephesian gifts were the persons of men –

“And He **gave** (Gk. *didōmi*), indeed, the apostles, and the prophets, and the evangelists, and the pastors and teachers.”

After studying the various activities attributed to “spirit” (the gift) by Bullinger, I have to admit to a blurring of the line separating Giver from gift. At the start of this effort it seemed to me that expressions employing the dative of agent (including objects of the preposition *en*) were references to impersonal “spirit”, i.e., equivalent to English “by the spirit” – and so I show it in **Appendix C: Activities of a Non-Divine Spirit**. But is this a correct way of viewing God’s gift of “spirit” to mankind? I am not referring here to “the spirit of man” that he grows up with naturally (1 Cor. 2:11), but to the extra-corporeal spirit endowed upon him later as a direct act of Spirit-God.

This gift of spirit is conferred through a specific, creative act of God –

“For we are His work (Gk. *poiēma*), created by (*en*) Christ Jesus for good works...” Eph.2:10

Recall that verbs for “create” (Heb. *bârâ*) and “make” (Heb. *’âsâh*) in Gen.2:4 were rendered by Gk. *poieō* in the *LXX*, so the noun form *poiēma* is also a creation-word. If His work toward us is sometimes describes as “by the spirit”, then being created “by Christ Jesus” appears to be collaborative. How could such a disparity exist between impersonal and personal agents doing the same work toward men? That would be like saying Michaelangelo and his brush painted the Sistine Chapel.

## Ambiguities in Understanding “the Spirit”

While true, it is something of a lopsided statement and would sound “odd” to many people.

I would further expound that wherever the *KJV* translates “in Christ” we should substitute “by Christ” to get a clearer understanding of the meaning of the text. Christ is an Agent of our renewal, just as the Holy Spirit is. The idea of being “in Christ” in an English sense necessitates a merging of our identity into His – we are no longer ourselves, but part of Christ. If that is true, then we have become a part of God, have we not? There is, in fact, some truth to this, as the next paragraph will bring out.

In addition to a creative act (putting something in us that was not there before), the renewal in the believer is described thus –

“Grace to you and peace be multiplied by *the* recognition of God and of Jesus our Lord, even as having granted (Gk. *dōreomai*) to us all these things of His divine power (Gk. *theia dunamis*), the things of life and piety, by the recognition of the One having called us for His own glory and nobility, by which He has granted (*dōreomai*) to us the precious and great promises, so that by these you might **become sharers of divine nature** (Gk. *theias koinōnoi phusiōs*), having escaped the corruption in the world by lust.” 2 Pet.1:2-4

I wanted to capture some context by this long quote of Peter’s run-on introduction to his letter. Divine (*theia*) power (*dunamis*) led the saints in Peter’s day to “become sharers (*koinōnos*) of *the* divine (*theia*) nature (*phusis*)”. I believe this was both a present reality for them, and also the future hope of a resurrection-body-nature. Again, we have a blurring of the division between the Giver, God, and His gift, a God-like nature – some of His “character” or “substance” indwelling His people.

But there are even more expressions of “divine nature”, such as these:

## Ambiguities in Understanding “the Spirit”

“But likewise the Spirit also helps our weakness, for we know not the ‘what’ we should pray for, according as *we* should, but the Spirit Himself pleads inexpressible sighs. But the One searching the hearts knows what is the mind (Gk. *phronēma*) of the Spirit, because He intercedes on behalf of *the* saints according to God.” Rom.8:26-27

The implication is that the saints are gifted “the mind of the Spirit”, and He is the indwelling gift. The “sighs” that He utters come out of a man, and not from beside him, as if a human advocate were speaking for him. This theme is expanded in 1 Corinthians.

“But according as it has been written, ‘The eye did not see, nor did ear hear, nor went up upon *the* heart of man, what God prepared for those loving Him.’ But God revealed *them* to us by the Spirit, for the Spirit searches all things, even the depths of God. For who *among* men knows the things of the man, except the spirit of the man which *is* in him? Thus also the things of God no one knows, except the Spirit of God. But we **received** not the spirit of the world, but the Spirit Who *is out from* (Gk. *ek*) God, so that we should perceive the freely-given-things from God to us, which things we even speak, not by human instructional words of wisdom, but by Spirit-instructionals, comparing spiritual *things to* spiritual *things*. But a soulish man receives not the things of the Spirit of God, for they are foolishness to him. Neither can he know *them*, because they are spiritually examined. Now the spiritual one examines all things, but he himself is examined by no one. For ‘who knew *the* mind (Gk. *nous*) of *the* Lord, that he will teach Him?’, but we **have** *the* mind (*nous*) of Christ.” 1 Cor.2:9-16

Here is another long text, valuable because of its context. Note how we have **received** the Spirit Who reveals to us “the depths of God”. And that Spirit is said to be “out from” (*ek*) God, expressing the same identity that exists between Father and Son. We saw in the chapter **Who Is the**

## Ambiguities in Understanding “the Spirit”

**Coming One?** that in part the Father sent the Son “out from” (*ek*) Himself (Joh.8:42; 16:28), thus signifying the essential oneness of the Two. It is the same with the Spirit. If this spirit is merely the putting on of something like spiritual spectacles, then by this same model man becomes no more in his spirit than a physical creature perceiving through a divine filter. This is just a variation of the mechanistic model of the creation – one that is rather divorced from a God Who is Spirit (Joh.4:24).

According to 1 Corinthians 2, there is a natural (lit. ‘soulish’ – Gk. *psuchikos*) man who takes in the spirit of the world; that is his natural environment which shapes him. But then a spiritual man, having been visited by the Spirit, is said to **have** the mind of Christ. And these latter expressions indicate God indwelling us – He Himself is the gift here and the source of spiritual wisdom. We are not to listen for a voice in the ear, as if God were merely beside us. John 1:13 speaks of the children of God as “those having been born out from (*ek*) God”. This was John’s terse way of saying the same as Peter about being “sharers of divine nature”. This is analogous to our natural state – sharers of human nature, because we are born of human parents. John also expressed this relationship in various other ways –

“we all received out from (*ek*) His (Christ’s) fullness” Joh.1:16

“unless one be born out from (*ek*) water and Spirit, he cannot enter into the kingdom of God” Joh.3:5 (NOTE: this is the “living water” that Jesus offered the Samaritan woman and others – Joh.4:10, 14; 7:37-39)

“that having been born out from (*ek*) the flesh is flesh, and that having been born out from (*ek*) the Spirit is spirit” Joh. 3:6

## Ambiguities in Understanding “the Spirit”

“the Spirit breathes where He desires ... thus is everyone who *is* having been born out from (*ek*) the Spirit” Joh.3:8

“If anyone may desire to perform His desire, he will recognize concerning the doctrine, whether it is out from (*ek*) God, or I may speak it from (*apo*) Myself. ” Joh.7:17

“And He was saying to them, ‘You are out from (*ek*) the below. I am out from (*ek*) the above. You are out from (*ek*) this world. I am not out from (*ek*) this world.’” Joh.8:23

“You are out from (*ek*) the father the devil, and the lusts of your father you desire to do. That one was a murderer from *the* beginning, and he was not standing in the truth, because there is no truth in him.

Whenever he may speak the lie, he speaks out from (*ek*) his own, because he is a liar and the father of it.” Joh.8:44

“The one being out from (*ek*) God obeys God’s words. On account of this you obey, not because you are not out from (*ek*) God.” Joh.8:47

“Jesus answered them, ‘I showed you many good works out from (*ek*) the Father. On account of which work of them do you stone Me?’ ”

Joh.10:32

You can discern from these texts that divine nature, or evil nature, are evident from the works performed by their possessors – also by obedience or disobedience to the words and commandments of God. The spirit of that divine nature is *in* these very words and commandments. And note that Christ’s “fullness”, that His believers have received from, is further explained by “all the fullness” (Col.1:19), “all the fullness of God” (Eph.3:19), and “all the fullness of deity” (Col.2:9) that we saw originally indwelt Christ (see chapter, **Equal With God**). As with Christ, so with us – but with this difference. He was sent out from the Father out

## Ambiguities in Understanding “the Spirit”

of heaven; while those men given by the Father as gifts to men (Eph.4:11) are from below – the faithful all began with the spirit of the world indwelling us. From the beginning He was Christ-Spirit, then a body was prepared for Him (Heb.10:5). We began in corrupt bodies, then a Christ-Spirit was given us (Rom.8:9; 1 Pet.1:11 – also called “Spirit of God” in 1 Cor.3:16, or “Spirit of your Father” in Mat.10:20).

A merger of identities becomes apparent from the many “out from” (Gk. *ek* – from God, Father, or Spirit) statements. This unity concept is furthered by John’s use of “abide” (Gk. *menō*), or being “in” another, as in the following texts –

“The one eating My flesh and drinking My blood abides (*menō*) in Me, and I in him.” 6:56

“I and the Father are One.” Joh.10:30

“so that you come to know and recognize that the Father *is* in Me, and I in the Father.” Joh.10:38

“the one seeing Me sees the One having sent Me” Joh.12:45

“the one seeing Me has seen the Father” Joh.14:9

“I *am* in the Father, and the Father is in Me (also v.11) ... the Father abiding (*menō*) in Me does His works” Joh.14:10

“And I will ask the Father and He will give you another Encourager, so that He may be with you for the age – the Spirit of the Truth, Whom the world cannot receive, because it neither sees Him nor recognizes Him. You recognize Him, because He abides (*menō*) with (*para*) you and He is among (or ‘in’) you.” Joh.14:16-17

“In that day you will recognize that I *am* in My Father, and you in Me, and I in you.” Joh.14:20

## Ambiguities in Understanding “the Spirit”

“My Father will love him and come to him, and We will make an abiding (*menō*) with (*para*) him.” Joh.14:23

“These things I have spoken to you, abiding (*menō*) with (*para*) you.”  
Joh.14:25

“Abide (*menō*) in Me, and I in you. Even as the branch cannot bear fruit from itself, unless it may abide (*menō*) in the vine, thus neither you, unless you may abide (*menō*) in Me. I am the vine, you the branches. The one abiding (*menō*) in Me and I in him, this one bears much fruit, because apart from Me you can do nothing.” Joh.15:4-5

“If you may abide (*menō*) in Me and **My words** may abide (*menō*) in you, whatever you may desire, ask and it will come to you.” Joh.15:7

“Even as the Father loved Me, I also loved you. Abide (*menō*) in **My love**. If you may **keep My commandments**, you will abide (*menō*) in **My love**, even as I have kept **the Father’s commandments** and I abide (*menō*) in **His love**. These things I have spoken to you, so that **My joy** may be in you, and your joy may be filled. This is **My commandment** that you should love one another, even as I loved you.” Joh.15:9-12

“so that all may be one, even as You Father *are* in Me, and I in You, so that even they may be one in Us, so that the world may believe that You sent Me. And I have given them the glory which You have given Me, so that they may be one even as We *are* One. I in them and You in Me, so that they may be perfected into one, so that the world may know that You sent Me, and loved them even as You loved Me.”

Joh.17:21-23

Note how Christ’s word, commandments and love are part of His personal “abiding in” His disciples. Three of the texts above say “abide



## Ambiguities in Understanding “the Spirit”

with” (Gk. *para*), where *para* conveys the sense of “beside”. These are equivalent to one of the modes by which the Father sent forth the Son from beside (*para*) Himself – i.e., as a partner, or equal. Thus Christ could suggest of His people Israel –

“Jesus answered them, ‘Is it not written in your law, “I said you are gods.”’” Joh.10:34

If we are partakers of divine nature, we become small “g” gods. I will continue to reserve capital “G” God for the Supreme Being and Creator. So the blurring of the line between Creator and creature is due to this divine endowment. Thus, we might reserve small “s” for spirit, when the textual emphasis is on the man in some way. But even this is not a clear distinction – emphasis is often due to how we are using a text for teaching. But I would state finally – if there is a Supreme Being and Creator, then there is a Holy Spirit, Spirit of God, Spirit of Elohim and Spirit of Yahweh. These are different names and ways of understanding the spiritual nature of God – and decidedly “God *is* Spirit” per Joh.4:24.

If our indwelling “spirit” were merely an instrument of God, how would we differ from a talking doll – pull the string, and out come “the words of God”? Which nature would you prefer to have, if God were to offer you a choice between these two – a discerning, conscious, spiritual mind like His, or a robot-pawn of God?

So the Giver’s gift is something out of Himself, a part of His own nature. Paul’s instruction seems to agree here –

“Or do you not know that your body is a temple of the Holy Spirit in you, Whom you have from God and you are not your own?” 1 Cor.6:19

This appears to be both the gift “from God” and the Giver, because would it make sense to enshrine a gift? Enshrining gifts borders on

## Ambiguities in Understanding “the Spirit”

idolatry, it seems to me. If believers were individual “temples” (Gk. *naos*) during the Acts period, how about afterwards?

“Therefore, then, you are no longer foreigners and aliens, but you are fellow-citizens of the Holies and householders of God. Having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being cornerstone, by (en) Whom every construction being joined together grows into a holy temple by (en) the Lord, by (en) Whom you are even being built together for a dwelling of God by (en) the Spirit.” Eph.2:19-22

Ephesians teaches of a corporate dwelling by God in His church, whereas 1 Corinthians deals only with individual dwellings for Him. Does not Ephesians 2 point to the great “plan of the ages” (Eph.3:11) – i.e., God to dwell in and among His people “by Spirit”?

God dwelling with man is an ancient theme. Elohim walked with Adam in Eden. After Adam’s expulsion from Eden, man had access to God with “sin-offerings” brought to “the tent-door” (Gen.4:7). We cannot discern how long that early Tent of God remained with men, but surely the Flood would have wiped it out along with the old world. Noah made blood sacrifices on the spot where he disembarked the Ark, without access to a divine meeting-place. Afterward God personally visited Abraham, Isaac and Jacob on selected occasions, but it was with His nation Israel that He established another dwelling with men. And God repeatedly expressed His desire to visit with them in the Tent of Testimony, which found its resting place in Jerusalem. This was His preselected place of covenanting with Israel (Eze.16:2-8). Yahweh being “in the midst” of Israel is an oft-repeated promise in the OT. But this was also a national dwelling employing a high priest for access to Him, although all men could call it a house of prayer to Him (Isa.56:7). God’s dwelling with men became even more intimate with the coming of

## **Ambiguities in Understanding “the Spirit”**

Immanuel (lit. Heb. for “with-us-God”), whom Israel heard and touched, each one for himself. Then during the out-flowing of the Holy Spirit during the Acts period, God referred to men as His temples. After the Acts period, the body of Christ became His corporate temple. His dwelling with men has certainly progressed through the ages. This all reflects God’s desire to dwell in and among men. Solomon once acknowledged, “For verily, will Elohim dwell upon the earth? Behold, the heavens, and the heavens of the heavens do not contain You. How then this temple which I built?” (1 Ki.8:27). So God does not require any part of the creation for His habitation, but He condescends to inhabit it with us. This is an expression of His giving, loving nature toward us.

It also puts a division between God in the creation as understood by men and revealed by most of His word, and the infinite inscrutable God outside the creation. The Latter we define mostly in terms of what He is not (like “undying”, “unlying”), or by terms which pretend to comprehend the infinite (like “Almighty”). But can our understanding of “the depths of God” cross over to His infinite nature? I wonder. Paul declared by the Holy Spirit –

“For now we see through a mirror in an enigma, but then face-to-face. Now I recognize in part, but then I will recognize, even as I was recognized.” 1 Cor.13:12

So our current understanding continues to be a struggle with these enigmas. When we come face-to-face with the Lord Jesus Christ, then the difficulties will fade away.

## The Plurality of God

# The Plurality of God

How many aspects or roles has God shown toward mankind? Yes, they are manifold. We find Him at the beginning as Creator. But that was not *His* beginning. Then He revealed Himself as Teacher and Law-Giver toward Adam, then Judge and Kinsman Redeemer (the curses, and promise of the “Seed” of the woman in Gen.3:14-19). This is all within the first three chapters of the Bible.

The rest of the Bible elaborates upon these divine roles and adds to them. God was the Covenanter with Abraham – also His “friend” (2 Chr. 20:7). And He was Covenanter with Moses, dealing with him as a “friend” (Exo.33:11), even as Jesus was the “friend” of John the Baptist (Joh.3:29) and His own followers (Joh.15:13-15).

God was Savior and Rescuer of the people Israel, by redeeming them as His firstborn and judging Egypt with great plagues of destruction. In this He was also the Adopter and Father of Israel. Simultaneously with the salvation of Israel, He became the Judge of the Nations coming up against His people. Further, He was both Israel’s Husband and their Fashioner (*Yâtsar*, or “Potter” – Isa.64:8), in effect the Maker of the holy kingdom of priests (Exo.19:6). He was also Provider to mankind (the divine name “Shaddai” means “Bountiful One”), and He even gave His bounty to the Nations not believing in Him (Acts 17:28). As Israel’s invincible Protector, God called Himself their “Rock”, *NKJV, NIV* (or “Cliff” – Heb. *Tsûwr* in Hab.1:12).

God, through the Son, was the great High Priest, not just covering the sins of His repentant supplicants, but wiping them out entirely. The Son is also the One Mediator between God and man.

