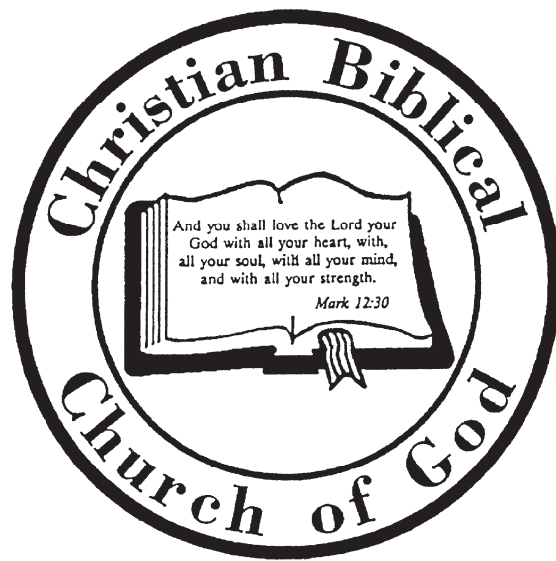


Holy Spirit



Transcript Book

By Fred R. Coulter

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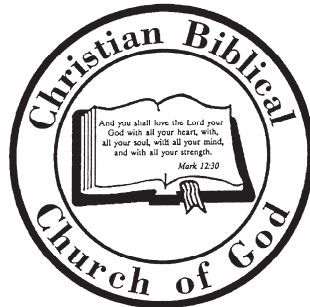
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Holy Spirit

Series of 7 sermons by Fred R. Coulter



Signature

Date

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Holy Spirit

Foreword

This series on the Holy Spirit is a compilation of seven messages by Fred R. Coulter, a minister of Jesus Christ for 50 years, that will help you to gain a better understanding of this very important topic. This series thoroughly and clearly presents what God's Word reveals about the Holy Spirit, the Trinity, angelic beings, and God's purpose in creating mankind.

Following is a brief synopsis of the main points covered in this book.

The doctrine of the Trinity came into existence during the period from the end of the 1st century and during the 2nd century. Many of the learned men of paganism as well as Judaism joined the growing Christian movement. These learned men, with their background of satanic religious teachings, speculated about Jesus Christ and they came up with the Trinity Doctrine.

Adam put the love of the wisdom of Satan, as has Adam's descendants, in place of the love of God. Adam's wisdom is found in the wisdom of the society of men around the world.

The Holy Spirit in the Bible has been manifested to mankind as a dove, a mighty wind, and tongues of fire. Nowhere has the Holy Spirit been manifested as a person. The basic premise that the Holy Spirit is a third person of a trinity is a lie.

The Catholic Church has set themselves up in the seat of God as the vicars of God and they judge the law of God. They have introduced a lie, the Trinity, that millions upon millions of people through the world believe.

The Mysteries of God are spoken of in detail. The Mystery of Satan is also covered. There is much that the Bible reveals about what God has and is doing and what God is yet going to do. The origin of Satan and Satan's purpose regarding mankind is completely explained.

Another sermon transcript covers the spirit realm as revealed by the Bible. Examined are angels, demons, and how God and mankind interact with them. Unless a spirit is manifested human beings cannot see or hear them.

A valuable understanding to the Bible student is given regarding the very basics of Greek grammar. As the New Testament was written in Greek it is sometimes good to look at the Greek New Testament. It is emphasized that in the Greek language there is not confusion between masculine, feminine, and neuter. Knowing the basics of Greek as explained in this transcript booklet, looking at the Greek text regarding the Holy Spirit, the reader will come to see why it is not possible to claim that the Holy Spirit is a person.

An important thing for the reader to understand is just how does the comforter interact with a child of God. Is the comforter with the child of God? Is the comforter within a child of God? Just what the Bible says is found in this transcript book.

In the Bible when the subject of birth is mentioned you find that there are two aspects that are associated with birth. When the word begettal is used it is talking about what the Father does. When the word conception is used it is talking about the coming together of the seed and the egg. When studying the subject of “born again” one needs to know these two different aspects. It is shown that when being “born again” that the Bible is clearly speaking of a child of God receiving a life in the spirit and no longer having to deal with life in the flesh.

Upon completing this book, upon learning why God created mankind, the reader should be full of thanks to their Creator and awe of the Creator’s wisdom and power.

A special thanks goes to Bonnie Orswell, Laila Patterson and Nancy Spaller for producing the transcripts.

Holy Spirit I

Unlocking the Foolishness of the Trinity

Fred R. Coulter

Today is the 31st of October, which means that according to the world it is Halloween and tonight is the night of 'trick or treat.' I think that doctrinally a lot of people are getting 'trick or treated.' Since it is supposed to be the night of ghosts, goblins, ghouls and all that sort of thing, and since I promised to bring a series on the Holy Spirit, it just happened to work out that we're going to have the study on the Holy Spirit in the Bible. We're going to learn some very interesting things about the doctrine of the trinity and how it got started and how they define it.

Right now there are a lot of people in the Churches of God who are getting 'trick or treated' with the trinity. I talked to Carl Franklin after we got back from the Feast and he said, 'You won't believe it. There is a trinity movement in the Church of God Seventh Day. We know that the WCG went to it.'

We do have a booklet on *The Holy Spirit*. We will see that the same thing happened to the Church back then as it has now: The people were 'trick or treated' with doctrine.

from *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* by John McClintock and James Strong.

Trinity: Toward the end of the 1st century and during the 2nd century many learned men came over, both from Judaism and paganism, to Christianity.

Who were these 'learned men'? What do you mean, 'learned men'?

These brought with them, into the Christian schools of theology, their platonic ideas and phraseology and they especially borrowed from the philosophical writings of Philo.

Philo was a Hellenistic Jew who lived in Alexandria. We have quite a few writings from him. I was given a book that had quite a bit of Philo in it. That was the book by Edersheim. The first three chapters were all Philo and hard to follow, very difficult reading.

As was very natural, they can find themselves in their philosophizing respecting the trinity, principally the Logos, the Christ.

"In the beginning was the Word"; in the Greek: 'in arche en ho Logos'

Their views respecting the Holy Spirit are far less clearly expressed. These

philosophical Christians asserted, rather, the Divineness of the Son in the Spirit, and their Divine origin, more than the equal deity with the Father.

This all started when the answer was given on radio by the official representative of the Worldwide Church of God when it was in Detroit. A question on a call-in radio program came in and the question was: 'Do you believe in the trinity?' Obviously, the Worldwide Church of God, at that point, the official doctrine was, 'No we don't believe in the trinity.' The answer that came out was, 'We believe that God the Father is God, that Jesus Christ is God and that the Holy Spirit is Divine.'

You will probably remember, if you go back a few of years when we brought this out, that's the exactly the same steps that they took to bring in the doctrine of the trinity. We will see that kind of logic right out of the excerpts from the book *My Catholic Faith* by Louis Morrow

Justin Martyr expressly declares that the Holy Spirit is the Divine power to act and execute. Most of these fathers of the 1st and 2nd centuries...

Notice how long it took? What are we talking about? Over 100 to 200 years later before this was officialized.

...and most of them generally assented to the philosophy of Plato. At the end of the 3rd century, in Origen's time, it was thus written: Few as yet taught the entire equality of these three persons, but had allowed in accordance with their platonic principles, that the Son, though, belonging to the Divine nature. Also in regard to the Holy Spirit, there was nothing decided during the first three centuries by the ecclesiastical authorities respecting His nature, the characteristics of His person or His relation to the Father and the Son. Finally it was at the Council of Chalcedon in 451 A.D. that the Roman Catholic Church decided what its official doctrinal position would be, which was based upon the philosophy of Philo and Plato. Paul speaks of these philosophers...

Here is Shamp and Herzog's conclusion concerning the trinity.

It must be borne in mind however, that dogmatic theology...

Dogmatic theology is based upon clear understandable Scriptures. What would be one of the dogmatic beliefs of our Church?

- the Sabbath
- the Holy Days
- clean and unclean meats

Those are dogmatic because they are clearly spelled out.

But the dogmatic theology does not offer these explanations as a rational perception of the matter, but it holds the trinity rather to be a mystery.

We'll cover that and we'll see why it's a mystery. It's a mystery not because it's truly a mystery, but it's a mystery because the thinking is so clouded that the only way you can explain this kind of cloudy thinking, or nearly irrational thinking, is by saying, 'If you don't understand it, it's a mystery.' *Then they say, 'You explain it to me.'* 'Well, I can't because it's a mystery.' We'll see how his kind of thing took place.

These statements, which prove the trinity, must therefore, be considered rather as negative, presenting non-Christian views, than as positive elucidations.

The development of the Christian doctrine of the trinity is historically clear, being almost exclusively due to Christological speculation.

Those are nice words for saying, 'Those who speculate about Christ and come up with this idea.'

These religious leaders steeped in Platonic philosophy abandon the expectation of the future Messiah, or regard his kingdom as entirely of a moral nature.

That's exactly what has happened. There's a reason why these things go step-by-step. I want to cover about the Holy Spirit and the trinity. Then next, we will cover about 'born again' because they go hand-in-hand. If you believe in the trinity, then, you're sooner or later going to believe that the Kingdom of God is not coming, or it's in your heart. Therefore, in order to be *born again*—because you're not going to be in the resurrection, but your soul is going to heaven so you're not being *born again* at the resurrection—you must be *born again* now in your mind somehow. That's how that doctrine begins.

Let's see what Paul told us about philosophers and philosophy, then we will read a definition of it. Maybe this will make much more sense to you when we read it in the light of what we're going to cover, here.

Colossians 2:1: "Now, I want you to understand what great concern I have for you, and *for* those in Laodicea, and as many as have not seen my face in *the* flesh; that their hearts may be encouraged, being knit together in love unto all riches of the full assurance of understanding..." (vs 1-2).

Whatever you need to know for salvation, you can be fully assured that God is going to give you that understanding, without a doubt.

"...unto *the* knowledge of the mystery of God..." (v 2). Someone could say there's the word *mystery*—'mysterion'—that's what it is in Greek. There are two mysteries in the Bible.

1. The secret plan of God that God reveals to those He calls, which then, is ***a mystery being revealed***. That is the mystery of God!

1-Timothy 3:16: "...great is the mystery of Godliness: God was manifested in *the* flesh, was justified in *the* Spirit... [was raised from the dead] ...was seen by angels...was received up in glory." *The mystery of God is that which God reveals to those He calls!*

2. Mystery Babylon the Great! (Rev. 17)

These two ideologies, one being from God the other from Satan, are always in a headlong clash: Not that true Christianity is attacking Satan's way, it's rather Satan attacking God's way. Satan capitalizes on this fact of what is called a mystery.

Colossians 2:2: "...and of *the* Father, and of Christ" (v 2).

- What is missing?
- In the doctrine of the trinity, what would you expect here? *And of the Holy Spirit!*

It's not here!

We're going to learn that in the New Testament the trinity was never ever taught. We're going to learn that there are, in fact, only four Scriptures in John that even give an indication that perhaps—when it's misread—that the Holy Spirit could be a person, only four Scriptures in the whole New Testament.

Verse 3: "In Whom are hid all the treasures of wisdom and knowledge." In Whom? *The Father and the Son!* No Holy Spirit—trinity—here.

Verse 4: "Now this I say so that no one may deceive you by persuasive speech..."—enticing words—*persuasive words that sound right!* Today I'm going to teach you how to unlock the foolishness of *their* thinking. That's the key in understanding.

Verse 5: “For though I am indeed absent in the flesh, yet, I am with you in spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. Therefore, as you have received Christ Jesus the Lord, be walking in Him; being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving. **Be on guard so that no one takes you captive through philosophy and vain deceit...**” (vs 5-8).

We’re going to talk a little bit about philosophy today, because the only way that you can come to any doctrine of the trinity is to have a philosophy; vain deceit is *emptiness of deceit*. Deceit cannot prove a fact. It may be logical to human thinking, but it can’t prove a fact.

“...according to the traditions of men, according to the elements of the world, and not according to Christ” (v 8).

Let’s read the definition from *Webster’s Dictionary* of ‘philosophy.’ It comes from two Greek words, we’ll add before we get there, which is:

- 1) ‘philo’—*love*
- 2) ‘sophia’—*wisdom*

So, you have the words *philosophic* or *philosophy*.

Verse 3: “In Whom are hid all the treasures of wisdom and knowledge”—‘sophia’ or ‘philosophy’—***a substitute for the wisdom of God!***

The first contact I ever had with philosophy was when I went to the University of San Francisco, which is a Catholic institution. That was just before I was baptized. I started getting *The Plain Truth* (Worldwide Church of God) back in March or April 1960. I was listening to the program for the first time and getting all the things that were sent out by the Church of God at that time. I was already that Spring, because you have to pre-register, taking a business major at the college at San Mateo and I was ready to transfer out and go to a four year institution, because I had pretty well had done everything there in the two year college. So, I pre-registered at the University of San Francisco to be able to take the business course that they had.

The Plain Truth was having articles in there about the Ten Commandments and against idolatry, and a series by C. Paul Meredith and *The Two Babylons: Satan’s Great Deception*. I was reading in *The Plain Truth* about priests in long robes that love the greetings and it was true. I got up there and I looked down on the third floor, down on the center square of the university and here would be the priest in the morning in their long Cossack robes reading their ‘prayer missals’ as they were walking along.

Everyone was saying, ‘Good morning, father.’ ‘Good morning, sister.’ ‘Good morning, mother.’ Someone would come along and say, ‘My, that’s a nice family.’

They had statues and crucifixes all over the place. Guess what was one of the required courses I had to take? *Philosophy 101!* I never had philosophy in my entire life. Here we are with a Jesuit priest teaching philosophy. We start right out with Plato, Socrates and Aristotle. You talk about a bunch of ‘gobbledygook.’ What do they do in those classes? What is the order of things? Here’s the genesis: You go all the way down and you have all the breakdown of everything. That was my first introduction to philosophy.

Definition of ***philosophy*** from *Webster’s Dictionary*:

1. Originally, the love of wisdom or knowledge.
2. A study of the processes governing thought and conduct, theory or investigation of the principles of laws that regulate the universe and underlie all knowledge and reality. Included in the study are:
 - aesthetics
 - ethics
 - logic
 - metaphysics

What is metaphysics? *The study of the spiritual phenomena in the world around you, whether it be:*

- demonism
 - UFOs
 - extrasensory perception that people have—intuitions, hunches
1. The general principles or laws of a field of knowledge, activity, etc., as the philosophy of economics.
 2. A particular system of principles for the conduct of life. A treatise covering such a system.
 3. A study of human morals character and behavior, hence: The mental balance believed to result from this—calmness, composure, abbreviation.

Let’s see Paul’s first encounter with the philosophers. A lot of people say that the Apostle Paul brought into the Church the philosophical, platonic thinking. It didn’t happen that way. Paul went right to the center of philosophy. We will see that he did not imbibe in their philosophies.

Acts 17:16: “But while Paul was waiting for them in Athens, he saw *that* the city was wholly given to idolatry, *and* his spirit was sorely moved

within him. Because of this, he reasoned earnestly in the synagogue with the Jews...” (vs 16-17)—because there were a lot of Hellenistic Jews who believed in philosophy like Philo.

“...and those who worshiped *there*, and daily in the marketplace with those who met with *him*. Then some philosophers of the Epicureans and the Stoics encountered him....” (vs 17-18).

The Epicureans were those who believed in ‘let’s eat, drink, and make merry’ for life is to have fun, to fulfill, anything that you do that’s pleasurable. In today’s terminology, that would be called an ultraliberal, which would include all of the activities that are associated with ultra-liberalism: homosexuality, devious thinking, many other philosophies that the ultra-left have.

Now you have the ultra-right who are the Stoics. The Stoics say, ‘The only way to fulfillment of the human existence is *the deprivation of the body*:

- to fast
- to not bathe
- to let your hair grow long
- to be natural
- to starve yourself to death

Or hence the greatest manifestation of that today is Hinduism or extreme Buddhism. It all came from the same source, all came from the same fountain, *all came from Satan the devil!* It never came from God. What did Paul say to them?

“...And some *of them* said, ‘What will this babblers have to say?’ And some *said*, ‘He seems to be a preacher of foreign gods,’ because he was preaching to them the Gospel *of* Jesus and the resurrection. And they took him and brought *him* to Mars Hill...” (vs 18-19)—Aeropagus—the center where they would debate and they would have their long, philosophical, rationales.

“...saying, ‘May we know what this new teaching *is* that is spoken by you? For you are bringing certain strange things to our ears.... [not agreeing with them] ...So then, we desire to know what these things mean.’ (Now, all *the* Athenians and the strangers sojourning *among them* spent their leisure in nothing other than to tell and **to hear something new.**)” (vs 19-21)—*a philosophy!* Why? *They were obsessed as lovers of knowledge!*

Verse 22: “Then Paul stood in *the* center of Mars Hill *and* said, ‘Men, Athenians, I perceive *that* in all things you are very **reverent to deities.**’” That’s certainly not agreement. Superstitious come from the Greek, ‘demonize,’ which tells you the source of the philosophy of this world.

Verse 23: “For *as* I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, ‘To an unknown God.’ So then, He Whom you worship in ignorance *is* the One *that* I proclaim to you. He *is* the God Who made the world and all things that *are* in it. Being *the* Lord of heaven and earth, He does not dwell in temples made by hands” (vs 23-24).

Most people don’t understand it, but those philosophies of ancient times also believed in evolution. Only the circumstances in which we live have changed. The ideas and philosophies confronting us have not changed. You see this in government, in politics and in religion.

As a matter of fact, it’s the whole philosophy of one idea or knowledge, against another idea or knowledge, that is generating what we call an election. It’s like one man said, ‘We have three devils to vote for. You pick which one you like the best. Another one said, ‘Considering the government, it’s the nature of the beast.’ That’s what these things produce.

Paul said, ‘I’m going to tell you about, v 24: **“He is the God Who made the world and all things that are in it.** Being *the* Lord of heaven and earth, He does not dwell in temples made by hands; nor is He served by the hands of men, as *though* He needs anything, *for* He gives to all life and breath and all things. And He made of one blood all the nations of men to dwell upon all the face of the earth, having determined beforehand *their* appointed times and the boundaries of their dwelling; in order that they might seek the Lord, if perhaps they might feel after Him and might find Him...” (vs 24-27).

It means that not that you’re going about groping like a blind man feeling for God, that means that within your innermost being you’re going to be feeling and seeking for God. He says:

“...though truly, He is not far from each one of us, for in Him we live and move and have our being; as some of the poets among you also have said, ‘For we are His offspring.’ Therefore, since we are the offspring of God, we should not think that the Godhead *is* like that which *is made* of gold, or silver, or stone—a graven thing of art *devised by the* imagination of man” (vs 27-29)—*men’s thoughts.*

Verse 30: “For *although* God has indeed overlooked... [winked at] ...the times of this ignorance, He now commands all men everywhere to repent.” Since philosophy is *the love of knowledge*:

- Who was the first human philosopher?
Adam!

- Why did they eat of the Tree of the Knowledge of Good and Evil? *It was to make them wise, which is 'sophia'!*

In craving for that wisdom of the knowledge of the Tree of Good and Evil, Adam was in fact the first philosopher on a human level.

- Who was the first philosopher on a spiritual level? *Satan, the devil!*
- What happened to him with his knowledge?

Maybe you haven't thought of it that way.

- How many have ever been told that the first philosopher was Adam?

It truly was, on a human level! Here we find the first *spiritual* philosopher:

Ezekiel 28:12: "... 'You seal up the measure of perfection, full of... ['sophia'] ...wisdom and perfect in beauty.'"

Verse 17: "Your heart was lifted up because of your beauty; you have corrupted your... ['sophia'] ...wisdom by reason of your brightness...." So, Satan was the first philosopher.

- What was the first thing that Satan said in his rebellion? *I want to be like God! I am as good as God!*
- What is that? *That is thinking and thought process!*
- What is philosophy? *Philosophy is a way to think!*

That's how Satan thought! It's no wonder that his religion is called philosophy, or 'philo sophia.'

Let's see that Paul gave us plenty of warnings concerning philosophy, or the wisdom of this world. Are we talking about putting the love of wisdom in place of loving God? *That's exactly right!* Love of wisdom is not wrong in itself, in the abstract. But we are talking about the kind of philosophy that generates wrong beliefs. That's what we're talking about. This philosophy we are talking about is not the wisdom of God. It is not the knowledge of God or the love thereof, which a person may have. We are to grow in grace and in knowledge. We're to have wisdom and understanding. 1 Cor. shows that what I'm talking about with this philosophy is *the wisdom of the world, or the wisdom of the society around us!*

Adam was the one who started it by eating of the Tree of the Knowledge of Good and Evil *on the human level*. Satan was the one who started it on the *spiritual level* by letting *his wisdom*—his 'sophia'—be corrupted. Adam was not corrupted before he ate of the fruit of the Tree of the Knowledge of Good and Evil. Satan became corrupted because his knowledge of what he wanted

was that *he was going to set himself up as the one who made the rules instead of God*; that's what philosophy does. Satan convinced Adam that if he ate this he would be wise and be as God. He was *tempted before he ate*, but he was *corrupted after he ate*.

Adam and Eve had the choice to tell Satan, 'No. We're not going to eat it because God says not to.' Note Jas. 1:15-18 about how sin comes forth with temptation. Adam was tempted, but once he went thorough with his temptation, with lust, then his wisdom was corrupted, because he ate of the Tree of the Knowledge of Good and Evil. It set everything the way of human knowledge from that time to this, which is called *the wisdom of this world!*

1 Corinthians 1:17: "For Christ did not send me to baptize, but to preach the Gospel—not with ***the wisdom of words***..."—the 'sophia' of speaking—which is what Paul was doing in arguing with these Epicureans, etc.

"...lest the cross of Christ be made void. For to those who are perishing, the preaching of the cross is foolishness; but to us who are being saved, it is the power of God" (vs 17-18).

That is a conflict that is constantly going on. What is it that we're to do when we have temptations, which exalts itself against the knowledge of God? *We're to cast it down and 'bring every thought into captivity to the obedience of the knowledge of Jesus Christ!'*

Verse 19: "For it is written, 'I will destroy the wisdom of the wise, and I will nullify the understanding of those who understand.'... [the wisdom of the world] ...Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Did not God make foolish the wisdom of this world? For since in the wisdom of God the world through *its own* wisdom did not know God..." (vs 19-21)—by their 'sophia.'

In *God's wisdom*, He turned them over to their own devices. In *their wisdom*, they rejected God. "...it pleased God to save those who believe through the foolishness of preaching" (v 21).

Let's see how this philosophy works; Romans 1:18: "Indeed, *the* wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the Truth in unrighteousness." That's another way of saying that the wisdom of God is foolishness to the wisdom of this world.

Verse 19: "Because that which may be known of God is manifest among them, for God has manifested *it* to them; for the invisible things of Him are perceived from *the* creation of *the* world, being

understood by the things that were made—both His eternal power and Godhead—so that they are without excuse; because when they knew God, they glorified *Him* not as God, neither were thankful; but they became vain in their own reasonings, and their foolish hearts were darkened. While professing themselves to be... [‘sophia’] ...*the* wise ones, they became fools and changed the glory of the incorruptible God into *the* likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things” (vs 19-23).

Now let’s use a little bit of logic and let’s understand that *all logic is not true*. All Truth is logic but not all logic is true. Let’s take this example:

Man is made of the dust of the earth, we can all agree on that. This chair that Ed is sitting in is made of the dust of the earth. By logic, the chair is equal to Ed because it’s made of the dust of the earth. That’s how the logic breaks down. I use this as a simple example.

How was it that after God revealed His way that they began to worship other things as God? *By philosophy!* We’ll take a true fact. I’m going to explain to you a truth from Psa. 139 and show how philosophy twists this with what Paul called ‘vain deceit, enticing words.’

Psalms 139:1: “O LORD, You have searched me and have known me. You know my sitting down and my rising up; You understand my thoughts afar off. You measure my going about and my lying down, and are acquainted with all my ways, for there is not a word on my tongue, but, lo, O LORD, You know it altogether. You have enclosed me behind and in front, and laid Your hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Where shall I go from Your Spirit? Or where shall I flee from Your presence? If I go up into heaven, You are there; if I make my bed in the grave, behold, You are there. If I take the wings of the morning and dwell in the farthest parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. If I say, ‘Surely the darkness shall cover me, and the light around me shall be night’” (vs 1-11).

What are we talking about here? *We’re talking about God’s creation and how that regardless of where anything is in this world, or any person is in this universe, God’s Spirit upholds it!*

What do we know about the things that are made? *The Bible tells us that we know that the things that are made, are made from ‘those things which do not appear!’* (Heb. 11).

Those are all true statements. Let’s take a philosophical view of that, which excludes God as the cause: Since everything came from ‘things that are not seen,’ and since all of these things have spirit, or life in them, therefore, all of these things have part of what people would call God in them, therefore, you are God. Every living thing has equal status to you, because it has part of spirit in it, part of life. If that is a fact, we can worship whatever is living. That’s how they got into it.

You can take a true premise or a true fact of knowledge, twist and turn it, and you come with *wrong* conclusions. That’s what philosophy and ‘vain deceit’ together have done. The biggest thing in trying to understand the Truth is to *make sure you think by the Scriptures correctly*. That’s the biggest thing.

We’re going to read certain of the definitions from this book *My Catholic Faith*. I want you to see the *problems with logic*, or the *problems with the philosophical argument* of what is called ‘Christology.’

From: *My Catholic Faith*, Holy Spirit: Who is the Holy Spirit?

The Holy Spirit is God, the third person of the blessed trinity. Christ often spoke of the Holy Spirit. One of the most solemn occasions was when He charged the apostles, ‘Go therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.’ Therefore, this proves the trinity.

On certain occasions, the Holy Spirit appeared in visible form. When Christ was baptized by John the Baptist, the Holy Spirit appeared in the form of a dove.

Is a dove a person? *No!* Right there is an *internal conflict of logic*. Is God made like unto four-footed beast and flying things? *NO!*

On Pentecost the Holy Spirit descended with a ‘mighty rushing wind’ and rested upon the apostles in the form of ‘tongues of fire.’

Is fire a person? *No!* How can you best check your logic to make sure what is being said is true? *You go back to the original statement!* The original statement is:

The Holy Spirit is God, the third person of the blessed trinity.

How can a person appear as a dove? Do we have any place in the Bible that shows that God appeared as a dove? *No!*

So, the basic premise that ‘the Holy Spirit is a third person of the blessed trinity,’ is *incorrect*. ***The Holy Spirit in the entirety of the Bible never manifested itself as a person—period!***

(go to the next track)

Let’s see the philosophical discussion of the rationale for it. Notice how the logic does not follow through.

These signs are symbolic of the action of the Holy Spirit. The form of ‘the dove’ symbolizes the gentleness with which the Holy Spirit works in our souls. The ‘rush of wind’ represents the strengthening of the will, ‘the fire’ represents zeal and fervor—the illumination of the mind.

that is not describing a person

The Holy Spirit proceeds from the Father and the Son.

Can you proceed from a person? Out from a person?

This does not mean that the Holy Spirit began to exist later in time than the Father and Son. He proceeded from them from all eternity.

now we’re reasoning in a circle

- Is God eternal? *Yes!*
- Is Jesus eternal? *Yes!*

Therefore, the Holy Spirit must be Divine. Well, it’s not satanic! You see how the reasoning comes and they get trapped in it?