God is also the sovereign King and Lord over all domains, both Israel

## The Plurality of God

and the Nations. Thus He is also called “Anointed”, “Messiah” or “Christ”. His sovereignty extends over all forms of rulership, heavenly and earthly (Col.1:16). And to maintain order in His dominion, God is also a God of armies, a Chief Captain to put down rebellious outbreaks that go “over the line” or that have run their pre-determined course. This discipline is even toward “the sons of the rebellion” among His own sons of adoption.

When Jesus broke upon the scene as the great Teacher (“Rabbi”) of Israel, He brought to light the threefold relation of God as Father-Son-Holy Spirit, of which one finds a background in the OT. John’s Gospel in particular elaborates this three-fold role of God, as it was never before revealed. The rest of the NT adds to this Johannine view of God – and especially the Trinitarian “name” in Mat.28:19.

The English name “God” in the OT is both a name and a type, and it typically translates at least three separate Hebrew names – “*Êl*”, “*Eloah*” (probably the singular form of *Elohim*, BDB, p.43) and “*Elohim* (lit. “Judges”). Additionally, *Êl* is used of both men (“*âîyl*” variant – Eze.31:11), and idols (Isa.43:10). *Elohim* is also used for false gods (Gen.31:30) and human judges (Exo.21:6).

“God Most High”, “*Êl `Elyôwn*”, is introduced in Gen.14:18 and mentioned four times in the account of Abram’s meeting with Melchizedek. Both Abram and Melchizedek added an epithet to this name – “Possessing heavens and earth” (the only 2 occurrences in the Bible). So He is both Creator and Owner of all that exists.

The personal name of God in the OT was Yahweh. The name Yahweh first appears at Gen.2:4, which introduces “the book of generations of the heavens and the earth”. This “book” recounts the creation of man but also introduces the garden, man’s role in it, and certain commandments

## The Plurality of God

concerning its fruit. So here begins God's relationship with man beyond being his Creator. As Yahweh, God assigned mankind his role as keeper of Eden and acted as his Teacher, then Judge and Redeemer (the "coats of skins" and promise of "your Seed"). Although Eden was limited in size at its beginning, it seems feasible that, as Adam produced more of his "kind", the population of Eden, and therefore the size of Eden would have expanded. This is what might have happened, had Adam not sinned and lost his Eden. Instead, Adam's legacy of sin expanded, and when it reached a limit set by God, He executed a great judgment. But even in this role of Destroyer of the earth, God saved Noah's family from the Flood.

Although Eve had spoken directly of Yahweh (Gen.4:1), the true knowledge of what that name of God signified was hidden until He began communicating with Moses –

“Then I appeared to Abraham, to Isaac and to Jacob, as “God-Lord” (“Êl-Adôwn”), but My name Yahweh was not known to them.”

Exo.6:3

The *LXX* translators understood this phrase, “was not known”, to mean “clear knowledge”, by using the verb *dēloō*, “make clear”. And the next verse (6:4) adds to the context “and I even established My covenant with them”. Yahweh appears to be God's covenant name with men. Its meaning is also woven into the revelation to Moses in Exo.3:14-15 –

“And said Elohim to Moses, “I Am Becoming (‘*ahyeh*) Who I Am Becoming.” And He said, “Thus you will speak to the sons of Israel, ‘I Am Becoming sent me to you.’”

This translation is preferable to the “I Am” of the *KJV*, because the

## The Plurality of God

meaning of the Hebrew root *hâyâh* is typically “become”, or “come to pass”. The “I Am” translation of the *KJV* follows the *LXX*. Embedded in the name “Yahweh”, by its Hebrew etymology, is the promise of God as the Coming One. Did Moses fully understand this burning bush revelation from God? Probably not. Its meaning would unfold, as Yahweh kept “coming” to Moses, and as other prophets after him explained the Coming One to Israel.

Besides the personal name Yahweh, there is the shortened form Yah, and also particularized forms of “the Name”, often very colorful –

1. Yahweh-Elohim
2. Yahweh-Elohim-*emeth* (“of truth” – Jer.10:10 – i.e., True God Yahweh in distinction from idols)
3. Adonai (“my Lord”) Yahweh
4. Yahweh-*ts<sub>e</sub>bâ’ôwth* – (“of armies” – the heavenly “hosts” – i.e., Commander of the armies of His angels)
5. Yahweh-*yireh* – (Gen.22:14 – “Yahweh will provide” – i.e., a substitutionary sacrifice)
6. Yahweh-*rôphêkâ* – (Exo.15:26 – “Yahweh-healing-you”; cp. Deu.32:39 – “I wound and I heal”)
7. Yahweh-*nîşşîy* – (Exo.17:15 – “Yahweh-my-ensign”, which Moses named an altar, after the victory over the Amalekites)
8. Yahweh-*m<sub>e</sub>qaddôshkem* – (Exo.31:13 – “Yahweh-consecrating-you” – as such, He was the Caller and Predestinator of Israel, per Rom.8:30)
9. Yahweh-*shâlôm* – (Jud.6:24 – “Yahweh-of-peace” is what Gideon named an altar, before his battle with the Midianites and Amalekites)
10. Yahweh-*rô`îy* - (Psa.23:1 – “Yahweh-pasturing-me” as Israel’s Protector and Provider)

## The Plurality of God

11. Yahweh-*bôra'akâ...w<sub>e</sub>yôtserkâ* – (Isa.43:1 – “Yahweh-creating-you...and-forming-you” – i.e., Yahweh as Creator and Former of the nation “Jacob”)
12. Yahweh-*`ôsekâ-nôwteh-shâmayim-w<sub>e</sub>yôşêd-`ârets* – (Isa.51:13 – “Yahweh-making-you-stretching-out-heavens-and-establishing-earth”)
13. *m<sub>e</sub>qôwr mayîm-chayyîym `eth-Yahweh* – (Jer.17:13 – “fountain of living-waters *that* Yahweh”)
14. Yahweh-*tsidqênûw* – (Jer.23:6 – “Yahweh-our-righteousness” – the name of “the Branch” in the day He is Savior to Judah, and Security to Israel)
15. Yahweh-*n<sub>e</sub>êh-tsedeq-wûmiqveh-abôwtêyhem-Yahweh* – (Jer.50:7 – “Yahweh-abode-of righteousnes-and hope-of-our-fathers-Yahweh” – a name employing the figure *Epanadiplosis* [Encircling])
16. Yahweh-*shâmmâh* – “Yahweh-there”, this was the last word in Eze.48:35 – also the new name for Jerusalem, indicating Yahweh as Dweller among His people.
17. Elohim-*hay* – i.e., Living God (Jer.10:10) – NOTE how this “living” (*hay*) is the basis for His “becoming” (*hâyâh*), which may be seen in His name Yahweh
18. *ha-Elohim-ha-Êl-hanne'amân-shomer-habrîyth-w<sub>e</sub>hacheşed* – (Deu.7:9 – “the-Elohim-the-God-the-established-keeping-the-covenant-and-the-kindness”)
19. Êl-*g<sub>e</sub>mûlâvôth-Yahweh* – (Jer.51:56 – “God-of-recompenses-Yahweh”)
20. Êl-*hannûwn-w<sub>e</sub>rachûwm-erek-appayîm-w<sub>e</sub>rab-cheşed* – (Jon.4:2 – “God-gracious-and-compassionate-long-of-anger-and-great-of-kindness”)

This list could go on with the descriptive names of God that capture His posture toward people of the OT. It does not include any of the prophetic,



## The Plurality of God

Messianic names describing the coming of the Son, like “the Branch”, or the list in Isa.9:6 (“Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” – *NKJV, NIV*), or His NT names, like “the One Who was and is and is to come”. I hope that the many names listed here have illuminated how many different ways God has interacted with His creatures. He has certainly been the Blessor of mankind (Gen.12:3) and all creation. My purpose in presenting all this is to show that God’s nature as a Plurality began in the OT. The NT brings the revelations of God into focus in the roles of Father, Son and Holy Spirit – i.e., the Trinity.

Throughout this book, where a text has included both “God” and “Jesus Christ”, I have equated “God” with “Father”. But this may be an oversimplification, because of the following texts –

“Now there are distributions of gifts, but the same Spirit. And there are distributions of ministries, but the same Lord. And there are distributions of activities, but the same God, Who activates the all in all.” 1 Cor.12:3-6

“But whenever the all things may be subordinated to Him (Christ), then also the Son Himself will be subordinated to the One having subordinated to Him the all things, so that God may be the all things in all.” 1 Cor.15:28

“and He (“the God of our Lord Jesus Christ, the Father of glory” in v.17) subordinated all things under His feet and gave Him as Head over all things to the church, the fulness of the One filling the all things in all.” Eph.1:22-23

This divine goal of all-in-all-ness portrays a future unity between God and mankind that mirrors the Unity in the one God Himself. And what of “the end”, the delivering over the kingdom to God the Father (1 Cor.

## **The Plurality of God**

15:24)? What will this mean for mankind's relation to the all-in-all God? Since our perception of present truth is darkened, this future truth is even more obscure. Where our understanding ends, our faith must take up the slack. And so we exercise a faith in the God of all goodness, Who wishes to share His goodness with us.

## Conclusion

# Conclusion

We have already seen that in a future day God will be known among the Nations by “the name of the Father and the Son and the Holy Spirit” – a single name incorporating three roles of God toward the Nations, when they are baptized. And although the plural word “names” (Heb. *shêmôwth*) is sometimes used in the OT (e.g. Gen.2:20), it is always the singular “name” (*shêm*) when used of God. So the Trinitarian name signifies one God, but three roles.

However, even in the OT, we find in the running monologue of God during the creation days, what He said on day 6:

“Let **Us** make man in **Our** image, as **Our** likeness...” Gen.1:26

This was God in dialogue with Himself, and He used the 1<sup>st</sup> person plural 3 times. Some would make of this the Plural of Majesty, but let us inquire further about that.

The next example in Gen.3:22 has –

“Then said Yahweh Elohim, ‘Behold, the man has become as one of **Us** to know good and evil.’”

Note what this does NOT say: “Behold, you (i.e., Adam) have become...” I understand this as a second occasion in which God was musing to Himself.

The third example in the Bible is in Gen.11:7 –

“Come, let **Us** go down and there confuse their speech...”

So who was God speaking to here, if not to Himself? There is no indication in Genesis 11 that God was conferring with angels. Nor did He enlist angels to confuse men’s speech and to scatter them.

## Conclusion

In the final example, one could infer Isaiah was being permitted to overhear Yahweh's Self-reasoning, so as to test him –

“Then I heard the voice of Adonai saying, ‘Whom shall **I** send, and who will go for **Us**?’ And I said, ‘Behold, send me!’”. Isa.6:8

This 4<sup>th</sup> example mixes both singular and plural forms of the 1<sup>st</sup> person from the mouth of God. In every other instance of divine dialogue with men or angels, God speaks in 1<sup>st</sup> person *singular* – the above four texts (with their six instances of the plural) are the only exceptions. Why would God use a Plural of Majesty when in Self-dialogue, but not in His discourses with men? A Plural of Majesty goes against logic, as if God wanted to acknowledge His own majesty to Himself, but to cloak that majesty from men.

God identified Himself in the OT in 1<sup>st</sup> person singular, as would an individual “person” (Webster's, definition 2). Not only so, but when Father, Son, or Holy Spirit speak in the NT, it is also as an individual “person”, referring to Themselves by “I”, “Me” and “My” –

### 1. Father

- a) Baptism of Jesus – “This is **My** beloved Son in Whom **I** was well pleased.” (Mat.3:17; Mar.1:11; Luk.3:22)
- b) Transfiguration of Jesus – “This is **My** beloved Son in Whom **I** am well pleased. Hear Him.” (Mat.17:5; Mar.9:7; Luk.9:35)
- c) After Jesus' Triumphal Entry – “Father glorify Your name.” Then came a voice from the heaven, “**I** both glorified and again **I** will glorify *it*.”
- d) Quotes from the OT:
  - “... that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Out of Egypt **I** called **My** Son.’”  
(Mat.2:15)

## Conclusion

- “Even as it has been written in the second Psalm, ‘You are **My** Son. Today **I** have begotten you.’” (Acts 13:33)
2. Son – hundreds of occasions in the Gospels, and Acts chapters 1, 9, 22, 26
  3. Holy Spirit
    - a) “... the Holy Spirit said, ‘Now separate to **Me** Barnabas and Saul for the work which **I** have called them to.’” (Acts 13:2)
    - b) “One having ear, let him hear what the Spirit says to the assemblies, ‘To one overcoming **I** will give him to eat from the Tree of Life, which is in the garden of God.’” (Rev.2:7)
    - c) “One having ear, let him hear what the Spirit says to the assemblies, ‘To one overcoming **I** will give him of the hidden manna...’” (Rev.2:17)
    - d) Indirectly, the Spirit says to assemblies four times what the Son says to the assemblies in 1<sup>st</sup> person: (Rev.2:18-29; 3:1-6; 3:7-13; 3:14-22) – and see **Appendix B: Some Spirit *Speakings* in the Book of Revelation**
    - e) “a voice ... out of heaven” speaks 7 times in Revelation. In Rev.14:13 the voice is described by “says the Spirit”. In Rev.18:4 that voice speaks in the 1<sup>st</sup> person – “**My**”.

In addition to these first person references to the Spirit, we have some syntactical exceptions. Greek nouns fall into one of three genders – masculine, feminine and neuter. “Spirit” (*pneuma*) is a neuter noun that would ordinarily govern neuter adjectives and pronouns referring to it. But with “the Spirit” there are exceptions. In Joh.16:13, 14 “That One” (*Ekeinos*) uses a masculine-only form in referring to “Spirit”. This necessitates a translation of “He”, and not “it”. Therefore, the Spirit is a “person”. I would add to these “That One” (*Ekeinos*) in 16:8, which is a reference to the Spirit, although back in v.7 He is also named as the

## Conclusion

Encourager (*Paraklētos*), a masculine noun. So this case could be viewed as ambiguous, if it were not for the context of vv.13 and 14 where *Pneuma* is the antecedent. I believe the three examples speak as one.

The question remains, have we truly understood Who God is by exploring a Trinity of Father-Son-Holy Spirit? When I think I might have distinguished an activity of One of Them, I find the same activity attributed to Another. If we gather all that is said concerning Them, especially the middle chapters of John's Gospel, we see much collaboration across their activities. Although a man might play three roles in the world (e.g., husband, father, citizen), the role that one sees would largely depend on the "object" he is playing to – i.e., the point of view of the one interacting with him. In our relation to God all three points of view are concurrent – He is Three all at once. There is essentially one God (Mal.2:10; Rom.3:30; 1 Tim.2:5) behind all His activities.

So, am I a trinitarian? Yes, but that does not capture everything that we can perceive to be in God's "nature". In recognizing Him as essentially "One", I am also unitarian. And there are dualitarian texts dealing with Father and Son, to the exclusion of the Holy Spirit. But I have provided the evidence of a great many texts which support a trinitarian understanding of God as the predominant one in the NT. Therefore, I used "Trinitarian" in the title of this book. If He can be Three, is it unreasonable for me to describe three viewpoints in my understanding of God? That is – His Unity, or essential oneness and singularity. Then His Duality – as Yahweh-Elohim, and His Father-Son relationship within Himself, and the working together of Son and Spirit. And finally His Trinity – all the collaborations between Father, Son and Holy Spirit).

## Appendix A: More Activities of a Divine, Personal Holy Spirit

### Appendix A: More Activities of a Divine, Personal Holy Spirit

In a previous chapter, **Activities of a Divine, Personal Holy Spirit**, I listed 37 activities governed by a word (typically a verb) the subject of which is ALWAYS personal in NT usage.

The following table lists another 24 words, whose occurrences are *mostly* personal in NT usage. Their numbers in the first column follow this format – (**number that are personal** out of the total number in the NT). **Blue font** is used for Scripture references where the Spirit is the subject of the verb, or other activity. In the first edition of this book I had an entry below for *baptizō* (“baptize”), for the purposes of discussion only. My understanding at the time was that all connection between “spirit” and baptism related to the gift of spirit, but now I believe this was incorrect. See the chapter above, **Baptism and Spirit** for more on this subject.

Some of the words below are nearly always used personally in the NT, and some are etymologically related to words in the all-personal words of the earlier chapter, **Activities of a Divine, Personal Holy Spirit**.

<b>A. Activities of Movement and Command</b>	
<b>“descend like a dove”</b> (4), <b>“descend”</b> ( <i>katabainō</i> – 65 out of 81 occurrences)	<b>Mat.3:16</b> (“Spirit of God”); <b>Mar.1:10</b> (“the Spirit”); <b>Luk.3:22</b> (“the Spirit the Holy” & “by bodily appearance”); <b>Joh.1:32, 33</b> (“the Spirit”) – predominantly from the “opened” or “divided heavens”.  • <b>NOTE:</b> “the Spirit” has been described as travelling “by bodily form as a dove” –

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p><b>Luk.3:22.</b> Cp. Gen.18:2, 13, where Yahweh appeared in bodily form (also Exo.15:3).</p> <ul style="list-style-type: none"> <li>• Note that in addition to the Spirit descending from the heavens, we also have these descending: <ul style="list-style-type: none"> <li>▪ Jesus (Joh.3:13; 6:33, 38, 41, 42, 50, 51, 58)</li> <li>▪ “the Lord” (“Himself”) (Ac.7:34; 1 Th.4:16)</li> <li>▪ angels (Mat.28:2; Joh.1:51; Rev.10:1; 18:1; 20:1)</li> <li>▪ the devil (Rev.12:12)</li> <li>▪ and “the gods” (Ac.14:11)</li> </ul> </li> <li>• <b>Non-personal exceptions:</b> <ul style="list-style-type: none"> <li>▪ rain (Mat.7:25, 27)</li> <li>▪ storm of wind (Lk.8:23)</li> <li>▪ great hail (Rev.16:21)</li> <li>▪ fire (man’s in Luk.9:54, Satan’s in Rev.13:13, God’s in Rev.20:9)</li> <li>▪ Peter’s vision of a vessel (Ac.10:11; 11:5)</li> <li>▪ New Jerusalem (Rev.3:12; 21:2, 10)</li> <li>▪ The one place where the gift of holy spirit might be inferred as coming from heaven is “every good and complete gift (Gk. <i>dōrēma</i>)” (Jam.1:17).</li> <li>▪ The remaining 46 occs. of <i>katabainō</i> do not involve descent from the heavens. They have for their subject Jesus (15), men (27), and the men of Capernaum (2 – bricks and mortar can hardly go down to Hades! This must mean the men of Capernaum).</li> </ul> </li> <li>• <b>Inanimate subjects</b> include Jesus’ sweat (1), and a road (1).</li> <li>• The subject of this verb is frequently <b>a person</b>.</li> </ul>
<p>“lead” (<i>agō</i> – 64 out of 69)</p>	<p><b>Luk.4:1</b> – “Jesus ... <u>was led</u> by (<i>en</i>) the Spirit into the desert”</p>



## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<ul style="list-style-type: none"> <li>• NOTE: besides being <u>led</u> by the Spirit, Jesus was also <u>led</u> by the devil (Luk.4:9) and by the Father (Ac.13:23) – sim. to the entry for <i>anagō</i> in the chapter <b>Activities of a Divine, Personal Holy Spirit</b>.</li> <li>• of the remaining 66 occs. almost all cite external activity by man or God – i.e., nearly always a person)</li> <li>• <b>Possible impersonal exceptions:</b> Luk.24:21 (inanimate subject), 1 Cor.12:2 and 2 Tim.3:6 (inner impulse as agent); and Rom.8:13-14, Gal.5:18 (“spirit” vs. flesh as agent) – but these last 4 are really aspects of a human being.</li> </ul>
<p>“carry”, “lift” (<i>pherō</i> – 55 out of 62)</p>	<p><b>2 Pet.1:21</b> – prophecy was not brought by will of man, but by (<i>hupo</i>) the Holy Spirit holy men of God spoke, <b>being carried</b></p> <ul style="list-style-type: none"> <li>• Men (49), God/Father (3), Jesus (1) and Michael (1) are also subjects of this verb</li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ <u>borne</u> as by a mighty wind (Acts 2:2)</li> <li>▪ seed/grain <u>bearing</u> fruit (Mar.4:8; Joh.12:24) – but “branch” <u>bearing</u> fruit was a metaphor for a disciple (7 in Joh.15)</li> <li>▪ word of Christ’s power <u>upholding</u> all these (Heb.1:3)</li> <li>▪ ambiguous subject in Heb.6:1</li> </ul> </li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

<p>“hinder”, “forbid” (<i>kōluō</i> – 20 out of 23)</p>	<p><b>Acts 16:6</b> – “they <u>were hindered</u> by the Holy Spirit”</p> <ul style="list-style-type: none"> <li>• In 19 other occs. men or Christ are the subject of this verb – i.e., nearly always a person.</li> <li>• <b>Impersonal exceptions:</b> “what?” is subject in Acts 8:36, indeterminate in Rom.1:13 (passive voice), Balaam’s donkey in 2 Pet.2:16.</li> </ul>
<p><b>B. Activities of Communicating</b></p>	
<p>“reveal”, “instruct” (<i>chrēmatisō</i> – 7 out of 9)</p>	<p><b>Luk.2:26</b> – “<u>having been revealed</u> to him by (<i>hupo</i>) the Holy Spirit”.</p> <ul style="list-style-type: none"> <li>• In 6 of the 8 remaining occs. the subject of this verb is men, angels or God.</li> <li>• <b>Impersonal exceptions:</b> in the other 2 cases a “dream” was said to <u>instruct</u> (Mat.2:12, 22). Although a different verb (<i>phainō</i>) is used in 2:13, 19, an angel warned Joseph “according to a dream” (<i>kata onar</i>), and this same phrase “<i>kata onar</i>” is used in 2:12, 22. So these two “exceptions” may have <b>the person of an angel</b> as their derived subject.</li> </ul>
<p>“teach”, “instruct” (<i>didaskō</i> – 94 out of 97)</p>	<p><b>Luk.12:12</b> – “the Holy Spirit <u>will teach</u> you what you should say”.</p> <p><b>Joh.14:26</b> – “the Encourager, the Holy Spirit ... <u>will teach</u> you all things”.</p> <ul style="list-style-type: none"> <li>• In 92 of the remaining 95 occs. the subject of this verb is men, Christ or the Father – i.e., almost always a person.</li> <li>• <b>Possible impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ “nature” <u>teaches</u> in 1 Cor.11:14</li> <li>▪ Paul’s “epistle” <u>taught</u> in 2 Th.2:15, but this</li> </ul> </li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>was actually Paul himself teaching</p> <ul style="list-style-type: none"> <li>▪ “the anointing” <u>teaches</u> in 1 Jn.2:27, but this <u>act of teaching</u> is attributed (implied) to the Lord in Heb.8:10-11</li> </ul>
<p>“<b>encouragement</b>” (<i>paraklēsis</i>), “<b>encourage</b>”, “<b>exhort</b>”, “<b>beg</b>” (<i>parakaleō</i>), “<b>encourager</b>” (<i>paraklētos</i>) (133 out of 134)</p>	<p><b>Joh.14:16, 26; 15:26; 16:7</b> – “the <u>Encourager</u>” (Comforter, Helper, Counselor)</p> <p><b>Acts 9:31</b> – “the <u>encouragement</u> of the Holy Spirit.”</p> <p><b>Acts 15:31</b> – “they rejoiced over its <u>encouragement</u>” (the letter that the Holy Spirit and the elders agreed should be sent to non-Jewish believers)</p> <ul style="list-style-type: none"> <li>• In 1 Jn.2:1 the “Encourager” (Advocate) is Jesus Christ</li> <li>• <b>Compare all these:</b> “the God of the perseverance and the <u>encouragement</u>” (Rom.15:5); “God of every <u>encouragement</u>” (2 Cor.1:3, 4); “our <u>encouragement</u> abounds through Christ” (2 Cor.1:5); “any <u>encouragement</u> in Christ” (Phi.2:1); “our God and Father ... having given age-abiding <u>encouragement</u>” (2 Th.2:16).</li> <li>• The context of Luk.2:25-27 shows that “the <u>encouragement</u> of Israel” was the person of Jesus Messiah.</li> <li>• The Scriptures are the means of <u>encouragement</u> in Rom.15:4 and Heb.12:5, but we should draw an analogy from the letter of <u>encouragement</u> of Acts 15:31 – v.28 (and following) shows that the letter was only the communication used by the Holy Spirit and the elders.</li> <li>• In addition to the above, the subject of this verb (or source of the noun) is men (107), demons</li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>(5), or Jesus (6) – i.e., almost always a person.</p> <ul style="list-style-type: none"> <li>• Three instances are passive with an indeterminate subject (omitted from the total above).</li> <li>• <b>One abstract exception:</b> “the <u>consolation</u>” of riches (Luk.6:24).</li> </ul>
<p>“<b>indicate</b>” (<i>dēloō</i> – 6 out of 7)</p>	<p><b>Heb.9:8</b> – “the Holy Spirit <u>indicating</u> this...”</p> <p><b>1 Pet.1:11</b> – “the Spirit of Christ in (or among – <i>en</i>) them <u>was indicating</u>”.</p> <ul style="list-style-type: none"> <li>• In 4 of the 5 remaining occs. it is men, Jesus or God as subjects of this verb – i.e., a majority have a person for the subject.</li> <li>• In 1 Cor.3:13 it is “the Day” and “fire” (see also <i>apokaluptō</i> in the section, <b>Activities of a Divine, Personal Holy Spirit</b>) that will <u>indicate</u> men’s works, but 1 Cor.1:8 shows it is “the day of our Lord Jesus Christ” that is meant – i.e., a day of fiery trial – but human agency will be the cause for men’s works being <u>indicated</u>.</li> </ul>
<p>“<b>testify</b>” (<i>martureō</i> – 73 out of 76)</p>	<p><b>Joh.15:26</b> – “the Spirit (neuter) of the Truth Who (masculine) goes out from the Father, That One (masculine) <u>will testify</u> concerning Me” – NOTE: two masculine pronouns refer to a neuter noun – i.e., <b>the Spirit is a “He”, not an “it”</b>.</p> <p><b>Heb.10:15</b> – “the Holy Spirit also <u>testifies</u> to us”</p> <p><b>1 Jn.5:6, 7-8</b> – “the Spirit is the One <u>testifying</u>, because the Spirit is the truth”, “three there are who <u>testify</u>: the Spirit and the water and the blood”</p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<ul style="list-style-type: none"> <li>• NOTE: the Holy Spirit <u>testified</u> “the <u>testimony</u> (n.) of God (Father)” (1 Jn.5:9-twice) and what the Lord (Christ Jesus) spoke (Heb.10:15-17) – i.e., a <b>joint enterprise of Three</b>.</li> <li>• In 68 of the remaining 72 occs., the one <u>testifying</u> is men, an angel, Christ or God (Father) – i.e., almost always a person.</li> <li>• <b>Possible impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ “the works” of Jesus (Joh.5:36; 10:25)</li> <li>▪ “the Scriptures” (i.e., God – Joh.5:39) and “the Law and the prophets” (at a minimum the human prophets themselves – Rom.3:21)</li> </ul> </li> <li>• in 1 Jn.5:7-8 “the water and the blood” (i.e. the death of Jesus) <u>testified</u> along with “the Spirit”</li> </ul>
<h3>C. Activities of Helping and Enabling</h3>	
<p>“beget” (<i>gennaō</i> – 95 out of 97)</p>	<p><b>Joh.3:5</b> – “if anyone may not <u>been born</u> from water and <i>the</i> Spirit” – on the face of it “water and spirit” would seem to be things, but the context of vv. 6, 8 below indicate the Giver. Further, the context of the “living water” Jesus offered the Samaritan woman (Joh.4:10) as a gift of God was to be the giving of the Holy Spirit Himself (Joh.7:38-39).</p> <p><b>Joh.3:6</b> – “that which <u>has been begotten</u> by the Spirit is spirit” depicts admirably the relationship between <b>the Giver</b> and <b>His gift</b>.</p> <p><b>Joh.3:8</b> – “everyone who <u>has been begotten</u> by the Spirit”</p> <ul style="list-style-type: none"> <li>• This verb is often found in passive voice, which</li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>can obscure the agency of the <u>begetting</u>. The agency is typically human (sometimes referred to as “of flesh”, “of blood”, “of fornication”), but when the object is the new spiritual man, the agency is God’s (“the Spirit”).</p> <ul style="list-style-type: none"> <li>• “<u>Begotten</u> from God” is used 7 times in 1 Jn.3:9; 4:7; 5:1, 4, 18.</li> <li>• Elsewhere “<u>begotten</u> by Him” (i.e., Christ – 1 Jn.2:29) rounds out the whole picture, that <b>a man’s spiritual birth is by the joint agency of the Father, the Son and the Spirit.</b></li> <li>• Note that “by Christ” Paul <u>begot</u> believers (1 Cor.4:15; Philem.1:10).</li> <li>• <b>Possible impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ “Mount Sinai <u>begetting</u> slavery” (Gal.4:24) is an allegory for what the covenant of Law did to Israel.</li> <li>▪ In 2 Tim.2:23 “foolish and stupid debates ... <u>beget</u> quarrels” is a metaphor. But these debates have no independent existence – they are human activities, i.e., debating men beget quarrels.</li> </ul> </li> </ul>
<p>“<b>make alive</b>” (<i>zōopoieō</i> – 10 out of 11)</p>	<p><b>2 Cor.3:6</b> – “the Spirit <u>makes alive</u>”</p> <p><b>1 Pet.3:18</b> – “<u>made alive</u> by the Spirit”</p> <ul style="list-style-type: none"> <li>• In the remaining 9 occurrences, it is usually Christ or the Father Who <u>makes alive</u>.</li> <li>• <b>Possible impersonal exception:</b> “if a law were given that could <u>make alive</u>” (Gal.3:21) – i.e., men in the flesh were impotent to <u>enliven</u> themselves by following laws, and only God can <u>make alive</u>.</li> </ul>
<p>“<b>baptize</b>” (<i>baptizō</i> – 77)</p>	<p><b>Acts 11:16</b> – “you <u>will be baptized</u> by the Holy</p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>Spirit”</p> <p><b>1 Cor.12:13</b> – “by one Spirit we <u>were</u> all <u>baptized</u> into one body” See also <b>Appendix D: Structure of 1 Cor.12:1-13</b></p> <ul style="list-style-type: none"> <li>• The above-cited texts are ambiguous and can be taken as the gift of holy spirit as the means of <u>baptizing</u>. However, review the full evidence in the chapter <b>Baptism and Spirit</b>.</li> <li>• NOTE: both John and Jesus <u>baptized</u> per Mat.3:11 – and also the Twelve, Paul and others.</li> <li>• The subject of this verb is either men (54) or Jesus (10) – but Joh.4:2 clarifies that only His disciples <u>baptized</u>. Thus, the agent of <u>baptizing</u> is ALWAYS men where water was the means. Jesus was the causative agent where the Holy Spirit was the means.</li> <li>• In 13 cases the passive voice and context leave the subject of <u>baptizō</u> as indeterminate.</li> <li>• In Mat.3:11 and Luk.3:16 Jesus would “<u>baptize</u> with holy spirit and fire”, which <i>The Giver and His Gifts</i> interprets as the figure <i>Hendiadys</i>, and here might be translated “with holy spirit, yes, with fiery holy spirit”. But see chapter, <b>Baptism and Spirit</b>, for a different analysis and conclusion.</li> </ul>
<p>“be-at-work”,  “energize” (<i>energeō</i>) –  11 out of 21)</p>	<p><b>1 Cor.12:11</b> – “the one and the same Spirit <u>works</u> all these things” – but here NOTE: the context in v.6 says God “<u>is at work</u> ... in all these in all”.</p> <ul style="list-style-type: none"> <li>• This verb has varied subjects: <ul style="list-style-type: none"> <li>▪ “God” or “He” (Gal.2:8; 3:5; Eph.1:11, 20; Phi.2:13; Col.1:29)</li> </ul> </li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<ul style="list-style-type: none"> <li>▪ “the powers” (Mat.14:2; Mk.6:14)</li> <li>▪ “the passions of the sins” (Rom.7:5)</li> <li>▪ “encouragement” (2 Cor.1:6)</li> <li>▪ “death” and “life” (2 Cor.4:12)</li> <li>▪ “faith” (Gal.5:6)</li> <li>▪ “the prince of the authority of the air” (Eph.2:2)</li> <li>▪ “the power” (“of Him” implied – Eph.3:20)</li> <li>▪ “God’s word” (1 Th.2:13)</li> <li>▪ “the mystery of the lawlessness” (2 Th.2:7)</li> <li>▪ “prayer” (Jam.5:16)</li> <li>▪ Roughly half can be <b>ascribed to a person.</b></li> </ul>
<p>“strengthened” (<i>krataioomai</i> – 1 out of 4)</p>	<p><b>Eph.3:16</b> – “<u>to be strengthened</u> with power <u>by</u> (<i>dia</i>) His Spirit in the inner man” – first the gift (“power”) then the Giver are mentioned.</p> <ul style="list-style-type: none"> <li>• Contrast Luk.1:80 “<u>became strong</u> by spirit” (John),</li> <li>• Luk.2:40 “<u>was strengthened</u>, filled by wisdom” (Jesus),</li> <li>• and 1 Cor.16:13 “<u>be strengthened</u>” (a command to believers – an agency of “self-control” [<i>enkrateuomai</i>] could be inferred from 1 Cor. 7:9 and 9:25).</li> </ul>
<p>“give” gifts (<i>didōmi</i> – 403 out of 415)</p>	<p><b>Mat.10:19-20</b> – “...it <u>will be given</u> to you in that hour what you should speak, for it is not you who are speaking but the Spirit of your Father Who is speaking by you.”</p> <p><b>Mk.13:11</b> – “...whatever <u>may be given</u> to you in that hour, speak that, for it is not you who is speaking but the Holy Spirit.”</p> <p><b>Joh.3:34</b> – “For He whom God has sent speaks</p>



## Appendix A: More Activities of a Divine, Personal Holy Spirit

the words of God, for the Spirit gives *Him words* not by measure.”

**Acts 2:4** – “And all were filled with (of) holy spirit, and they began to speak other languages according as the Spirit was giving them to declare.”