He is to them as warmth is to fire, existing and proceeding at the same time. There can be no fire without warmth. If there were an eternal fire, there would be eternal warmth.

here’s the conclusion

So, since there are the eternal Father and Son there is the eternal Holy Spirit.

this does not prove it’s a person

The Holy Spirit is the eternal, mutual love that the Father and the Son bear for each other; but instead of mere feeling, He is a person, a being, a God.

See their false reasoning in all of this as they come down to try and explain that the Holy Spirit is a person. It is only philosophizing, or rationalizing thoughts to come to that conclusion. There is no Scripture which says, ‘The Holy Spirit is a person.’ ***That is not found in the entirety of the Bible!***

One of things that is said of those people who don’t believe in the trinity is that any group or person who does not believe in the trinity belongs to

a cult. That is what the WCG (Worldwide Church of God) tried to avoid the appearance of being. Jesus said that ‘*if they’ve called Me Beelzebub, don’t be disturbed if they call you the same thing.*’ ***The truth of the matter is that anyone who believes in the trinity believes in a cult because a cult is something that is not true!*** You have to turn it around the other way.

The Holy Spirit is equal to the Father and the Son because he is God. True God is the Father and the Son. The Holy Spirit is eternal, all knowing and almighty. The third person is called Holy Spirit from the Latin word ‘*spiritos,*’ a *breath*. Other names used in reference to the Holy Spirit are Holy Ghost...

Remember I mentioned one time that I never could figure out why the translators of the *King James* translated the word for *spirit*, which in the Greek is ‘*pneuma,*’ *ghost*. It is that there were certain committees translating different books of the New Testament. The ones who in particular did Luke and the book of Acts, are the ones that used ‘ghost’ most frequently. Why? *Because they, in that way, could give the impression that the Holy Spirit was a person, because a ghost is a demon, which is a fallen angel!* A fallen angel is a personal being. That’s why they translated it ghost.

...Advocate, Paraclete, Counselor, Comforter, Substantial Love, Spirit of Truth, etc.

I never saw ‘Substantial Love’ anywhere.

Here’s the trinity. You talk about confusion. Let’s come down here and start reading about one God in three persons. The reason this is a mystery is because their logic is not true. Rather than admit error, they say it is a mystery.

Is there only one God? Yes. There is only one God. “I am the first and the last, there is no God but Me” (Isa. 44:6). There can only be one God because only one can be supreme, all powerful and independent of all.

Who does the New Testament say that is? *God the Father!*

How many Persons are in God? In God there are three Divine Persons—the Father, the Son, the Holy Spirit. In speaking of Persons in God, we do not use the term in exactly the same way we use it when speaking of people.

How can you get three people if you don’t use it in terms of individual beings? You see how the logic falls apart?

We use it only for lack of a word to show our better meaning. In speaking of a man as a person, we mean that he is an intelligent being acting individually for himself. The acts he performs belongs to him and he is responsible for them. He, himself, not his tongue or his mind or his whole body even, but the whole of himself.

This very argument disproves the three people in the trinity! We will see that the Holy Spirit is the power by which God does everything that He does.

- when He speaks, *His word is not Him*
- when He heals, *His healing is not Him*

This is the argument they are using in a convoluted way to try and tell us what the trinity is.

We speak of three persons in God because to each belongs something we cannot attribute to the other—His distinct origin. From all eternity...

this is a screwy statement:

...the Father begets the Son...

Nonsense! It never happened that way! That is total stupidity!

...and the Son proceeds from the Father.

No! He only proceeded from the Father when He came to the earth.

From all eternity, the Father and Son breathe forth the Holy Spirit...

notice the logic

...and He proceeds from Them as from one source. Therefore, this breathed Holy Spirit is a person.

How do you know that cannot be true? *Next time when you are all alone, you're really lonely and you want someone to talk to, take a great big deep breath, breathe out, create a person and talk to it!* The logic doesn't follow.

What do we mean by the blessed trinity? By the blessed trinity, we mean: One in the same God in three Divine Persons. The Father is God, the first Person of the blessed trinity—omnipotent, omniscient and especially the work of creation attributed to God the Father.

No! It's attributed to Jesus Christ. ***God the Father created all things through Jesus Christ!*** What does it say? *We all know!* What are the basic Scriptures we go back to? *We all know!* 'In the beginning was the Word. The Word was with God. The Word was

God. There wasn't anything made that He didn't make it'.

God the Father could have created millions of beings instead of you, yourself, but He chose you out of love—wholly undeserved; saying, 'With age old love, I have loved you' (Jer. 31:3).

That sounds like it's from the Douay version of the Bible!

Let us then, cry in thanksgiving 'Abba, Father.' Let us show our gratitude by avoiding all that could displease the Father by trying to please Him with virtue, by trying for greater perfection in obedience to that injunction of our Lord's, 'You, therefore, be perfect even as your heavenly Father is perfect.'

This has nothing to do whatsoever with the trinity. So, you see how a lot of this philosophy works: vain deceit, convoluted reasoning and inserted there.

The Son is God. The second Person of the blessed trinity. To God the Son we owe our redemption from sin and eternal death. By His death, He gave us life.

The Holy Spirit is God. The third Person of the blessed trinity. He manifests Himself in us, particularly in our sanctification. The word 'Ghost' applied to the third Person also means 'Spirit.'

Then what do they do? *They go on and explain what the Holy Spirit does as the power of God, not as a Person of God!*

Athanasian Creed: So, there is one Father, not three Fathers. One Son, not three Sons. One Holy Spirit, not three Holy Spirits...

What does that statement prove? *Nothing, it's just reasoning in a circle!*

...and in this trinity nothing is before or after, nothing is greater or less, but the whole three Persons are co-eternal together and co-equal so that in all things, as it is foresaid, the unity in trinity and the trinity in unity is to be worshipped.

That, brethren, is ***philosophical garbage!*** What happens when a student says, 'I'm having a hard time understanding this.' What's the answer? *It's a mystery. You can't understand it!* 'If it's essential for salvation, why can't I understand it?' *Ah, that's not for you to know, sonny!*

Are three Divine Persons perfectly equal to One another? The three Divine Persons are

perfectly equal to One another because
They are all one in the same God.

That's quite a statement. This is why you are to be grounded in the Scriptures. This is why the Catholics can teach the doctrines that they do because they say, 'Truth is revealed in the Scriptures, in tradition and in the teaching of the fathers.' There can be no trinity without tradition, and without tradition there is no trinity—period!

John 14:28: "You have heard Me say to you that I am going away, and that I will come to you again. If you loved Me, you would have rejoiced that I said, 'I am going to the Father' because My Father is greater than I."

They are equal in existence, but They are not equal in authority. This statement that they are all equal is not so. Here's the creed again. This is another part of the Athanasian Creed.

As the Father is, such is the Son. Such is also the Holy Spirit. The Father uncreated, the Son uncreated, the Holy Spirit uncreated. The Father infinite, the Son infinite, the Holy Spirit infinite. The Father eternal, the Son eternal, the Holy Spirit eternal. Yet, they are not three eternals, but one eternal, as also, there are not three uncreated nor three infinite but one uncreated, one infinite.

See what philosophy does? *It's incorrect thinking! Why? Because it's based on deceit! It is based on a lie! It is the wisdom of this world and the trinity comes from that!*

Each of the Divine Persons is God. So, the Father is God. The Son is God. The Holy Spirit is God and yet there are not three Gods but one God. For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say that there are three Gods or three Lords.

I'd like to see that whole creed, altogether in one place. That is a 'mind splitter' to read.

There are three Persons, but only one Being. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son.

It's like saying everything like I said at first. You thought it was a stupid statement when I made it: Ed is made of dust. The chair is made of dust, therefore, the chair is the same as Ed. They're equal. *Nonsense!* See the same reasoning here?

It was the Son Who became man and died for us, not the Father nor the Holy Spirit and when we receive God the Son in Holy Communion, we also receive God the Father and God the Holy Spirit. The blessed trinity then, dwells in us as in a temple. How can we understand how three Divine Persons—though really distinct from One Another—are one in the same God? Answer: We cannot fully understand how the three Divine Persons, though really distinct from One Another are One in the same God because this is a supernatural mystery.

No, it's not! It is stupid logic explained as a supernatural mystery because it is not so! The first step that WCG took to say that the Holy Spirit is Divine is the same stupid argument that was used 'way back when' to start bringing in the doctrine of the trinity. That is something!

A supernatural mystery is a truth which we cannot fully understand but which we firmly believe because we have God's Word for it. A supernatural mystery is above reason, but not contrary to it.

that is a terrible statement

No man can explain a mystery; neither can any man know it unless it is revealed by God.

first good statement they've had

To understand a mystery, a finite mind would have to comprehend the infinite. It is not unreasonable to believe in a supernatural mystery. There are many natural mystery around us, etc.

Oh, yes, in the Catholic Church, by the way, agreed to recognize that Galileo was correct. That's been a mystery to them all along. Ah ha! The *fourth* person in the trinity, no less!

- Did you know that Galileo is the fourth person in the trinity?
- How can that be?
- How can you have four in three?
- Well, how can you have three in one and one in three?

I just wanted to have that in there as an example of all of the philosophy of 'vain deceit' that Paul warned against. This is how all sin is eventually justified. Let's just use the example of sex:

- Did God create sex, male and female? *Yes!*
- Did God create sex for love? *Yes!*
- Did God create sex to be that special feeling and exhilaration for each person to share and enjoy? *Yes!*

Therefore, since it is a joy, ‘the use of sex is to uplift oneself.’ Notice the change in logic. ‘Therefore, since sex in itself is not evil, then any act of sex in itself is not evil. Therefore, any expression of a sexual act is not evil.’

I just described to you the Epicurean’s definition of sex, or the liberal definition of sex. *That’s how they reason it!* You have to go back and have the Biblical principle. God made us male and female. What was the first instruction that He gave? *That a man shall leave his father and mother and cleave to his wife and they two shall be one flesh!* Therefore, the Bible teaches that not all sex is good, because there is an expression to the human mind and body through the use of sex; there have to be the laws that regulate it.

Let’s see about the Holy Spirit. Let’s look at some things in the Old Testament. While we’re turning there, let’s talk about the nature of the Being of God, not His emotions, not His feelings, but the nature of the Being of God: **God is Spirit!** *Whatever God does, He does it by His Spirit, which comes from Him!* Whatever God says, because God is Truth, is done. How did God create the world?

Genesis 1:1: “In *the* beginning God...” You have to begin with God. How does God do things? We’ll see, by His Spirit.

Verse 1: “In *the* beginning God created the heavens and the earth. And the earth was without form and void, and darkness *was* upon the face of the deep, and the **Spirit of God...**” (vs 1-2). It shows how God did it.

God’s Spirit to create and to make by commanding or thinking, or as a power (Psa. 103) we do not possess. If the Holy Spirit were a person, then the Holy Spirit is greater than God Who is Creator. You see the philosophical problem they get into? They try to make it a person rather than the power of God. We’re going to see through the whole Old Testament that never was there any question that the Holy Spirit was anything other than the power of God sent forth from Him, in a way we can say, would be close to electronics. That would be the best of our understanding. Here we find:

“...moved upon the face of the waters” (v 2). It could be translated, ‘hovered’ or ‘fluttered.’ Why? *Because the Holy Spirit was going to act upon and carry out what God commanded!* The One doing the commanding is of greater power.

Verse 3: “And God said, ‘Let there be light.’ And there was light.” When God commands, it is done! That’s why we need to think deeply about the creation of human beings, because it wasn’t spoken, it was ‘handmade by the very hand of God. All the

way through it’s: ‘God said, God said, God made, God called, God said.’ All the way through Gen. 1 and it was all done by the power of God’s Spirit.

Psalms 104:1: “Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty, covering Yourself with light as with a garment, and stretching out the heavens like a curtain” (vs 1-2). It then shows everything that God did in the creation, another way of explaining that.

Verse 30 tells us how He did this: “**You send forth Your Spirit, they are created;** and You renew the face of the earth.”

Psalms 33:4: “For the Word of the LORD is upright; and all His works are *done* in faithfulness. He loves righteousness and justice; the earth is full of the loving kindness of the LORD. **By the Word of the LORD were the heavens made, and all the host of them by the breath of His mouth**” (vs 4-6).

That is something that God alone has that power to do that He can command and they are created. If you want to know what truly is a mystery to us as human beings, that is! That is truly a mystery. Then it shows everything that God has done. That’s the key verse that I wanted there.

Let’s look about the first coming of the Lord, also the second coming, the expression of God’s Spirit. This is certainly true of His first coming as well.

Isaiah 11:2: “And the Spirit of the LORD shall rest upon Him...” If the Spirit were a person, it would have to be sitting on him.

“...the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD” (v 2). This is the power or the uses of the power of the Spirit of God and how it does it.

Isaiah 40:7: “The grass withers, the flower fades because the breath of the LORD blows upon it; surely the people *are* grass.” So, the Spirit of God blows; it proceeds out of His mouth. It is something that God uses by command.

Let’s see what it does to some of the prophets. There’s not a person involved here at all. We’ll show you exactly the way that the Holy Spirit is likened to right here:

Isaiah 61:1: “The Spirit of the Lord GOD is upon Me because the LORD has anointed Me...” When you anoint, you pour something out. That’s what is described of the Holy Spirit. Every action of the Holy Spirit is something that God causes to be done from Himself:

- by command
- by anointing
- by speaking
- by breathing

It is a power that God has and uses!

Tell me how this can be if the Spirit is a person; Micah 3:8: “But truly I am full of power by the Spirit of the LORD...” It can’t be a person. It has to be the power of God. If the Holy Spirit is a person, how did it get inside Micah?

- if God is a Spirit Being, which He is
- if the Holy Spirit were a person, which it is not

but just assume for the sake of argument that it is

- if Micah is full of power by the Spirit of the LORD
 - What happened to Micah?
 - Did he cease to exist as a person because the Holy Spirit took him over as a person?

Now, I’m getting into reasoning like they are. *No! It didn’t happen!* It shows clearly here, that the Spirit of the Lord is something that gives Micah power. Why would he need power? *Because he had to do something beyond what the normal human being could do!*

“...and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin” (v 9). You have to have some power of conviction to do that, because they don’t like to hear it.

Let’s see what the Holy Spirit, or the Spirit of the Lord, can do for a person. *It gives an ability to the person beyond their normal capacities and it is the power of God!*

Exodus 31:1: “And the LORD spoke to Moses, saying, ‘Behold, I, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah. And **I have filled him with the Spirit of God...**’ (vs 1-3). It’s something that is poured to be filled with, to be put into; very similar to Isa. 11.

“...in wisdom, and in understanding, and in knowledge, and in all workmanship, to devise designs; to work in gold, and in silver, and in bronze, and in cutting of stones, to set *them*, and in carving of timber, to work in all workmanship. And behold, I have given to him Aholiab, the son of Ahisamach of the tribe of Dan. And I have put wisdom in the hearts of all the wise-hearted... [How? *By the Spirit of God! By the power of the Spirit of God!*] ...so that they may make all that I have commanded you” (vs 3-6).

Everywhere you go in the Old Testament, you can do more of a study in it with your concordance. Go ahead and look up the Spirit of the Lord, and so forth.

It all has to do with God giving an extra bit of His power to the individual! It is not a person! There is no such thing as a third person in a trinity!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) Colossians 2:1-2
- 2) 1-Timothy 3:16
- 3) Colossians 2:2-8, 3
- 4) Acts 17:16-30
- 5) Ezekiel 28:12, 17
- 6) 1-Corinthians 1:17-21
- 7) Romans 1:18-23
- 8) Psalm 139:1-11
- 9) John 14:28
- 10) Genesis 1:1-3
- 11) Psalm 104:1-2, 30
- 12) Psalm 33:4-6
- 13) Isaiah 11:2
- 14) Isaiah 40:7
- 15) Isaiah 61:1
- 16) Micah 3:8-9
- 17) Exodus 31:1-6

Scriptures referenced, not quoted:

- Revelation 17
- James 1:15-18
- Hebrews 11
- Psalm 103

Also referenced:

Books:

- *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*; Article: Trinity, by John McClintock and James Strong
- *My Catholic Faith* by Louis Morrow
- *Webster’s Dictionary* by Noah Webster
- *The Two Babylons* by Alexander Hislop

Booklet: *The Holy Spirit* by Fred R. Coulter

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Holy Spirit II

The Mysteries of God & The Mysteries of Satan

Fred R. Coulter

- Is there such a thing as the trinity?
- Is the Holy Spirit a person?
- Is the Holy Spirit a thing?
- What is it?

In part one we went through several sections out of the book *My Catholic Faith* by Louis Morrow. We covered the thinking and the philosophy of how they arrived at the doctrine of the trinity and how that the trinity is *a mystery*.

From: *My Catholic Faith* by Louis Morrow:

The doctrine of the blessed trinity is a strict mystery.

Which is telling you very clearly that you can never understand it. Whereas, we are going to see today, *the mystery of God* is something *we are* to understand. They do make one statement, which is partially true:

The mystery of the trinity was only revealed in the New Testament, period. Therefore we would not expect to find references to it in the Old Testament.

The part that is true is, that in the Old Testament you do not find that the Holy Spirit is ever depicted as a person. We will find, when we get into the New Testament in the way we will in part three that the Holy Spirit is not a person and *the trinity was never taught in the New Testament!*

On the cover of the book *My Catholic Faith* it shows a tower that says 'love and unity.' I did not know that that tower was there, but it is a picture of the Tower of Babel. I didn't realize that the little 'curlicue' stuff around it at the bottom is water, which was the whole purpose of the Tower of Babel, when they rebelled against God. It was so that if God punished them with a flood, they would survive the punishment of God.

Is that premeditated or not? *Premeditated! Yes, it is!* This also shows that the signs of Satan are always there. That's part of it. We're getting into the great Babylonian system today. Even IBM was bragging, 'What they started at the Tower of Babel, we are now able to finish.'

I also want to show you what this kind of thinking, which established the trinity, does. I think we're going to find this very profound. We want to cover something that is:

- an absolute true principle in the Word of God
- absolutely true concerning people's behavior
- absolutely true concerning the doctrines of this world

We're going to see a fundamental principle that is true.

James 4:12: "*But there is only one Lawgiver, Who has power to save and to destroy....*"

Verse 11: "Brethren, do not talk against one another. The one who talks against a brother, and judges his brother, is speaking against *the Law*, and is judging the Law. **But if you judge the Law, you are not a doer of the Law; rather, you are a judge.** *But there is only one Lawgiver...*" (vs 11-12)—which means:

- Who should judge the Law? *God alone has the prerogative to judge the Law!*
- What happens when people become, or set themselves up, or abrogate to themselves, the prerogative of God to judge the Law?
- *People begin, in judging the Law, to pick and choose what they will and will not do, what they agree and disagree with!*

We know they've done that concerning Sunday. 'Well, we know that the fourth commandment is, remember... Therefore, if you keep one day in seven you're good with God.' *Nonsense!*

What I want to show you here is, and the reason this becomes important is that if you judge the Law, you're going to eliminate the Laws of God that you don't like. What is it said of the carnal mind? *'The carnal mind is enmity against God, for it is not subject to the Law of God; neither indeed can it be'*

The Catholics, in setting up the doctrine of the trinity... Anyone who believes in the trinity is following the pagan doctrines of the Catholic Church. I'll just be very blunt in it and very frank and state it as that, because that's what it is. Anyone who believes in the trinity is believing in a cult. They are a follower of the biggest cult in the world, the Catholic Church. That doesn't matter whether they're Protestant or even like the SDAs. The SDAs are tainted with the doctrine of the trinity.

Here's what happens when they set themselves up in God's seat as the vicars of God and judging the Law of God.

From: *My Catholic Faith, The Commandments of God*

I the Lord Am your God, you shall have no other Gods besides Me. Ye shall not take the name of the name of the Lord, your God, in vain. Remember the Sabbath Day to keep it Holy.

Which here is the third commandment. You see the slight of hand that they did? In judging the Law, what did they eliminate? *The second commandment!* As strange as it may seem—in the *Douay Version* of the Bible, the official Catholic Bible—they still retain the second commandment in Exo. 20 as it is. Here they rearrange the Ten Commandments. Notice commandment #s 9 & 10.

Ye shall not covet your neighbor's wife.
Ye shall not covet your neighbor's house.

They split the tenth commandment to make up for the second commandment. You know, brethren, there are a lot of people who don't know that. Catholics sure don't know that. They don't understand that. They feel that the pope has the ability to do that.

Let's read the true second commandment. Then we will show what this kind of attitude does. ***This is the fountainhead from which came the doctrine of the trinity!***

Exodus 20:4: "You shall not make for yourselves any graven image, or any likeness..." This would do away with the fundamental visual reason for the Catholic Church to exist. Therefore, they must judge the Law of God as unworthy and they must exclude this commandment from their rearrangements of the commandments. What does the first sentence say?

Verse 4: "**You shall not make for yourself** any graven image or any likeness of *anything* that *is* in the heavens above, or that *is* in the earth beneath, or that *is* in the waters under the earth." What is one of the signs of the Catholics? *A fish!*

Verse 5: "You shall not bow yourself down to them..." Bowing down is less than worshipping. I want you to understand that.

"...nor serve them, for I, the LORD your God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me, but showing mercy to thousands of those who love Me and keep My commandments" (vs 5-6).

I want you to know that's why I put this here. This become very important to see how this kind of thinking carries itself to judging the Law and eliminating the commandments of God.

The Mormons go one step further. They say, '*We believe the Bible in so far as it is accurately translated.*' It sounds like a very good statement. However, anything they don't agree with has not been accurately translated, and it is to be interpreted in the light of *The Book of Mormon*, which is darkness.

The Catholic enumeration of the Ten Commandments differs from some of the Protestant enumerations.

Isn't that a nice way of putting it? It sounds so sanctimonious.

The Catholic division was in use in England until the Protestant Revolt. It is still used by most Lutheran Churches. The Catholic system is based on the Hebrew text and principally on the enumeration made by Saint Augustine. It was adopted by the Council of Trent....

which was the reformation against the (Protestant) Reformation

By it the first commandment contains everything relating to false worship and false gods.

Notice the justification, here. I want you to understand the thinking, because the trinity is established by Christological enumerations, or Christological reasoning; in other words, *the theology of men*, which came out of *philosophy*. How did they justify getting rid of the second commandment?:

By it the first commandment contains everything relating to false worship and false gods.

They're saying, therefore, we have eliminated the second one because it's all contained in the first. Did they not judge the Law?

The ten-fold division is safe-guarded...

Aren't we good people? We still keep Ten Commandments, isn't that nice?

...by dividing the last precept regarding desire into one relating to the sins of the flesh and the other relating to sins of the property, just as the acts against purity are forbidden separately from the acts against property.

That is *philosophical reasoning*. That is the justification of carnal-mindedness.

The English Protestant enumeration is based on Origen and others. By it, the worship of graven images is numbered as the second commandment...

So, the English are the result of the second commandment.

...and all the succeeding commandments thereby are advanced one over the Catholic enumeration. To safeguard the ten-fold division, the last two commandments were grouped together as the tenth. The Ten Commandments are arranged in logical order to embrace all laws necessary for the enforcement of the two precepts of charity—the two great commandments of love of God and love of the neighbor.

How can you love God if you worship and venerate images, when God said do not even make them? So, you see how these things come in and are just cleverly manipulated. They're not told to study even their own Bible; they are taught the Catholic doctrine. This is what you have, right here in the pages of a Catechism book. When you go through and pass all of those things, you become a member of the Catholic Church and believe just what is here. Let's notice how they condemn themselves as they go along.

The first three commandments comprise our duty towards God. The first commandment requires adoration and loyalty. The second requires reverence. The third requires formal service, the sanctification of a day for the exclusive honor of God.

That all sounds well and good, but look at how they have judged the Law of God to change it.

The last seven commandments comprise our duty to ourselves and our fellow men.

Are we obligated to obey the commandments of God? We are strictly obligated to obey the commandments of God.

So, what right do they have to eliminate the second commandment? ***They don't have a right to eliminate it! Those are the Words of God!*** They have set themselves up as the judge of the Law. Therefore, they are 'not the doers of the Law,' yet they contradict themselves by saying, 'We are strictly obligated to obey the commandments of God.' Listen to this next section, which is completely untrue.

God has imprinted the substance of the Ten Commandments in the human heart and mind and they have, therefore, binding force. Even if they had never been revealed, we are still obligated to keep them.

That is contrary to the Bible! The Bible says, 'where no law is there is no sin' I'm going through this to show that ***belief in the Holy Spirit as the third person of a trinity is idolatry***; that's exactly what it is. The same philosophical reasoning that arrived at the trinity, arrived at removing the second commandment with justification. I can't believe that.

Romans 8:7: "Because the carnal mind is enmity against God, for it is not subject to the Law of God; neither indeed can it be."

...they therefore, have binding force. Even if they had never been revealed, we should still obligated to keep them...

What does it say about how we will know sin? *By the Law is the knowledge of sin!*

...for they are dictated by reason and taught by natural law, rather than they were spoken by the voice of God and written with His very own finger.

When you come to the point of judging God's Word, then you begin putting in your own reasoning. As I have said concerning the doctrine of the trinity—maybe even in the Churches of God, undoubtedly it was in the Worldwide Church of God—once you start compromising with Satan, once you start compromising with these things and start edging toward it, you are not going to stop until you have been corrupted because Satan won't let you stop.

While it is true that reason does not tell us to sanctify Saturday or Sunday, it certainly requires us to keep some day, or days, Holy to give exclusive honor to our Creator.

Do the Catholics keep Sunday Holy? *Nope!* You couldn't keep it Holy anyway because God never made it Holy. God never put His presence in Sunday. You see how all of these things take place. The unfortunate problem is that Protestantism did not get rid of this basic philosophical foundation that the Catholics laid. They did come back to accept the second commandment. They understand that. Other than that, and understanding a little bit about the grace of God, how much understanding do they have of God's Word?

- they keep Christmas
- they keep Easter
- they keep Sunday

Then it explains the first commandment.

What are we commanded by the first commandment? By the first commandment, we are commanded to offer to God alone the supreme worship that is due Him.

I want you to follow the reasoning. That's the purpose of going through this. I want you to see the reasoning of men.

2-Cor. 10 shows you just exactly the whole process that happens here. If people are not following:

- the Word of God
- the Laws of God
- the commandments of God
- the Word of God as the rule in our lives

then you have all of these thoughts that come along. You have this reasoning process of philosophy, which exalts itself against the knowledge of God.

2-Corinthians 10:4: "For the weapons of our warfare *are* not carnal, but mighty through God to *the* overthrowing of strongholds, **casting down vain imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ**" (vs 4-5).

Most people are not even aware of these things, absolutely not aware of it. Unless you came from a Catholic Church, you wouldn't understand these things the way they are.

Point 1: The first commandment requires us to worship and adore God and God alone. We must render God exclusive adoration. He alone is the Creator and Sovereign Lord of heaven and earth. We must worship and adore Jesus Christ because He is the second person of the blessed trinity, true God, even as the Father and the Holy Spirit. This commandment forbids idolatry and false worship.

Then why did they excise out the second commandment? We'll see in a minute. Their reasoning is absolutely amazing! Why I'm going through this a little more laboriously than perhaps I even intended to when I first started, is that I don't think many people are really up on the kind of reasoning that brings in false doctrine. They are unaware of the thought process that brings it forth. Here it is in living color, black and white.

"It is written the Lord your God shall you worship and Him only shall you serve (Matt. 4:10).