**1 Cor.12:7-9** (2) – “Now to each one is given the manifesting of the Spirit for the joint-using: for indeed to whom by the Spirit is given a word of wisdom, but to another a word of knowledge according to the same Spirit; to a different one faith by the same Spirit, but to another gifts of healings by the one Spirit” – and see **Appendix D: Structure of 1 Cor.12:1-13.**

**Rev.2:7, 17** (2) – “He having an ear, let him hear what the Spirit says to the assemblies: to those who overcome I will give them to eat from the tree of the life ... to the one overcoming I will give him the manna which has been hidden and I will give him a white stone...” – and see **Appendix B: Some Spirit *Speakings* in Revelation.**

- NOTE: in **Mat.10:19-20** “the Spirit of your Father” parallels **Mk.13:11** “the Holy Spirit” as Giver, and in the similar Luk.21:15 Jesus will be the Giver (**Father, Son & Holy Spirit working together**).
- **Joh.3:34** (as translated in “*The Giver and His Gifts*”) – “the Spirit does not give [to Him] [the words of God] by measure” – note the two

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>[ellipses].</p> <ul style="list-style-type: none"> <li>• <b>Acts 2:4</b> “the Spirit <u>was giving</u> to them to declare” (i.e., the “utterance” of the <i>KJV</i>).</li> <li>• In <b>1 Cor.12:7-9</b> (2) “the Spirit” (“the same Spirit”, “the one Spirit”) <u>is giving</u>, but expressed in the passive voice (“<u>given</u> by”), while in the larger text (1 Cor. 12:4-9), note in v.6 “God Himself working all these in all” and v.28 “God <u>appointed</u> (<i>tithēmi</i>) these (gifts)”.</li> <li>• <b>Rev.2:7, 17</b> (2) – here “the Spirit says ... <b>I will give</b>” (i.e., <b>the 1<sup>st</sup> person indicates the Spirit is a “He”, not an “it”</b>). In the remaining 407 occs. the subject of this verb is typically men, Satan (dragon), Jesus or God (Father), and even in the passive voice one or more of these can be inferred.</li> <li>• Where “the world” gives, the world of man is to be understood (Joh.14:27).</li> <li>• The subject of this verb is almost always a <b>person</b>.</li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ “seed” representing the word of the kingdom (Mat.13:8; Mk.4:7, 8)</li> <li>▪ “the moon” (Mat.24:29; Mk.13:24)</li> <li>▪ “the faith” (Acts 3:16)</li> <li>▪ “flute or harp” and “trumpet” <u>give</u> a sound (1 Cor. 14:7(2), 8)</li> <li>▪ “a thorn in the flesh, an angel of Satan” (2 Cor.12:7)</li> <li>▪ a “good ... word” (Eph.4:29)</li> <li>• “the sea” and “Death and Hades” (Rev.20:13)</li> </ul> </li> </ul>
<p>“take”, “receive”</p>	<p><b>Joh.16:14, 15</b> – “That One ... <u>will take</u> from Mine</p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

<p>(<i>lambanō</i> – 252 out of 259)</p>	<p>and proclaim <i>it</i> to you.”</p> <ul style="list-style-type: none"> <li>• NOTE: As in Joh.16:13, the Spirit (neuter noun) is referred to in <b>Joh.16:14</b> by a masculine pronoun (That One). This syntax indicates <b>the Spirit is a “He”, not an “it”</b>.</li> <li>• The subject of this verb breaks out thus – 252 <b>personal</b> subjects: <ul style="list-style-type: none"> <li>▪ Man (202)</li> <li>▪ Jesus (42)</li> <li>▪ God/Father (3)</li> <li>▪ Holy Spirit (2)</li> <li>▪ Angel (2 – incl. “red horse” of Rev.6:4)</li> <li>▪ Demon (1)</li> </ul> </li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ Idiom in Luk.5:26 (“amazement <u>took hold of</u> all”); 7:16 (“fear <u>took hold of</u> all”)</li> <li>▪ Rom.7:8, 11 (“sin <u>having taken</u> opportunity”)</li> <li>▪ 1 Cor.10:13 (“testing/temptation <u>has not taken</u> you”)</li> <li>▪ Heb.2:3 (“salvation ... <u>having received</u> a beginning”)</li> <li>▪ Jam.5:7 (“fruit of the earth ... <u>receives</u> early and latter rain”)</li> </ul> </li> </ul>
<p>“make holy”, “set apart” (<i>hagiazō</i> – 23 out of 28)</p>	<p><b>Rom.15:16</b> – “so that the offering of the nations might become acceptable, <u>having been made holy</u> by <i>the</i> Holy Spirit”</p> <p><b>1 Cor.6:11</b> – “but you <u>were made holy</u>...by the name of the Lord Jesus Christ and by the Spirit of</p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>our God.” – NOTE: the subject of all the verbs in this clause are <b>both the Son and the Holy Spirit, working collaboratively.</b></p> <p><b>1 Pet.1:1-2</b> (n.) – “ elect...according to foreknowledge of God <i>the</i> Father, by <u>setting apart</u> (‘holiness’) of the Spirit, for obedience and sprinkling of blood of Jesus Christ...”. <b>Here is a collaboration of Three: Father, Spirit &amp; Son.</b></p> <ul style="list-style-type: none"> <li>• The subject of this verb in the remaining 26 occs. is: <ul style="list-style-type: none"> <li>▪ the wife or the husband (1 Cor.7:14)</li> <li>▪ Jesus and the Father (the Father <u>sanctified</u> the Son in Joh.10:36)</li> <li>▪ “By the word of God and prayer” – as recited by men implied (2 Tim.4:5)</li> <li>▪ self-cleansing that results in self-sanctification in 2 Tim.2:21 (also Rev.22:11)</li> <li>▪ “The blood of the covenant” is put for Jesus as agent (Heb.10:29 – 13:12 clarifies this)</li> </ul> </li> <li>• The subject of this verb is almost always a <b>person.</b></li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ the temple (Mat.23:17)</li> <li>▪ the altar (Mat.23:19)</li> <li>▪ the truth (Joh.17:19 – but Jesus sanctified Himself in the same sentence)</li> <li>▪ “by the faith which is in Me” (Acts 26:18)</li> <li>▪ the blood of goats &amp; bulls (Heb.9:13)</li> </ul> </li> </ul>
<p>“justify”, “clear of guilt” (<i>dikaioō</i> – 38 out of 39)</p>	<p><b>1 Cor.6:11</b> – “but you <u>were justified</u> by the name of the Lord Jesus Christ and by the Spirit of our God.” – i.e., <u>justified by Jesus and by the Spirit</u></p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p><b>of our God collaboratively.</b></p> <ul style="list-style-type: none"> <li>• Used 38 times elsewhere in NT – often in the passive voice, but a judge is implied in every instance (e.g., Mat.12:36-37):             <ul style="list-style-type: none"> <li>▪ children of wisdom <u>justified</u> (Mat.11:19; Lk.7:35)</li> <li>▪ the law of Moses <u>justified</u> (i.e., by the practice of law, men <u>were justified</u> before God)</li> <li>▪ men <u>justified</u> themselves</li> <li>▪ God <u>justified</u> men (a major theme in Romans)</li> </ul> </li> <li>• The subject of this verb is almost always a <b>person</b>.</li> <li>• <b>Impersonal exception:</b> the mystery of the godliness “<u>was justified by spirit</u>” (1 Tim.3:16)</li> </ul>
<p>“<b>abide</b>”, “<b>stay</b>”,  “<b> dwell</b>”, “<b> remain</b>”,  “<b> continue</b>”, “<b> await</b>”  (<i>menō</i> – 88 out of 118)</p>	<p><b>Joh.1:32, 33</b> – “the Spirit descending ... and He <u>remained</u> upon Him”</p> <p><b>Joh.14:17</b> – “the Spirit of the Truth ... you know Him, because He <u>dwells</u> with you and He will be among you”</p> <ul style="list-style-type: none"> <li>• Note that “the Spirit of the Truth” in <b>Joh.14:17</b> “<u>will abide with you</u>” (<i>par’ humin menei</i>), exactly as the Son would be “<u>abiding with you</u>” (Joh.14:25 - <i>par’ humin menōn</i>).</li> <li>• In the remaining 114 occs. the subject of this verb is typically men, Jesus or the Father (Who, incidentally <u>dwells</u> in the Son – Joh.14:10)</li> <li>• In Scripture, most frequently a <b>person dwells</b>.</li> <li>• Also NOTE: men can <u> dwell</u> in the Son and in the Father (1 Jn.2:24, 27, 28; 3:6, 24; 4:13, 15, 16), just as the Son <u> dwells</u> in His followers (1 Jn.3:24; 4:13), as also the Father <u> dwells</u> in them (1 Jn.4:12, 15, 16).</li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<ul style="list-style-type: none"> <li>• In the case of Sodom <u>abiding</u>, the <u>men</u> of Sodom were meant (Mat.11:23).</li> <li>• The branch <u>abiding</u> in Joh.15:4 is a metaphor for Jesus’ disciples.</li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ the wrath of God <u>abides</u> upon (Joh.3:36)</li> <li>▪ the Father’s word (Joh.5:38; 1 Pet.1:23; 1 Jn.2:14, 24)</li> <li>▪ the word of the Lord (1 Pet.1:25)</li> <li>▪ the food (Joh.6:27)</li> <li>▪ sin (Joh.9:41)</li> <li>▪ a seed (Joh.12:24)</li> <li>▪ Jesus’ words (Joh.15:7)</li> <li>▪ your fruit (Joh.15:16)</li> <li>▪ the bodies (Joh.19:31)</li> <li>▪ property (Acts 5:4)</li> <li>▪ chains and afflictions (Acts 20:23)</li> <li>▪ the bow of the ship (Acts 27:41)</li> <li>▪ the purpose of God (Rom.9:11)</li> <li>▪ anyone’s work (1 Cor.3:14)</li> <li>▪ faith, hope &amp; love (1 Cor.13:13)</li> <li>▪ the ministry of righteousness (2 Cor.3:11)</li> <li>▪ the veil (2 Cor.3:14)</li> <li>▪ God’s righteousness (2 Cor.9:9)</li> <li>▪ a possession in heaven (Heb.10:34)</li> <li>▪ the things that cannot be shaken (Heb.12:27)</li> <li>▪ brotherly love (Heb.13:1)</li> <li>▪ no city (Heb.13:14)</li> <li>▪ the anointing (1 Jn.2:27)</li> <li>▪ God’s seed (1 Jn.3:9)</li> <li>▪ age-abiding life (1 Jn.3:15)</li> <li>▪ the love of God (1 Jn.3:17)</li> <li>▪ the truth (2 Jn.1:2)</li> </ul> </li> </ul>
<p>“<b> dwell</b>” (<i>oikeō</i> – 4 out of</p>	<p><b>1 Cor.3:16</b> – “the Spirit of God <u>dwelling</u> among</p>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

<p>9)</p>	<p>(or ‘in’ you (plur.)”.</p> <ul style="list-style-type: none"> <li>• <b>Compare with:</b> “Christ may dwell (<i>katoikeō</i>) in your hearts through the faith” (Eph.3:17).</li> <li>• Spirit of God (Rom.8:9 –that <u>dwells</u> in the believer) – and similarly “the Spirit of the One Who raised up Jesus indwelling (<i>enoikeō</i>) in you” (Rom.8:11)</li> <li>• <b>Abstract subjects:</b> <ul style="list-style-type: none"> <li>▪ the sin (Rom.7:17, 20)</li> <li>▪ nothing good (Rom.7:18)</li> </ul> </li> </ul>
<p>“fill by” (<i>plēroō</i> with <i>en</i> and dative case – 4 out of 5)</p>	<p><b>Eph.5:18</b> – “do not be drunk with wine ... but be <u>filled by</u> the Spirit.”</p> <ul style="list-style-type: none"> <li>• NOTE: “<u>filled by</u>” – the grammar dictates an agent, “by the Spirit”.</li> <li>• Not to be confused with “<u>filled of</u>” (<i>plēroō</i> with genitive) which would refer to the contents of the <u>filling</u>, i.e., the gift of “holy spirit”. See Bullinger’s <i>Lexicon</i> (p.285).</li> <li>• <b>Example of the contents</b> in Ac.13:52 “the disciples were <u>filled with</u> joy and <u>with</u> holy spirit” (lit. “<u>filled of</u> joy and <u>of</u> holy spirit”).</li> <li>• Thus does the word of God distinguish between the Giver (the Holy Spirit) and His gift (holy spirit).</li> <li>• Examples of “<u>filled by</u>” include: <ul style="list-style-type: none"> <li>▪ “by Him (Christ)” (Col.2:10)</li> <li>▪ by men (Joh.17:13 – “by themselves”; Rom.8:4 – “by us”)</li> <li>▪ “by all” (Eph.1:23 – what this might include is not specified here),</li> <li>▪ and “by one word” (Gal.5:14)</li> </ul> </li> <li>• Where the means “by” can be determined, it is</li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	nearly always a <b>person</b> .
<p><b>“fellowship”</b> (<i>koinōnia</i> – 12 out of 19)</p>	<p><b>2 Cor.13:14</b> – “the <u>fellowship</u> of the Holy Spirit <i>be</i> with you all”.</p> <ul style="list-style-type: none"> <li>• NOTE: this parallels “the <u>fellowship</u> of His Son” (1 Cor.1:9) and “our <u>fellowship</u> is with the Father and His Son Jesus Christ” (1 Jn.1:3) – <b>this makes <u>fellowship</u> with God three-fold: with Father, Son and Holy Spirit.</b></li> <li>• In 9 other occs. the <u>fellowship</u> is of men or Christ.</li> <li>• <b>Impersonal exceptions:</b> <ul style="list-style-type: none"> <li>▪ “<u>fellowship</u> of the blood of Christ”, and “<u>fellowship</u> of the body of Christ” (1 Cor. 10:16 – the Lord’s table)</li> <li>▪ “what <u>fellowship</u> <i>has</i> light toward dark?” (2 Cor.6:14)</li> <li>▪ “the <u>fellowship</u> of the service which <i>is</i> for the holy ones” (2 Cor.8:4)</li> <li>▪ “any <u>fellowship</u> of spirit” (Phi.2:1)</li> <li>▪ “<i>the</i> <u>fellowship</u> of His sufferings” (Phi.3:10)</li> <li>▪ “the <u>fellowship</u> of your faith” (Phm 1:6)</li> </ul> </li> </ul>
<p><b>“transform”</b> (<i>metamorphoō</i> – 1 out of 4)</p>	<p><b>2 Cor.3:18</b> – “we are being <u>transformed</u> from glory into glory even as from <i>the</i> Lord-Spirit” – and see <b>Appendix E: Structure of 2 Cor.3:1-18.</b></p> <ul style="list-style-type: none"> <li>• This verb is only used in passive voice in the NT. When Jesus was “<u>transfigured</u>” (Mat.17:2; Mar.9:2) the agency was not mentioned.</li> <li>• In Rom.12:2 the <u>transforming</u> is “by the <u>renewal</u> of the mind”.</li> <li>• In its only other NT use, “He saved us through washing of rebirth and <u>renewal</u> of holy spirit”</li> </ul>



## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>(Tit.3:5), it is ambiguous. If it is taken as a subjective genitive, then “Holy Spirit’s renewal” is the meaning.</p>
<p>“unity” (<i>henotēs</i> – 1 out of 2)</p>	<p><b>Eph.4:3</b> – “endeavoring to keep <u>the unity of the Spirit</u>”.</p> <ul style="list-style-type: none"> <li>• Only other occ. of “unity” in the Gk. Bible is “until we all attain to <u>the unity of the faith</u>” (Eph.4:13).</li> <li>• Because <b>Eph.4:3</b> is a ready-made unity (not one that we are to make, but rather that we are to “keep”), a genitive of origin is the preferred interpretation – i.e., the unity <i>from</i> the Spirit.</li> <li>• Here again, gift (“unity”) and Giver are mentioned together.</li> </ul>
<p><b>D. Activities of Perception, Mind and Will</b></p>	
<p>“want”, “desire”, “be willing” (<i>thelō</i> – 206 out of 208)</p>	<p><b>Joh.3:8</b> – This translation is from <i>The Giver and His Gifts</i>: “The Spirit breathes where He <u>wants</u> ...” (“wind” cannot be correct, not having a will, desire or mind of its own). I also discussed this “breathing” in the chapter, <b>Activities of a Divine, Personal Holy Spirit</b></p> <ul style="list-style-type: none"> <li>• 1 Cor.12:8 is parallel to <b>1 Cor.12:11</b> in item 37 of an earlier chapter, <b>Activities of a Divine, Personal Holy Spirit</b> – “God appointed the members in the body, each one of them, according as He <u>wanted</u>.” See also <b>Appendix D: Structure of 1 Cor.12:1-13</b>.</li> <li>• The subject of this verb in 204 of the remaining occs. is men, Satan, Christ and God (Father) –</li> </ul>

## Appendix A: More Activities of a Divine, Personal Holy Spirit

	<p>i.e., <b>almost always a person.</b></p> <ul style="list-style-type: none"> <li>• <b>Impersonal exception:</b> “What does this mean?” (Acts 2:12 – idiom – lit. “what does this <u>desire</u> to be?” – also in Acts 17:20). The subject of this idiom is always “this” (<i>touto</i>, or pl. <i>tauta</i>), never anything else.</li> </ul>
--	---

## Appendix B: Some Spirit *Speakings* in Revelation

Rev.2:1	To the angel (or messenger) of the church in <u>Ephesus</u> write:
	These things <b>says</b> He Who holds the seven stars in His own right hand, Who walks in the midst of the seven golden lamps: {Jesus’ personal knowledge of their works follows}
2:7	Who has an ear, hear what <b>the Spirit says</b> to the churches: {promise to overcomers follows, <b>spoken in 1<sup>st</sup> person – “I”</b> }
Rev.2:8	To the angel (or messenger) of the church in <u>Smyrna</u> write:
	These things <b>says</b> the First and the Last, Who became dead and lived: {Jesus’ personal knowledge of their works follows}
2:11	Who has an ear, hear what <b>the Spirit says</b> to the churches: {promise to overcomers follows}
Rev.2:12	To the angel (or messenger) of the church in <u>Pergamos</u> write:
	These things <b>says</b> He Who has the sharp double-edged sword: {Jesus’ personal knowledge of their works follows}
2:17	Who has an ear, hear what <b>the Spirit says</b> to the churches: {promise to overcomers follows, <b>spoken in 1<sup>st</sup> person – “I”(2)</b> }
Rev.2:18	To the angel (or messenger) of the church in <u>Thyatira</u> write:

## Appendix B: Some Spirit *Speakings* in Revelation

	These things <b>says</b> the Son of God, Who has His eyes as a flame of fire and His feet like polished brass: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1 <sup>st</sup> person – “I”(3), “My”(2)}
2:29	Who has an ear, hear what <b>the Spirit says</b> to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit was saying also}
Rev.3:1	To the angel (or messenger) of the church in <u>Sardis</u> write:
	These things <b>says</b> He Who has the seven spirits of God and the seven stars: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1 <sup>st</sup> person – “I”(2), “My”(1)}
3:6	Who has an ear, hear what <b>the Spirit says</b> to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit was saying also}
Rev.3:7	To the angel (or messenger) of the church in <u>Philadelphia</u> write:
	These things <b>says</b> the Holy One, the True, Who holds the key of David, Who opens and no one shuts, Who shuts and no one opens: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1 <sup>st</sup> person – “I”(2), “My”(5)}
3:13	Who has an ear, hear what <b>the Spirit says</b> to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit was saying also}
Rev.3:14	To the angel (or messenger) of the church in <u>Laodicea</u> write:
	These things <b>says</b> the Amen, the Faithful and True Witness, the Principality (Ruler) of the creation of God: {Jesus’ personal knowledge of their works, followed by a promise to overcomers, spoken in 1 <sup>st</sup> person – “I”(1), “Me”(1), “My”(2)}

## Appendix B: Some Spirit *Speakings* in Revelation

3:22	Who has an ear, hear what <b>the Spirit says</b> to the churches. {no quote follows – the inference is that what Jesus said previously, the Spirit was saying also}
	<p><b><u>Observations on the above:</u></b> John was instructed to write to 7 churches in the province of Asia with the same remarkable formula. What he writes is attributed to Jesus, Who is described in 7 different ways with an array of titles. What Jesus said to each church combined a review of their works, the good and the bad. In the first 3 addresses, the formula “<i>Who has an ear, hear what <b>the Spirit says</b> to the churches</i>” was followed by promises to Overcomers spoken <b>twice in the 1<sup>st</sup> Person</b>. In the remaining 4 addresses, the First Person promises to the Overcomers were a continuation of Jesus’ words, followed by that same formula “<i>Who has an ear, hear what <b>the Spirit says</b> to the churches</i>”. It seems apparent that <b>what Jesus said and what the Spirit said are exactly the same thing</b>. Therefore, the Spirit and the Son are both to be identified as being God Himself speaking.</p>
	<p>“<b>Voice ... out of heaven</b>” – Rev.10:4, 8; 11:12; 14:2, 13; 18:4; 21:3 (only 7 occs. where “voice” is singular) – the Voice that speaks is unattributed, except in 14:13, where it is attributed to <b>the Spirit</b>. In 18:4 <b>the Voice speaks in the 1<sup>st</sup> Person (“My”)</b>. Note that the very same expression here (<i>phōnē ek tou ouranou</i>) is also in Mat.3:17 and Joh.12:28, where it is the Father’s voice speaking. “Comparing spiritual <i>things</i> with spiritual <i>things</i>” (1 Cor.2:13), we can discern that the Spirit spoke these 7 times and referred to Himself in 18:4 as “Me” (“My”). That is, <b>the Holy Spirit is a “He”, not an “it”</b>.</p>
	<p>Similar to “<b>voice out of heaven</b>” above, we have “<b>loud voice from the Temple</b>” speaking in Rev.16:1, 17 – but in the previous verse (15:8) it says “no one was able to enter the temple till the seven plagues of the seven angels were completed”, so this voice had to be that of Father, Son or Holy Spirit. Note that what this voice says in Rev.16:17 (“it is done” – <i>gegonen</i>) is similar to what the Alpha and Omega says near the</p>

## Appendix B: Some Spirit *Speakings* in Revelation

	end of the book in 21:6 (“they are done” – <i>gegonan</i> ), followed by still another promise to overcomers. Learning from the 7-fold pattern of speech to overcomers at the beginning of the book, this “loud voice from the Temple” can be attributed to both Son and Spirit.
	Also similar to “ <b>voice out of heaven</b> ”, we have “ <b>a voice from the Throne</b> ” (19:5), but in the previous verse God is said to sit on this Throne, so it must be the voice of God (Father) that spoke.

## Appendix C: Activities of a Non-Divine Spirit

# Appendix C: Activities of a Non-Divine Spirit

In two previous chapters, and Appendices A and B, I have surveyed all the activities attributable to the Spirit of God in the NT. But here Appendix C will open up what He has to say about His gifts of “spirit” to men. In the first edition of this book I labelled the title above “Impersonal Spirit” rather than “Non-Divine Spirit”, as if some Biblical aspects of “spirit” should be treated as things, or unconscious objects. But now it seems to me that the essence of “spirit” in Scriptural usage is always personal, whether it applies to God, angels or men. God’s word is spiritual, and so we should not treat it as a thing – it is no mere noise, or vibration of the air. It has meaning that reflects His mind. Even when we find concrete metaphors, such as “the sword of the Spirit” (Eph.6:17), no one would mistake taking that literally, as if we could grasp the handle of the word of God and shed blood with it.

Some of the words applied to the gifts will be the same as before, but the gifts will often be the object, rather than the subject of the applicable verb. Some of the expressions will be more complex than those involving the Spirit as Giver.

In the following examples, “by” and “with” usually express either the Gk. preposition *en* with a noun in dative case, or simply a noun in dative case. In both instances the meaning is the same – a dative of agent. Minor variations of this sense of agency include noun-objects of the Gk. prepositions *hupo*, *dia* or *ek*, but an agent is still the meaning.

The following examples are not all clearly non-divine, and I have noted those cases that can be taken ambiguously. Thus the Holy Spirit may be the object in some of them. I have used **dark red** font for the ambiguous cases, and **bold blue** font where the Holy Spirit is indicated.

## Appendix C: Activities of a Non-Divine Spirit

<p>“give holy spirit” or “...the spirit” or “...the holy spirit” or “His holy spirit” (<i>didōmi</i>)</p>	<p><b>Luk.11:13; Acts 5:32; 8:18; 15:8; 2 Cor.1:22; 1 Th.4:8</b> – but Joh.14:16 says “the Father <u>will give</u> you another Encourager” (then v.17 calls Him “the Spirit of the Truth”) – so all these may refer to the Spirit</p> <p><b>2 Cor.5:5</b> (“the God <u>having given</u> us the pledge of the spirit”) – but I have also listed this above in <b>Table 2: Some Ambiguous Trinity Texts</b>, because it may be a subjective genitive – i.e., “the Spirit’s pledge” – same applies to <b>2 Cor.1:22</b> above</p> <p>Eph.1:17 (“spirit of <b>wisdom and revelation</b>”)</p> <p>2 Tim.1:7 (“spirit ... of <b>power and love and self-control</b>”)</p> <p><b>1 Jn.4:13</b> (“give out from (<i>ek</i>) His Spirit”) – Spirit being the source, and the gift being given out from Him – <b>so the Spirit here is personal</b></p>
<p>“the One <b>supplying</b> you the spirit and energizing miracles among you” (<i>epichorēgeō</i> - verb)</p> <p>“<b>supply</b> of the spirit” (<i>epichorēgia</i> - noun)</p>	<p>Gal.3:5</p> <p><b>Phi.1:19</b>, this one is ambiguous – one could take “the Spirit” as a subjective genitive (i.e., a possessive)</p>
<p>“God <b>sent forth</b> (<i>exapostellō</i>) the spirit of His Son into your hearts”</p>	<p><b>Gal.4:6</b> – note the context in v.4, “God sent forth His Son”. However, I have treated the phrase in v.6 as “Spirit of His Son” in previous chapters, with</p>

## Appendix C: Activities of a Non-Divine Spirit

	many parallel expressions like “Lord-Spirit” and “Spirit of your Father”.
<p>“what is <b>begotten</b> from (<i>ek</i>) the Spirit is spirit”</p> <p>“<b>begotten</b> ... according to (<i>kata</i>) spirit” (<i>gennaō</i> – both instances)</p>	<p>Joh.3:6 – demonstrates the relation between the Giver and the gift</p> <p><b>Gal.4:29</b> – this is another ambiguous case because of parallel begettings by Father and Spirit (like Joh.3:6 above)</p>
<p>“ they <b>might live</b> according to (<i>kata</i>) God <u>by</u> spirit” (<i>zaō</i>)</p>	1 Pet.4:6
<p>“<b>receive</b> the spirit” or “...holy spirit” or “...the holy spirit” (<i>lambanō</i>)</p> <p>Note that 1 Cor.2:12 “<u>have received</u> ... the Spirit Who <i>is</i> out from (<i>ek</i>) God” points to the Giver, as I explained in a previous chapter, <b>Ambiguities in Understanding “the Spirit”</b> – that “<i>ek</i>” puts the Spirit in the same company as the Son (Joh.8:42; 16:28) – see chapter, <b>Who Is the Coming One?</b></p>	<p>Joh.20:22; <b>Acts 8:15, 17, 19; 10:47; 19:2</b> (also v.6 “the Holy Spirit came upon them”); <b>Gal.3:2</b></p> <p><b>Acts 2:38</b> (“<b>the gift</b> of the holy spirit”) – I have also listed this as Divine, Personal Holy Spirit – the genitive, if subjective, would be a possessive – so this case is ambiguous</p> <p>Rom.8:15 (“spirit of <b>sonship</b>”)</p> <p><b>Gal.3:14</b> (“<b>the promise</b> of the spirit” – ambiguous – “the Spirit”, if taken as a subjective genitive). NOTE: the object of this verb can also be the Holy Spirit as in Joh.14:17 – “the Spirit of the Truth” Whom the world cannot <u>receive</u></p>
<p>“<b>receive</b> ... with <b>joy</b> of holy spirit” (<i>dechomai, chara</i>)</p>	1 Th.1:6
<p>“<b>have</b> the spirit of God” (<i>echō</i>)</p>	<b>1 Cor.7:40</b> – ambiguous, Paul may have meant his judgment was guided by the same Holy Spirit Who was



## Appendix C: Activities of a Non-Divine Spirit

<p>“<b>have</b> spirit”</p>	<p>revealing truth to him – and note that one can <u>have</u> the Father and the Son, as well (1 Joh.2:23; 5:12)</p> <p>Jud.1:19</p>
<p>“spirit of God <b>dwells in</b> (or ‘among’) you” (<i>oikeō en</i>)</p> <p>“the spirit of the One resurrecting <b>dwells in</b>” (<i>oikeō en</i>)</p> <p>“His spirit <b>indwelling in</b> you” (<i>enoikeō</i>)</p> <p>“holy spirit which is <b>indwelling in</b> us” (<i>enoikeō</i>)</p>	<p><b>Rom.8:9</b> – but all these examples of indwelling are ambiguous, because the Father <u>abides</u> (<i>menō</i>) in the Son (Joh.14:10) and the Son abides in His disciples (Joh.15:4), so the Spirit may also abide in them. John favored <i>menō</i> over <i>oikeō</i>, but we should discern their equivalency.</p> <p><b>Rom.8:11</b></p> <p><b>Rom.8:11</b></p> <p><b>2 Tim.1:14</b></p>
<p>“<b>fill</b> of” (<i>pimplēmi</i> - v. with genitive)</p> <p>“<b>fill</b> of” (<i>plēroō</i> - v. with genitive)</p> <p>“<b>full</b> of” (<i>plērēs</i> - adj. with genitive)</p>	<p>Lk.1:41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9</p> <p>Acts 13:52</p> <p>Luk.4:1; Acts 6:3, 5; 7:55; 11:24</p>
<p>“<b>pour out</b> from (<i>apo</i>) My spirit” (<i>ekcheō</i>)</p>	<p><b>Acts 2:17, 18</b> – ambiguous: through the OT, this “pouring out” (Heb. <i>shâphak</i>) applied most often to blood – therefore, it was the pouring out of a victim’s life; in Psa.22:14 Messiah complains “I am poured out like water” – this was both His blood and His life being spent – a plausible parallel here is the Holy Spirit being poured out from God, like the</p>

## Appendix C: Activities of a Non-Divine Spirit

	<p>life or “soul” of God being shared fully with His people</p> <p><b>Acts 2:33</b> (“<b>the promise</b> of the holy spirit from beside the Father” – ambiguous, this could be the Father’s commitment to send “another Comforter” from His side)</p> <p><b>Acts 10:45</b> (“<b>the gift</b> of the holy spirit”- ambiguous, this could be a subjective genitive – “the Holy Spirit’s gift”)</p> <p><b>Rom.5:5</b> (“through holy spirit”) – I found this text ambiguous, per <b>Table 2: Some Ambiguous Trinity Texts.</b></p> <p><b>Tit.3:5-6</b> (“by ... <b>renewal</b> of holy spirit”) – ambiguous, as it could be a subjective genitive, meaning “Holy Spirit’s renewal”</p>
<p>“<b>were given to drink</b> one spirit” (<i>potizō</i>)</p>	<p><b>1 Cor.12:13</b> – ambiguous: the “living waters” of Joh.4:24; 7:38-39 were a metaphor for the Spirit baptism, so drinking might just extend that metaphor, even as His pouring out does (see above).</p>
<p>“<b>extinguish</b> not the spirit” (<i>sbennumi</i>)</p>	<p>1 Th.5:19 – seeing that believers of that age would “be baptized by Holy Spirit and fire” (Mat.3:11, et al.), one might expect the gift could be extinguished</p>
<p>“<b>carry away</b> <u>by</u> spirit” (<i>apopherō</i>)</p>	<p>Rev.17:3; 21:10 – in both cases an angel carried John away “by (<i>en</i>)</p>

## Appendix C: Activities of a Non-Divine Spirit

	spirit” to see visions – this appears to be the cooperation of John’s spirit with the angel
“come ... <u>with</u> ( <i>en</i> ) love and a spirit of meekness” ( <i>erchomai</i> )	1 Cor.4:21
“holy spirit <b>come upon</b> ” ( <i>eperchomai</i> )	<p><b>Luk.1:35</b> – “holy spirit will <u>come upon</u> you” is paralleled by “and power of <i>the</i> Most High will overshadow you”. But Eze.3:24 is an interesting parallel - “And <u>entered</u> (<i>bôw`</i>, fem.) <u>in</u> (<i>b<sub>e</sub></i>) me <i>the Spirit</i>, and it (fem. – agrees with “spirit”) made me stand upon my feet. And He <u>spoke</u> (<i>dâbar</i>, masc.) with me and He <u>said</u> (<i>âmar</i>, masc.) to me ...” <i>LXX</i> for “enter in” is <i>erchomai epi</i> – thus this case is ambiguous.</p> <p><b>Acts 1:8</b> – “you will receive power, <u>having come upon</u> you the holy spirit”</p> <p><b>Acts 19:6</b> – “Paul having put upon them the hands, the holy spirit <u>came upon</u> them.</p> <p><b>Possible ambiguity:</b> Bear in mind that the OT has either “Spirit of Elohim” (4) or “Spirit of Yahweh” (3) <u>coming upon</u> (Heb. <i>hâyah `al</i>) men before they prophesied or performed mighty deeds. This same expression is found where Ezekiel said “<b>hand of Yahweh</b> <u>came upon</u> me, and He brought me by <i>the Spirit of Yahweh</i>”, before he prophesied about the valley of the dry bones (Eze.37:1). Is the “hand of</p>

## Appendix C: Activities of a Non-Divine Spirit

	Yahweh” to be viewed as somehow external to Yahweh? Then neither is His Spirit. Both His “hand” and His “Spirit” are part of Him.
<p>“<b>come ... <u>by</u> holy spirit</b>” (<i>ginomai en</i>)</p> <p>“<b>come <u>by</u> spirit</b>”</p>	<p><b>1 Th.1:5</b> – “our gospel <u>came</u> not to you by word only, but by power and <u>by</u> holy spirit” – Ambiguous, because “Spirit of Yahweh”, “Spirit of Elohim” and “evil spirit of Yahweh” are said to come upon various men in the OT, which via the <i>LXX</i> uses <i>ginomai en</i> (1 occ.) and <i>ginomai epi</i> (9 occs.).</p> <p><b>Rev.1:10; 4:2</b></p>
<p>“<b>come to...spirits of just ones</b>” (<i>proserchomai</i>)</p>	Heb.12:23
<p>“holy spirit <b>be upon</b>” (<i>eimi epi</i>)</p>	<p><b>Luk.2:25</b> – possible parallel between <i>eimi epi</i> here and <i>ginomai epi</i> (“happen upon”, or “come upon”) in the <i>LXX</i>; also the comment above about “<b>hand of Yahweh</b>” in Eze.37:1 could apply here too – ambiguous case</p>
<p>“<b>come before ... <u>by</u> spirit and <b>power</b> of Elijah</b>” (<i>proserchomai, dunamis</i>)</p>	<p><b>Luk.1:17</b> – Elijah’s and Elisha’s miracles came by agency of “the Spirit of Yahweh” (1 Ki.18:12; 2Ki.2:15-16) – therefore, ambiguous.</p>
<p>“Jesus <b>returned <u>by</u> the <b>power</b> of the spirit</b>” (<i>hupostrephō, dunamis</i>)</p>	<p><b>Luk.4:14</b> – this is another ambiguous case, a possible subjective genitive, “by the Spirit’s power”</p>
<p>“<b><u>with</u> (<i>en</i>) <b>power</b> according to a spirit of holiness</b>” (<i>dunamis</i>)</p>	Rom.1:4