Point 2: Exterior, as well as interior worship, is due to God, because our bodies, as well as our souls, belong to Him. Very often exterior acts serve to arouse and increase interior devotion.

Then they go on and on about the different things.

Point 4: Adoration of God includes public worship. That is, worship in which a number of people participate. From the earliest times, God has given commandments about public worship to be rendered to Him.

Point 5: Public worship is during the offering of the 'holy' Sacrifice of the Mass.

I want to add something in here, too. We won't get into the whole doctrine of transubstantiation, but I'll add it here. Not only have they judged the Laws of God to remove the Laws of God, but they've also judged the Passover as unworthy of them. They keep the 'holy communion' where the priest has the power to command God to come down and become part of the bread that they have, which is called transubstantiation. When the priest renders these particular words, the host—which is the bread—actually becomes the physical body and the physical blood of Jesus Christ every time that commandment is given. *This is nothing more than the doctrine of Baalism!* I mention that in *The Christian Passover* book. I don't dwell on it long, but I mention it in the book. You can read the other part of it, here. Let's see how they handle this:

Veneration of saints: Does the first commandment forbid us to honor the saints in heaven? The first commandment does not forbid us to honor the saints in heaven provided we do not give them the honor that belongs to God alone.

they're reasoning in a circle

Devotion to the blessed virgin Mary and veneration of the saints are not opposed to the commandment to adore God alone.

If you eliminate the one that says '*You shall not make...*' Even their existence is outlawed. So is 'bowing down' to... God didn't say, 'worship.' God didn't say, 'venerate.' He said **don't 'bow down to them.'**

We do not worship the saints. We only honor them as special friends and servants of God. We adore God alone. By venerating the saints, we honor God Himself...

Now we have a good work! Nonsense!

...Who is the cause of their 'holiness.' Without the help of God they would not have done anything Holy. We do not adore saints.

If you look up in synonyms, you will find what veneration is what? *Adoration!*

Should we not reverence...

If you don't adore them... See how they're talking in circles? That's the point I want us to get out of this.

...those who reflect God's perfections? So, we venerate the saints. Similarly, we honor outstanding persons on the earth, but we do not adore them. We give God the supreme honor and adoration called 'latria.' We honor the saints. We render the saints our veneration called 'dulia.'

It was just brought up by one of our astute members here, that if you will look at the so-called image of the virgin Mary, who is surrounded by lilies, right at her feet is a snake. How about that? The identifying signs continue, *continue, continue!* Not only do they condemn themselves in their words, but they condemn themselves in their pictures.

To the blessed virgin, we give special veneration called 'hyperdulia'...

If you're supposed to give 'hyperdulia' to the blessed virgin Mary, why, then, do they have the snake there. It looks like it's biting her foot and it looks like it has horns, too.

...because she is above all angels and saints as the mother of God, even the blessed virgin we do not and cannot adore.

They just said that they did.

However saintly, not all the saints and angels together can approach the infinite, holiness of God. A person who died in the grace of God and is already in heaven, is a saint.

No! A saint is one who is on the earth and has the Holy Spirit of God, because no one is in heaven. What did Peter say, 'David has not ascended into the heavens.'

Who are these saints? Because Jesus didn't return before John died and because the religion of the Gnostics and the Catholics, with blended in to rename all this pagan stuff 'Christian,' they don't believe in Christ returning. The Kingdom of God is on earth. Therefore, when you die you go to heaven. These people are supposed to be in heaven. What is one Scripture that tells us absolutely that that could not be? *Christ, the Firstfruits, and afterwards, those that are Christ's at His coming.*

Section 2: In the strict sense of the term, a saint is one solemnly declared by the church to be in heaven and to be given public veneration. Before a person is declared a saint, rigid proof is required of a life of heroic virtue...

Col. 2, 'will-worship.'

...inquires are made into his life, virtues and writings. The process can go through three stages which, if satisfactory, and in people, declaration for three degrees, with titles given of venerable blessed and saint.

Like the Boy Scouts: Tenderfoot, Second Class and First Class Scout.

Why do we honor the saints in heaven? We honor the saints in heaven because they practice great virtue when they were on the earth and because in honoring those who are the chosen friends of God, we honor God Himself. If we are eager to show honor to earthly royalty, how much more should we honor the saints of God, princes of heaven. If we ask for prayers of our fellow men on earth, how much more eager should we be to ask the saints, our friends, in heaven?

You see that reasoning again, human logic applied. Then it shows that we honor them by:

1. imitating their lives
2. praying to them

If you're praying to something, are you not worshipping, them? *You are!*

By praying to them, we honor them by praising them in word and song and asking for their intercession. We may pray in private to anyone who we believe is either in heaven or purgatory...

to anyone we may believe

- How different is that from Buddhist ancestral worship?
- They are taking Christ's place because Who is the only Intermediary between God and men? *The man Jesus Christ!*

...but we are forbidden to give public veneration to anyone who is not beatified or canonized.

3. by showing respect to their relics and images and by celebrating their feasts and taking them as our patrons and models

We ask them to intercede...

How do we know that the saints will pray for us? We know that the saints will pray for us because they are with God and have great love for us. The saints in heaven are with us, members of the Church of one body belonging to Christ.

The Church omits no opportunity to urge us to the veneration of saints. At baptism, we receive the name of a saint. Each day of the year, one or more saints are commemorated. Images and pictures of the saints are placed in the churches. Saints are invoked in the mass, in the litany and other public prayers. The church worships God and honors the saints as friends and servants of God. So, the churches and altars are dedicated and consecrated to God alone, although named after saints and placed under their protection.

If God is not able to protect it, if His name is not good enough, come on, where's the reasoning?

Relics and Images: Why do we honor relics? We honor relics because they are the bodies of the saints and objects connected with the saints and with our Lord. In a similar manner we preserve with reverence certain objects connected with great men—a sword, a coat or books. The remains of the bodies of saints, the cross on which our Lord died, the nails that crucified Him, are all relics. The clothes and furniture used by the saints are also held as relics. Only those relics are authentic to which the name of the saint or the Episcopal seal are attached. Relics cannot be sold.

Wonder why they sell them?

God has often shown His approval of the use of these relics...

notice this twisting of Scriptures

...by working miracles by the means of them. 'and when it had touched the bones of Elias the man came to life.'

that is the dead body(2-Kings 13:21)

Relics deserve to be venerated. The bodies of the saints were temples of the Holy Spirit and instruments by which God worked. God shows His approval of the veneration of relics by working frequent miracles at their application.

Then it quotes Paul sending out the anointed cloth.

Is it right to show respect to the statues and pictures of Christ and of the saints? It is right to show respect to the statues and pictures of Christ and of the saints just as it is right to show respect to images of those who we love on the earth.

notice their thinking

We cherish photographs of our family and friends. We cherish and honor our national flag, not because of the cloth of which it is made, but because of what it represents. In similar manner we respect sacred statues and pictures. The honor we pay sacred images and pictures is not idolatry because we do not adore them. God Himself, after giving the --?-- commandment, ordered the making of statues to be placed in the temple and God cannot contradict Himself. Sacred images do not promote false worship.

Absolute, false lie!

The benefits we derive from the veneration of saints:

- A) Through them effective and sometimes supernatural graces are obtained. There have been instances of miraculous pictures and statues as well as crucifixes.
- B) They help us avoid distractions while praying by fixing our attention.
- C) They serve as a silent admonition to encourage us to imitation.
- D) They are wonderful means for instructing the faithful in religion.

The greatest artists of the world have been Catholic artists. Their greatest masterpieces are treatment of religious subjects. Even the most unlettered can understand a picture.

That's interesting, where do we find the term 'unlettered?' *Referring to Christ: unlearned, unlettered!*

Even the Worldwide Church of God said that the trinity was not of pagan origin. So, I wanted to put this here.

from: *The Two Babylons* by Alexander Hislop

In Japan, the Buddhists worship their great divinity, Buddha, with three heads, in the very same form, under the name of "San Pao Fuh."

That's a deserving name.

All these have existed from ancient times. While overlaid with idolatry, the recognition of a Trinity was universal in all the ancient nations of the world, proving how deep-rooted in the human race was the primeval doctrine on this subject, which comes out so distinctly in Genesis.

When we look at the symbols in the triune figure of Layard, already referred to, and

minutely examine them, they are very instructive.

You can look at the one here. That doctrine of the trinity, there, is almost the same as the front of the Catholic book.

Layard regards the circle in that figure as signifying “Time without bounds.” But the hieroglyphic meaning of the circle is evidently different. A circle in Chaldea was zero; and zero also signified “the seed.” Therefore, according to the genius of the mystic system of Chaldea, which was to a large extent founded on double meanings, that which, to the eyes of men in general, was only zero, “a circle,” was understood by the initiated to signify zero, “the seed.”

{note: full book *The Two Babylons* can be found at truthofgod.org}

Suffice to say that all of this comes out of paganism and the reasoning is the same. The reason that the trinity in the Catholic Church is called ‘a strict mystery,’ is because if they ever told the truth of it, they would reveal how pagan they are.

Let’s come back to our senses and let’s knock all of this into a ‘cocked hat’—every bit of it, which can be done right here.

- there’s *only one way* to worship God
- there’s *only one way* to worship the Father
- there is *only one way*
- there is *no other way*

There’s only one way, and that’s through Jesus Christ; this way:

John 4:23: “But the hour is coming, and now is, when the **true worshipers shall worship the Father in spirit and in truth**; for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and those who worship Him **must** worship in Spirit and in Truth” (vs 23-24). All of this falls by the wayside:

- when we let the Law judge the Law
- when we let God judge the Law
- when we get rid of the human reasoning that people have
- when we get rid of the doctrines of demons

and start following the things that are right! John 6:63: “It is the Spirit that gives life...”

- not a relic
- not an idol
- not a statue
- not the idolatry of the trinity

“...the flesh profits nothing. The words that I speak to you, *they* are spirit and *they* are life” (v 63).

Let’s talk about the mystery of God. We’re going to look at the two mysteries—the *mystery of God* and the *mystery of Satan*.

(go to the next track)

The Mysteries of God:

1. We are to know, God’s mysteries are revealed

We’re going through all of this dry diatribe, here that the Catholics have put out. Let’s focus in on what the Truth of *the mystery of God* is.

- Is it a mystery that He is trying to keep secret?
- Is it a mystery that we cannot know?
- Is it a mystery that we cannot understand?

Let’s see what Jesus said. The big mystery of the trinity is that they have to keep it a mystery because if the Truth were known people who would read the Bible would reject it. After all, how can you keep a church going if people reject what you teach? *You can’t!*

Mark 4:11: “And He [Jesus] said to them, ‘To you *it* has been given to **know**...’” *God wants us to know!* God’s way is not a strict mystery that cannot be known. Jesus said:

Verse 11: “To you it has been given to know **the mystery of the Kingdom of God**; but to those who are without, all things are done in parables; so that *in* seeing they may see, and not perceive; and *in* hearing they may hear, and not understand; lest they should be converted, and *their* sins should be forgiven them” (vs 11-12). *Quite amazing!*

We’re going to see something else. There is more than one mystery, or secret, that God is revealing. We’ll see it here in Luke. He puts it in the plural. This is the parallel account of the Mark 4:11-12.

Luke 8:10^[transcriber’s correction]: “And He said, ‘To you it has been given to know the **mysteries of the Kingdom of God**...’” There are two fundamental mysteries. So, we are to *know*. That’s why it’s blasphemous to claim that the Holy Spirit is a person. That’s why it is blasphemous to say that there’s such a thing as a trinity and is in fact, idolatry and cultism. I’m tired of having these so-called intellectual theologians lay upon us being a cult because we don’t believe in the trinity.

2. Godliness

Here is the first part of the mysteries of God; 1-Timothy 3:16: “And undeniably, **great is the mystery of Godliness**: God was manifested in *the* flesh...” The true understanding of what Jesus really was and what He really did.

That's why the section in *The Christian Passover* about the meaning of the body of Christ and the flesh of Christ. I go through and show the nature of God and the nature of man, showing that man has 'the law of sin and death' in him. What we've covered during the Passover and the Feast of Unleavened Bread in the past few years, that Jesus Christ had to have carried within His body 'the law of sin and death.' That is going to a bombshell to them. That is going to 'blow their minds!—that is anyone who does not understand the Bible. That is anyone from any of these churches and denominations.

The central doctrine of Catholicism is the immaculate conception of the virgin Mary, so that Jesus would be immaculately conceived and not have upon His soul the stain of Adam's sin. What is in *The Christian Passover* book absolutely obliterates the very foundation of Catholic doctrine, although I don't attack it head-on, I just present the Truth.

"...was justified in *the Spirit*..." (v 16). So that He could be raised from the dead. 'Made spiritually righteous' is what it means. He didn't need any justification for His sins, but what He did justify all of mankind when they repent and accept the sacrifice of Jesus Christ. Therefore, He:

"...was justified in *the Spirit*, was seen by angels, was proclaimed among *the Gentiles*, was believed on in *the world*, was received up in glory" (v 16). ***That's one aspect of the mystery of God!***

What is part of the test of faith for that? When they were having a lot of these doctrines that we're reading right now about the false doctrines of Christ, that's why this is written.

1-John 4:1: "Beloved, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world." You want to know what motivates all these false prophets? *False spirits!*

Verse 2: "By this *test*... [or method] ...you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the flesh* is from God." That means the same kind of flesh that we have. There are very few people that will admit that.

Verse 3: "And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And this is the *spirit* of antichrist, which you heard *was* to come, and even now it is already in the world." That's what we are reading. We're reading the confirmed doctrines of the spirit of antichrist.

3. We are to become very sons of God

The other part of *the mystery of God* is that ***we become the children of God!*** One of the things that is said against us who believe that we will become 'as God is God'—although lesser in authority, the same kind of existence—is that they turn to Gen. 1 and they say that that is a doctrine of Satan the devil. What did Satan the devil promise Adam and Eve if they ate of the Tree of the Knowledge of Good and Evil? *That they would become as God!* On the surface it would seem like that's what it's saying, but what it really meant there in Gen. 1 is that *you would become as God to determine what is right and to determine what is wrong*, not that you would become a son of God. There is a difference in that. The second part of the mystery of God, which we are to know, is that ***we will become the very sons of God!***

Let's see what the Apostle Paul said about this and what he was teaching, what he was preaching and what he was making known. He wasn't hiding it. He wasn't saying, 'Oh, brethren. We don't know the mystery of God. Oh, it's too deep for us to understand.' He didn't say that! He wrote in power and he wrote in boldness.

Ephesians 3:1: "For this cause... [Paul had a cause] ...I, Paul, *am* the prisoner of Christ Jesus for you Gentiles, if indeed you have heard of the ministry of the grace of God that was given to me for you; **how He made known to me by revelation the mystery...**" (vs 1-3). *It was made known, not concealed but revealed!*

"...(even as I wrote briefly before, so that when you read *this*, you will be able to comprehend my understanding in the mystery of Christ), which in other generations was not made known to the sons of men, as it **has now been revealed to His Holy apostles and prophets** by *the Spirit*; that the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the Gospel" (vs 3-6).

Verse 9: "And that I might enlighten all... [Paul's whole job] ...*as to what is* the fellowship of the mystery that has been hidden from the ages in God, Who created all things by Jesus Christ; **so that the manifold wisdom of God might now be made known through the Church** to the principalities and the powers in the heavenly *places*, according to *His* eternal purpose, which He has wrought in Christ Jesus our Lord" (vs 9-11).

Ephesians 1:9: "**Having made known to us the mystery** of His own will..." It is made known. It's not a strict mystery. It is not hidden. The true mystery of God is the plan of God being revealed through the Gospel to every one of us by the power of God's Holy Spirit.

4. Christ in us, the hope of glory

Col. 1 is another part of *the mystery of God*. When the Holy Spirit is a person you don't understand this part of the mystery.

Colossians 1:26: “*Even the mystery that has been hidden from ages and from generations, but has now been revealed to His saints; to whom God did will to make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory*” (vs 26-27).

When we come to understand about the Spirit of God is directed by Jesus Christ, though it comes from God the Father. That is how Christ can be *in us*. Not that He as a person is in us, but through the power of the Holy Spirit we are to have what in us? What did Paul say? ‘Let this mind be in you, which was in Christ Jesus.’ *That’s how Christ is in you!*

What is happening when churches are going out and adopting the trinity and rejecting the Truth of the Bible, *they are rejecting the most powerful and the most fantastic thing that God can do for us!* When we’re done, we’re going to full understand why the blasphemy of the Holy Spirit is unforgivable. The two-fold *mystery of God* is:

- 1) God became a man and took upon Him human flesh, as we have human flesh with ‘the law of sin and death’ within Him.
- 2) through calling, repentance, baptism, receiving of the Holy Spirit, man can become a child of God, a full spirit being

That is the mystery of God being revealed!

Let’s see how Paul constantly preached, constantly preached that this was *known*, that it was being *revealed*. Therefore, you see how the Truth of God flies in the face of all of this Catholic doctrine?

Romans 16:25: “Now, to Him who has the power to establish you, according to my Gospel and the proclamation of Jesus Christ, according to **the revelation of the mystery...**”—manifesting, revealing, making known. Paul understood.

“...that in past ages has been kept secret; but now **is made manifest**, and by *the* prophetic Scriptures, according to *the* commandment of the eternal God, has been made known to all the nations unto *the* obedience of faith” (vs 25-26).

Those are some powerful words, it’s made known. I want us to understand as we go through this that having the Spirit of God we have the greatest and most fantastic thing that could ever happen to us in this life. ***There is not a thing greater that can happen to any person in this life than to receive the Spirit of God the Father!*** That’s why the doctrine of the trinity is such an absolutely blasphemous thing.

5. We shall all be changed from flesh to spirit

1-Cor. 15. shows *the finality of the mystery of God*. Here is the finality of the mystery; 1-Corinthians 15:51: “Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... [that’s a mystery being revealed] ...For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’” (vs 51-54). Powerful words! Very basic, too!

6. Marriage of Christ and the Church

Let’s look at another aspect of this mystery. referring to the marriage of Christ and the Church.

Ephesians 5:30: “For we are members of His body... [the Church] ...of His flesh... [because of the crucifixion] ...and of His bones.”

Not relics to be venerated, but the reference to the ‘bones,’ there, has to refer back to the creation of Eve from one of the ribs of Adam. Just as Eve was created from the bone of Adam, so are we created—the Church—from the innermost part of Christ, in an analogy and a figure of speech.

Verse 31: “For this reason shall a man leave his father and mother, and shall be joined to his wife; and the two shall be one flesh. This is a great mystery; but I am speaking in respect to Christ and the Church” (vs 31-32). That’s another part of *the mystery of the secret of God* being revealed and made know as exemplified by marriage.

7. Faith

We’re talking about the qualifications for an overseer. Someone to teach the people. What are they to be doing? What are the qualifications?

1-Timothy 3:9: “Holding the mystery of the faith with a pure conscience.” That is:

- to understand it
- to teach it
- to be convicted of it
- to preach it

8. The seven stars

Rev. 1 is a perfect example about ***how God reveals the mystery with His Word!*** Here, it spoken very clearly. Here it is referring to the mystery of the seven stars.

Revelation 1:20: “The mystery of the seven stars that you saw in My right hand, and the seven

golden lampstands, *is this*: the seven stars are *the* angels of the seven churches; and the seven lampstands that you saw are *the* seven churches.”

9. Calling and understanding to the world

God explains what He means. *God has to call a person so that they understand!* That’s why God the Father is the only One that can call and open your minds. We’re talking about some things, brethren, which are really deep in God’s Word.

We will see that there is going to be a time when this mystery will be finished. When Christ is here on the earth, it’s going to be clearly revealed to everyone. It’s not going to be a secret just held and understood by the brethren.

Revelation 10:7: “But in the days of the voice of the seventh angel, when he is about to sound *the* trumpet, **the mystery of God shall also be completed**, according to the Gospel *that* He declared to His servants the prophets.” It’s going to be finished at the resurrection.

Mysteries of Satan the devil

There’s another mystery on the earth. There’s another mystery on the earth, which manifests itself in two ways, and that is *the mystery of Satan*.

Note: Matt. 4:4 and Luke 4:4; the whole section in Matt. and Luke about the temptation of Jesus, and how that Satan said that he would give Jesus the whole world. Rev. 12:9—how Satan is ‘deceiving the whole world.’ That’s why *Satan’s way is a mystery, because he doesn’t want to expose who’s doing it*. Anyone in their right mind, if they knew it was Satan the devil, would not follow along. He’s also called ‘the prince of the power of the air, that spirit that now works within the children of disobedience’ (Eph 2).

1. Iniquity

2-Thess. 2 is where this mystery is called *the mystery of iniquity*, and we will see how this operates and what is the premise, the foundation, the heart and core of its operation.

2-Thessalonians 2:7: “For the **mystery of lawlessness is already working**... [during Paul’s day it was already working] ...only *there is* One Who is restraining at the present *time* until it arises out of *the* midst. And then the lawless one will be revealed...” (vs 7-8).

I don’t know how far we are to the end of the age, but elections prove that the people are willingly deceived.

“...(whom the Lord will consume with the breath of His mouth, and will destroy with the brightness of His coming); *even* the one whose

coming is according to *the* inner working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in those who are perishing...” (vs 8-10)

Here is how *the mystery of iniquity* succeeds, though we can see it in action right here in this so-called *My Catholic Faith*.

“...**because they did not receive the love of the Truth**...” (v 10).

- they don’t want the Truth of God
- they want their own way
- they don’t want the Laws and commandments of God
- they want to judge those, create their own and say that they’re of God

Verse 11: “And for this cause, God will send upon them a powerful deception that will cause them to believe *the* lie.”

So, they believe in lies, fairy tales and deceptions. What was it that the Apostle Peter said? *He said, ‘When we came preaching, we came preaching the power of Christ! We didn’t come preaching fables to you!’* He came preaching the Truth.

2. Babylon the Great

Rev. 17 is the other part of the *mystery of Satan* [transcriber’s correction], called Babylon the Great, the whole civilization of this world. We’re all familiar with this, but let’s go over it and read it into the record.

Revelation 17:1: “And one of the seven angels who had the seven vials came and spoke with me, saying to me, ‘Come here; I will show you the judgment of the great whore who sits upon many waters; with whom the kings of the earth have committed fornication, and those who dwell on the earth were made drunk with the wine of her fornication’” (vs 1-2). All the:

- spiritual drunkenness
- false doctrines
- not loving the Truth
- loving a lie
- enjoying those that lie

Isn’t it interesting how Satan brings about things of evil on the earth? Now we are ready in America for full-fledged sex on public television. We’re just a step away from it. He’s already introduced all the little kiddies to bestiality. Probably, a lot of people think, ‘My wasn’t that a wonderful movie that Walt Disney put out called The Beauty and the Beast?’ That’s the way that Satan introduces his doctrines—and here’s truly the beauty and the beast:

Verse 3: “Then he carried me away in *the* spirit to a wilderness; and I saw a woman sitting upon a scarlet beast that had seven heads and ten horns, full of names of blasphemy. And the woman *was* clothed in purple and scarlet, and *was* adorned with gold and pearls and precious stones; *and* she had a golden cup in her hand, filled with abominations... [blasphemies] ...and *the* filthiness of her fornication; and across her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH” (vs 3-5). I tell you what.

- There’s nothing more blasphemous than what we read here, doing away with the second commandment!
- There’s nothing more blasphemous toward God than the kind of worship that Babylon the Great puts out—whether it is:
 - Catholicism
 - Buddhism
 - Mohammedanism
 - Animism

whatever it may be, she is the mother of it! There is the mystery of Satan.

- the mystery of God is revealed
- the mystery of Satan is revealed

- Colossians 2
- 2-Kings 13:21
- Genesis 1
- Matthew 4:4
- Luke 4:4
- Revelation 12:9
- Ephesians 2

Also referenced: Books:

- *My Catholic Faith* by Louis Morrow
- *The Book of Mormon* by Joseph Smith
- *The Two Babylons* by Alexander Hislop {full book: truthofgod.org}
- *The Christian Passover* by Fred R. Coulter

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All Scripture from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) James 4:12, 11-12
- 2) Exodus 20:4-6
- 3) Romans 8:7
- 4) 2-Corinthians 10:4-5
- 5) John 4:23-24
- 6) John 6:63
- 7) Mark 4:11-12
- 8) Luke 8:10
- 9) 1-Timothy 3:16
- 10) 1-John 4:1-3
- 11) Ephesians 3:1-6, 9-11
- 12) Ephesians 1:9
- 13) Colossians 1:26-27
- 14) Romans 16:25-26
- 15) 1-Corinthians 15:51-54
- 16) Ephesians 5:30-32
- 17) 1-Timothy 3:9
- 18) Revelation 1:20
- 19) Revelation 10:7
- 20) 2-Thessalonians 2:7-11
- 21) Revelation 17:1-5

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Holy Spirit III Spirit Beings in the Bible

Fred R. Coulter

In order to really cover this thoroughly, today I'm going to cover spirit beings in the Bible. When we get to the Holy Spirit, we will see that the Holy Spirit never was, never has been and was never referred to as a person in the New Testament.

Let's begin with what is absolutely essential. Some of these things will be in the way of foundational or review. That's so that we can completely cover it and have a very thorough study and analysis of it.

John 4:24: "God is Spirit..." The King James says *a spirit*. God is composed of Spirit. That's what God is made of. We know that God has:

- a mind
- a face
- hands
- a body
- feet and legs

That's all in the Bible!

When Jesus was in the flesh, when one of the disciples said, 'Show us the Father and it will be sufficient,' Jesus told them, 'If you've seen Me, you've seen the Father.' So, if God the Father were in the flesh He would look just like Jesus looked.

Isaiah 57:15 is another foundational Scripture: "...the high and lofty One **Who inhabits eternity**..."—which is a spiritual level of existence that God lives in. Human beings live in the level of the flesh. God lives in the level of the eternal and the spiritual.

Let's see in the Old Testament that's very important concerning God and spirit beings, which we will cover today. We will cover spirit beings, angels and demons.

Daniel 7:9: "I watched until thrones were set in place, and the Ancient of Days sat, Whose raiment was white as snow, and the hair of His head like pure wool..." This goes right back to Rev. 1. It shows what God looks like in kind of a far off, distant thing, in vision, as a spirit being.

"...His throne was like flames of fire, and its wheels like burning fire" (v 9). That ties right in to the book of Ezekiel, which talks about the cherubim, the seraphim, the Spirit of God and the vehicle, which we could call the chariot of God.

Verse 10: "A stream of fire issued and came out from before Him. A thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The court sat and the

books were opened." This gives us a view as to what it is like on the level of eternity that God inhabits. It's a level of existence that we cannot fully grasp or understand.

- Can you imagine seeing something like that?
- I wonder what Daniel thought when he saw that?

Daniel had quite a few things that he saw.

Heb. 1 ties all of this together: God, Christ, angels and men. This tells us about God and Christ. We'll go right through and pick out the essential things concerning what we're covering. I think it's important that we cover spirit beings, because no place in the New Testament does it say that the Holy Spirit is, or was, God. In the Old Testament, there are only three places that talks about the Holy Spirit, which has to do with something that God gives. It has nothing to do with a person. I think it's important that we cover the structure of spirit beings, as revealed in the Bible.

Hebrews 1:1: "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by His Son, Whom He has appointed heir of all things, by Whom also He made the ages; Who, being the brightness of His glory and the exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high" (vs 1-3).

This tells us a lot about God. There's the right hand, the work, the purging of the sins; Jesus purged all of the sins Himself. "...the exact image..." in the Greek: 'charakter.' So, He has the character of God.

Verse 4: "Having been made so much greater than any of the angels..." That means, by the power of the resurrection when He came back to take His life as God.

"...inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, 'You are My Son; this day I have begotten You'?... [none] ...And again, 'I will be a Father to Him, and He will be a Son to Me'? And again, when He brought the Firstborn into the world, He said, 'Let all the angels of God worship Him'" (vs 4-6). That's an interesting statement, because it is the 'First Begotten/Firstborn and that shows when Jesus was in the flesh.

Even while Jesus was in the flesh, the angels worshipped Him. Remember, there were people who worshipped Jesus while He was in the flesh. Remember the blind man? He said that he didn't know who it was that healed him and Jesus said, 'The One Who healed you, I am He.' Then the blind man worshipped Him. Even when He was in the flesh He was worshipped. When you compare that with what John did when the angel brought the message to him, he bowed down to worship the angel and the angel said, 'Don't worship me, worship God alone.'

The key thing concerning angels in relationship to God, v 7: "Now, on the one hand, of the angels He says, '**Who makes His angels spirits**... [they are made spirit beings] ...and His ministers a flame of fire.'"

Verse 13: "But unto which of the angels did He ever say, 'Sit at My right hand, until I make Your enemies a footstool for Your feet'? Are they not all ministering spirits, being sent forth to minister to those who are about to inherit salvation?" (vs 13-14). Each angel is a unique creation by God sent forth to do the work of God, what God wants done.

There are many different things that you can read in the Bible about angels and the things that happened. We'll look at some of them, how they work and what they do. We will see how the angels, as spirit beings, can manifest themselves to appear as men. The angels that have sinned and rebelled, cannot manifest themselves in a way that is direct and personal like the angels.

It says to 'entertain strangers, for some have entertained angels unawares' (Heb. 13). With demons, because they've been perverted, because they have rebelled, their nature has changed, just like some one who has been given over to evil, their nature has changed. *They cannot manifest themselves as appearing to be human beings.*

Genesis 19:1: "And there came two angels to Sodom at evening. And Lot sat in the gate of Sodom. And Lot rose up to meet them when he saw *them*. And he bowed himself with his face toward the ground." This is homage due someone of a high office, not worshipping them.

Verse 2: "And said, 'Behold now, my lords, please turn in to your servant's house and stay all night, and wash your feet, and *you shall* rise up early and go your way.'...."

He knew that they were prominent individuals from just the way they walked in, just the way they were dressed. I don't know what sort of relationship people had with angels then, but even when you look at some of the mythology of the ancient times, there is a greater interplay between

angels, demons, mythology and all of this sort of thing, than we have today. You know what happened; the angels were there:

- they had supernatural powers
- they blinded those people who wanted to come in and molest them and take Lot's daughters
- they were ministering spirits sent to minister to Lot and his family
- How did they do that? *They rescued them from the destruction!*

Unfortunately, Lot's own family was so involved in the society that they didn't even believe. His wife wasn't too convinced of it. She turned around and looked when they were told not to look and she turned into a pillar of salt.

Let's see what angels do in carrying out the work of God. In Num. 22 we find the problem and difficulty of Balaam. Balaam pleaded and finally went on his way. We see that the angel of God intervened and the angel of God was apparent.

Numbers 22:22: "And God's anger was kindled because he went. And the angel of the LORD stood in the way as an enemy against him. And as he was riding upon his donkey, and his two servants with him, then the donkey saw the angel of the LORD standing in the way, and his sword drawn in his hand.... [Balaam couldn't see the angel right then] ...And the donkey turned aside out of the way and went into the field. And Balaam struck the donkey, to turn her *back* into the way" (vs 22-23).

Angels have to make themselves manifest. The spectrum of human vision is not capable of seeing a spirit being. So, the spirit being must manifest itself in a form that can be seen by human beings. However, here's a donkey that was able to see the angel. I don't know what the angel did to make himself seen by the donkey but not seen by Balaam. They have certain unique powers and things that they are able to do, as evident by this account, here.

Verse 24: "But the angel of the LORD stood in a path of the vineyards, a wall on this side, and a wall on that side. And when the donkey saw the angel of the LORD, she pushed herself into the wall and crushed Balaam's foot against the wall. And he struck her again" (vs 24-25). This is pretty hilarious when you really think of it.

Verse 26: "And the angel of the LORD went further and stood in a narrow place, where *there was* no way to turn either to the right hand or to the left. And when the donkey saw the angel of the LORD, she fell down under Balaam. And Balaam's anger was kindled, and he struck the donkey with a staff" (vs 26-27). Poor donkey!

Here's what God did. An angel, or the Lord, has the power to make the donkey speak, v 28: "And the LORD opened the mouth of the donkey, and she said to Balaam, 'What have I done to you that you have beaten me these three times?' And Balaam said to the donkey..." (vs 28-29). Just carrying on a conversation. Talk about the movie, *Talk to the Animals*.

"... 'Because you have mocked me.... [nothing like a little bit of arrogant vanity concerning his position] ... I wish there were a sword in my hand, for now I would kill you.' And the donkey said to Balaam, 'Am I not your donkey upon which you have ridden ever since I was yours to this day? Was I ever known to do so to you?' And he said, 'No.' Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way..." (vs 29-31). There it is right there.

God is able to do separate and different things. I've never been around an animal that talked, except a parrot that has been trained, but here this thing was. Balaam acted as if he was so outraged that if the donkey talked to him he'd just talk right back to him, not thinking of it. Not saying, 'Oh, boy! This donkey's talking!'

"...and his sword drawn in his hand. And he bowed down his head and fell on his face. And the angel of the LORD said to him, 'Why have you beaten your donkey these three times? Behold, I came out to withstand you because your way is perverse before me. And the donkey saw me and turned from me these three times. Unless she had turned from me, surely now I also would have killed you and saved her alive.' And Balaam said to the angel of the LORD, 'I have sinned, for I did not know that you stood in the way against me. Now therefore, if it displeases you, I will go back again.' And the angel of the LORD said to Balaam, 'Go with the men. But only the word that I shall speak to you, that you shall speak.' So, Balaam went with the leaders of Balak" (vs 31-35).

You know the rest of the story. Balaam could only bless Israel. He could not curse Israel.

Verse 41: "And it came to pass on the next day, Balak took Balaam and brought him up into the high places of Baal so that from there he might see the extent of the people."

It shows that it was all Baal worship. That's what Balak was doing and the whole thing. So, Balaam got up there and all he could do was bless. Balaam got the money, ran off and Balak didn't quite know what to do.

As strange as it may seem, we're going to come to a time when there are going to be a lot of angels doing an awfully lot of things. As a matter of

fact, when you look at the book of Revelation, there is more angelic activity there in Rev. than almost any book in the whole Bible. I would have to say that there is more angelic activity there than in *any* book that the Bible reveals.

Psalms 68:17: "The chariots of God are myriads, thousands upon thousands; the LORD is among them, in Sinai, in the Holy place." Just showing that angels have chariots.

What happened when God opened the eyes of Elisha's servant and they saw on the hillside, horses and chariots, etc. These are all various spirit creatures, or machines, that God has made. I am sure that a chariot made out of spirit is not a spirit *being*, but a spirit *thing*. Just like a car that we may have, it is physical but it is not a physical human being. It is a physical thing. So, I'm sure that God has a lot of spirit things that He has made out of spirit, which are not spirit beings, but they are things.

For example: New Jerusalem has got to be made out of spirit things. It has to be, but New Jerusalem is not a person, it is a city. Here we have that there are 'chariots of God,' thousands upon thousands of angels that apparently man them.

Psa. 78 gives us another little insight concerning what happened in Egypt when He brought the children of Israel out and set all the plagues. That was all done, not only by the Word of the Lord, but it was done by angels.

Psalms 78:49: "He cast upon them the fierceness of His anger, wrath and fury and trouble, by sending evil angels among them." That's how God took care of the evil and the Egyptians. He sent the evil angels to do it. They carried out the will of God.

With evil angels, He is talking about demons. We will see some good angels, and we'll see some evil angels, or unclean spirits, as they are called.

Rev. 12 is a very foundational Scripture. In a way, it should be something that we should all know, have memorized and to understand that these Scriptures are basic and necessary for us to really know. As we go through and study the Bible, if something comes up in your mind that you don't quite understand then you've got a basic Scripture to go back to, to draw upon, so you can be able to have the Bible that interprets what you have read.

Here we find the account of Satan who fell from heaven; Revelation 12:4: "And his tail swept away a third of the stars of heaven..." Let's use a little bit of Bible interpretation: stars equal *angels*. We will see this re-interpreted.

Where do you go to show that a star equals an angel? *You go to Rev. 1!* Here is how you let the

Bible interpret itself. In this case these are good angels; there are good and bad; evil and righteous.

Revelation 1:20: “The mystery of the seven stars that you saw in My right hand, and the seven golden lampstands, *is this*: the seven stars are *the* angels of the seven churches...” Angel also means messenger, because they carry a message from God.

Let’s see if we get a further confirmation of this Bible interpretation of a star. This is how you build ‘precept upon precept.’ We’re doing this. Remember, we gave Bible studies on how to study the bible and how to use ‘precept upon precept.’ This is exactly what we’re doing here. {note booklet: *What Do you Mean “Born Again and Born of God”?*}

Revelation 12:4: “And his tail swept away a third of the stars of heaven...”

- How do we know that these stars were angels?
- How do we know?
- Do we have an interpretation of this?

“...and cast them to the earth...” (v 4).

Talking about the result of sin; Jude 6: “And the angels who did not keep their own original domain, but deserted their habitation...”

How did they leave? *By rebelling and going and warring against God!* Apparently the angels were on the earth before man was on the earth.

“...He is holding in eternal bonds under darkness unto the judgment of *the* Great Day” (v 6).

Revelation 12:7: “And there was war in heaven...” I think that when this occurs, it’s going to be a fantastic thing. There’re going to be some signs in heaven that we know that something is taking place. I don’t think it’s going to be something that there will be no manifestation of it for us on this earth.

“...Michael and his angels warred...” (v 7). This tells us that Michael, who is call an archangel in another place, has angels under him. So, God has all the angels organized. We’ll see a little about Michael a little later on—Michael and Gabriel.

“...against the dragon, and the dragon and his angels warred” (v 7). There we have it, if you put it all together. The angels that ‘left their habitation’ were the ones who rebelled. They’re the ones who followed Satan. The righteous angels kept their habitation. Why? *Because they are ministering spirits of God to minister unto those who are ‘heirs of salvation!’* These are spirit *beings*, angels.

Just for the sake of understanding the Greek language, *angels* in the Greek, is ‘angelos.’ The

gender definition for an angel is ‘ha’—which is *the* So, angels are categorized in the male sense—‘ha angelos.’

What else does it tell us about angels? Is this not the same principle as to why they are called the sons of God? *Yes, that’s precisely so!* That is exactly so.

Mark 12—this is after Jesus was questioned by the Sadducees who didn’t believe in the resurrection—they asked a question concerning the resurrection. The answer is simple. They were wondering whose wife of the seven brothers she would be in the resurrection. That’s a completely unknowledgeable question because physical marriage is binding until death. So, if they all die, at the resurrection, nobody’s married to anybody.

Mark 12:24: “Then Jesus answered them and said, ‘In *asking* this, do you not err, not knowing the Scriptures... [what an indictment against them] ...nor the power of God? For when they rise from *the* dead, they neither marry nor are given in marriage, but are as the angels who *are* in heaven”’ (vs 24-25). (also found in Matt. 22:30).

Angels, since they are spirit beings, live in what level of existence since they’re made out of spirit? *Eternity! The eternal level of living!* Men have been made lower than the angels because we are made of flesh. In the resurrection we’re not going to worry about whose going to marry whom, because we’ll be as the angels and we won’t need to be married. We will be greater than the angels because we will be the sons of God by the power of the resurrection.

There we have concerning angels, that *they ‘neither marry nor are given in marriage.’* That answers the question when you go back where there were ‘giants in the earth’ (Gen. 6). People say that angels co-habited with women and there were ‘men of renown,’ etc. Well, angels do not have the capacity. You have two problems with that:

1. angels are not made to have sex
2. angels are of a different species and species do not crossbreed

You have both of those things. When you read that someone says, ‘That’s a result of angels co-habiting with human women, etc.’ That’s just a mythological fairy tale. It is not true.

Let’s see what else we have concerning Satan; Revelation 12:7: “...and the dragon and his angels warred. But they did not prevail, neither was their place found any more in heaven” (vs 7-8).

In the first part of the book of Job, we that Satan still has access of God. When this war takes

place in heaven, they aren't going to have access to God, not at all.

Verse 9: "And the great dragon was cast out, the ancient serpent who is called the Devil and Satan, who is deceiving the whole world; he was cast down to the earth, and his angels were cast down with him." There we have the evil angels. We'll come back to those in a little bit and we will see that they are called 'unclean spirits.'

Let's see the angels of God doing the work of God. We're going to see about the angel Gabriel. We will see that in the book of Daniel, he is also called 'the man Gabriel.' They have power to do certain things

Luke 1:18: "Then Zacharias said to the angel..." Zacharias was there at the offering of incense at the incense altar inside the first part of the Holies in the temple, Zacharias being a priest. Gabriel came and stood right there before the altar and Zacharias said:

"... 'By what *means* shall I know this? For I am an old man, and my wife *is* advanced in years.' And the angel answered *and* said to him, 'I am Gabriel, who stands in the presence of God...' " (vs 18-19).

Here, in fact, was probably one of the cherubim, at least an archangel, standing there talking to Zacharias_[transcriber's correction].

"...and I was sent to speak to you, and to announce this good news to you. But behold, you shall be silent and unable to speak until the day in which these things shall take place, because you did not believe my words, which shall be fulfilled in their time" (vs 19-20). The angel had the power to just go ahead and put that penalty right upon him for his lack of belief at that particular point.

We find that the angel Gabriel was sent to Mary. What I'm able to discern out of the Bible—I'll let you read those places in the book of Daniel—is that the angel Gabriel, must have been the angel in charge of all of the things leading up to the birth of Christ. We find the angel Michael mentioned and we find that Michael has to do with carrying out the battles of God. Michael is going to stand and fight for Israel at the time that the forces of Satan want to destroy all of Israel (Dan. 12). Gabriel functions in the Old Testament and also in the New Testament.

Let's see how these evil spirits work. We'll see how Satan works. The reason people can be deceived on something like the trinity or the Holy Spirit being a person is because when it's presented to them, whoever presents it does not go back and once again, lay the foundation. What they do is come in they dismiss many of the basic things, sort

of like flipping the hand. People just sit there and go right along with it. Why? *Because*:

1. people don't know how to study
2. people don't study
3. the ministers are not studying

So, when they present something, they don't go back to the very foundations like we are doing here. For some people who have been well grounded and well schooled in the Bible, what we are going through is so basic, that it may seem like this is so rudimentary that everybody should know this.

Ephesians 2:2: "In which you walked in times past according to the course of this world..."—if you want to:

- be in the world
- accepted by the world
- accepted by the society
- be walking in it

Who is the god of this world? *Right there!* When you come to something like this, you have many different Scriptures that should fall right in line: Who is the god of this world? *Satan is!*

2-Corinthians 4:4: "In whom **the god of this age** has blinded the minds of those who do not believe..."

We saw that he fell. We saw that his angels fell. Ephesians 2:2: "...according to the course of this world..." he is the one who gives control politically to rule the world at this particular time (Matt. 4 and Luke 4).

What is he called? "...according to **the prince of the power of the air...**" (v 2)--*prince* there, is 'archon' and the seven heads and the ten horns that Satan has is the hierarchy of the angels that fell. We know that. We know that Gabriel and Michael have their angels. We saw the Michael and his angels fought against the dragon and his angels. So, there is a hierarchy. We'll see that a little more clearly defined in Eph. 6.

So, it is the 'power of the air.' He works through the air—able to communicate thoughts. We've heard it likened before to wavelengths. Just like we're sitting here right now in this room and there are all kinds of wavelengths going thorough this room. We have:

- radio wavelengths, how many ever stations there may be
- television wavelengths, how many there ever may be
- electricity and whatever that's coming from that
- recording machine going, all of these things are just all part of it

- the force of gravity

We have all of these things around us.

I heard one time that some people can actually—if the dentist works on their tooth just a certain way—be a radio receiver for stations. They'll walk around and hear radio stations in their heads. Can you imagine what it would be like if we were made in such a way that we could automatically pick up all these radio signals. We'd go 'stark raving mad.'

Satan works just like that. He has the power to do it. In certain movies—like Return of the Jedi, and things like that—what you're seeing when you see that is a physical manifestation of how the demons work. I've often thought that Yoda probably is the closest of what Satan may actually look like. The demons cannot manifest themselves in clear images of human beings.

There can be an apparition, etc., like when Saul went to the witch of Endor. That's really going a long way down the ladder from having contact with God, to having to consult the witch of Endor to find out his fate.

There is a spirit that comes from Satan that 'locks in' or that is 'tuned into' the spirit of man, which is called the 'spirit of this world.'

1-Corinthians 2:12: "Now, we have not received the **spirit of the world...**" There is a spiritual power that comes from Satan that is the 'spirit of this world.' This is not possession. This is just control, if you could put it that way. It manifests itself in the:

- different organizations
- different governments
- different social clubs, i.e.: the Elks, the Masons, Knights of Columbus, all of that stuff

Those are all demonically inspired and controlled. That is '**the spirit of this world.**' That comes from Satan the devil.

We are to not be 'of this world.' If you are 'of this world,' you're affected by 'the spirit of this world,' because Paul says that we have not received the 'spirit of the world' but we have received the 'Spirit which comes from God.' If you have the 'spirit of the world,' which comes from Satan the devil:

- being totally involved in demonism
- being influenced by the organizations that he controls (Eph. 6)
- whatever it may be

We are to not be 'of this world.' In other words, we are not to have the manifestation of Satan's way coming into our lives, because we have received the Spirit of God.

(go to the next track)

John 17 is one of the main reasons why in *The Christian Passover* book I make it clear that Jesus was not taught by any man in the world:

- He didn't go to the schools of the Pharisees
- He didn't go the schools of the Sadducees
- He was taught of God the Father
- Why? *Because the schools of the Pharisees and Sadducees had the 'spirit of this world,' not the Spirit of God!*
- What did Christ say of the religions leaders? *You are of your father the devil!*
- Is that not convincing that they had the 'spirit of this world' or where it comes from?

John 17:14: "I have given them Your words, and the world has hated them because they are not of the world..." Why are we 'not of the world?' *Because we're not following the world!* We're not following the spirit of the world.

See what's going to happen? The Worldwide Church of God sought accreditation for their college; in order to do so they must go back into the world sufficiently enough to show that they are not 'strange,' as the world views them. When they got accredited I'll tell you what happened. The Western Accreditation of Colleges on the West Coast are going to make it so that you cannot discriminate against homosexuals. So, **you join the world, you get the world!** What does it say: 'Come out of her My people.' Come out of this world. How we do that? *By the Word of God!*

"...just as I am not of the world. I do not pray that You would take them out of the world... [there are times when I do wish that would be so] ...but that You would keep them from the evil one" (vs 14-15).

We get protection from Satan the devil. We get protection against the demons, provided that we stay out of the world. Is it no wonder that as the Worldwide Church of God sought to become part of the world, that the world is moving in and taking over within? And that they are absorbing the 'spirit of the world' with the theology of the world? It goes hand-in-hand.

Verse 16: "They are not of the world, just as I am not of the world. Sanctify them in Your Truth; Your Word is the Truth" (vs 16-17).

This helps us to understand that we have not received the 'spirit of this world.' The 'spirit of this world' comes from *Satan the devil who is the god of this world, who controls the politics, who controls the nations!* This is why it is good to memorize these basic Scriptures. As you're going through and studying the Bible, immediately, these things will just fall right in place.

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

I think that a lot of the extreme criminology that is going on around us, has more to do with an evil, spiritual, influence than just the 'law of sin and death' within a person. Once they get involved with really getting into the spirit of Satan, getting into the 'spirit of this world,' even more so, then they become overtly more evil.

Verse 3: "Among whom also we **all** once had our conduct..." That tells you what Paul thinks of Pharisaism. 'Rabbi' Dankenbring thinks we ought to follow the Pharisees. Dankenbring quotes that Paul said that he was a 'Pharisee,' 'concerning the law, blameless,' but Dankenbring doesn't read the other Scriptures in which Paul said that that's all a bunch of dung, 'I count all of that but lost for the excellency of Christ.' So, Paul who was a Pharisee, is actually telling people, 'Don't follow the Pharisees. It's a bunch of dung, skubalon.' Among whom we all had our conduct in the times past:

"...in the lusts of our flesh... [the desires of the flesh] ...doing the things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest of *the world*" (v 3).

What is the 'spirit of this world'? What does it produce? We know the spirit behind it is 'Satan the devil, the prince of the power of the air.' What does it produce?

- self-centeredness
- faults
- they love lies
- they love to be lied to
- you can't talk them out of their lies

Every year someone's going to write an article on Christmas. Every year someone writes an article on Halloween. What do they do? *The run out and do whatever they're going to do, because they love it!* Don't people love flattering lies all the time? *Yes, they do!* That's what it's going to produce. This is very basic but we have to recognize that:

- there is the spirit world, *which is evil*

- there is the spirit world of God, *which is righteous*, with the angels

Then we're over here; God has called us out of the world. We have this battle.

Ephesians 6:10: "Finally, my brethren, be strong in *the* Lord, and in the might of His strength. Put on the whole armor of God so that you may be able to stand against the wiles of the devil because we are not wrestling against flesh and blood, but against principalities *and* against powers, against the world rulers of the darkness of this age... [that's what the 'spirit of this world' produces] ...against the spiritual *power* of wickedness in high *places*" (vs 10-12).

Wherever that is a 'great' leader like the pope, *he's going to be ruled over by some prominent demon, if not Satan himself!* They have their own hierarchy. They have their own way of doing things. That's why it's 'seven heads and ten horns.' Mark has a lot of these things pretty well condensed. Jesus came into the synagogue and there was in their synagogue:

Mark 1:23: "Now, in their synagogue there was a man with an unclean spirit; and it cried out." *This is demon possession!* What happens with demon possession? *People are in varying degrees of insanity!* Some may not appear to be insane, as we would call insane, but they're intellectual-type spirits. This one here, apparently wasn't insane.

Verse 24: "Saying, 'Ah! What have we to do with You, Jesus, *the* Nazarene? Have You come to destroy us? I know Who You are—the Holy *One* of God!'"

That's quite a testimony coming from a demon. When they say it is 'the Holy One of God,' they know! It tells us a couple of things, here. It indicates that they are going to be destroyed: "...Have You come to destroy us?..."

Verse 25: "But Jesus rebuked it, saying, 'Be silent, and come out of him.' And after throwing him into convulsions... [it violently threw him on the ground] ...and crying out with a loud voice, the spirit came out of him.' Then all were astonished, so that they questioned among themselves, saying, 'What is this? What new teaching is this, that with authority He commands even the unclean spirits, and they obey Him?'" (vs 25-27).

Mark 3:10: "For He had healed so many that they *began* to crowd around Him, as many as had plagues, in order that they might touch Him; And when the unclean spirits saw Him, they fell down before Him and cried aloud, saying, 'You are the Son of God.' But He sharply rebuked them so that they would not make Him known. Then He went up

into the mountain...” (vs 10-13)—calls those and ordains the twelve, etc.

Verse 22: “Then the scribes who had come down from Jerusalem said, ‘He has Beelzebub; and by the *power of the* prince of the demons He is casting out demons.’” You know the rest of the story. He says, ‘How can Satan stand if his kingdom is divided?’ The reason Christ warned them of the unpardonable sin was because:

Verse 30: “*He spoke these things* because they said, ‘He has an unclean spirit.’” They knew about demonism, even then.

Let’s see what Satan can do. Here it’s referring to Satan; Mark 4:15—concerning the parable of the sower: “Now the ones by the way, where the Word was sown, these are the ones who hear, but Satan comes at once and takes away the Word that was sown in their hearts.”

It sounds like that happens every Christmas season that comes along. I think that one of the greatest things to happen to Christmas is that they sing the Messiah. In all this paganism, the Truth of the Gospel is preached through the Messiah every year. Yet, they go stand before the Christmas trees and do whatever they’re going to do and sing the Messiah. Can you imagine that? Talk about having closed minds!

They can try and interfere with us, but with the Spirit of God, we need to recognize it and ask God to help us rebuke them in the name of Christ. We have the power. God has given us the power over them. We don’t have to be subject to them. I was in on one session when we actually cast a demon out of a woman and believe me, she was really bad off. She was totally, absolutely, ‘loony.’ It was something to see her sitting, as the Bible says, ‘in her right mind’ a little later on.

Mark 6:7: “And He called the twelve to *Him* and began to send them out, two by two; and He gave them authority over unclean spirits.” Here’s what they were doing:

Verse 13: “And they cast out many demons; and *they* anointed with oil many sick people, and healed *them*.” They were going out and doing the work that they were supposed to do.

It’s interesting that you have a lot of sickness where there a lot of demons. They’re called ‘unclean spirits’ but you also have a lot of sickness. All you need to do is just imagine in your mind India. Here’s a place that it is just a receptacle of how many millions of demons.

- their terrible religion
- their terrible health

- sickness and disease
- leprosy

That is a pitiful, pitiful place.

Demons can affect children, too. Demons can possess children. I’m convinced that a lot of the early homosexual experience that kids get into—other than just curiosity—has to do with demons, where kids have allowed them control. Here’s a case right here. Not exactly what I’ve just mentioned, but here is a case where a woman knew that her daughter was possessed of a demon.

Mark 7:25: “For after hearing about Him, a woman who had a little daughter... [that’s generally below twelve] ...*with* an unclean spirit came and fell at His feet. Now, the woman was a Greek, Syrophenician by race, and *she* requested *of* Him that He cast the demon out of her daughter. But Jesus said to her, ‘Allow the children to be satisfied first; for it is not fitting to take the children’s bread and cast *it* to the dogs’” (vs 25-27). I always think that this is a tremendously, inspiring, example of honesty plus humility.

Verse 28: “But she answered and said to Him, ‘Yes, Lord, but even the dogs under the table eat of the children’s crumbs.’ Then He said to her, ‘Because of this saying, go; the demon has gone out of your daughter’” (vs 28-29). So, it even affects children.

That’s why you can have children who are incorrigibly wicked at a very early age. When there is not the teaching and there is not the training, then the demons can come around and bother the children. They generally come in the form of friends. I’m convinced today, they are around wherever there is all of this satanic, evil rock music. I’m sure they come around and they are the forces and spirits behind a lot of these cartoons that kids watch. They have got to be. I’m also convinced that most of these horror movies—which are put out by people who are controlled by Satan the devil—and the things that they depict there, in their own lives, probably, have actually seen something almost exactly like what they try and portray in the movies. That’s why I don’t watch those evil, abominable things. I watch boring things like The Discovery Channel, bung beetles, and things like that.

Here’s a little bit different where this is showing the good angels.

Mark 8:38: “For whoever shall be ashamed of Me and My words in this adulterous and sinful generation, of him shall the Son of man be ashamed when He comes in the glory of His Father with the Holy angels.” I wanted to show the difference between the unclean spirits and the Holy angels.