## Appendix C: Activities of a Non-Divine Spirit

<p>“for you to <b>overflow</b> in the hope <u>by</u> (<i>en</i>) <b>power</b> of holy spirit” (<i>perisseuō, dunamis</i>)</p>	<p><b>Rom.15:13</b> – also an ambiguous case, a possible subjective genitive, “by <i>the</i> Holy Spirit’s power”</p>
<p>“Christ <b>worked out</b> by me ... <u>by</u> <b>power</b> of signs and wonders, <u>by</u> <b>power</b> of spirit [of God]” (<i>katergazomai, dunamis</i>)</p>	<p><b>Rom.15:18-19</b> – also an ambiguous case, a possible subjective genitive, “by Spirit-God’s power”</p>
<p>“not by persuasive words of wisdom, but <u>by</u> <b>demonstration</b> of spirit and <b>power</b>” (<i>apodeixis, dunamis</i>)</p>	<p><b>1 Cor.2:4</b> – If David could speak by the Spirit (Acts 1:16), then why not Paul demonstrate by that same Spirit? It is not conclusive to say that “spirit” here is mere “power”. Christ is called “God’s Power and God’s Wisdom” (1 Cor.1:24), certain heavenly rulers are called “power” (Eph.1:21), and even Simon the Sorcerer pretended to be “the power of God that <i>is</i> called great”. Thus, a person can <i>be</i> a power, as a metaphor for a wielder of power.</p>
<p>“God <b>anointed</b> Him (Jesus) <u>by</u> <i>the</i> holy spirit and by <b>power</b>” (<i>chriō, dunamis</i>)</p>	<p><b>Acts 10:38</b> – The same observation above at 1 Cor.2:4 applies here. Further, when did this anointing take place, if not when the Spirit descended upon Him (Joh.1:33)? His miracles followed this anointing, as the spiritual gifts to disciples followed their anointing (1 Cor.12:12-13, 1 Joh.2:27).</p>
<p>“<b>baptize</b> <u>by</u> <i>the</i> holy spirit” (<i>baptizō</i>)</p>	<p><b>Mk.1:8; Lk.3:16; Joh.1:33; Ac.1:5; 11:16;</b>  <b>1 Cor.12:13</b> (“by one spirit”)  But see the chapter, <b>Baptism and</b></p>

## Appendix C: Activities of a Non-Divine Spirit

	<b>Spirit</b> , to see reasons why this indication of Agency likely points to the collaboration of Son and Spirit in this baptism.
“ <b>choose</b> ... <u>by holiness</u> of spirit” ( <i>haireomai, hagiastos</i> )	2 Th.2:13
“ <u>by distributions</u> of holy spirit” ( <i>merismos</i> )	<b>Heb.2:4</b> – ambiguous, this could be a subjective genitive, meaning “Holy Spirit’s distributions”
“ <b>speak</b> <u>by</u> <i>the</i> spirit of God” or “... <u>by</u> spirit” or “ <b>say</b> <u>by</u> <i>the</i> holy spirit” ( <i>laleō, legō, laleō</i> )	<b>1 Cor.12:3 (2); 14:2</b> – But see comment above (under demonstration) about David speaking by the Spirit in Acts 1:16. All are ambiguous cases.
“ <b>evangelize</b> <u>by</u> <i>the</i> holy spirit” ( <i>euaggelizō</i> )	<b>1 Pet.1:12</b> – ambiguous, because this was also “Holy Spirit sent from heaven” – sending ( <i>apostellō</i> ) and evangelizing are concurrent activities of ministry (e.g., see Acts 10:36); and wherever agency is indicated the Agent may be the Holy Spirit.
“my conscience <b>bearing witness with me</b> <u>by</u> <i>the</i> holy spirit” ( <i>summartureō</i> )	<b>Rom.9:1</b> – ambiguous because wherever agency is expressed, the Agent could be the Holy Spirit. The case might more clearly involve the gift, if Paul had stated simply “my conscience bearing witness with holy spirit”.
“ <b>will worship</b> the Father <u>by</u> <i>the</i> spirit and truth” ( <i>proskuneō</i> )	<b>Joh.4:23, 24</b> – ambiguous, again because of agency. Seeing that “the Spirit of the Truth” is one of His names, then this expression of agency

## Appendix C: Activities of a Non-Divine Spirit

	might also indicate the Holy Spirit.
“serve <u>by</u> <i>the</i> spirit of God” ( <i>latreuō</i> )	<b>Phi.3:3</b> – ambiguous by virtue of agency; further, God’s Spirit is Himself, seeing that He <i>is</i> Spirit (Joh.4:24).
“serve <u>by</u> <b>newness</b> of spirit” ( <i>douleuō</i> , <i>kainotēs</i> )	<b>Rom.7:6</b> – ambiguous, if this is a subjective genitive, then its meaning is “the Spirit’s newness”. This would coincide with the new man begotten by the Spirit.
“ <b>justify</b> <u>by</u> <i>the</i> spirit” ( <i>dikaoō</i> )	<b>1 Tim.3:16</b> – where agency is expressed, there is ambiguity.
“ <b>recommend</b> ourselves ... <u>by</u> holy spirit” ( <i>sunistēmi</i> )	2 Cor.6:4-6 – although this is also agency, the action seems to be wholly internal to a man
“the Child was growing and <b>was strengthened</b> <u>in</u> (dat.) spirit” ( <i>krataioō</i> )	<b>Lk.1:80</b> – ambiguous, because this could also express agency thus, “strengthened by the Spirit”
“ <b>pray</b> <u>by</u> the spirit”, “ <b>pray</b> <u>by</u> <i>the</i> holy spirit” ( <i>proseuchomai</i> )	<b>1 Cor.14:15; Jud.1:20</b> – ambiguous, this agency could be the same that is expressed in Rom.8:26, “the Spirit Himself makes intercession”.
“ <b>pray</b> in every season <u>by</u> <i>the</i> spirit” ( <i>proseuchomai</i> )	<b>Eph.6:18</b>
“ <b>sing</b> <u>by</u> the spirit” ( <i>psallō</i> )	<b>1 Cor.14:15</b> – ambiguous because of agency
“ <b>bless</b> <u>by</u> <i>the</i> spirit” ( <i>eulogeō</i> )	<b>1 Cor.14:16</b> – ambiguous because of agency
“ <b>walk</b> according to ( <i>kata</i> ) <i>the</i> spirit”,	<b>Rom.8:4; 2 Cor.12:18; Gal.5:16</b> –

## Appendix C: Activities of a Non-Divine Spirit

“... <u>by</u> the spirit” ( <i>peripateō</i> )	ambiguous because of agency
“ <b>live</b> <u>by</u> the spirit” ( <i>stoicheō</i> )	<b>Gal.5:25</b> – ambiguous because of agency
“ <b>begin</b> <u>by</u> the spirit” ( <i>enarchomai</i> )	<b>Gal.3:3</b> – ambiguous because of agency
“ <b>we eagerly await</b> the hope of righteousness from faith <u>by</u> the spirit” ( <i>apekdechomai</i> )	<b>Gal.5:5</b> – ambiguous because of agency
“ <b>led</b> <u>by</u> the spirit” ( <i>agō</i> )	<b>Gal.5:18</b> – ambiguous because of agency; was not Jesus “led by the Spirit” into a wilderness (Mat.4:1)?
“ <b>live</b> <u>by</u> the spirit” ( <i>zaō</i> )	<b>Gal.5:25</b> – ambiguous because of agency
“ <b>restore</b> ... <u>with</u> a spirit of gentleness” ( <i>katartizō</i> )	Gal.6:1
“ <b>renewed</b> <u>by</u> the spirit of your mind” ( <i>ananeoō</i> )	Eph.4:23
“He saved us <u>through</u> ( <i>dia</i> ) washing of re-birth and <b>renewal</b> of holy spirit” ( <i>anakainōsis</i> )	<b>Tit.3:5</b> – ambiguous, as this could be a subjective genitive, meaning “Holy Spirit’s renewal”.
“ <b>stand fast</b> <u>by</u> one spirit” ( <i>stēchō</i> )	Phi.1:27 – the context speaks to the togetherness of the Philippians
“your <b>love</b> <u>in</u> spirit” ( <i>agapē</i> )	Col.1:8 – implied is “your love in <i>your</i> spirit”
“ <b>peace</b> and <b>joy</b> <u>by</u> the holy spirit” ( <i>eirēnē, chara</i> )	<b>Rom.14:17</b> – ambiguous, the agency could be taken as “by <i>the</i> Holy Spirit”
“the flesh <b>lusts</b> <u>against</u> ( <i>kata</i> ) the spirit” ( <i>epithumeō</i> )	Gal.5:17 – this is the battle internal to the believer



## Appendix C: Activities of a Non-Divine Spirit

“ <b>sow</b> <u>to</u> ( <i>eis</i> ) the spirit ... <b>reap</b> from ( <i>ek</i> ) the spirit” ( <i>speirō, therizō</i> )	Gal.6:8 – flesh vs. spirit in a man
“ <b>holy</b> both in the body and in (dat.) the spirit” ( <i>hagios</i> )	1 Cor.7:34
“ <b>guard</b> <u>through</u> ( <i>dia</i> ) the holy spirit” ( <i>phulassō</i> )	<b>2 Tim.1:14</b> – ambiguous, because this spirit is also said to be indwelling ( <i>enoikeō</i> ), it may be the Spirit’s abiding in (‘among’) believers, even as 2 Cor. 6:16: “God said, ‘I will dwell ( <i>enoikeō</i> ) in them’”.
“they could not <b>withstand</b> the wisdom and the spirit by which he was speaking” ( <i>anthistēmi</i> )	<b>Acts 6:10</b> – ambiguous, if the Holy Spirit could speak by the mouth of David, then why not also Stephen?
“the <b>mind</b> of the spirit <i>is</i> life and peace” ( <i>phronēma</i> )	<b>Rom.8:6</b> – this turn of phrase is shared with the Holy Spirit (see above <b>Appendix A: More Activities of a Divine, Personal Holy Spirit</b> )
“ <b>fellowship</b> of spirit” ( <i>koinōnia</i> )	<b>Phi.2:1</b> – this turn of phrase is shared with the Holy Spirit (see above <b>Appendix A: More Activities of a Divine, Personal Holy Spirit</b> )
“ <b>sharer</b> of holy spirit” ( <i>metochos</i> )	<b>Heb.6:4</b> – ambiguous, another possible translation is “partner of <i>the</i> Holy Spirit”
“the same spirit of the <b>faith</b> ” ( <i>pistis</i> )	2 Cor.4:13
“the <b>gentle</b> and <b>quiet</b> spirit” ( <i>praus, hēsuchos</i> )	1 Pet.3:4
“ <i>the</i> spirits of prophets <b>are</b> <b>subordinated</b> to <i>the</i> prophets”	1 Cor.14:32 – plur. use makes this an internal human spirit

## Appendix C: Activities of a Non-Divine Spirit

( <i>hupotassō</i> )	
“the spirit of the <b>prophecy</b> ” ( <i>prophēteia</i> )	Rev.19:10 – this is equated with “the testimony of Jesus’
“the spirits of the <b>prophets</b> ” ( <i>prophētēs</i> )	Rev.22:6 – plur. use makes this an internal human spirit
“ <b>with</b> ( <i>meta</i> ) your spirit”	Gal.6:18; Phi.4:23 (per critical texts); 2 Tim. 4:22; Phm 1:25
“ <b>with</b> ( <i>sun</i> ) you in the spirit”	Col.2:5 – equivalent to “I am absent in the flesh”

## The case of the unclean spirit:

Mat.12:43	Jesus portrayed an “unclean spirit”, having left a man as “seeking rest and finding none”. <b>Note:</b> this is the state of an unclean spirit outside of a man, so this spirit cannot be merely a state of mind of the man. Further, Jesus expanded the picture of that restless spirit outside of the man, speaking to himself in v.44, even referring to himself in the 1 <sup>st</sup> person, i.e., “I”.
Mar.3:29-30	Calling the Holy Spirit an unclean spirit was blasphemy, and <b>the only unforgivable sin</b> . This was a sinister activity <i>in extremis</i> . It may be comparable to Job’s wife prompting him to “curse God and die”.
Mar.5:2-13	Jesus carried on an extended conversion with “Legion”, the many unclean demonic spirits in a homeless man of the tombs.
Luk.4:33-34	“spirit of an unclean demon” is an alternate description of such conscious beings.

## Appendix C: Activities of a Non-Divine Spirit

Lev.10:10; Isa.35:8; 52:1; Eze.44:23; 1 Cor. 7:14	The terms “holy” and “unclean” are opposites and should be distinguished – they are on the same plane. Thus, beings called “unclean spirits” have their counterpart in the divine Being called “the Holy Spirit”. <b>On this account we see the severity of the judgment upon “blasphemy against the Holy Spirit” – in effect, calling the Spirit of God an “evil demon”.</b>
--	---

## Appendix D: Structure of 1 Cor.12:1-13

**The outline (in my words):**

**A. Spirituals: the unknown and the known – spiritual speech.**

## Appendix D: Structure of 1 Cor.12:1-13

### **B. Spirituals divided, distributed.**

a) Spirituals divided, but one Spirit, one Lord and one God – one Giver.

b) Nine unique spirituals identified, but the same Spirit giving them.

a) Spirituals divided, but one and the same Spirit.

### **C. Unity of the body, with diverse/distributed members.**

### **D. by the corporate body**

### **A. Unity of Spirit shared Spirituals: the unknown and the known – spiritual speech.**

Now (*de*) concerning **spiritual matters**, brothers,

I do not want you to be unknowing.

You know that: when you were nations

led away to

**voiceless** idols,

as ever you were led.

Thus, I make known to you that:

**no one**

**speaking by Spirit of God**

**says** ‘accursed Jesus’, and

**no one**

**can say** ‘Lord Jesus’

except **by Holy Spirit**.

### **B. Spirituals divided, distributed.**

a) Spirituals divided, but one Spirit, one Lord and one God – one Giver.

Now (*de*) there are **distributions** of gifts (*charismata*), but the same Spirit.

And there are **distributions** of ministries, but the same Lord.

And there are **distributions** of **activities**, but the same God Who **activates** the all in all.

b) **Nine unique spirituals identified, but the same Spirit giving them.**

## Appendix D: Structure of 1 Cor.12:1-13

Now (*de*) to each one is given the manifesting of the Spirit for the joint-using:  
for indeed to whom by the Spirit is given a word of wisdom,  
but to another a word of knowledge according to the same Spirit;  
to a different one faith by the same Spirit,  
but to another gifts of healings by the one Spirit;  
but to another activities of powers,  
to another prophecy,  
to another discerning of spirits,  
to a different one kinds of tongues,  
but to another interpretings of tongues.

### a) Spirituals divided, but one and the same Spirit.

Now (*de*) all these activates the one and the same Spirit, distributing uniquely to each one according as He wills (plans/purposes).

(NOTE: these activity-distributions are ascribed to God in. v.6 above. )

### C. Unity of the body, with diverse/distributed members.

For (*gar*) just as the body is one

and has many members,

but all the members

of the body,

being many

are one body,

thus even the anointing. (i.e., the *charismata* distributions above – and see Ac.10:38)

### D. Unity of the Spirit shared by the corporate body.

For (*gar*) even by one Spirit

we all were baptized into one body

whether Jews or Greeks

whether slaves or freemen –

## Appendix D: Structure of 1 Cor.12:1-13

and all were given to drink  
one Spirit.

## Appendix E: Structure of 2 Cor.3:1-18

# Appendix E: Structure of 2 Cor.3:1-18

### A. Paul's Commendation: the Spirit's Recording – Seen by All

Are we beginning again to commend ourselves? Or do we not need, as some (*tis*), epistles of commendation to you or from (*ek*) you?

You are our epistle, recorded

on our hearts,

being recognized and being read by **all men**,

being revealed that

you are an epistle of Christ, served by us, being recorded

not by **ink**,

but by *the Spirit of the living God*,

not on **stone tablets**,

but on fleshy heart-tablets.

**B. Intermediate Consequence:** But we have such confidence through Christ to God.

### C. Paul's Ability to Serve under a New Covenant: Superiority of Spirit Life

Not that we are able from (*apo*) ourselves to count anything (*tis*) as out of (*ek*) ourselves,

but our ability *is* out of (*ek*) God,

Who also made us able as servants of **a new covenant**,

not of **letter**

but of **Spirit**,

for **the letter kills**

but the **Spirit makes alive**.