There can be demon influence from the point of view of trying to bring about depression and evil thoughts and things like this. I am sure that the evil spirits gather around places where there would be the horror movies. Where they sell a lot of pornography. Then begin to possess people's minds. That's how a lot of these things take place. Some of the obsessions that people have, they're probably demonically inspired.

At what point demon possession takes place, I cannot tell you. I think in America, we have been relatively free from a lot of demon possession. There has been some demon influence, but they are where their gods are and where their religions are. If you go to a country like India, they probably have tens of millions, if not hundreds of millions of cases of demon possession. Can a person have demons cast out of them and subsequently be converted? *Yes!*

Luke 8:2: "And certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalene, from whom seven demons had gone out." *So, yes, they can!* That is a tremendous healing that comes when they are cast out.

Let's find the one about the evil spirits going into the swine. What if the spirits are cast out, but nothing replaces it? Here's what happens:

Luke 11:24: "When the unclean spirit has gone out of a man, it goes through waterless places, seeking rest; and *when it does* not find *any*, it says, 'I will return to the house from which I came out.' And when it comes, it finds *it* swept and adorned" (vs 24-25)—but empty.

If something is cast out, if a demon is cast out, you better put in the Word of God, which is the 'armor of God.' You'd better have the Spirit of God. You better not given in to those demons again.

Verse 26: "Then it goes and takes seven other spirits more wicked than itself, and they enter in *and* dwell there; and the last *state* of that man is worse than the first."

Not only was this talking about just an individual, but I'm sure that this was also being applied to the Jewish nation at that time. So, here Christ came and was casting out demons. He was bringing the Word of God. They had an opportunity. *They rejected Him! They refused Him!* The demons came back and: 'Voila! Now we really got these people.' I think it has to do with that, too.

Let's go through the account with the pigs; Luke 8:27: "And when He went out on the land, *there* met Him a certain man from the city who had *been possessed by* demons for a long time; and he was not wearing *any* clothes..." Can this tell you what's wrong with this idiot over here at the

University of California who is running around naked? *He's demon possessed!*

"...and did not dwell in a house..." (v 27). That tells you some of the problems with a lot of the homeless. Not all of them, but those who are just out there and consumed in evil all the time.

"...but in the tombs" (v 27). That's a terrible place to live. You think of it. Not in a cemetery like we think, but the tombs where it is kind of like a rocky cliff. They actually cut out caves in there and put dead people in those tombs. He could move away one of the stones and move in with the dead bodies. That's what you need to have in mind when you read this.

Verse 28: "Now when he saw Jesus, he cried out and fell down in front of Him..." The strange thing is, the demons know what's going to happen. In a strange way, they think somehow that they can be saved. That's one of the reasons that a lot of the demons are religious fanatics. They feel that if they can get in the body of a person and that person can be saved, they will be saved.

"...and said with a loud voice, 'What do You have to do with me, Jesus, Son of God the Most High? I beseech You, do not torment me.' For He had commanded the unclean spirit to come out of the man. For many times it had seized him, and *each time* he was restrained, being bound with chains and fetters; but *after* breaking the bonds... [that's a lot of strength. he just broke them] ...he was driven by the demon into the desert. And Jesus asked it, saying, 'What is your name?' And it said, 'Legion,' because many demons had entered into him" (vs 28-30). A legion is actually 10,000. I don't know if this guy had 10,000, but that's something.

Verse 31: "Then it begged Him that He would not command them to go away into the abyss." Where do we find the abyss mentioned? It was called 'the bottomless pit' (*KJV*) in Rev. 9 and 20. There are spirits who are in prison in the bottomless abyss. You'll read in Rev. 9 that when God says they're going to come out, they're going to come out and all literal hell is going to break loose on this earth such as not has been seen in our lifetime.

- Are the ones that are in the abyss now, really more evil than the other ones? *I'd have to say, yes!*
- Are the ones that are on the earth now not quite as evil? *I would say, yes!*

I would say that we are going to see more and more evil. We're going to see that, if the spirits that control the Democratic Party take over. I'll just have to say that if you're a Democrat, don't be offended. If they've taken over that has nothing to do with

you. We are going to see the spirit of Sodom and Gomorrah, homosexuality and all this sort of thing, sweep the nation as never before.

Do I think there are more in one party than in the other? *I'd say that the demons control the different parties!* All of them, because they are of this world. I'm sure that by choice—it would be my opinion—that there are perhaps more of the perverted-type demons that are in the philosophy of the ultra-left that are in the Democratic party. I would say you have more of the militant-religious right in the Republican party. I'm sure they're in different groups. The demons are constantly fighting against each other for control.

Please don't misunderstand by my saying that the Democrats are demon possessed. I'm just saying that there are more perverse demons that associate themselves with the Democratic party. That's not say that one is right and it is better than the other. That's not say, as the Republicans did, 'We are God's party.' **Nonsense! They are of this world!** They are not God's party. Neither is the pope. **God's party is sprinkled like salt around the earth and we're it!**

Verse 32: "Now, there was a herd of many swine feeding there on the mountain, and they begged Him that He would allow them to enter into the *swine*; and He gave them permission. And the demons went out of the man *and* entered into the swine, and the *whole* herd rushed *headlong* down the steep *slope* into the lake and were drowned" (vs 32-33).

Why did they do that? I don't know other than the fact that the unclean likes the unclean! It shows the futility of the demons. This helps explain a lot of the irrationality of the things around us, that they're demon inspired in the first place. When they were cast out there and said, 'Put us in the swine.' They drove the swine into the lake and they all drowned. That got rid of two unclean things at once: a herd of swine and the others. I think if they would use swine to clear the garbage problem, we wouldn't have near the toxins that we have. Did you know that swine can eat anthrax? It passes through their system and it's neutralized. What they need to do with a lot of these toxic places is put the pigs in there. Let them clean it up. Let them root it up.

Some of the Orthodox Rabbis in history are likely to do that today. Believe it or not they sell hog meat in Israel today. What they do is they have the hog farms east of the Jordan River. They have a big hog farm over there and they produce sausage. They seriously don't believe in considering them unclean meats. There's always a way around it. It shows the irrationality of the demons and the way that things are done.

What they thought was going to happen would be far worse than going into the swine. They said, 'Have You come to torment us and destroy us?' So, they figured, 'Oh, well, let us go into the herd of swine over here. Instead of going into the abyss, they went into the swine and still, they ran down the hill and into the Sea of Galilee and died; the pigs did, but they didn't. I think the lesson here is that demon thinking and demonism is never going to work. *They're going to have to face the judgment of God!* That's the lesson that is here. I think that is clear. What happened to those who owned the herd?

Verse 34: "Now, when those who were feeding *the swine* saw what had taken place, they fled; and they went *and* reported *it* to the city and to the country. And those *who heard* went out to see what had taken place; and they came to Jesus, and found the man from whom the demons had gone out, clothed and of a sound mind, seated at Jesus' feet. And they were afraid" (vs 34-35).

The other account says that the man wanted to follow Jesus and Jesus said, 'No. Don't follow Me. You just stay here and tell everyone what good things God has done for you.'

That is really quite a testimony for the power of God; also, the power of demons and what it does to people. Also, this is a proof of the Holy Spirit rather than of a proof of demonism, which is:

- superstition
- uncleanness
- evil

all of these things in varying degrees depending on which demon that there is:

- there are demons of dumbness
- there demons of insanity
- there are demons where people can actually be possessed and their whole physical bodies change

Luke 10:17: "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us through Your name.' And He said to them, 'I was watching when Satan fell from heaven like lightning'" (vs 17-18). Note that he fell from heaven and drew a third part of the stars in heaven (Rev. 12:4). That's when that occurred.

Verse 19: "Behold, I give you authority to tread upon serpents... [probably demons] ...and scorpions..."—another form of demons. This is interesting that all of these unclean things: scorpions, snakes, all this thing all the time.

"...and upon all the power of the enemy..." (v 19). **We have power over them; they have no authority over us!** No authority over us at all. They can come along and try to do things to us, but as

long as we have the whole armor of God, there's nothing they can do. Furthermore, *we are kept from* the evil one.

"...and nothing shall injure you in any way. Yet, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven" (vs 19-20). That's the rejoicing, here.

We'll see some things here when the Church was growing.

Acts 5:12: "And many signs and wonders were done among the people by the hands of the apostles; (and they were all with one accord in Solomon's porch)."

You see how they had authority over all the unclean spirits, over the diseases and over these things? That's why we don't need to be afraid. You don't have the 'spirit of fear.' You don't have the 'spirit of the world,' but we don't need the devices of the world and have our minds glued on these things, through television, movies and things like this.

Verse 13: "And none of the others dared to join them, but the people magnified them; And believers were added all the more to the Lord, multitudes of both men and women,) Insomuch *that the people were* bringing out the sick into the streets..." (vs 13-15).

Don't you think that this was rather a notorious thing in Jerusalem? Don't you think the Solomon's Porch, right at the temple with all of this going on, wasn't there standing room there? Looking out with little demon eyes watching what was going on? No wonder that they went after them the way that they did.

Verse 15: "Insomuch *that the people were* bringing out the sick into the streets... [not just at Solomon's Porch, this was all over Jerusalem] ...and putting *them* on beds and stretchers, so that at least the shadow of Peter passing by might overshadow some of them"—so that they could be healed. This was a near mob scene. This was thousands and thousands of people.

Verse 16: "And a multitude from the cities round about also came together to Jerusalem, bringing sick ones and those beset by unclean spirits; *and* they were all healed.... [a fantastic occurrence] ...Then the high priest rose up, and all those with him, being of *the* sect of the Sadducees; *and* they were filled with anger" (vs 16-17).

They should have been happy that all of these people were being healed. They should have been happy that they were all being freed from the unclean spirits. *No!* These Sadducees and Pharisees were filled with indignation. They were of their father, the devil. That's why they were mad.

Verse 18: "And they laid their hands on the apostles and put them in *the* public hold. But during the night an angel of *the* Lord *came and* opened the doors of the prison; and after bringing them out..." (vs 18-19). A nice neat little trick. You can read the rest of the story, there.

Let's see that Philip went and did the same thing. He went down to Samaria; Acts 8:7: "For unclean spirits, crying with a loud voice, came out of many of those who had *them*; and many who were paralyzed and lame were healed. And there was great joy in that city" (vs 7-8).

Simon the magician wanted this. What did he use? *Sorcery! He bewitched them!* He wanted the Spirit of God. Now, if the Spirit of God were a person—ah ha! Now you see we're beginning to clear these problem areas where they say the Holy Spirit was a person. Simon Magus wanted this power.

There are the spirits of divination. We have them today. You can read of it in *Star Magazine* and *National Enquirer Magazine*. The last two weeks before Halloween, what do we have? *The prognosticators of all of the witches of this world!* What is this spirit of divination? What are you to do? You know why they sell so many *Enquirers, Stars* and all that? *Not because of 'inquiring minds'!* It's because people love lies!

Acts 16:16: "Now, it came to pass that as we were going to prayer, a certain damsel who had a spirit of Python met us; *and* she brought her masters much gain by divining.... [also called 'augurs'] ...She followed Paul and us *and* cried out, saying, 'These men are servants of the Most High God, and are preaching to us *the* way of salvation'" (vs 16-17). There are demons who want to be saved. They don't want to be destroyed, but they're not going to have the 'way of salvation.'

Verse 18: "Now, she did this for many days. Then Paul, being grieved, turned to the spirit and said, 'I command you in the name of Jesus Christ to come out of her.' And it came out the same hour."

What did they do? *They hauled them up before the magistrates, the judges!*

Again, we find miracles brought by the hand of Paul. I think this is quite an account here, of what the power of God can do and also the power of demons over people who think that they're going to fool the demons.

Acts 19:11: "And God worked special works of power by the hands of Paul, so that even when handkerchiefs or cloths were brought from his body *to* those who were sick, the diseases departed from them and the wicked spirits went out from them.

Then certain vagabond Jews, exorcists...” (vs 11-13).

That’s what most of these exorcists are. They’re people who use the power of Beelzebub to cast out demons. Did that happen? *Yes!*

“...took it upon themselves to pronounce over those who had wicked spirits the name of the Lord Jesus, saying, ‘We adjure you *by* Jesus, whom Paul proclaims.’ Now, there were certain *men*, seven sons of a Jew *named* Sceva, a high priest, who were doing this. But the wicked spirit answered *and* said, ‘Jesus I know, and Paul I have knowledge of; but you, who are you?’ And the man in whom was the wicked spirit attacked them, overpowered them and prevailed against them, so that they escaped out of that house naked and wounded” (vs 13-16).

Verse 17: “Now, this became known to everyone inhabiting Ephesus, both Jews and Greeks; and fear fell upon them all, and the name of the Lord Jesus was magnified.”

That’s the good, the bad, the ugly and the evil out of the Bible about the spirit beings. It is not from God. It comes from Satan and is the ‘spirit of this world.’

The police are going to some of these prognosticators, some of these detective stories where they have this séance in there, they chant and all this stuff. That’s something!

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version*

Scriptural References:

- 1) John 4:24
- 2) Isaiah 57:15
- 3) Daniel 7:9-10
- 4) Hebrews 1:1-7, 13-14
- 5) Genesis 19:1-2
- 6) Numbers 22:22-35, 41
- 7) Psalm 68:17
- 8) Psalm 78:49
- 9) Revelation 12:4
- 10) Revelation 1:20
- 11) Revelation 12:4
- 12) Jude 6
- 13) Revelation 12:7
- 14) Mark 12:24-25
- 15) Revelation 12:7-9
- 16) Luke 1:18-20
- 17) Ephesians 2:2
- 18) 2-Corinthians 4:4
- 19) Ephesians 2:2
- 20) 1-Corinthians 2:12
- 21) John 17:14-17
- 22) Ephesians 2:2-3

- 23) Ephesians 6:10-12
- 24) Mark 1:23-27
- 25) Mark 3:10-13, 22, 30
- 26) Mark 4:15
- 27) Mark 6:7, 13
- 28) Mark 7:25-29
- 29) Mark 8:38
- 30) Luke 8:2
- 31) Luke 11:24-26
- 32) Luke 8:27-35
- 33) Luke 10:17-20
- 34) Acts 5:12-19
- 35) Acts 8:7-8
- 36) Acts 16:16-18
- 37) Acts 19:11-17

Scriptures referenced, not quoted:

- Hebrews 13
- Matthew 22:30
- Genesis 6
- Daniel 12
- Matthew 4
- Luke 4
- Revelation 9; 20

Also referenced:

- Book: *The Christian Passover* by Fred R. Coulter
- Booklet: *What Do you Mean “Born Again and Born of God”?* by Fred R. Coulter

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Holy Spirit Series IV A Study in Basic Greek #1

Fred R. Coulter

One of the reasons we are doing this series is because we find some difficulties among people who once believe that the Holy Spirit was not a trinity, but now they're going back and believing that it is a trinity, or getting close to it. Here's the reason why.

Let's see some basic reasons as to why these things take place. Why is it that people who have *supposedly* proven something at one time out of the Bible, go along and then, years later they overthrow that and believe something that is not true? We saw it happen before our very eyes, and some of us with people we have know for a long time.

Hebrews 5:11: "Concerning Whom we *have* much to say and hard to explain, since you have become dull of hearing." That doesn't mean that you need a hearing aid. Obviously, this means that you have gotten tired of listening to the Word of God as the basis of Truth.

Verse 12: "For truly, by this time you ought to be teachers, *but instead* you need to have *someone* teach you again what *are* the beginning principles of the oracles of God, and have become those in need of milk, and not of solid food. For everyone who is partaking of milk *is* unskilled in *the* Word of Righteousness because he is an infant. But solid food is for those who are fully grown... [mature spiritually] ...who through **repeated practice...**" (vs 12-14)—constantly using again and again and again, the Word of God:

- to be applied in your life
- to be applied in the situations that are confronting your life
- to be able to overcome the difficulties that you have in life
- to be able to understand the Word of God

You have to use it! There are a lot of people who are not using it.

I talked to one minister back in Missouri. He said, 'How is it that all of these doctrinal changes are coming down?' He said:

- people are so busy with their jobs
- they are so busy with their lives
- they are not studying
- they are not praying
- they come to church on the Sabbath just like people come to church on Sunday

So, this is a Biblical definition of that.

"...who through repeated practice have had their senses trained **to discern between good and evil**" (v 14).

Just like we were discussing a little earlier, the way you get evil in is to have a good cause. Just like with Somalia. The way you get the power given to the UN, is have a good cause. After all, you don't want people to starve to death. It's just like, everyone who doesn't believe in the trinity is a cult. You don't want to be a cult.

It's been quite a while since we did the series on *Satan's Ten Most Believable Lies* by Dave Breese, but I just want to cover a couple of paragraphs out of here.

From: *Satan's Ten Most Believable Lies*, by Dave Breese:

The "father of lies" will surely present assertions that will sound blessedly true.

One of them that we heard, was that the trinity did not come from paganism. That's why in our little study paper, I put in the page from *The Two Babylons* by Alexander Hislop, showing that it came from paganism. People want to hear those kind of things. If you talk smooth things to them and gradually introduce some of these things, then over a period of time—Voilà!—you have the Catholic Church all over again. For those who say, 'I'm trusting in God! I'm just going to let Him work this out. Surely God will not let this happen.'

Then again, how did the Catholic Church get started. The responsibility lies with us, that we need to do things. So, Satan comes along with these assertions that sound blessedly true and are only proven false when analyzed in-depth. That's what we're going to do with this sermon series on the *Holy Spirit*.

The cleverest set of lies that Satan has ever produced is the satanic system of doctrine. With his doctrines, we presses quiet arguments upon reasonable men...

I call your attention to read what they say about the trinity in the Catholic book there.

...appealing to high intelligence and mature sensibilities. Every person who is not a Christian believes in one or another demonic doctrines as the principle, the first principle of his life. Many Christians, though saved by believing Truth, have been render spiritually impotent through

accepting, along with the Truth, a doctrine of Satan.

Of course, that has affected the Church of God! Let's see that constantly, the Church of God is confronted with:

- those who are false apostles
- false ministers
- those who are confronted with Satan the devil
- with Satan's doctrines

I'm not going to go into each one of these, but let's just pick up a little bit here.

Revelation 2:2 "I know your works, and your labor, and your endurance, and that you cannot bear those who are evil; and *that* you did test those who proclaim *themselves* to be apostles, but are not, and did find them liars."

Verse 4: "Nevertheless, I have *this* against you, that you have left your first love.... [becoming 'dull of hearing']: ...repent, and do the first works; for if *you do* not, I will come to you quickly; and I will remove your lampstand out of its place unless you repent. But this you have: that you hate the works of the Nicolaitans..." (vs 4-6).

We come to the church that no one wants to be, which is the Church of Smyrna, because:

- they're martyred
- they're poor
- they are killed
- they are chased by Satan, who is going to cast them into prison for ten days

We come to the next church, which is the Church at Pergamos, which is right in the capital of Satan's organization, where Satan's seat is. Then things have come so perverse that they:

Verse 14: "...because you have there *those* who hold the teaching of Balaam...to eat things sacrificed to idols..." That's how, as we saw, idol worship got started in the Catholic Church:

- an idol is nothing, just a reminder of something
- you could only worship God
- you don't worship these idols
- Tell me, what is wrong with having something as a reminder?
- Don't you have pictures of your relatives?

What'd they do before cameras? No one thought of that. Then things got so bad, that:

Verse 15: "Moreover, you also have *those* who hold the doctrine of the Nicolaitanes..."

Then, we come over to the Thyatira Church and find that they are commended for all the things that they did, but

Verse 20: "...you allow the woman Jezebel, who calls herself a prophetess, to teach and...eating things sacrificed to idols."

Then Christ makes quite a statement here. After He says that 'if they don't repent, I'll cast them into tribulation' (v 22).

Verse 23: "'And I will kill her children with death; and all the churches shall know that I am He Who searches *the* reins and hearts; and I will give to each of you according to your works. But to you I say, and to *the* rest who *are* in Thyatira, as many as do not have this doctrine, and **who have not known the depths of Satan**, as they speak; I will not cast upon you any other burden'" (vs 23-24). We need to really think on that statement and analyze that statement a little bit.

Were they then doing exactly as Dave Breese said here in this book *Satan's Ten Most Believable Lies*?

Many Christians, though saved by believing Truth, have been rendered spiritually impotent through accepting, along with the Truth, a doctrine of Satan.

There it is!

Then, we come over to the next church. They're so worn out that they're 'dead' and God says 'strengthen' the little bit that you have left.

Then the Philadelphia Church: they're confronted with the synagogue of Satan. Then the Laodicean Church: they're confronted with the compilation of all of their sins. They're 'naked, wretched, blind and poor' and all this sort of thing.

I had an interesting phone call from a man the other day. I talked to him and he said, 'Do you believe in church eras?' I said, 'What do you mean, church eras?' Because there are so many people going around and one is saying, 'I'm this church era.' Another is saying, 'I'm of this church era.' So, I said, 'There are a couple of things that people have not even thought about.' You come to the churches in Rev. 2 & 3, and you've got seven churches. They existed at that time when John was writing. You also have that John was writing in the 90_{S.A.D.}

- What about all of the churches that were up to that time?
- What about the Church in Jerusalem?
- What about the Church in Rome?
- What about the Churches in Spain?
- What about the Churches in Parthia?

They're not mentioned, there, either. What about:

- The Church at Corinth?
- The Church at Philippi?
- The Church at Colossae?

- The Church at Thessalonica?
- Were all those not Churches of God?
- How about the Church at Antioch?

One of the biggest churches that Paul raised up!

- Why is not Antioch mentioned there?

I said, 'Part of the problem is that everyone likes to be a Philadelphian.' I know of five churches that say they're Philadelphian. No one wants to be a Laodicean and no one surely wants to be from Smyrna. I said, 'They all choose the Philadelphian.' I said, 'I'm going to throw a little curve at you.'

- What if at the end, when we're all looking just for Laodiceans, and we have the same thing as at the beginning?
- What if you have a whole spreading of the Churches everywhere, to where there is more than seven distinguishable groups?
- What if you have multiple hundreds of groups like we have today, which come out of what people have thought of as the Laodiceans?

I said, 'The way things are going, the way I read the society in the Church today, I would say that we're more like in the Corinthian era.' You go back and you look at all of the problems in the Church at Corinth and I can almost pull up a letter, pull up a booklet, pull up something that someone has sent me. You can't rely on church eras.

- Church eras were for what?
- What was the main reason behind church eras?
- What was one of the main reason behind the church eras, especially to be a Philadelphian? *Attitude toward Christ is partly it!*
- What was one of the main motivating factors for that? *You feel safe! If you're in the Philadelphia Church, you feel you have it made!*
- Why?

Let's read what it says to the Philadelphians. God says:

Revelation 3:10: "Because you have kept the Word of My patience... [there is something that has to be done, not just proclaimed] ...I also will keep you from the time of temptation which *is* about to come upon the whole world to try those who dwell on the earth." Most people want to be a Philadelphian so they can escape. Rather than concentrating on their relationship with God, they're concentrating on saving their necks.

So much for church eras. Here, at the close of this book of Dave Breese writes:

From: *Satan's Ten Most Believable Lies: A small degree of understanding of the Bible mixed with faith, will produce salvation.*

You might put 1-Cor. 3, about the gold, the silver, the precious stone, the wood, hay, and stubble, etc. That all ties in there with that.

Such small understanding, however, will produce Christian capability in the great battle, which we now face in our age. The successful soldier, then, is the one who becomes knowledgeable to the point of the mastery of Scripture.

The unfortunate problem of our present age is that these individuals, who have proficiency in the Scripture to know the sound doctrine, are somewhat rare. Too many Christians have settled for the simple outline produced on the denominational mimeograph machine and have developed little knowledge beyond this.

That's why they become 'dull of hearing.' Doctrine that is not of God, or out of the Bible, can be put down and they will accept it.

We must assure ourselves that there is no religious syndicate, no organization that has a corner on the knowledge of the Scriptures. Each individual is called upon to know the Word of God for himself. Indeed, no ministry is doing its job unless it produces individual competence in Scripture. Too many organizations are merely producing a limp, mass, of spiritual dependence—saints who are not equipped to study the Bible for themselves.

- What is told the people in the Catholic Church? *Don't study the Bible!*
- What is told to some people in the Church of God, after they've been in for a while? *Don't study the Bible!*

They're all set up for the same fall!

Limp mass is spiritual dependence. They must ever be propped up by their spiritual gurus, never coming to the place of personal doctrinal expertise.

Let's review just a little bit. Let's see what happens when the philosophy of this world, *which developed the doctrine of the trinity*, comes full circle.

- it's one thing to be able to *read* the Scriptures
- it's one thing to be able to *know* where things are in the Scriptures

- it's another thing to be able to *know* the Scriptures
- it's another thing to be able to *think* with the Scriptures and properly put them together

Hopefully, that's what we're trying to do, here. That's why I'm giving you some of these tools that we have.

Colossians 2:8: "Be on guard so that no one takes you captive through philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ."

- What happens after that?
- What do people get into?
- What do people get into when they give up on God?

Verse 18: "Do not allow anyone to defraud you [beguile/deceive you] of the prize *by doing his will in self-abasement and the worship of angels...*" We know those can't be righteous angels because a righteous angel of God would tell you not to worship him. These are the fallen angels of Satan the devil, demonic angels.

"...intruding into things that he has not seen, vainly puffed up by his own carnal mind" (v 18). Isn't that exactly what has happened, if we just sit back and we think about what has happened to every religion of this world?

Discovery Channel was showing this Buddha ritual that this Japanese man was going through. He made a pilgrimage from Japan to the Hawaiian Islands. They had a Japanese commemoration of those Japanese who died in the attack of Pearl Harbor. All the things they were going through:

- the idols
- the smoke
- the incense
- the chanting
- the beads
- the prayers
- the kneeling
- the standing

They had this Japanese priest and he had on a little miter. I thought, straight out of Babylon! What happens? *Exactly what's right here! They get into worshipping fallen angels!* That's what the whole oriental art is all about, fallen angels. That's what happens when you get into those things. In part three we covered concerning evil spirits, fallen angels and angels of God.

Let's look at just a couple of references in the Old Testament concerning the Spirit of God and then we'll get on into the New Testament. What we are going to see is that the Spirit of God in the Old Testament, just by the way of review, was the power of God; that force, that power by which God did, does and accomplishes things. It is the power that God gives to those whom He calls. In the Old Testament, we only find two places where it talks about '*the Holy Spirit.*' The Old Testament generally talks about:

- the Spirit of the Lord
- the Spirit of God
- the Spirit of the Lord of hosts

Psa. 51 talks about the Holy Spirit. We know that this is the Psalm of repentance that David prayed to God and wrote up afterwards, after He repented of his sin with Bathsheba.

Psalm 51:10: "Create in me a clean heart..." Isn't it interesting that all sin is uncleanness.

- What are fallen spirits called?
- What are wicked spirits called?
- *Unclean spirits!*
- What is it that God wants from each one of us? *A clean heart!*

Notice how it comes. You don't have a clean heart by thinking good thoughts. The heart is 'deceitful and desperately wicked.' You can't do it yourself. ***God has to create it!*** How do you create it? *With God's Word and the Holy Spirit!*

"...O God, and renew a steadfast spirit within me" (v 10). As we mentioned before, just stop and think of how long it took for:

- this whole Bathsheba affair
- killing of Uriah the Hittite, her husband
- the birth of the baby
- all those things going on
- how long David was involved in this thing avoiding the truth of his sin

He knew better. So he said:

Verse 10: "Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me" (vs 10-11).

Apparently, David was really understanding that he was on the verge of committing an unpardonable sin, you would have to say. *If once you have the Spirit of God and it's removed from you, that's it!*

Verse 12: "Restore to me the joy of Your salvation, and let *Your* free spirit uphold me."

You'd have to agree that David was at the lowest, possible, spiritual, condition that he could be in—to be redeemed out of—just by this prayer. Those that God called, like David and some of the prophets, had God's Holy Spirit, which was also called 'the Spirit of Christ' that was in them and did signify the times ahead.

Isaiah 63:10: "But they rebelled, and troubled His Holy Spirit..." There's a place in the New Testament which says, 'Grieve not the Holy Spirit.' That is *vex it*.

"...therefore, He was turned *to be* their enemy, *and* He fought against them" (v 10). That's a terrible thing that the God you worship you become so removed from Him that He's the One Who fights you. That's what Christ said that He would do to the Church at Pergamus. He said, '***Unless you repent, I will fight against you with the sword of My mouth.***' That was referring to eating things sacrificed to idols in the doctrine of the Nicolaitans. He said that He was going to fight against them.

Verse 11: "Then He remembered the 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 set His Holy Spirit among them; Who led *them* by the right *hand* of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name'" (vs 11-12). That's the only place where it says, *the Holy Spirit of God* in the Old Testament. In the New Testament it's entirely different.

I want you to put in your notes and please go study Num. 11. This is where Moses came to God and said, 'Oh, God. Why did you stick me with this bunch of rebellious people? It's more than I can bear.' When you read that, I want you to see his attitude and how he talked to God. So, God said, 'All right, you get 70 of the elders of Israel and I'll take some of the Spirit that I have put upon you and put it upon them that they may bear the burden with you.' Then the Spirit of God came upon them.

Again, it shows that ***the Spirit of God is the power of God! It is not a person!*** We can make this unqualified statement concerning the Old Testament: ***Nowhere in the Old Testament is the Holy Spirit ever referred to as a person! Nowhere in the Old Testament is the Holy Spirit personified!*** The close as you get to that is the personification of wisdom in Prov. 1 & 6.

Now let's come to the New Testament and look at some things concerning the New Testament.

I. The Holy Spirit is never referred to as a person, as is God the Father and Jesus Christ.

There is no such statement in the New Testament that the Holy Spirit is Divine, *giving it personage*. *It is Holy because it comes from God! Nowhere* do we find any statement in the New Testament that defines God the Father, God the Son, God the Holy Spirit. That is from the Catholic doctrine that comes about because of what is known as Christology. In other words, the philosophy of theology to try and explain how we can retain the old pagan doctrine of three gods and make it Christian.

We're going to look at a series of Scriptures on the introduction of all the Epistles in the New Testament. In some cases, this may get a little redundant, but I think it's very necessary for us to go through. Let's start with Rom. 1.

What we are doing, as I mentioned when we started this out, is that this was not only going to be a study into the Holy Spirit of God in the Bible, but it was also going to be an example of how you study 'precept upon precept, line upon line, line upon line and here a little, there a little,' and you put together the whole doctrine. I'm trying to do it in such a way so that you will have understanding. It doesn't do any good for me to understand it, preach on it and then preach in such a way that you don't understand it. We will see this all the way through. This will become rather dramatic as we go through.

Romans 1:1: "Paul, a bondservant of Jesus Christ, a called apostle, set apart to preach the Gospel of God, which He had promised before through His prophets in *the* Holy Scriptures concerning His Son; Who came from *the* seed of David according to *the* flesh, Who was declared *the* Son of God with power, according to *the* Spirit of Holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord; through Whom we have received grace and apostleship for obedience to the faith among all the nations... [the Gentiles] ...in behalf of His name; in Whom you also are called of Jesus Christ... (vs 1-6). You could have a whole sermon on that—the called of Christ Jesus.

Verse 7: "To all those who are in Rome, beloved by God, *the* called saints: Grace and peace *be* to you from God our Father and *our* Lord Jesus Christ." ***No Holy Spirit!***

Sometimes the simplest thing, such as just reading the introductions to the Epistles, teaches us the greatest lessons.

I know that when I go through and I've been editing a book, I read over things. I leave out words. When I go back and read it, I read in the missing word and I miss the obvious. Sometimes it's really good for us to go back and just take the obvious and go all the way through.

1-Corinthians 1:1: “Paul, an apostle of Jesus Christ, called by *the* will of God, and Sosthenes *our* brother, to the Church of God that is in Corinth, *the* called saints who have been sanctified in Christ Jesus, together with all those in every place who are calling on the name of Jesus Christ our Lord, both theirs and ours: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ” (vs 1-3). **No Holy Spirit!**

If the Holy Spirit were a person, do you not think that we should have greetings from the Holy Spirit?

2-Corinthians 1:1: “Paul, an apostle of Jesus Christ by *the* will of God, and Timothy *our* brother, to the Church of God that is in Corinth, with all the saints who are in *the* entire region of Achaia: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and *the* God of all comfort” (vs 1-3).

We’ll spend a little more time on this when we come to explain all of John 14, the Comforter, the ‘paraklet’ and all of this sort of thing. Here is one of the places where they think they have the masculine personification of the Spirit. When we get there, we will show you conclusively that that is not so.

John 14:15: “If you love Me, keep the commandments—namely, My commandments.”

People send me tapes. It is amazing, brethren, how many ministers that have been in whatever Church of God, preach law-keeping and commandment-keeping still with ‘a fist in your face,’ **rather than you love God and that’s why you keep His commandments!** That’s why. What good is it going to do to keep the commandments of God if you don’t love Him? Commandment-keeping alone is only part of the love of God. That’s why Jesus said, “If you love Me, keep the commandments—namely, My commandments.”

Verse 16: “And I will ask the Father, and He shall give you another Comforter...” I want you to keep in mind the word ‘Comforter’—‘parakletos’—which is a *descriptive noun of the function of the Holy Spirit*. In Greek:

- the noun form for *Comforter* is ‘parakletos’
- the verb is ‘parakleo’

When we come to 2-Corinthians 1:4: “Who comforts us... [parakleo] ...comforted by God... [paraklesis].’ **It is a function that comes from God!**

How many have a comforter at home? *I do!* I go down to my office and since I don’t like to pay the huge electric bill to keep the room warm in the

winter, because we have these little electric heaters in the rooms, I put on a blanket and a comforter. I make sure I have one under my feet so my feet stay warm. It’s not a person. **God’s comfort is a function that comes from God, not a person!**

Verse 4: “Who comforts us in all our tribulation, in order that we may be able to comfort... [‘paraklene’—which is the infinitive sense of it] ...those who are in any trial, through the comfort with which we ourselves are comforted by God.”

When we come to really study and analyze those places in John 14:15 and 1-John 2, about the ‘parakletos’; **it is a function that comes from God** and does not establish it as a person.

Galatians 1:1—no mention of the Holy Spirit as a person: “Paul, an apostle, not *sent* from men nor *made* by man, but by Jesus Christ and God *the* Father, Who raised Him from *the* dead; and all the brethren who are with me, to the churches of Galatia: Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ” (vs 1-3).

- If you have grace and if you have peace, why not have comfort?
- Why not say, ‘And comfort from the Holy Spirit, the Comforter?’

It doesn’t say that!

Let’s go to the next one. We find the same thing all the way through. There are a couple of places we’ll see where it does mention the Holy Spirit. We’ll get to those.

Ephesians 1:1: “Paul, an apostle of Jesus Christ by *the* will of God, to the saints who are in Ephesus and to *the* faithful in Christ Jesus: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ” (vs 1-2).

Philippians 1:1: “Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, together with *the* overseers and deacons: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ” (vs 1-2). **No God the Holy Spirit!**

Colossians 1:1: “Paul, an apostle by the will of God, and Timothy *our* brother, to the saints and faithful brethren in Christ *who are* in Colosse: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ. We give thanks to the God and Father of our Lord Jesus Christ, praying for you continually since hearing of your faith in Christ Jesus, and the love that *you have* toward all the saints; because of the hope that *is* laid up for you in heaven, which you heard before in the word of the Truth of the Gospel; which has come to you, even as

it also *has* in all the world, and is bringing forth fruit, just as *it is* among you, from the day that you heard and knew the grace of God in Truth” (vs 1-6).

All the way through. Now, let’s come down to v 8. Epaphras came back and told Paul. He said:

Verse 8: “Who has also informed us of your love **in** *the* Spirit”—showing that it’s *the power of God*.

1-Thess. 1:1-2 it says the same thing; it talks about God the Father and Jesus Christ:

Verse 4: “Knowing your election, brethren, *as you are* beloved by God. For our Gospel did not come to you in word only, but also **in power and in the Holy Spirit...**” (vs 4-5).

The New Testament is **associating the Holy Spirit with power** and we’re going to see that’s exactly what the New Testament teaches.

James and we’ll see that James did exactly the same thing, just a little differently; James 1:1: “James, a servant of God and of *the* Lord Jesus Christ, to the twelve tribes, which *are* in the dispersion: Greetings!”

1-Peter 1:3: “Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope through *the* resurrection of Jesus Christ from the dead.” Again, *no Holy Spirit*.

Let’s go to Jude. We find the same thing in 1-John and 2-John. In 3-John you don’t find it.

Jude 1: “Jude, a servant of Jesus Christ and brother of James, to the called *saints*, sanctified **by...**”

- How are you made Holy?
- What is the Spirit called? *The Holy Spirit!*
- If the Holy Spirit is a person, you would be sanctified by the Holy Spirit?

It says in some places that *you are* sanctified by the Holy Spirit, we’ll see a little later.

“...sanctified by... [Whom?] ...**God the Father** and kept... [How?] ...in **Jesus Christ**” (v 1).

John, who wrote the last bit of what we find in the Bible, ending the Bible. Surely, if there was any one doctrine that the world really needed to know before the Apostle John died, was whether the Holy Spirit was a person or not—wouldn’t you think?

Revelation 1:1: “*The* revelation of Jesus Christ, which God gave to Him, to show to His servants the things that *are* ordained to come to pass shortly; and He made *it* known, having sent *it* by His

angel to His servant John; who gave witness *to* the Word of God and the testimony of Jesus Christ, and all the things he saw. Blessed *is* the one who reads, and those who hear the words of this prophecy and who keep the things *that are* written therein; for the time *is* at hand” (vs 1-3). **Nothing concerning the Holy Spirit as a person!**

What is the Holy Spirit?

II. The Greek word for *spirit* or *Holy Spirit* is neuter

It is not, anywhere in the New Testament, masculine. It is not anywhere in the New Testament, personified.

(go to the next track)

We’re going to learn a little bit of Greek today. I’ll try and put it in such a way that it will be understandable.

1. pneuma—*Spirit*

Have you ever wondered why in English that the word pneumonia starts with a ‘pn?’ *Because it comes from the Greek!* In the Greek it’s ‘pneuma’—*spirit*.

2. ‘to’ or ‘tou’—‘to pneuma’—*the spirit*
3. ‘pneuma hagiou’—*spirit holy*
4. ‘to hagiou pneuma’—*the Holy Spirit*
5. ‘to pneuma tou hagios’—*the Spirit the Holy or the Spirit, namely the Holy Spirit*

Now let’s look at a couple of things concerning Greek that we don’t have in English. There is only one spelling for the word *the* in all the English language, which is *the*:

- the man
- the woman
- the car
- the house

In Greek, that is not so.

Greek Three Declensions: Masculine, Feminine, Neuter

I took some pages out of my old, old, beginning Greek textbook.

neuter—‘neu.’ That’s exactly the same spelling that comes out of ‘pneuma.’ You see how the Greek carries over.

masculine—‘au’—masculine *the*
neuter—‘to’—*the*

The reason I’m bringing this out is so that you can understand that in the Greek, there can be no confusion between masculine, feminine and neuter. It cannot be.

New Testament Greek Lesson Four: Second Declension Order of Words

Vocabulary: I'm sure you recognize all of the English equivalents there. The first word is:

- 'adelphos'—*a brother*
- 'ho adelphos'—*the brother*
- 'anthropos'—*man*
- 'ho anthropos'—*a man*
- 'apostolos'—*apostle*
- 'ho apostolos'—*an apostle or the apostle*
- 'doulos'—*slave or servant*
- 'ho doulos'—*a slave or servant*
- 'doron'—*gift or offering (neuter)*
- 'to doron'—*the gift or the offering (neuter)*

See the difference in the definite article between the two? *No mistake!* A gift, obviously, is neuter even in English.

- 'thanatos'—*death (masculine)*
- 'ho thanatos'—*a death*

Why would they have death listed as masculine? Is death masculine or does it happen to everyone? *It happens to everyone! Men die! Women die!* Every noun in the Greek language **must be designated** masculine, feminine or neuter. It is by demand of the structure of the language. Not everything that is masculine is in the sense that it is a male gender thing. For example: Death is not a male gender thing, but it is a masculine gender noun in the Greek.

- 'hieron'—*temple*
- 'to hieron'—*a temple*
- 'kye'
- 'logos'—*word*
- 'hau logos'—*the word*
- 'nomos'—*law*
- 'ho nomos'—*the law*

Is law masculine in the sense that it is a male gender? *No!* It is masculine in the sense of the demand of the language.

- 'ho oikos'—*a house*
- 'ho huios'—*a son*

From the book in beginning Greek:

Section 26: There is no indefinite article in the Greek, which means that 'adelphos' can mean either *brother* or *a brother*, usually, the latter. We in English distinguish it by 'a house' or 'the house.' If someone were interrogating a witness and said, 'He ran in the house.' What would be the next question? Which house is the house that he ran in?

Greek, however, has a definite article and where the Greek article does not appear the

definite article should not be inserted in the English translation. Thus 'adelphos' does not mean *the brother*. In plural, English, like Greek, has no definite article. 'Anthropoi' simply means *men*. It does not mean *the men*.

Section 27: The noun in Greek has gender, number and cast. There are three genders: masculine, feminine and neuter.

Section 31: The declension for 'anthropos,' 'hau anthropos.'

I want you to take the time to look at this. What do you see immediately when you look at this word? What is the most conspicuous thing that happens in Greek? *You notice the spelling as you come right down the line is the same until you come to the last two letters!* That becomes important in the Greek. I'll show you why in just a minute.

Come over to the second column which says, 'anthropoi' it's *men*. You spell it differently if its *of man or of men*, and so forth.

Feminine: It looks like a funny looking 'n.' I'm sorry I didn't have time to number these pages when I got them to you. By the time I mail them out, I'll have the pages numbered. 'Feminine' looks like a funny looking 'n.' That is a long 'e' in the Greek, pronounced 'ee.' With a little tail above it, it is pronounced 'hey.'

Let's come down here where it says the first declension.

- the truth
- a kingdom
- a writing
- glory
- peace
- a church
- a commandment
- life
- day
- heart
- parable
- voice
- soul
- hour

are all in the feminine declension. Let's go back and I'll just read a couple of them for you.

- 'ho aletheia'—*the truth*
- 'ho aletheia tou theou'—*means the Truth of God*
- 'ho basalia'—*the kingdom*
- 'ho grapho' or 'graphe'—*the writing*
- 'ha doxa'—*the glory*

- ‘ha eirene’—*the peace*
- ‘ha ecclesia’—*the church*

I’ll just call your attention to Section 54. Look again where it says declension of ‘doxa’ or doxazo’—which is *glory*. Notice again, the endings of the words are different. See the last letter of the last two letters. You see that? I don’t expect you to memorize or know that, but all I’m doing is just showing you that it’s different.

The Definite Article *the*

Section 54: The Declension of The Article:

In English, every ‘the.’ In Greek it’s spelled all these different ways, which looks a little complicated, but:

- if you want a language that is specific
- if you want a language that is detailed
- if you want a language that cannot be misconstrued like English

That’s what you need.

The reason I’m doing this is not so that you’re necessarily going to learn much, if any, Greek; but you’re going to learn something about the Greek language, which is: ***You cannot misconstrue Greek! If you do, it is done deliberately!*** That’s the whole point I want to get to when we come to the full, detailed, discussion of John 14. This is something that every Greek student has to learn cold. Notice how this is broken down:

- singular: and then masculine, feminine, neuter
- plural: masculine, feminine, neuter

Down along each side, you have an:

- ‘n’ stands for the nominative case
- ‘g’ for the genitive case, or possessive case
- ‘d’ for the dative case, or receiving case and:
- ‘a’ for the accusative case; that is something that goes to, or toward

Let me just pronounce these since this is one of the first things. When I took the basic Greek, Dr. Dorothy said, ‘Memorize this because we’re not going any further until you memorize it’:

- ha/ho
- to
- tah
- tu
- tes
- tu
- ton
- to/tou

- ta
- toice
- tice
- ton
- tan
- taws

That might not mean anything to you, but when we get to the situation concerning how we’re going to do this with the Comforter, it will really make sense.

Personal pronouns:

There’s something that has to happen in the pronouns—he, she and it—which always must happen. The word for:

- the pronoun is ‘auto’
- the masculine is ‘autos’
- the feminine is ‘autae’
- the neuter is ‘autou’

The ending of the personal pronoun must agree with the ending of the article and the noun.

It must agree! That’s where the problem comes in the parakletos. Then it gives the plural of it. Come over here to the use of the pronoun.

A pronoun is a word that stands instead of a noun. The sentence, “I see the disciples and teach him,” means the same thing as, “I see the disciples and teach the disciple.” The pronoun ‘him’ stands instead of the second occurrence of the noun ‘disciple.’ The noun for which the pronoun stands, is called an antecedent. Thus, in the sentence, “I see the disciple and teach him,” the antecedent of ‘him’ is ‘disciple.’ Here’s the rule. A pronoun agrees with its antecedent or its noun in gender and in number.

I will explain John 14 to you and I will have the Greek text here so we can go through it.

Let’s go right back to that verse that we had. We’ll come back to that next week because it deserves review and so that we understand it. I’m sorry I didn’t have time to copy off the Greek text so you can see it in the Greek.

John 14:16—Jesus said: “And I will ask the Father, and He [the Father] shall give you another Comforter [‘parakletos’]...”—masculine. It doesn’t mean that it is male. Every *comforter* in the Greek language is a ‘parakletos.’

What did we just read? *Every pronoun referring to the noun must agree in gender!* Therefore, it says

(KJV): “...another Comforter that **He**... [Because it’s ‘altos,’ as we will see clearly next week] ...may abide with you forever” (v 16). Here comes the slight of hand. Here comes the dishonesty of twisting the Scriptures to make the Holy Spirit appear as a person when it’s not.

Verse 17: “*Even the Spirit of the Truth...*”—neuter.

Again, the reason that I’m going through this is not so that you’re going to understand the Greek. It’s so that you can understand what they have done in the English in relationship to the Greek and it has not been honest.

“...the Spirit of the Truth...” in the Greek is pronounced this way: ‘to pneuma’—neuter. ‘Truth’ is pronounced: ‘tes aletheia.’ Now then, we have in the English—let’s go back here to v 17:

(KJV): “*Even the Spirit of Truth; **whom**...*” (v 17). There is where they twist it, because ‘*which*’ in the Greek must also follow gender.

We will see where the exact same word, translated ‘whom’ in John 14:17, could not have been translated ‘whom’ in John 15:26.

John 15:26: (KJV): “But when the Comforter is come... [‘ho parakletos’] ...whom... [masculine, it should be ‘whom’] ...I will send unto you from the Father, *even* the Spirit of Truth **which**...” Why? *Because ‘Spirit of Truth’ is neuter!* So, it must be ‘*which*.’ In this case they honestly translated it because they had no alternative.

Over here in John 14:17, they dishonestly translated it. It’s exactly the same in the Greek, which should have been translated ‘which’ in both cases.

John 14:17: “*Even the Spirit of the Truth, **which** the world cannot receive because it perceives **it** not...*” *Him* is an improper translation because it should be *it*—‘auto.’

“...nor knows it; but you know it because it dwells with you, and shall be within you” (v 17).

‘pneuma’—*spirit*—even without an article it is still neuter. Just like you say ‘car.’ A car or *the* car, it’s still neuter. The same way with ‘pneuma’; it’s neuter. ‘to pneuma.’

- Why can’t be masculine? *It doesn’t have the masculine article!*
- Why can it not be feminine? *Because it doesn’t have the feminine article!*

‘Tou pneuma’—neuter. The same way with:

- ‘pneuma hagios,’ which is *Spirit Holy*
- ‘to hagios pneuma,’ *the Holy Spirit*

- ‘to pneuma tou hagios,’ which is *the Spirit the Holy*
- *the Spirit namely the Holy*

Everywhere in the New Testament that ‘pneuma’ is used, it is neuter! Everywhere!

For your study on that [pneuma] this week—if you want to study through—I have given you everywhere the word ‘pneuma’ is used in the New Testament and it’s nearly 400 times. These pages (list of pneuma 400 times), by the way, are taken from George V. Wigram’s, *The Englishman’s Greek Concordance of the New Testament*.

Nowhere in the New Testament is the Holy Spirit a person! Everywhere ‘Spirit’ or ‘Holy Spirit’ is used, it is neuter!

Let’s look at some things concerning that so we will see it as the power of God.

III. The Holy Spirit is the power of God!

- it’s not a person
- never was a person
- never has been a person
- never is going to be a person

God is a person!

What I’m doing is, even though we’re going in detail in some of these things, I’m trying to circumvent having to go in too much detail. It is the power of God.

Acts 1:4: “And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to ‘await the promise of the Father, which,’ *He said*, ‘you have heard of Me. For John indeed baptized with water, but you shall be baptized with *the Holy Spirit* after not many days” (vs 4-5). Are you ever baptized in a person? *No, you’re baptized in water!*

- water is neuter
- water is a thing
- water is something that God created

It’s not a person. The parallel is: “...you shall be baptized with *the Holy Spirit* after not many days.”

Verse 8: “But you yourselves shall receive **power**...” The Greek for *power* is ‘dunamis.’

“...when the Holy Spirit has come upon you... [power and the Holy Spirit are equated the same] ...and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the ends of the earth*” (v 8). The Jesus was taken up into heaven.

Acts 2:1: “And when the day of *Pentecost*, the fiftieth day, was being fulfilled, they were all with one accord in the same place. [during the accomplishing or the fulfilling of the Day of Pentecost] ...And suddenly *there* came...” (vs 1-2).

- Another person? *No!*
- What are we going to talk about here, concerning the Holy Spirit? *We’re going to see the effects of power!*

That’s what we’re going to see. Nowhere did they see a person.

“...from heaven **a sound...**” (v 2). That is the effect of power. What happens when you blow up some dynamite? *You get a sound, power!*

“...like *the* rushing of a powerful wind... [power] ...and filled the whole house where they were sitting” (v 2). A substance, a power! Nothing whatsoever to do with a person.

Verse 3: “And there appeared to them divided tongues as of fire...” What is ‘fire?’ *Power! Heat!* That’s what makes your car run. Each one of the cylinders as they go around there’s a little fire and power. So, you go fast as the wind.

“...and sat upon each one of them. **And they were all filled with the Holy Spirit;** and they began to speak with other languages, **as the Spirit gave them the words to proclaim**” (vs 3-4). A power beyond that which they had themselves.

Verse 17: “And it shall come to pass... [Peter is quoting the prophet Joel] ...in the last days,’ says God, *that* I will **pour out** My Spirit upon all flesh...”

- it is a thing
- it is a power
- it is not a person

Verse 18: “And even upon My servants and upon My handmaids will I **pour out** My Spirit in those days...” (v 18). It’s interesting because *of* in the Greek is ‘ek,’ which means, *out from me*. Whose Spirit? *God’s Spirit!* It comes from God; the power from God.

Verse 38: “Then Peter said to them, ‘Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive **the gift of the Holy Spirit.**’ What did we see concerning gift? ‘*tou doron.*’—neuter—“...the gift of the Holy Spirit”—‘*tou pneuma.*’

We can go through many, many others which we’ll do next time and we’ll finish the series there.

- There is no basis in the Bible whatsoever to say that the Holy Spirit is a person!

- It is the power of God!
- It is the begetting of God!
- It comes from God the Father!
- It is directed by Jesus Christ!

He, in fact, in two places in the New Testament, is called ***the Spirit***.

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* (except where noted)

Scriptural References:

- 1) Hebrews 5:11-14
- 2) Revelation 2:2, 4-6, 14-15, 20, 23-24
- 3) Revelation 3:10
- 4) Colossians 2:8, 18
- 5) Psalm 51:10-12
- 6) Isaiah 63:10-12
- 7) Romans 1:1-7
- 8) 1-Corinthians 1:1-3
- 9) 2-Corinthians 1:1-3
- 10) John 14:15-16
- 11) 2-Corinthians 1:4
- 12) Galatians 1:1-3
- 13) Ephesians 1:1-2
- 14) Philippians 1:1-2
- 15) Colossians 1:1-6, 8
- 16) 1-Thessalonians 1:4-5
- 17) James 1:1
- 18) 1-Peter 1:3
- 19) Jude 1
- 20) Revelation 1:1-3
- 21) John 14:16-17
- 22) John 15:26
- 23) John 14:17
- 24) Acts 1:4-5, 8
- 25) Acts 2:1-4, 17-18, 38

Scriptures referenced, not quoted:

- Revelation 2:22
- 1-Corinthians 3
- Numbers 11
- Proverbs 1; 6
- 1-John 2
- 1 Thessalonians 1:1-2

Also Referenced: Books:

- *Satan’s Ten Most Believable Lies* by Dave Breese
- *The Two Babylons* by Alexander Hislop
- *The Englishman’s Greek Concordance of the New Testament* by George V. Wigram

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Holy Spirit Series V Study in Basic Greek #2

Fred R. Coulter

Since there are so many people preaching different things concerning the Holy Spirit, trying to explain the Greek and trying to explain different things so that they can prove it is a person, we're taking the detail study to go through in the Scriptures and show that it never was a person. We're going to see why in the material that I've included—I gave you the four or five pages from the *Englishman's Greek Concordance of the New Testament* by George V. Wigram—you can look up every place where the Greek word for *spirit*—'pneuma'—is used. {handout for this series is no longer available}

In part 4 we went through the different words for 'pneuma,' which is:

- 'pneuma'
- 'to pneuma'

—always neuter. Even without the definite article there it is neuter. Then you have:

- 'pneuma hagios'—*Spirit Holy or Holy Spirit*
- 'to pneuma to hagios'—*the Spirit the Holy*

All of those are neuter! Every one of the places that you go through, nearly 400 Scriptures, the word for *spirit* is never in the masculine tense; it is always in the neuter and every pronoun for Spirit should be translated *it*. It should not be translated *He*. We will look at some of those today.

III. The Holy Spirit is the power of God

We're going to cover some things in Greek today, which will be a little fun. It may be a little tedious in some ways, but it's going to be fun. I think if you can tell the difference between 'Os' and 'Ss' we should do quite well here. This is where John the Baptist was baptizing with water and he said:

Matthew 3:11: "I indeed baptize you with water unto repentance; but the One Who *is* coming after me is mightier than I, of Whom I am not fit to carry His sandals; He shall baptize you **with the Holy Spirit**, and **with fire**."

Of course, that means that if you commit the unpardonable sin, you're going to be thrown into the Lake of Fire, wholly, completely immersed into it. You're being baptized "...with *the Holy Spirit*..." Again, this is neuter and is showing a *power of God*.