### D. Services & Glories of Two Covenants Compared: "Much More"

But if the service of the death, carved in **stone letters**, became glorious,

so that **the sons of Israel** could not gaze at **the face of Moses**,

on account of the passing glory of **his face**,

how will not the service of the **Spirit** be more glorious?

For if the service of the condemnation *had* glory,

much more the service of the righteousness exceeds in glory.

## Appendix E: Structure of 2 Cor.3:1-18

For even the glorification has not been glorified in this respect:  
because of the surpassing glory.

For if what is passing away *was* through glory,  
much more what remains *is* by glory.

**B. Intermediate Consequence:** Therefore having such a hope, we use  
much boldness.

### **C. Moses' Service Under the Old Covenant: Veiled vs. Unveiled Heart**

And not as Moses *who* put a veil over his face,  
for the sons of Israel not to gaze continually at what was passing away,  
but their minds were hardened,  
for until the day today the very veil remains  
unlifted over the reading of the old covenant,

because in Christ it has passed away.

But until today, whenever Moses may be read,  
a veil lies upon their heart.

But whenever one may turn back to the Lord,  
the veil is removed.

### **A. Transformation: the Lord-Spirit's Image - Reflected in All**

But the Lord is the Spirit, and where the Spirit of the Lord – *is freedom*.

But we all with unveiled face,

reflecting the glory of the Lord,

are being transformed into the same image

from (*apo*) glory into glory,

even as from (*apo*) the Lord-Spirit (*hapax*).

### **Summary Notes:**

**Old Covenant:** sons of Israel, written with ink, stone tablets, hardened minds, letter, condemnation, death, passing away, Moses & his face – a passing hidden glory, unlifted veil.

**New Covenant:** Paul's & Christ's epistle (believers), written on the heart, fleshy heart-tablets, by the Spirit, enlivened, the Lord-Spirit & His face – "we" reflect the



## Appendix E: Structure of 1 Cor.12:1-13

Lord's glory/image, life, righteousness, confidence, hope, turning back, freedom, a much more surpassing abiding & reflected glory, transformation, veil removed - unveiled face.

Spirit, Lord, Spirit of the Lord, Lord-Spirit, Christ, God, Living God: divine names used

## Appendix F: “Spirit” in the OT, a Word Study

# Appendix F: “Spirit” in the OT, a Word Study

### “Spirit of Yahweh”, “Spirit of Adonai-Yahweh”

1. **Jud.3:10** – S of Y’ came (*hâyâh*, fem.) upon (*‘al*) Othniel – he judged Israel, and marched them to battle (*LXX* ἐγένετο ἐπ’ αὐτὸν πνεῦμα κυρίου) – *ginomai epi*
2. **Jud.6:34** – S of Y’ came upon (*lâbash*, fem.) Gideon – he gathered Israel to battle (*LXX* πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων – ‘empowered’) - *endunamoō*
3. **Jud.11:29** – S of Y’ came (*hâyâh*, fem.) upon (*‘al*) Jephthah – led Israel to battle (*LXX* ἐγένετο ἐπὶ Ιεφθαε πνεῦμα κυρίου) – *ginomai epi*
4. **Jud.13:25** – S of Y’ began (*châlal*, hip. , fem.) to push (*pâ`am*) Samson – afterward he visited Philistia and saw Delilah (*LXX* ἤρξατο πνεῦμα κυρίου συνεκπορεύεσθαι αὐτῷ) – *archō, sunekporeuomai*
5. **Jud.14:6** – S of Y’ was strong (*tsâlêach*, fem.) upon (*‘al*) Samson – he tore a lion apart barehanded (*LXX* ἤλατο ἐπ’ αὐτὸν πνεῦμα κυρίου) – *allomai*, spring up, gush up, *epe* (acc.)
6. **Jud.14:19** – S of Y’ was strong (*tsâlêach*, fem.) upon (*‘al*) Samson – he killed 30 Philistines and took their clothing (*LXX* ἤλατο ἐπ’ αὐτὸν πνεῦμα κυρίου) – *allomai*, spring up, gush up, *epe* (acc.)
7. **Jud.15:14** – S of Y’ was strong (*tsâlêach*, fem.) upon (*‘al*) Samson – he broke his bonds and killed a thousand with a jawbone (*LXX* ἤλατο ἐπ’ αὐτὸν πνεῦμα κυρίου) – *allomai*, spring up, gush up, *epe* (acc.)

## Appendix F: “Spirit” in the OT, a Word Study

8. **1 Sam.10:6** – when Samuel anointed Saul, he also prophesied to him: “will be strong (*tsâlêach*, fem.) upon (*‘al*) you S of Y’. And you will prophesy with them, and you will be turned (*hâphak*, niph.) to (*l<sub>e</sub>*) another man.” (*LXX* ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου) - *ephallomai*, spring upon, *epi* (acc.)
9. **1 Sam.16:13** – when Samuel anointed David, “then was strong (*tsâlêach*, fem.) S of Y’ to (*‘el*) David, from that day and above” (*LXX* ἐφήλατο πνεῦμα κυρίου ἐπὶ Δαυιδ) - *ephallomai*, spring upon, *epi*
10. **1 Sam.16:14** – “and S of Y’ turned aside (*šûwr*, fem.) from beside (*mê`îm*) Saul, and terrifies him an evil spirit from with Yahweh.” (*LXX* πνεῦμα κυρίου ἀπέστη ἀπὸ Σαουλ – “departed from”) – *aphistēmi apo*
11. **2 Sam.23:2** – last words of David – “S of Y’ spoke (*dâbar*, masc.) by (*b<sub>e</sub>*) me, and His speech (*millâh*, masc.) was upon (*‘al*) my tongue. Elohim of Israel spoke to me, Cliff of Israel spoke - ” (*LXX* πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου) – *laleō en*
12. **1 Ki.18:12** – “S of Y’ will carry (*nâsâ*, masc.) you up (*‘al*) where I know not” (*LXX* πνεῦμα κυρίου ἀρεῖ σε εἰς γῆν ἣν οὐκ οἶδα) – *airō*, lift up into, *eis*
13. **1 Ki.22:24** – “where *is* this – he passed over – S of Y’ from with me to speak with you” – spoken in irony as Zedekiah slapped Micaiah
14. **2 Ki.2:16** – “lest S of Y’ carried (*nâsâ*, masc.) him and tossed (*shâlak*, hiph., masc.) him on (*b<sub>e</sub>*) a mountain” (*LXX* μήποτε ἤρει αὐτὸν πνεῦμα κυρίου) – *airō*, lift up; *rhiptō*, toss, *epi* (acc.)

## Appendix F: “Spirit” in the OT, a Word Study

15. **2 Chr.18:23** – “where *is* this, the way passed over S of Y’ from with me to speak with you” – spoken in irony as Zedekiah slapped Micaiah
16. **2 Chr.20:14** – “came (*hâyâh*, fem.) upon (*`al*) him S of Y” – Jahaziel encouraged Judah when an overwhelming force of Ammonites threatened – (*LXX ἐγένετο ἐπ’ αὐτὸν πνεῦμα κυρίου*) – *ginomai epi* (acc.)
17. **Isa.11:2** – will rest (*nûwach*, fem.) upon (*`al*) Him S of Y’ (Messianic) – (*LXX ἀναπαύσεται ἐπ’ αὐτὸν πνεῦμα τοῦ θεοῦ*) – *anapauō*, rest back, *epe* (acc.)
18. **Isa.40:7** – “grass has dried ... when spirit of Y’ has blown (*nâshab*, fem.) on (*b<sub>e</sub>*) it” – (*LXX* no equivalent)
19. **Isa.40:13** – “who has measured (*tâkan*) S of Y’, and *what* man taught (*yâda`*, hiph.) **Him** (masc.) his counsel?” – (*LXX τίς ἔγνω νοῦν κυρίου καὶ τίς αὐτοῦ σύμβουλος ἐγένετο ὃς συμβιβᾷ αὐτόν*) – *ginōskō*, *ginomai*, who knew, who became His counselor
20. **Isa.59:19** – “His glory which comes like a pent-up stream – S of Y’ (or wind of Y’) has put to flight (*nûws*, pol., fem.) against (*b<sub>e</sub>*) him (or ‘it’)” – (*LXX ἡ ὀργὴ παρὰ κυρίου ἤξει μετὰ θυμοῦ*) – *ēkō* (2)
21. **Isa.61:1** – “Spirit of Adonai-Yahweh *is upon* (*`al*) Me, because Yahweh anointed Me to bring good news *for* afflicted ones. He has sent Me to bind for the broken of heart, to proclaim liberty to captives, and complete to bound ones a release.” – *LXX epe* (acc.)  
Messianic

## Appendix F: “Spirit” in the OT, a Word Study

22. **Isa.63:14** – “as the cattle going down into the valley S of Y’ gave them rest (*nûwach*, hiph., fem.)” – (LXX πνεῦμα παρὰ κυρίου καὶ ὠδήγησεν αὐτούς – “lead them”) - *hodēgeō*
23. **Eze.11:5** – fell (*nâphal*, fem.) upon (*al*) me S of Y’, and He said to (*el*) me – (LXX ἔπεσεν ἐπ’ ἐμὲ πνεῦμα κυρίου) – *piptō ... epi* (acc.); *legō pros*
24. **Eze.36:27** – “And I (Y’) shall put (*nâthan*) My Spirit in the midst of (*b<sub>e</sub>qereb*) you, and I shall make that you will walk in My statutes, and you will keep My ordinances and do them.” – *didōmi ... en*
25. **Eze.37:1** – “came (*hâyâh*, fem.) upon (*al*) me the hand of Y’, and He brought me out (*yâtsâ’*, hiph., masc.) by (*b<sub>e</sub>*) the S of Y’ – (LXX ἐξήγαγέν με ἐν πνεύματι κύριος – *exagō*) – *ginomai ... epi* (acc.), *exagō en* – **if “hand” of Y’ is ever an inanimate thing, then so might be “Spirit” of Y’**
26. **Hos.13:15** – will come (*bôw’*) an east-wind of Y’ from a wilderness” – (LXX ἐπάξει ἄνεμον καύσωνα κύριος ἐκ τῆς ἐρήμου), *epagō, ek*
27. **Mic.2:7** – is constrained (*qâtsar*, masc.) the S of Y’? *Are* these His deeds? – (LXX παρώργισεν πνεῦμα κυρίου) – *parorgizō* (‘provoked to anger’)
28. **Mic.3:8** – I have been full (*mâlâ’*) of power (*kôach*), S of Y’ and judgment (*mîshpat*) and might (*g<sub>e</sub>bûwrâh*) to declare to Jacob his rebellion – (LXX ἐγὼ ἐμπλήσω ἰσχὺν ἐν πνεύματι κυρίου καὶ κρίματος καὶ δυναστείας τοῦ ἀπαγγεῖλαι τῷ Ιακωβ ἀσεβείας αὐτοῦ) – *empimplēmi* (‘I will fill up’) *ischun* (acc.)

## Appendix F: “Spirit” in the OT, a Word Study

### “Spirit of Elohim”, “Spirit of El”, “Spirit of Elahin

1. **Gen.1:2** – “S of E’ was moving (*râchaph*, piel part. fem.) over (*ʿal*) *the face of the waters*” – *LXX epipherō epanō* (‘brought Himself upon up-above’)
2. **Gen.41:38-39** – “Then Pharaoh said to his servants, ‘Will we find a man like this, whom S of E’ *is in* (*b<sub>e</sub>*) him?’ Then Pharaoh said to Joseph, ‘After Elohim informed you all this, *there is* none discerning and wise as you.’” – *LXX echō ... en* (‘has ... in’)
3. **Exo.31:3** – “And I filled (*mâlâ*’) him *with* S of E’ in wisdom and in understanding and in knowledge and in every craft.” (ben Hur) – *LXX empimplēmi auton pneuma theion* (‘divine spirit’ foll. by genitives)
4. **Exo.35:31** – “And He filled (*mâlâ*’) him *with* S of E’ in wisdom, in understanding and in knowledge and in every craft.” (ben Hur) – *LXX empimplēmi auton pneuma theion* (‘divine spirit’ foll. by genitives)
5. **Num.24:2** – “And Balaam lifted his eyes and saw Israel camping according to his tribes, and came (*hâyâh*, fem.) upon (*ʿal*) him S of E’” – *LXX ginomai ... en*
6. **1 Sam.10:10** – “And they came there to the hill, and, behold, a group of prophets to meet him. And came (*tsâlêach*, fem.) upon (*ʿal*) him S of E’ and he prophesied in the midst of them.” (in v.6 Samuel had told Saul it was S of Y’) – *LXX allomai epi* (acc.)
7. **1 Sam.11:6** – “And came (*tsâlêach*, fem.) S of E’ upon (*ʿal*) Saul, in his hearing the words, and his anger was kindled greatly.” (Saul rousing them to battle) – *LXX ephallomai ... epi*
8. **1 Sam.19:20** – “And Saul sent messengers to take David, but they saw the company of the prophets prophesying, and Samuel standing, ruling

## Appendix F: “Spirit” in the OT, a Word Study

over them. And came (*hâyâh*, fem.) upon (*`al*) *the* messengers of Saul S of E’ and they too prophesied.” – *LXX ginomai epi* (acc.)

9. **1 Sam.19:23** – “And he (Saul) went there to Naioth in Ramah, and came (*hâyâh*, fem.) upon (*`al*) him, him too, S of E’, and he went, going and prophesied, until he came by Naioth in Ramah.” – *LXX ginomai ... epi* (dat.)

10. **2 Chr.15:1** – “And Azariah son of Oded, came (*hâyâh*, fem.) upon (*`al*) him S of E’” (before he spoke to Asa, Judah and Benjamin) – *LXX ginomai epi* (acc.)

11. **2 Chr.24:20** – “Then S of E’ clothed (*lâbash*, fem.) Zechariah, son of Jehoiada the priest. And he stood above the people and said to them, ‘Thus said the Elohim, “Why do you transgress *the* commandments of Yahweh...?”’” – *LXX enduō*

29. **Job 33:4** – “Spirit of El made (*`âsâh*, fem.) me, and breath (fem.) of Shaddai enlivens (*châyâh*, fem.) me.” – *LXX poieō* (part.)

30. **Eze.11:24** – “And *the* Spirit lifted (*nâsâ*’, fem.) me and brought (*bôw*’, hiph., fem.) me by (*b<sub>e</sub>*) a vision by (*b<sub>e</sub>*) *the* Spirit of Elohim to Chaldea to (*`el*) the captivity. And went up from upon me the vision that I saw.” – *analambanō, agō en en eis*

12. **Dan.4:8-9** – “And at last came in before me Daniel, whose name is Belteshazzar according to the name of my Elah, and *in* whom *is* the Spirit of Holy Elahin, and I told the dream before him. Belteshazzar, head of the magicians, because I know that *the* Spirit of Holy Elahin *is* in (*b<sub>e</sub>*) you, and every secret is not hidden to you, speak the visions of my dream which I have seen and its interpretation.” – (verses 4-5 in Aram. Text, and in *LXX*), *en*

## Appendix F: “Spirit” in the OT, a Word Study

13. **Dan.4:18** – “This *is* the dream *that* I, king Nebuchadnezzar, saw. And you, Belteshazzar, tell *the* interpretation. Every secret which every wise one of my kingdom is not able to make known to me, even you are able because Spirit of Holy Elahin is in you.” - verse 4:15 in Aram. Text, and in *LXX*), en
14. **Dan.5:11** – “There *is* a strong-man in your kingdom, who *has the* Spirit of Holy Elahin in (b<sub>e</sub>) him. And in *the* days of your father, light and insight and wisdom, like the wisdom of Elahin were found in (b<sub>e</sub>) him. And king Nebuchadnezzar, your father the king appointed him head of magicians, conjurers, Chaldeans, diviners.” – *LXX*, en (2)
15. **Dan.5:14** – “And I heard about you that Spirit of Elahin is in (b<sub>e</sub>) you, and light and insight and extraordinary wisdom have been found in you.” (spoken by Belshazzar to Daniel) – *LXX* en

### “My Spirit”, “His Spirit”

1. **Isa.30:1** – ‘Woe to rebellious children’, says Yahweh, ‘Who take counsel but not of Me, and who devise plans but not of My Spirit, that they may add sin to sin.’
2. **Isa.42:1** – “Behold My Servant, I uphold Him. In Him, My Chosen One, My soul delights. I have put (nâthan) My Spirit upon (‘al) Him. He will bring forth justice to *the* nations.” – didōmi ... epi (acc.)
3. **Isa.48:16** – “Come near to me, listen to this. From *the* beginning I have not spoken in secret. From *the* time it happened I *was* there. And now Adonai Yahweh has sent (shâlach) me, even His Spirit.” Isaiah speaks. Ambiguity: poss. ellipsis “...and His Spirit *sent me.*” - apostellō