This is talking about when Jesus was baptized, v 16: "And after He was baptized, Jesus

came up immediately out of the water; and behold, the heavens were opened to him, and he [John] saw the **Spirit of God**... ['to pneuma to theou'] ...descending as a dove, and coming... [landing] ...upon Him. And lo, a voice from heaven said, 'This is My Son, the Beloved, in Whom I have *great delight*'" (vs 16-17). **No indication whatsoever that it is a person!** It is something that comes *from* God and landed on Jesus.

Matthew 12:28: "But if I, **by the Spirit of God**, cast out demons..." Who is doing the casting out? *Jesus was!* He said:

- "...if I **by**..." shows it's the power that's being used.
- "...*the Spirit of God, cast out demons*..." *It's not a person!* Jesus is doing it **by the power** of the Spirit of God.

"...then the Kingdom of God has come upon you" (v 28).

Mark 1 is a parallel account of the baptism on Jesus; Mark 1:12: "And soon after, the Spirit... ['to pneuma'] ...compelled Him to go out into the wilderness." It says in another place that He was '*led of the Spirit*.' It drives Him. It's the power of God which was leading Him or driving Him.

Verse 13: "And He was there in the wilderness *for* forty days, tempted by Satan..."

After the temptation was over, Luke 4:14: "Then Jesus returned **in the power** of the Spirit..." Again, equating the Spirit with power, with force; not equating as a person, but "...in the **power** of the Spirit..." Let's see what this did for Him:

Verse 32: "And they were astonished at His teaching, for His Word was **with authority**." Obviously because He was full of the Holy Spirit.

I know that we're going through the Scriptures quite rapidly, but what we need to do is to just see each case where it is used in this particular sense. Again, talking about the Holy Spirit we see something very important concerning it. This is talking about how they were to pray and how they were to ask God.

Luke 11:13: "Therefore, if you, being evil, know *how* to give good gifts to your children, how much more shall your Father Who *is* in heaven **give the Holy Spirit to those who ask Him?**"

- it is something that is power
- it is something that is given
- it is something that is a gift

All of this is showing that it is *the power of God!*

It's interesting that in the Greek in Luke 11:13, it is not 'to pneuma to hagios.' It is 'pneuma hagios.' {the is inserted for clarity in the English} It is that God will give Holy Spirit, showing more that it is something that comes from God, not in the way of being a person, but God *gives* Holy Spirit.'

In all of these things, we're looking at the characteristics of the Spirit. Here is one that's really very hard to duplicate.

John 7:38: "'The one who believes in Me, as the Scripture has said, out of his belly shall flow rivers of living water.' But this He spoke concerning **the Spirit**... ['to pneuma'] ...which..." (vs 38-39). It says 'which' in the *King James*. It doesn't say 'Who.' We'll see that that's very important.

"...which those who believed in Him would soon receive; for *the* Holy Spirit... ['pneuma hagios'] ...was not yet *given*..." (v 39).

Acts 4:8: shows the Holy Spirit as *a thing* or a commodity, something as distinguishing from a person.

Acts 4:8: "Then Peter, filled with *the* Holy Spirit, said to them..."

Peter was delivered up, arrested; Matthew 10:19: "Now, when they deliver you up, do not be anxious *about* how or what you should speak; **for in that hour**... [at that time] ...**it shall be given to you what you shall speak. For it is not you who speak, but the Spirit**... ['to pneuma'] ...**of your Father that speaks in you**" (vs 19-20).

It is very interesting in the Greek because it is this way: *the Spirit, of the Father which or that*, the article for the neuter referring back to the *Spirit*.

After they were released and came back to their own; Acts 4:31: "And when they had prayed, the place in which they were assembled was shaken; and they were all **filled with the Holy Spirit** and they spoke the Word of God with boldness." Again this is *the power that comes from God* to do the work of God through that individual.

There are some other Scriptures that we can add to it. Please study the references in Acts 6, 7 & 8 concerning the Holy Spirit, except we'll jump clear over to Acts 8. We find something here that fits in with how the Holy Spirit is received.

Acts 8:15: "Who, after coming down to *Samaria*, prayed for them, that they might receive

the Holy Spirit for as yet **it** had not fallen upon any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid *their* hands on them, and **they received the Holy Spirit**" (vs 15-17)—'pneuma hagios,' which comes from God.

There it is! You receive it by the laying on of hands. Tie in Acts 2:38 where they repent, they believe the Gospel and receive the gift of the Holy Spirit.

Acts 9:17: "Then Ananias went away and came into the house; and after laying *his* hands on him... [Saul—the one who was to become Paul] ...he said, 'Brother Saul, the Lord has sent me, *even* Jesus, Who appeared to you on the road in which you came, so that you might receive sight and be **filled with the Holy Spirit**.'" We have:

- the laying on of hands
- being filled with the Holy Spirit
- the Holy Spirit is something you receive

which becomes part of and unites with the spirit of your mind; that's how conversion takes place!

IV. The Holy Spirit is the earnest

Once you receive of the Holy Spirit it is only the earnest or begettal of God the Father

2-Corinthians 1:21: "But He Who establishes us with you in Christ, and Who has anointed us..." The Holy Spirit is like an anointing. Ever heard of a person being anointed over another person? *No!*

"...*is* God, Who has also sealed us and given us **the earnest of the Spirit in our hearts**" (vs 21-22). That becomes very important; that shows:

- the function
- the begettal
- we have a small portion of God's Spirit

When you're filled with God's Spirit, to do mighty works, as the apostles were... Of course, that had to be done to thoroughly establish the Church at Jerusalem because the religious authorities didn't believe Him at all, even with all the power that they did. When you go back and read some of the things that were done and the miracles that they did, they were absolutely amazing! All Jerusalem knew about it. Everyone knew about it. It wasn't just some little thing.

2-Corinthians 5:5: "Now, He Who is working out this very thing for us *is* God, Who has also given us **the earnest of the Spirit**"—a down payment, a small portion and is going to hold us until the day of redemption.

Ephesians 1:13: “In Whom you... [in Christ] ...also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, **you were sealed with the Holy Spirit of promise.**”

It’s interesting in the Greek, ‘With the Spirit, the promise of the Holy,’ of course, that’s the way the words flow in the Greek. It should be: ‘The promise of the Holy Spirit.’

Verse 14: “Which is *the* earnest...” In my *Interlinear Greek-English New Testament* there is a little switch there, but it’s got a footnote that the relative pronoun for Holy Spirit should be *which*.

Verse 14: “Which is *the* **earnest** ...[partial down payment] ...**of our inheritance** until *the* redemption of the purchased possession, to *the* praise of His glory.”

We can add in several things, here: 1-Corinthians 6:19_[transcriber’s correction]: “...you are not your own? For you were bought with a price...” (vs 19-20). **We are the purchased possession of God!** Since God bought us and redeemed us, He gives us His Spirit and that signifies that **we belong to Him**. This is going to be until the day of redemption.

When is that going to be? 1-Corinthians 15:23_[transcriber’s correction]: “...Christ *the* Firstfruit; then those who are Christ’s at His coming.”

Ephesians 2:18: “For through Him we both... [Jews and Gentiles] ...**have direct access by one Spirit** to the Father.” **The Holy Spirit gives us that access directly to the Father!** Without the Holy Spirit, you cannot communicate directly to the Father.

Verse 19: “So then, you are no longer aliens and foreigners...”—sojourners.

Verse 22: “In Whom you also are being built together...”

Here’s something that we probably do more than we should; Ephesians 4:30: “And do not vex... [grieve] ...the Holy Spirit of God... [it belongs to Him; it is a commodity, or *a thing*] ...by which... [not who] ...you have been sealed for *the* day of redemption.”

Let’s show how *the spirit of man* and *the Spirit of God* are warring against each other.

Galatians 5:16: “Now *this* I say, walk by *the* Spirit, and you will not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh...” (vs 16-17).

This is the experience we all go through with temptations, because we have the Spirit of God.

The Spirit of God is leading us to *not do it*. Our carnal nature is saying, ‘Do it!’ You’re caught in this between the ‘law of sin and death’ and the Spirit of God **warring**, as Paul said, in your mind. This describes it. Again, it shows that it is a commodity, or it is the power from God.

Phil. 1 is a very interesting way of putting it, talking about *the begetting and the use* of the Holy Spirit.

Philippians 1:19: “For I know that this shall turn out for my salvation through your supplication **and the supply of the Spirit of Jesus Christ.**” I’ve never heard of a person being *a supply* unless you’re a cannibal. A person is not a supply. The Spirit is a supply, again, something from God.

1-Thessalonians 4:8: “Accordingly, the one who rejects *these commands* is not rejecting man, but God, Who also **gave His Holy Spirit to us**”—*from Him*. It belongs to God. It is not a separate entity as a person. *It is a supply and comes from God.*

We’re going to see how this gift of God—the earnest, the supply—is poured out to us. Where does it go? *Rom. 5:5!*

What this does is ***it shows the impossibility of the Holy Spirit being a person!*** Remember what we first read, ‘God the Father is God. Jesus Christ is God, the Holy Spirit is God. They are all One and individual Gods, three in One.’ (*My Catholic Faith* by Louis Morrow.) What we’re covering now is that it’s impossible for a person to have been used in this particular manner.

Romans 5:5: “And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts **through** the Holy Spirit, **which**... [even in the *King James*] ...has been given to us.” It has to be translated that way.

What I have here is some very simple English words, which we will cover some of them in the Greek. I have present tense and past tense. This is what you would call simple present and simple past.

1. First person:
I say—present tense
I said—past tense
2. Second person:
you say—present tense
you said—past tense
3. Third person:
he, she, it said—past tense

I noticed in my elementary Greek text it does not have *he, she* or *it says*. It just has, *he says*.’ As we’re

going to see, that's part of the problem with the translation

Let's look at the Greek word that shows the present tense. Then we will look at the Greek word that shows the past tense. Again, it's no different than English. You have one form of spelling for present tense and you have one form of spelling for past tense.

Present Tense

1. First person: *I say*—'lego'

There's a funny looking 'w' at the end of 'lego' in the Greek? Every present tense verb has that symbol for the first person. That is an 'omega.' It actually is a double 'o.'

2. Second person: *You say*—'legees'
3. Third person: *He, she, it says*—'legee'

Past Tense

1. First person: *I said*, 'epon'
2. Second person: *You said*, 'epece'
3. Third person: *He, she, it said*, 'epen'

I want to show you something very interesting. We don't have this in English. We have absolutely, no comparable in English to this. I tried to keep it simple.

We are looking at the neuter word: 'to pneuma'—*the spirit*. Now then, we have something in English when we have, '*the car*,' we say *it*; the same way in Greek. The neuter for *it* in Greek is 'autou' from which we get the English word *auto or self*. It runs *automatically*, or it runs by itself. You have a car with an *automatic* transmission; it shifts itself. You see how this is carried over into the English. So, 'autou' reflects back to mean *it or itself*.

Right below that, I have the neuter relative pronoun. This is as complicated as we get. If you can follow along with this, 'you're in like Flynn.' It is an 'o' and it's got two accent marks. In the Greek you have to watch the accent marks, because in this case it's very important. Do not confuse it with a singular accent mark.

What I did was, I combined the three things that we just covered: to, pneuma, autou and o. So, I have:

- Relative pronoun: When you have 'to pneuma,' *the spirit*, the only thing you can use for the *it* is 'autou.' That is the pronoun.
- The relative pronoun is the 'o' with the two accent marks, which should be translated *which*.

Right now you don't see the importance of this but you will in just a little bit.

Now, let's look at a masculine word 'doulos'—the 'o' here, is pronounced with a singular accent mark: 'ho doulos'—*the servant or slave*. When you have *he* it is always 'autos.' In Greek you always know that with the 'os' it is a masculine noun. Notice how the '*who*' is listed. It follows right along—'os': 'ho, doulous, altos.' Therefore, you know it is in the masculine gender.

Let's see the word for woman. Feminine noun—long e. There should be a little accent mark over the top of it—*the woman*—gune.

The pronoun for *it* is: 'autae.' The relative pronoun is: 'e.' So, it is: 'e gune autae e.' When you look at any of these words, you can identify what it is by the last letter or two, in the word. You automatically know that 'autou' has to have a neuter noun. You know that 'autos' has to have a masculine noun. You know that 'autae' has to have a feminine noun. Likewise, the *which* and *who*.

Here's where you come into some problems with the English for a literal translation. I have two words in English and in Greek, which denote *the world* and *the earth*.

Let's take the first one. You've heard this word before: 'ho cosmos,' *the world*, from which we have the word for cosmopolitan, cosmetics—'ho cosmos.'

What makes '*the world*,' masculine? *Nothing!* In English it isn't, but in the Greek it is, just by a gender designation. So, you must have the pronoun 'autos.' You must have the relative pronoun '*who*,' which is 'hos.'

Now let's look at the same thing again and it's pronounced: 'hee ge,' *the earth*. When you use that you have to use '*she*,' 'autae.' You have to have the relative pronoun, *who*, 'e.' In the Greek, it must all follow through, one following the other.

Let's come along to the next one: *comforter and comfort*. This is a heart and core problem with trying to make the Holy Spirit be a male gendered person, which it is not.

The word for comforter in Greek is pronounced 'ho parakletos,' which means *the comforter*. Its pronoun is—because it's in the masculine tense—'autos'—*he*. The relative pronoun, *who* is 'hos.' You see how this follows along all masculine gendered words in Greek must follow this rule. There is absolutely no variation from it. That becomes important.

Let's go to the next one. Here is nearly the same word, which is 'comfort,' but it's female—'hee paraklesis,' *the comfort*. Notice the pronoun, 'autae'—*she*. If you're going to literally translate it, *the comfort she*—while in English it wouldn't make any sense at all. Then the relative pronoun is 'e.'

Here's what we can conclude: All of these words I gave you in English are *neuter gender* words: the earth, the world, the comforter, the comfort. To carry through and say: he, she, he, she, in English, is an artificial designation in English. How would we do it? We would do it this way:

- the world: it, which
- the earth: it, which
- the comforter: it, which
- the comfort: it, which

I know this may have your head spinning for a little bit, but hold on, we'll get there. You'll have the sermon to go back over it.

Let's look at one more word. The word, 'that' or 'that one.' The masculine noun for *that one* is 'ekeinos.' The relative pronoun for 'ekeinos' is 'hos,' because it's masculine. In English it would be *which*. The feminine version of it? Notice the 'os' for the masculine? Notice the long 'e,' the funny looking 'n' for the feminine? It's pronounced 'ekeine'—*that one*. Then neuter, it would be 'ekeino.' The relative pronoun would then be 'o'.

'Parakletos' is a descriptive noun in the masculine tense. It is an artificial gender in English, if you keep it masculine. It describes a function of the Spirit. The Spirit is neuter, not a person, and should be referred to as: *it, itself and which*, even though it is in the masculine tense in Greek, through 'parakletos,' because it is not a person of the male gender.

That's what's happened in the translation. They have made it male gender because the Greek word is masculine gender.

(go to the next track)

'ekeinos' refers back to 'parakletos' and should be translated: *that* or *that one*, or more correctly in English, *it*, because it is referring to 'the Spirit,' which is neuter.

I've got some more pages out of my elementary Greek book. I put these in here more for you to look at, to see the difference and to see the sameness:

- *brother*—masculine sense—'adelphos' notice all of the masculine words end in 'os'
- 'ho adelphos'
- 'ho anthrpos'

- *apostle*—'ho apostolos'
- *slave*, we already have that one or *servant*, 'ho doulos'
- *gift*—this is neuter, notice the difference in the definite article—'to doron'
- *death*—'ho thanatos.'

In English, death is death. It doesn't carry any gender at all. It happens to everyone. In Greek it carries a gender. That's what confuses in trying to get some of these things done in English.

All of these words are present tense singular:

- I see
- I know
- I write
- I teach
- I take
- I say
- I loose
- I have

What is the common factor in every one of these words? *They all end with that 'omega,' or that funny looking 'w,' which is really a double 'o'!* These words are pronounced, beginning with:

- I see, 'blepo'
- to know, 'gnosis'
- to write, 'graphe'
- I teach, 'didasko'
- I take, 'lambano'
- I say, 'lego'
- I loose, 'luo'
- I have, 'echo'

We do not have this in English, but you have it in Greek. Whenever it changes from the first person, to the second person, to the third person—singular and plural—the ending of the word changes. The reason that I'm going through this is that we'll see in just a little bit. I'll show you. We have the present, active, indicative of the verb 'luo,' *I loose*, is as follows: Singular: *luo, luace, luee*. We won't deal with much more than just the singular as we go through here. Then we will lay that out so we can see it.

Let's go to the next page. We've already covered some of this, but I just wanted you to see it here. All these words are feminine in Greek. It makes no sense to us but it does in Greek:

- truth
- a kingdom
- a writing
- glory
- peace

- a church
- a commandment
- life

Isn't it interesting that *death* in Greek is masculine, *life* is feminine.

- a day
- a heart
- a parable
- a voice
- a soul
- an hour

All of these words you would have to have the pronoun literally be *she—the life she*. That's why it's difficult in translating in English.

What we have here are the relative pronouns. This is about as deep as we're going to get. You can follow along from here on. This is *who* and *which*. We have masculine, feminine, neuter. We've already covered some of that. Notice that the endings correspond with the word.

Pronouns: all together in one place; hopefully, this will make a little more sense.

The word under *he, she, it*—'autos,' 'autae,' 'auto.' Then it comes right along with the different spelling of those, depending on the case.

I want you to look where it's singular—the 'os,' the 'e,' and the 'o'; it follows right along with that word. It follows the ending of the formal word, the ending of the pronoun and the ending of the relative pronoun. They are all the same—'os,' 'e,' 'o.' That's just to show the distinction in the words.

Why did I go through all of this? What are we going to do? *We're going to look at some Greek words and we will see if we can put this together and we will show that what I said is true!*

We're going to show the action of the Holy Spirit. We're going to see some interesting things as we do that.

Luke 2:25: "And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and reverent, waiting for the consolation of Israel; and the Holy Spirit... ['pneuma hagios'] ...was upon him. Now, it had been Divinely communicated to him **by the Holy Spirit...**" (vs 25-26). It's this way to show that it wasn't communicated by any other thing than the Holy Spirit of God.

Verse 27: "And he came in the Spirit into the temple; and when the parents brought in the little Child Jesus..."

Verse 36: "Now, there was Anna, a prophetess, the daughter of Phanuel, of the tribe of

Asher; **she** was of a great age, having lived with a husband seven years from her virginity; and **she...**" (vs 36-37)—'autae' with the long 'e,' that looks like an 'n.' Whenever you're dealing with the feminine gender, you always have to have this kind of Greek word.

"...was a widow of about eighty-four years, **who...** (v 37). That follows right along 'autae': *he, she who*.

We're going to see these words: 'I say,' 'you say,' 'he, she, it says.' You'll see the Greek word for *says* or *speaks* is used for the neuter as well as the masculine and the feminine.

1-Timothy 4:1: "Now, the Spirit **tells** us explicitly..." I want you to look at the Greek word above *tells* and look at the Greek that I gave to you, 'legee,' proves that the neuter gender verb is the same in the first person, as the masculine and feminine first person verb—'legee.'

Let's go back to the first two Greek words. It says in the English, 'But the' (*KJV*). However, in Greek *but* can never be the first word in the sentence. It always must be the second word; that's just a rule in Greek. That's why Greek is Greek.. So, it is 'to de pneuma,' *the but Spirit*, if you want a literal translation. That wouldn't make any sense. So, it's "Now, the Spirit..." You have, 'to pneuma'—singular third person: 'it says,' *or* 'it speaks.'

Acts 13:1: "Now, there were certain prophets and teachers in the Church that was at Antioch, including Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen (who had been brought up with Herod the tetrarch), and Saul. And as they were ministering and fasting to the Lord the Holy Spirit **said...**" (vs 1-2)—'eipen.'

Matthew 4:6: "And... [the devil] ...said... ['legee'] ...to Him [Jesus] 'If You are the Son of God, cast Yourself down; for it is written..."

Verse 9: "And... [the devil] ...said to Him [Jesus]..." *The devil* is 'ho diabolos.' We've conclusively shown that if it is a 'thing' that is speaking it uses the same verb. If it is a 'he' that is speaking it uses the same verb. Let's see Jesus' answer:

Verse 10: "Then Jesus said... ['legee'] ...to him, 'Be gone, Satan!..." It is the present tense, third person, 'says Jesus to him.'

Matthew 20:20: "Then the mother of the sons of Zebedee came to Him with her sons, worshipping Him and asking a certain thing from Him. And He said... ['eipen,' *said*, past tense] ...to

her...” (vs 20-21)—‘autae.’ Notice how Greek follows through always on these things so you can know what’s happening, here.

Verse 21: “And He said to her, ‘What do you desire?’ She said to Him...” ‘lege.’ What we have shown is:

- a thing: ‘to pneuma legee’
- a man: ‘ho Iesus legee, *Jesus said*
- ‘hou diabolos legee,’ *the devil said*
- *the mother said, feminine, ‘legee.’*

So, it shows that the word ‘says’ is used as the same word for masculine, feminine and neuter—he says, she says, it says.

Let’s go to the next page. I’ll let you look through this and study that yourself. Let’s go to v 44. Jesus is speaking in the first person. It says:

You’ll find all the way through here, when Jesus says something, He says, ‘lego,’ present tense, first person, *I say*. You can find that all the way through.

Everything I’ve done is leading us to this point, because we’re going to analyze some of these Greek words. We can’t analyze them unless you know what you’re looking for. That’s why I went through and I did the first pages.

Let’s pick it up at John 14. Remember what we said about the ‘paraklete.’ It is a masculine noun *that describes an action* of the Holy Spirit. We’re going to notice some very interesting things here.

John 14:16: “And I will ask the Father, and He shall give you another Comforter... [parakletos] ...that it may be with you throughout the age: **Even the Spirit of the Truth...**” (vs 16-17). What is spirit? ‘to pneuma’ is neuter.

“...**which**...” (v 17). ‘Whom’ is an incorrect translation. Why? What is the relative pronoun for the neuter? *It is the ‘o’ with the double accent mark!*

In English it may not mean much to you, but in Greek it’s profound. Now you know what there is confusion, because too many people don’t take it upon themselves to teach the members and they say lay members are dumb sheep. I don’t think you’re dumb! You’re smart enough to get this.

I’m trying to present it in such a way that it’s going to be something you can follow. You may have to go back over it again. I know I’ve covered a lot of things.

You cannot translate ‘to’ as *whom*, because it should be *it*. If the Spirit were a person in the masculine sense, it would be ‘ho pneuma’ If it were ‘ho pneuma,’ what should the relative pronoun be?

‘-----.’ Since this is ‘to pneuma,’—the Spirit of Truth, ‘ho,’ *which!*

“...the world cannot receive because it...” (v 17). What did we learn about the word world?—‘ho kosmos.’ A masculine word—‘ho kosmos,’ *the world*. How did they translate the word ‘it’ for the world? They didn’t translate it ‘he.’ If they were being perfectly honest in the Greek, they should have, but they didn’t.

“...because it perceives it not...” (v 17). Notice the Greek above the English ‘him.’ What is the Greek word we learned for *it* or *him*? ‘Autou’ What is the ‘o’ refer back to? ‘The Spirit’—‘to pneuma autou o’—that is neuter; it has to be. When we come here, notice what they did. I could stand up here and tell you that it’s a mistranslation, whether deliberate or not, I can’t judge their minds. Unless you can see it for yourself in the Greek, you don’t know it for sure, except that ‘the good’ preachers say so.

Verse 17: “*Even* the Spirit of the Truth, which the world cannot receive because it perceives **it** not...”—it must be neuter and should be properly translated as neuter.

I know I’ve had to stretch your minds a little bit, but go along with it. I know there would be some ministers who would say, ‘Fred you should never try and bring that. It is too hard.’ I don’t think following ‘Ss’ and ‘Os’ is too hard. I only know of one translator—which I’ll get you a page out of another interlinear—who honestly says so and admits that.

How come this is not more commonly debated? *It’s simply because they don’t do to the Bible to prove the trinity!* It is what we covered in the very first sermon that we have on this series. It comes from Christology. It’s just by tradition.

There are only four places in the New Testament where ‘parakletos’ is used. We covered one of them here. You can’t take those four places, which is a masculine gender noun, to describe one of the functions of the Holy Spirit and try and say the Holy Spirit is a masculine person God. This very well could be deliberate to sustain the doctrine of the trinity.

Let’s go on because we are going to see that that was probably correct. Now, we are going to see a conflict between the *King James* translation and the *Faithful Version* translation.

John 15:26 (FV): “But when **the Comforter** has come... [‘ho parakletos’] ...which I... [‘ego’] ...will send to you from the Father, *even* the Spirit of the Truth... [‘to pneuma tes aletheia’] ...**which**...”

Let's read this in the *King James* to show that the *King James* people in this instance were honest, but not the translator of the Interlinear, because that should read 'which.' That is the neuter word. Okay. Let's read in the *King James* column:

John 15:26: (KJV): "But when the Comforter has come whom I will send to you from the Father, even the Spirit of Truth, **which**..."—correct translation.

Let's go on because we become to the next point that becomes very important here. We'll come back and we'll go over some of the other Scriptures.

(KJV): "...which goes forth... [proceeds] ...from the Father, this One, **He**... ['ekeinos'] ...will bear witness..." (vs 26)—which should be translated, *that* or *that One*. Not 'He.'

(KJV): "...will bear witness concerning Me." We'll have a little bit more to say about 'ekeinos' because it goes all the way through John 15.

We're not quite ready to go there. Since we're in this list, I want to finish it. There you have the whole package as to how this was mistranslated all the way through. It is proper to use 'ekeinos' in relationship to 'parakletos.' However, 'ho parakletos' is a masculine, descriptive noun of a function of the Holy Spirit and it would be proper to translate 'ekeinos' as *it* or *that*, because it's referring to the function of the Holy Spirit.

Now, let's come back to John 14 because there's a couple of other things, here, that we need to cover. You can be excited about it and not have to take my word because you know that you know and you can see it with your own eyes. What is the old saying? *Seeing is believing!*

John 14:17: "'Even the Spirit of the Truth, **which** the world cannot receive because **it** perceives **it** not, nor knows **it**..." Notice the second 'autou'?

"...but you know **it**..." (v 17). See how the Greek goes all the way back? You can't miss it if you know it.

"...because **it** dwells with you..." (v 17). Here is a third person verb. Did we see that a third person verb is effective and used by 'it'? *Yes!*—"ho pneuma legee"—**it** abides with you."

"...and shall be within you" (v 17).

Verse 26: "But *when* the Comforter *comes*, *even* the Holy Spirit..."—"to pneuma to hagios," *the Spirit the Holy*.

"...**which**..." (v 26). Why? *Because the relative pronoun is the neuter relative pronoun and should be translated 'which' not 'whom'!*

"...which the Father will send in My name, **that One**... ['ekeinos'] ...shall teach you all things, and shall bring to your remembrance everything that..." (v 26). What are 'things'?—"tota." Look at 'all things' and 'which.' That's the way of checking.

All things in the Greek is 'tota,' which is plural; 'things' is neuter.

"...I have told you. Peace I leave with you..." (vs 26-27).

John 15:26: "...the Spirit of the Truth, **which**... [not 'who'] ...proceeds from the Father..."

John 16:7: "But I am telling you the truth. It is profitable for you that I go away because if I do not go away, the Comforter... ['ho parakletos'—masculine, descriptive noun of a function of the Holy Spirit] ...will not come to you. However, if I go, I will send **it** to you." That is the proper translation when referring back to the masculine gender word.