## Appendix F: “Spirit” in the OT, a Word Study

4. **Isa.59:21** – “‘And Me, this *is* My covenant with them’, says Yahweh, ‘My Spirit Which *is upon* (*`al*) you (sing.), and My words which I have put (*sûwm*) in your (sing.) mouth will not depart from your (sing.) mouth or from *the* mouth of your (sing.) seed or from *the* mouth of *the* seed of your (sing.) seed,’ says Yahweh, ‘from now and until an age.’” – *LXX epi* (dat. sing.)
5. **Eze.37:14** – “‘And I shall put (*nâthan*, com.) My Spirit in (*b<sub>e</sub>*) you. And you will live and I shall place you upon your land. Then you will know that I, Yahweh, spoke and did *it*,’ declares Yahweh.” – *didōmi ... eis*
6. **Eze.39:29** – “‘And I shall not hide My face from them any longer, when I shall have poured out (*shâphak*, com.) My Spirit upon (*`al*) *the* house of Israel,’ declares Adonai Yahweh.” – *ekcheō* ‘My rage’ *e<sub>pi</sub>* (acc.)
7. **Joe.2:28-29** – “And it will come to pass after this, I shall pour out (*shâphak*) My Spirit upon (*`al*) all flesh. And your sons and your daughters will prophesy, and your old men will dream dreams. Your young men will see visions. And also upon the male-servants and upon the female-servants in those days I shall pour out (*shâphak*) My Spirit.” – *ekcheō apo* (2) ... *e<sub>pi</sub>* (with acc. – 1<sup>st</sup>) Quoted in Acts 2:17-18; listed in **Appendix C: Activities of a Non-Divine Spirit**, but as noted there it is ambiguous whether to interpret as gift or Giver.
8. **Hag.2:5** – “The word which I covenanted with you in your coming out of Egypt – even My Spirit dwells (*`amad*, fem.) among (*b<sub>e</sub>*) you; fear not.” – *ephistēmi ... en mesō*
9. **Zec.4:6** – “Then he answered and said to me, saying, ‘This *is the* word of Yahweh to Zerubbabel, saying, “Not by (*b<sub>e</sub>*) might (*chayîl*) nor by

## Appendix F: “Spirit” in the OT, a Word Study

(*b<sub>e</sub>*) power (*kôach*), but by (*b<sub>e</sub>*) My Spirit,” says Yahweh of armies.”” - *en*

10. **Zec.7:12** – “And they made their hearts adamant with hearing the law and the words which Yahweh of armies sent (*shâlach*) by (*b<sub>e</sub>*) His Spirit by (*b<sub>e</sub>*) the hand of the former prophets. And great wrath came from Yahweh of armies.” - *en*

### “The Spirit”

1. **Isa.32:15** – “until the Spirit is poured out (*ârah*, masc.) upon (*al*) us from the height, and wilderness becomes for a plain, and plain is reckoned for a forest.” May be viewed as another creative act of Spirit of Elohim. – *eperchomai*, come upon, *epi* (acc.)
2. **Eze.2:2** – “And entered (*bôw*’, fem.) into (*b<sub>e</sub>*) me the Spirit, as what He spoke to me. And He set (*amad*) me on (*al*) my feet, and I heard Him speaking to me.” – *erchomai* ... *epi* (acc.), *histēmi* ... *epi* (acc.)
3. **Eze.3:12, 14** – “And the Spirit lifted (*nâsâ*’, fem.) me, and I heard behind me a great rumbling sound ... and the Spirit lifted (*nâsâ*’, fem.) me and took me away (*lâqach*, fem.). And I went embittered in the rage of my spirit, and the hand of Yahweh was strong (*châzaq*) upon (*al*) me.” – *analambanō*, *exairō*, *analambanō*, *poreuō*, *ginomai epi* (acc.)
4. **Eze.3:24** – “And entered (*bôw*’, fem.) in (*b<sub>e</sub>*) me the Spirit, and it made me stand (*amad*, hiph., fem.) upon (*al*) my feet. And He spoke (*dabar*, masc.) with (*eth*) me and He said (*amar*, masc.) to (*el*) me, ‘Go, shut yourself up in your house.’” – *erchomai* ... *epi* (acc.), *histēmi* ... *epi* (acc.), *laleō*, *legō*
5. **Eze.8:3** – “And he (‘appearance’ [masc.] of v.2) put forth (*shâlach*, masc.) the form of a hand, and took (*lâqach*, masc.) me by (*b<sub>e</sub>*) a lock

## Appendix F: “Spirit” in the OT, a Word Study

of my head. And *the Spirit lifted* (*nâsâ’*, fem.) me between the earth and the heavens and brought (*bôw’*, hiph., fem.) me to Jerusalem by visions of Elohim, to *the* entrance of *the* inner gate, facing north, where there *was the* seat of *the* image of the jealousy, the one causing jealousy.” – *ekteinō* (‘extended’), *analambanō*, ‘me’ (acc.), ‘by my lock’ (gen.), *analambanō*, *ana meson*, *agō me eis*

6. **Eze.11:1** – “And the Spirit lifted (*nâsâ’*, fem.) me and brought (*bôw’*, hiph., fem.) me to the east gate of house of Yahweh, the one facing east. And, behold, twenty-five men at *the* entrance of the gate. And I saw among them ...” - *analambanō*, *agō me epi* (acc.)
7. **Eze.11:24** – “And *the Spirit lifted* (*nâsâ’*, fem.) me and brought (*bôw’*, hiph., fem.) me by (*b<sub>e</sub>*) a vision by (*b<sub>e</sub>*) the Spirit of Elohim to Chaldea to (‘*êl*) the captivity. And went up from upon me the vision that I saw.” - *analambanō*, *agō en en eis*
8. **Eze.43:5** – “And *the Spirit lifted* (*nâsâ’*, fem.) me and brought (*bôw’*, hiph., fem.) me to (‘*êl*) the inner court. And, behold, *the* glory of Yahweh filled the house.” - *analambanō*, *eisagō*, *eis*

## “Holy Spirit”

1. **Isa.63:10-11** – “But they rebelled and provoked (‘*âtsab*) His Holy Spirit, so He turned (*hâphak*, masc.) Himself against (*l<sub>e</sub>*) them as an enemy and He fought (*lâcham*, masc.) against (*b<sub>e</sub>*) them. Then He remembered days of old, Moses and His people saying, ‘Where is He Who brought them up out of the sea with the shepherd of His flock? Where is He Who put (*sûwm*) His Holy Spirit in (*b<sub>e</sub>*) the midst of them?’” – *paroxunō* (‘provoked’), *strephō* (‘turned’), *autois* (dat.), *polemeō* (‘fought’), *autous* (acc.), *tithēmi... en autois*

## Appendix F: “Spirit” in the OT, a Word Study

### “evil spirit” and other spirits

1. **1 Sam.19:9** – “then came (*hâyâh*, fem.) an evil spirit of Y’ to (*‘el*) Saul” – when he threw the javelin at David (*LXX* ἐγένετο πνεῦμα θεοῦ πονηρὸν ἐπὶ Σαουλ) – ginomai ... *epi*
2. **1 Sam.16:14** – “and S of Y’ turned aside (*šûwr*, fem.) from beside (*mê`îm*) Saul, and **terrifies** him an evil spirit from with Yahweh.”
3. **Isa.28:5-6** – In that day Yahweh of armies will become for a crown of glory and a diadem of beauty to the remnant of His people, for a spirit of justice to him who sits in justice, and for strength to those who turn back the battle at the gate.
4. **Isa.29:10** – For Yahweh has poured out (*nâšak*, masc.) on (*`al*) you a spirit of deep sleep. And He has closed your eyes, even the prophets; and He has covered your heads, even the seers. – potizō, give to drink, humas (acc.) a spirit, pneumati (dat.)
5. **Zec.12:10** – “And I shall pour out (*shâphak*) upon (*`al*) the house of David and upon dwellers of Jerusalem a spirit of grace and supplication, And they will look to Me Whom they pierced, and they will mourn over Him, like mourning over the only one. And they will be bitter over Him like being in bitterness over a firstborn.” - ekcheō ... epi (with acc.)
6. **Mal.2:15** – “And did He not make one? Yet He had a remnant of spirit. And what of the one? He was seeking a seed of Elohim. Then guard your spirit, and deal not treachery against *the* wife of your youth.” – v. not in *LXX* – καὶ ὑπόλειμμα πνεύματος αὐτοῦ (‘even a vestige of His spirit’) – NOTE: this “remnant” or “vestige” indicates something less than the fullness of the Holy Spirit of God.

## Appendix F: “Spirit” in the OT, a Word Study

### Verbs That “Spirit” Is Subject/Object of

1. **came** (*hâyâh*) **upon** (*ʿal*) – Num.24:2 (S of E', Balaam);
  - a. Jud.3:10 (S of Y', Othniel);
  - b. Jud.11:29 (S of Y', Jephthah);
  - c. 1 Sam.19:20 (S of E', messengers of Saul prophesied);
  - d. 1 Sam.19:23 (S of E', Saul prophesied);
  - e. 2 Chr.15:1 (S of E', Azariah);
  - f. 2 Chr.20:14 (S of Y', Jahaziel);
  - g. **came** (*hâyâh*) **upon** (*ʿal*) me hand of Y' – Eze.37:1 (Y', Eze.)
2. **came** (*hâyâh*) an evil spirit of Y' **to** (*ʿel*) – 1 Sam.19:9 (Saul)
3. **came** (*tsâlêach*) **upon** (*ʿal*) him S of E' – 1 Sam.10:10 (S of E', Saul the prophet);
  - a. 1 Sam.11:6 (S of E', Saul roused to battle)
4. **came to** (*lâbash*) – Jud.6:34 (S of Y', Gideon);
  - a. S of E' **came to** (*lâbash*) Zechariah – 2 Chr.24:20 (S of E', Zechariah)
5. began (*châlal*, hiph.) to **push** (*pâ`am*) – Jud.13:25 (S of Y', Samson)
6. **was strong** (*tsâlath*) **upon** (*ʿal*) – Jud.14:6,9;
  - a. Jud.15:19 (S of Y', Samson);
  - b. 1 Sam.10:6 (S of Y', Saul)
  - c. **was strong** (*tsâlath*) **to** (*ʿel*) – 1 Sam.16:13 (S of Y', David)
7. **was strong** (*châzaq*) **upon** (*ʿal*) me – Eze.3:14 (hand of Y', Eze.)
8. **turned aside** (*šûwr*) **from beside** (*mê`îm*) – 1 Sam.16:14 (S of Y', Saul)

## Appendix F: “Spirit” in the OT, a Word Study

9. **spoke** (*dâbar*) **by** (*b<sub>e</sub>*) me, and His **speech** (*mîllâh*) was **upon** (*ʿal*) my tongue – 2 Sam.23:2 (S of Y', last words of David)
10. **will carry** (*nâsâ'*) you **up** (*ʿal*) – 1 Ki.18:12 (S of Y', Elijah);
  - a. 2 Ki.2:16 (without “up” – Elijah);
  - b. Eze.3:12,14 (without “up” – *the Spirit*, Eze.);
  - c. **lifted** (*nâsâ'*) me – Eze.8:3; 11:1,24; 43:5 (*the Spirit*, Eze.)  
{Eze.11:24 - **by** (*b<sub>e</sub>*) a vision **by** (*b<sub>e</sub>*) *the S of E'* to Chaldea to (*ʿêl*) the captivity}
11. **took** me **away** (*lâqach*) – Eze.3:14 (*the Spirit*, Eze.);
  - a. **took** me **away** (*lâqach*) **by** (*b<sub>e</sub>*) a lock of my head – Eze.8:3 (Eze.)
12. **will rest** (*nûwach*) **upon** (*ʿal*) – Isa.11:2 (Messiah);
  - a. **gave** them **rest** (*nûwach*, hiph.) – Isa.63:14
13. who **has measured** (*tâkan*)? – Isa.40:13 (S of Y')
14. *what* man **taught** (*yâda'*, hiph.) Him (masc.) his counsel? – Isa.40:13 (S of Y')
15. I **have put** (*nâthan*) My Spirit **upon** (*ʿal*) Him – Isa.42:1 (Messiah);
  - a. I **shall put** (*nâthan*) My Spirit **in midst of** (*b<sub>e</sub>qereb*) you – Eze.36:27 (Y', Israel);
  - b. I **shall put** (*nâthan*) My Spirit **in** (*b<sub>e</sub>*) you – Eze.37:14 (Y', Israel in vision of dry bones)
16. Adonai Yahweh **has sent** (*shâlach*) me and His Spirit – Isa.48:16 (His Spirit) - Ambiguity: poss. ellipsis “...and His Spirit *sent me.*”;
  - a. he (vision of v.2) **put forth** (*shâlach*) – Eze.8:3 (vision of a hand, Eze.);
  - b. the words which Yahweh of armies **sent** (*shâlach*) **by** (*b<sub>e</sub>*) His Spirit **by** (*b<sub>e</sub>*) the hand of the former prophets – Zec.7:12 (Y', Israel)

## Appendix F: “Spirit” in the OT, a Word Study

17. **has put to flight** (*nûwš*, pol.) **against** (*b<sub>e</sub>*) him (or ‘it’)” – Isa.59:19 (S of Y’, enemy as a flood)
18. My Spirit Which *is upon* (*‘al*) you – Isa.59:21 (My Spirit, Israel in covenant) – equiv. to “My words which I **have put** (*sûwm*) in your mouth”
- Spirit of Adonai-Yahweh *is upon* (*‘al*) Me – Isa.61:1 (Spirit of Adonai-Yahweh, Messiah)
  - a man like this, whom S of E’ *is in* (*b<sub>e</sub>*) him – Gen.41:38 (S of E’, Joseph)
  - the Spirit of Holy Elahin* *is in* (*b<sub>e</sub>*) you – Dan.4:8-9; 5:14 (S of E’, Dan.) {5:14, even light and insight and extraordinary wisdom};
  - the Spirit of Holy Elahin* *is in* (*b<sub>e</sub>*) him – Dan.5:11 (S of E’, Dan. = light and insight and wisdom, like the wisdom of Elahin were found in (b<sub>e</sub>) him)
19. they **grieved (provoked)** (*‘atsab*) His Holy Spirit, so He **turned** (*hâphak*) Himself **against** (*l<sub>e</sub>*) them as an enemy and He **fought** (*lâcham*) **against** (*b<sub>e</sub>*) them – Isa.63:10 (His Holy Spirit, rebels)
20. He Who **put** (*sûwm*) His Holy Spirit **in** (*b<sub>e</sub>*) their midst? – Isa.63:11 (His Holy Spirit, Israel)
21. My Spirit **dwells** (*‘amad*) **among** (*b<sub>e</sub>*) you – Hag.2:5 (Y’ My Spirit, Israel)
22. **made me stand** (*‘amad*, hiph.) **upon** (*‘al*) my feet – Eze.3:24 (Eze.)
23. **entered** (*bôw’*) **in** (*b<sub>e</sub>*) me – Eze.3:24 (Eze.);
- brought** (*bôw’*, hiph.) me – Eze.8:3; 11:1, 24; 43:5 (*the Spirit*, Eze.) {Eze.11:24 - **by** (*b<sub>e</sub>*) a vision **by** (*b<sub>e</sub>*) *the S of E’* to Chaldea to (*‘el*) the captivity;
  - Eze.43:5 **to** (*‘el*) the inner court}



## Appendix F: “Spirit” in the OT, a Word Study

24. He **spoke** (*dâbar*) **with** (‘eth) me and He **said** (‘âmar) **to** (‘êl) me – Eze.3:24 (*the Spirit, Eze.*) {masc. subjects}
25. **fell** (*nâphal*) **upon** (‘al) me – Eze.11:5 (S of Y’, Eze.)
26. He **brought** me **out** (*yâtsâ’*, hiph.) **by** (*b<sub>e</sub>*) S of Y’ – Eze.37:1 (Y’, Eze.)
27. I **have poured out** (*shâphak*) My Spirit **upon** (‘al) *the* house of Israel – Eze.39:29 (Y’ My Spirit, Israel); a Millennial text
- a. I **shall pour out** (*shâphak*) My Spirit **upon** (‘al) all flesh – Joe.2:28, repeated v.29 **upon** servants (Y’ My Spirit, Israel); applied to the Apostles in Acts 2:18-19
- b. I **shall pour out** (*shâphak*) **upon** (‘al) the house of David and upon dwellers of Jerusalem a spirit of grace and supplication – Zec.12:10 (Y’, house of David)
28. **is constrained** (*qâtsar*, masc.) S of Y’? – Mic.2:7 (S of Y’)
29. I **filled** (*mâlâ’*) him *with* S of E’ – Exo.31:3 (Y’ S of E’, ben Hur, where S of E’ = in wisdom and in understanding and in knowledge and in every craft); Exo.35:31 (He filled vs. I filled)
- a. I **have been full** (*mâlâ’*) of **strength** (*kôach*), S of Y’ and judgment (*mîshpat*) and might (*g<sub>e</sub>bûwrâh*) to declare to Jacob his rebellion – Mic.3:8 (i.e., Micah’s strength = S of Y’, judgment and might)
30. Not **by** (*b<sub>e</sub>*) might (*chayîl*) nor **by** (*b<sub>e</sub>*) power (*kôach*), but **by** (*b<sub>e</sub>*) My Spirit – Zec.4:6 (i.e., man’s power and might, contrasted with My Spirit)
31. S of E’ was **moving** (*râchaph*, part.) **over** (‘al) *the* face of the waters – Gen.1:2 (S of E’, Abyss)



## Appendix F: “Spirit” in the OT, a Word Study

**32.** Spirit of El **made** (*`âsâh*) me, and breath of Shaddai **enlivens** (*châyâh*) me – Job 33:4 (S of El, Job – did he mean to equate this spirit and breath?)