Verse 8: "And when **that One** has come..." It's not incorrect to translate it 'he,' but it should be more properly translated in the context of and the relationship to the Holy Spirit as 'that One.'

"...it will convict the world concerning sin..." (v 8).

- How will it convict the world?
- Did the Holy Spirit manifest itself in the form of a person and say, 'I'm going to convict you?' *No!*

The 'Spirit of Truth' in those who are preaching, would preach and convict the world. That's how.

"...and righteousness, and judgment: Concerning sin, because they do not believe in Me; concerning righteousness, because I am going to the Father and you no longer will see Me; and concerning judgment, because the ruler of this world has been judged. I have yet many things to tell you, but you are not able to bear them now. However, when that One has come, *even the Spirit of the Truth*..." (vs 8-13—"ekeinos.")

Verse 13: "However, when that One has come, *even* the Spirit of the Truth, **it** will lead you into all Truth because **it**... [third person neuter] ...shall not speak from **itself**... ['hee autou'] ...but whatever **it** shall hear, **it** shall speak. And **it** shall disclose to you the things to come"

All of those are functions of 'to pneuma tes aletheia'—the Spirit of the Truth

- **it** will teach
- **it** will lead
- **it** will announce

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Verse 14: “That One... [‘ekeinos’] ...shall glorify Me because **it** shall disclose to you *the things that it* receives from Me... [in the Greek it literally means *out from Me*] ...Everything that the Father has is Mine; for this reason, I said that **it** shall receive from Me and shall disclose *these things* to you” (vs 14-15).

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* (except where noted)

Scriptural References:

- 1) Mathew 3:11, 16-17
- 2) Matthew 12:28
- 3) Mark 1:12-13
- 4) Luke 4:14, 32
- 5) Luke 11:13
- 6) John 7:38-39
- 7) Acts 4:8
- 8) Matthew 10:19-20
- 9) Acts 4:31
- 10) Acts 8:15-17
- 11) Acts 9:17
- 12) 2-Corinthians 1:21-22
- 13) 2-Corinthians 5:5
- 14) Ephesians 1:13-14
- 15) 1 Corinthians 6:19-20
- 16) 1 Corinthians 15:23
- 17) Ephesians 2:18-19, 22
- 18) Ephesians 4:30
- 19) Galatians 5:16-17
- 20) Philippians 1:19
- 21) 1-Thessalonians 4:8
- 22) Romans 5:5
- 23) Luke 2:25-27, 36-37
- 24) 1-Timothy 4:1
- 25) Acts 13:1-2
- 26) Matthew 4:6, 9-10
- 27) Matthew 20:20-21
- 28) John 14:16-17
- 29) John 15:26
- 30) John 14:17, 26-27
- 31) John 15:26
- 32) John 16:8-15

Scripture referenced, not quoted:

Acts 6; 7; 2:38

Also referenced: Books:

- *Englishman's Greek Concordance of the New Testament* by George V. Wigram
- *My Catholic Faith* by Louis Morrow
- *Interlinear Greek-English New Testament* by George Ricker Berry

FRC:nfs

Holy Spirit VI The Comforter

Fred R. Coulter

We've been going through the Bible to learn the truth of the Holy Spirit.

We covered the section in John 14-16. Remember that the term for *comforter* is 'parakletos,' which means *helper, comforter, advocate, intercessor*. Way back in ancient Greek, it used to mean *the prosecutor*. We'll look at the four places where it's used in John 14-16.

I hope you are able to go back and go over those things so you will understand what we were doing with the 'who,' the 'which,' and the 'it.'

- I. John 14:16: "And I will ask the Father, and He shall give you another... [paraklete] ...Comforter, that **it**... [I'm going to translate it the way it should be.] ...may be with you throughout the age: *Even* the Spirit of the Truth, **which** the world cannot receive because **it** perceives **it** not, nor knows **it**..." (vs 16-17).

That's the way it should be according to the Greek: 'auto,' as we covered in the Interlinear *Greek-English New Testament* by George Ricker Berry.

"...but you know **it** because **it** dwells with you, and shall be within you" (v 17).

- What is the difference between having the Spirit **with you** and **in you**?
- How does God call you? *He calls you by sending His Spirit to be with you!*

That calling is not finalized until you have repented, been baptized and received the laying on of hands for the receipt of the Holy Spirit to be **in you**. The difference is between **near conversion** and **conversion**.

Revelation 3:20_[transcriber's correction], where Jesus said, "Behold, I stand at the door and knock.... [that is the Spirit **with** those people] ...If anyone hears My voice and opens the door, I will come in to him, and will sup with him..." So, the difference is between **near conversion** and **conversion**.

- II. John 14:26: "But *when* the Comforter comes... ['paraklete'] ...*even* the Holy Spirit, which the Father will send in My name, that One... ['ekeinos': should be translated *that One*] ...shall teach you all things..."

- III. John 15:26: "But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the Truth, **which** proceeds from the Father, that One... ['ekeinos'] ...shall bear witness of Me."

The only other place in the Bible where 'parakletos' is used, 1-John 2. In this particular case the meaning of 'parakletos' is self-evident from the Scripture itself. There does not have to be any great interpretation. In this case it is referring to Jesus Christ. The action of what Jesus is doing, not in this particular case as the Comforter, but in this case—as even the *King James* has translated correctly—an *Advocate*.

- I. 1-John 2:1: "My little children, I am writing these things to you so that you may not sin. And *yet*, if anyone does sin, we have an Advocate ..."—"parakletos"; or, as it is in this particular case, because it's in the accusative case: 'parakleton.' They changed the last letter of the word.

"...with the Father; Jesus Christ *the Righteous*" (v 1).

- Why could they not translate it Comforter, here?
- Is Jesus going to comfort us **in** our sins, if we sin? *No!*
- What is Jesus going to do? *He's going to advocate for us that we may be led to repentance, that we will be forgiven our sins!*

That's why He's called the *Advocate!*

There are the four places that 'parakletos' is used in the New Testament. Another strange phenomom about this is that, John is the only one who writes of it, and the only one who uses it.

- Why is it only used in John's writing? *With the exception of 1-John 2:1, it's used only on one night, referring to a time period of approximately three to four hours at the most.*
- Why did John use it here? That's a question that I've never heard asked or answered.
- What are we going to get for the answer? *Let's go back and we'll look at the context!*
- What are some of the rules of Bible study? *Read the verse before and behind it!*

If that doesn't help, read the chapter before and the chapter after. That's what I did. Here's what I came up with. The definition of 'parakletos': *helper, comforter, advocate, intercessor*.

Why only in John's writing? *Here are the things I found in the context:*

1. Christ was being betrayed (John 13:21).

Just think: The apostles, or the disciples, saw all the miracles that He did, everything, all the fantastic things that occurred. Peter, James and John saw Christ transfigured before them on the Mount of Transfiguration. He was the One they were all looking to, to save Israel. How could it be that the One Who is the Savior of the world was going to die? He had to tell them that He was going to be betrayed. That's why the Comforter had to come.

When, in your church experience, you became disillusioned in the church you were in:

- How did you feel? *Pretty badly!*
- How do you think the disciples would feel having been personally with Jesus, and then to see all these things take place? *You'd feel miserable!*

That's why it's called the 'parakletos,' *the Comforter*, they needed to be comforted.

1. Christ was being betrayed (John 13:21) and arrested (John 18:1-12)
2. going where they could not come (John 13:33 and 14:3)
3. troubled hearts, mentally upset

John 14:1: "Let not your heart be troubled...."

If the One you had given up everything and followed for three and one-half years was going to go through what He was going through, would you not be troubled in heart and mind?

- What did Peter say after Christ was crucified? *Let's go fishing!*
- What happened to them while Jesus was in the grave? *They went and hid for fear of the Jews!*

Those three days and nights in which the disciples and apostles were left alone, were probably the saddest, the most hollow, the most troubling three days and three nights that they every went through. The other verse is:

Verse 27: "Peace I leave with you; My peace I give to you; not as the world gives do I give *it* to you. Let not your heart be troubled, nor let it fear."

That's why when they saw the resurrected Christ, He said, 'When I'm dead the world is going to rejoice, but you will be sad, **but I will come to you** and your sorrow shall be turned to joy.'

I'm going to depend on you reading all of John 13-17, because all of those things are contained in there. That's why John used the word, 'paraklete' for *Comforter*.

4. What would it do?

- Now that Jesus was going to be gone, what are we going to do?
- Who's going to teach us?

5. would teach in His absence, 'guide in all Truth', would show things to come (John 14:26; 16:13)

6. the world hated Christ and He said, 'If they hate Me, they will hate you' (John 15:18). Then He gave them the good news (John 16).

7. you will be killed:

- Isn't that wonderful news?
- Don't you think you would need a Comforter if someone told you, you were to be killed? *Yes!*
- What made it so that in the face of death?
 - ✓ they could witness
 - ✓ they could preach
 - ✓ they could understand
 - ✓ they could convict
- Who was full of the Spirit of God? *Stephen (Acts 7)!*

Read the whole account of Stephen. That is tremendous!

John 16:1—Jesus said: "I have spoken these things to you so that you will not be offended. They shall cast you out of the synagogues; furthermore, the time is coming that everyone who kills you will think that he is rendering service to God" (vs 1-2).

Would you not need a little comfort if someone told you that? *Sure you would!* That's why it's called the 'parakletos.'

Let's just kind of put ourselves in their shoes for a minute. Sometimes it's good to do this. What if waiting right out here were a troop of soldiers with machine guns? Or, they were with machine guns and right out there in the parking lot was a guillotine, because He says they're going to loose their heads for the witness of Christ. We were all told we have five minute. Here we are, we are in our last five minutes together. What do you think that we would do?

- we would pray
- we would ask for God's Spirit
- we would comfort each other
 - What would we say? *I'll see you in the Kingdom!*
 - Could we march out there and say, 'All right, do what you have to do, but God is going to hold you in account'? *Yes, we could!*
 - Is that not what the apostles had to do?

- Did not Jesus tell each one of them that they were going to die the same death He did? *Yes, He did!*

They needed comfort. When John was writing this, about 90_{A.D.}—let's put it in the timeframe of when John was writing:

- Did he not see the whole Church deteriorating? *Yes, he did!*
- Was he not himself arrested?
- Was he not thrown into a cauldron of boiling oil to martyr him?

He came out alive and then was exiled to Isle of Patmos! Now you know why God inspired John to write *Comforter* here—'parakletos.' Sometimes if we just ask simple questions, we'll get profound answers.

8. Just add John 16:3-13. It's not a person called the Holy Spirit coming down here convicting the world:
 - because of sin
 - because of righteousness
 - because of judgment
- it's **convicted of sin** because of the sacrifice of Jesus Christ
- it's **convicted of righteousness** because of what Jesus did; then He went to the Father
- it's **convicted of judgment** because Satan has already been judged

Who are the ones to preach that and have the power of that? *Ministers and followers of Christ! Yes, indeed!*

I have a little bit from the Greek text. I think you'll find this most interesting. This is just in the way of review. Remember how that we went through and saw in almost every place where it talks about the Holy Spirit where the definite article *the* is used in the *King James*, it's not used in the Greek. Here are the basic rules for 'the article' or 'no article.'

There is no indefinite article in Greek. An indefinite article is a in the English language. Here is *a cup*. Did you see *a cup*?—indefinite. In the English, if you want to emphasize the definite, you say, '*the cup*,' or you can add other words to describe it. In this case, there is no definite article in the Greek. So, 'adelphos' means either *brother* or *a brother*, usually the latter. Greek, however, has a definite article., and where the Greek article does not appear, the definite article should not be inserted into the English translation, which is what is done with *Holy Spirit*.

We went through and saw that the disciples were filled with 'Holy Spirit.' 'Adelphos' does not mean *the brother*. When you go through the concordance study that I gave you to go through and look up every place where the Holy Spirit is used, look at where they've got those little key numbers. You will see in many places, the definite article is not there, showing that ***Holy Spirit is a substance from God!***

The Use of the Article:

The use of the article in Greek corresponds roughly to the use of the definite article in English. Thus, 'logos' means *a word*. 'Ho logos' means *the word*.

- 'logoi' means *words*
- 'hoi logoi' means *the words*

The difference between the Greek and the English use of the article must be learned by observation as they occur for the present. The presence or absence of the Greek article should always be carefully indicated in the English translation.

We will have some substantiation of what I told you that the masculine articles in the Greek, when it's pertaining to a thing, should not be referred to in the gender if it is not in the English.

Section B: Page 48:

The Greek means: I remain in the house and know it. 'Here oiko' is the antecedent of 'auton.'

it precedes

Since 'oiko' is of the masculine gender and singular number, 'auton' is the masculine singular.

In English, the neuter pronoun, *it* is used for house, because the noun *house*, like all nouns denoting inanimate objects, is neuter in English. English is really by far a much more preferable language because we're not encumbered with all of these artificial genders.

'ho cosmos' means *the world* and 'hee ge' means *the earth*. One is masculine and one is feminine. In English they said, 'Let's get away from all of these genders.' Whatever is an inanimate object, is going to be *it*.

Like all nouns denoting inanimate objects is neuter in English, but in Greek the word for *house* is masculine and, therefore, the masculine pronoun is used in referring to it. Hence the translation *he, she, it*. But more specifically *he* and *she* given in the paradigm above for the masculine and feminine of the Greek pronoun of the third

person are correct only when the antecedents are nouns denoting persons.

Which is saying that anything in the Greek that is in the masculine or feminine gender because of the Greek language, when they are referring to inanimate things/objects in the English, should not be translated *he or she*, but should be translated *it*.

In other words, the pronoun will be neuter in English even when they are masculine or feminine in Greek. It will be observed further that this pronoun does not agree with the antecedent in case but only in gender and number. In the sentence, it gives the antecedent 'oiko' as dative after the preposition *in*. Whereas, 'auton' has its own construction, being the object of the verb 'ginosko.'

What they are saying in elementary, fundamental, Greek is that if you want a proper translation from Greek to English when you translate into English the inanimate objects or the neuter should always remain so in English. That's why I said last week that 'ho parakletos' being masculine should be translated as *it*; 'ekeinos' should be translated as *that*. This is substantiation for it. Someone's going to say, 'I want you to prove it.' There's proof from the basic Greek.

Now, we're going to look at a couple of things in Rom. 8. We have two occurrences that are correctly and properly translated. Rom. 8, really tells the functioning and the working of the Holy Spirit in our lives, once the Spirit is *in us*, and what it does to us in seeking God's ways.

Romans 8:16: "The Spirit itself..." That is very emphatic! They had to translate it that way even in the *King James* because of the Greek construction, which we'll see in just a little bit.

"...bears witness conjointly with our own spirit, *testifying* that we are *the* children of God." (v 16). We'll get into it in the Greek in just a little bit.

Verse 26: "Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the **Spirit itself** makes intercession... [a function of the 'parakletos'] ...for us with groaning that cannot be expressed *by us*."

Which means that when we pray, the Holy Spirit does the function of filtering out all the nonsense, which may be going through our mind, which we really don't want to have it going through our mind, but occasionally will interrupt us when we're praying. Those things don't go to God's throne.

This is not, by the way, speaking in tongues. Why is this not speaking in tongues? All tongue-speaking believers turn there and say that this is speaking in tongues. Why is this not speaking in tongues? *It says that it can't be uttered!* It's so simple. It's right there before your very eyes. That means you cannot speak with the Spirit when it intercedes to God on your behalf for. Because God in our prayers, by giving us the Holy Spirit, the Holy Spirit communicates to God our entire feeling and our entire meaning, drops aside and filters out all the nonsense that shouldn't go to God. Isn't that wonderful?

I will just have to say that the *New International Version*, *New King James* and all of them, have the word *himself*, and so forth for the Holy Spirit. *The Living Bible* is the most heretical Bible on the face of the earth, which I call the 'dead Bible.' It says:

1-John 2:4 (*LB*): "If someone claims, 'I know God'..." and also says they're going to heaven. That'll set anyone who knows Greek on edge.

Do you know how the *Living Bible* was done? Some Baptist minister had to commute all the way across town on the elevated train in Chicago, and he paraphrased the Bible every day while going to his church.

Romans 8:16 (*LB*): "For His Holy Spirit speaks to us deep in our hearts and tells us that we are really God's children." *That is bad! What an utterly blasphemous translation this is!* That isn't what it says in the Greek at all.

I will have to say that with the information that I have on the *New International Version*, and so forth, that is not a Bible to study or use. I won't use it! It's interesting to have at hand but it's not a Bible to authoritatively establish Scripture on and neither is the *New King James Version*, though it's much better than the regular *King James Version*, namely because of the thing concerning the Holy Spirit. Howbeit though, there are so many people, in particularly ministers, that have never studied Greek. So, they don't know what on earth their talking about.

I know in talking to Carl Franklin we were discussing this a little bit and he said that too many people that were in the Church of God, those scholars, studied Greek for themselves and for their degrees. and to please other scholars rather than to study Greek to understand the Bible. There's a vast difference. You can read all day long of things people have written about the Bible, but that's not what the Bible says. What you have to do is to go with what the Bible says.

You can do certain things in the Greek that you cannot do in English. In this case, this is an intensive pronoun. We will really understand the effect of it. This is from my Moulton second year Greek text:

Grammar of New Testament Greek by James Hope Moulton:

The Intensive Pronoun: The intensive pronoun is ‘autos.’

which is the masculine: ‘autos, autae, auton’

It is the most frequently used of all the pronouns in the New Testament and is the most varied in use, being employed as personal, possessive and demonstrative, as well as intensive pronoun. It is its distinctive use as intensive pronoun, which we consider here. The function of the intensive pronoun is to emphasize identity.

In English, if we want to intensify something, how can we do it very conveniently today? *We can use adverbs and adjectives!* How can we intensify it in English? *With our modern printing techniques, we can use italicized letters, we can use **bold** letters or if you have a typewriter that doesn’t have it, you underline!* That intensifies. In Greek the pronoun has the function of intensity.

It is the demonstrative force intensified. There are two uses of the intensive pronoun distinguished by the attributive and predicate position.

The Attributive Position: When ‘autos’ is used in the attributive position, it means the same. So you have, *having the same spirit of faith.* In the predicate use, when ‘autos’ is used in the predicate position it means *self*.

Now then, what do we have? *We have one of the verses we are studying!* Notice how it’s translated here, Himself with a neuter pronoun and a neuter noun. It should not be. It shows the intensive:

Romans 8:16: “The Spirit itself bears witness conjointly with our own spirit...”

I just wanted to get that section to you and show you how that once they have studied the doctrine of the trinity and have accepted it, it is almost impossible to extirpate it from the Truth of the text.

You know a little bit about Greek now, so you understand that ‘auto’ is the neuter and that the words *itself the Spirit*—in the Greek, the ‘auto’ is that intense pronoun meaning: *The Spirit itself*—‘auto to pneuma.’ That’s why they had to translate it that way. In the *King James* they did it correctly.

The Faithful Version Bible is used here instead of the *Interlinear Greek-English New Testament*:

Romans 8:26: “Now, in the same way also, the Spirit...”—‘to pneuma.’—you can recognize that. The next word in the English says *helps* or:

“...is **conjointly helping our weaknesses...**” (v 26). The long Greek word means *is jointly helping, working together*. What did Jesus say concerning the spirit and the flesh? *The spirit is willing but the flesh is weak!*

- Do we all have weaknesses? *Yes!*
- Is the Spirit there to help us? *Yes!*
- How is it there to help us? *Let’s see!*

“...because we do not fully understand what we should pray for according as it is necessary, but the Spirit itself...” (v 26)—‘auto to pneuma,’ *itself, the Spirit*, which means that *this is intensifying*. The message that Paul is teaching us here, is that the Spirit *itself* that comes from God the Father, that is directed by Jesus Christ, is helping us. That becomes really profound!

We need to cover just a couple of other things here. The Greek that we have here that we read in English: ‘If anyone should sin we have a ‘parakletos,’ which means Christ.

1-John 5:7: “And it is the Spirit that bears witness because the Spirit is the Truth. For there are three that bear witness on the earth the Spirit, and the water, and the blood; and these three *witness* unto the one *Truth*” (vs 7-8).

This is the verse to which many people will go to substantiate a trinity. *It doesn’t exist!* That’s why they had to add it. They couldn’t find it in the Bible. What do you do? *If you can’t in the Bible, add it!* They got caught!

Verse 8: “For there are three that bear witness on the earth...”

- What was the Holy Spirit to do?
- Where was it to convict *because of sin? On the earth!*
- Where was it to convict *because of righteousness? On the earth!*
- Where was it to convict *because of judgment? On the earth!*
- How was it done? *Through Christ! The life and death and resurrection of Christ!*

So, John says, v 8: “For there are three that bear witness on the earth: the Spirit, and the water, and the blood; and these three *witness* unto the one *Truth*.” As it is in the Greek, there: “...unto the to one...” Who are they pointing to? *Christ!* That’s the verse that should be there.

Matthew 28:18: “And Jesus came *and* spoke to them, saying, ‘All authority in heaven and on earth has been given to Me.’”

- Can God help you? *Yes!*
- Does He have the power? *Yes!*

Verse 19: “Therefore, go *and* make disciples in all nations, baptizing them...” It says in the *King James*, ‘...in the name of the Father...’. The English there, should read *into*, because the Greek is the three letter word meaning *into*—‘eis.’

“...**into** the name of the Father...” (v 19).

- Why? *Because we’re His children!*
- What name to the children bear? *The name of the Father!*

It has been translated correctly in the *King James*. Let’s read the next parts of this.

“...and of the Son, and of the Holy Spirit...” (v 19).

(go to the next track)

What is specifically missing in relationship to “...and of the Son, and of the Holy Spirit”?

- When you read that whole thing across, what is specifically missing?

“...baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.”

- What is specifically missing in the latter two? *The English word **name!***
- Why is it missing? *Because it isn’t in the Greek!*

You’re not baptized into the **name of** the Son and into the **name of** the Holy Spirit. *That is incorrect!* You’re baptized

“...**into the name of the Father** and of the Son... [because through His crucifixion it’s made possible] ...and of the Spirit” (v 19)—because that is the begettal that comes from God the Father. ***This does not in any way show that there is a trinity!***

Acts 2:38: “Then Peter said to them, ‘Repent and be baptized each one of you **in the name of** Jesus Christ for *the* remission of sins...’” The typical thing that people do is say, ‘How can you have it named one place and named not in the other place?’

When we examine the Greek in Acts 2:38, it is “...‘Repent and be baptized each of you in... [the Greek there is ‘epi’] ...**in** the name of Jesus Christ...”—*by His authority.*

What we do, instead of fighting one Scripture against the other, we add them both together. That’s why in the proper baptismal situation, it is: ‘I baptize you into the name of the

Father and of the Son and of the Holy Spirit, in the name of Jesus Christ, that is by His authority.’ They both come together that way. One does not contradict or conflict the other.

This shows the action and the function of the Holy Spirit working in many different ways, through many different people, to accomplish whatever God wants, in whatever particular circumstances that are necessary.

1-Corinthians 12:1: “Now brethren, I do not wish you to be ignorant concerning the spiritual gifts. You know that you were Gentiles, *and* were carried away with dumb idols, as you yourselves were led away again and again” (vs 1-2). That’s what happens to people. They just get carried away with the deceptions. It’s absolutely amazing.

Verse 3: “Therefore, I am letting you know that no one speaking by *the* Spirit of God... [‘to pneuma to theou’] ...calls Jesus accursed; and no one can say *that* Jesus *is* Lord, except by *the* Holy Spirit. Now there are differences of gifts, but the same Spirit” (vs 3-4).

All the way through it’s talking here about ‘to pneuma,’ the neuter. These are gifts of the Spirit that show the power of God working in many different ways.

Verse 5: “And there are differences of administrations, but the same Lord. And there are differences of operations, but it is the same God Who is working all things in all” (vs 5-6).

As we view the whole Body of Christ, we need to view it as God would see it. There are some people who would deny that there is any other church other than their own corporate structure, which is not true. It’s wherever God’s Spirit is, where there are those who do what God wants done for that particular group of people where God is working, whether it be in:

- America
- England
- Africa
- India
- China

They have found those that followed the Word of God and kept the Sabbath and Holy Days in China, cut off from anybody anywhere. They would have to be God’s people.

In the past, when we belonged to one giant Church of God that said that only in that corporate organization were they the ones who were the true Church of God. They came in contract with some brethren down in South America who kept the Sabbath, kept the Holy Days and kept Pentecost on Sunday.

In their arrogance, they would not accept them because they kept a Sunday Pentecost, when that church was keeping a Monday Pentecost. Later they changed and kept a Sunday Pentecost because they saw they were wrong. In their arrogance, they did not accept any ministers that that congregation had as their ministers. What did they do? *They destroyed and divided that church because of human arrogance and dictatorial power-play to try and run everything*, where the Bible says:

Verse 6: “And there are differences of operations, but it is the same God Who is working all things in all. But the manifestation of the Spirit... [‘to pneuma’] ...is given to each one for *the* benefit of all....[to profit the whole Body of Christ] ...For to one, a word of wisdom is given by the Spirit; and to another, a word of knowledge according to the same Spirit; and to a different one, faith by the same Spirit; and to another, gifts of healing by the same Spirit; and to another, *the* working of miracles; and to another, prophecy; and to another, discerning of spirits; and to a different one, various languages; and to another, *the* interpretation of languages. But the one and the same Spirit is operating in all these things, dividing separately to each one as *God Himself desires*” (vs 6-11).

Verse 11 says: “But the one and the same Spirit... [‘to auto pneuma,’ *the same Spirit*]...” In this particular case the ‘auto’ comes after the definite article ‘to,’ so it means the same.

“...is operating in all these things, dividing separately to each one as *God Himself desires*”... (v 11)—it determines. Who directs the Spirit? *Jesus Christ directs the Spirit!*

Verse 12: “For even as the body is one and has many members, yet, all the members of the one body, though many, are one body; so also *is* Christ. For indeed, by one Spirit we were all baptized into one body—whether Jews or Greeks, whether bondmen or free—and we were all made to drink into one Spirit” (vs 12-13). Wherever God’s people are on the earth and whoever has the Spirit of God.

- Who gives the Spirit of God? *God does!*
- Who does the calling? *God the Father!*
- Who leads to repentance? *God the Father!*
- Who says that ‘they won’t take them out of Whose hand?’ *Jesus said that no one can pluck them out of My Father’s hands!*
- What does that do to any corporate structure, which arrogantly claims they are ‘the one and the only?’

It’s going to be like we said many times, ‘Elijah’s story: Lord I’m the only one left on earth.’ God said, ‘I’ve got 7000 Elijahs that haven’t bowed the knee to Baal.’ Even Elijah had a surprise.

2-Corinthians 3:14: “But their minds were blinded; for to the present hour the same veil *has* not *been* removed, *but* remains at the reading of the Old Covenant...”

This is so true with people today. They may claim to be the best ‘so-called Christians’ in the world and the minute they hear that you follow any laws in the Old Testament, the veil falls down like an iron curtain.

“...which *veil* is removed in Christ. For to this day, when Moses is read, *the* veil lies upon their hearts. But when *their hearts* turn to *the* Lord, the veil is taken away. Now, the Lord is the Spirit; and where the Spirit of *the* Lord *is*, there *is* freedom” (vs 14-17). Freedom from what? *From that confounded veil!* Liberated from the veil.

Verse 18: “But we all, with uncovered faces beholding the glory of *the* Lord as in a mirror, are being transformed *into* the same image from glory to glory, even as by *the* Spirit of *the* Lord.”

Now, let’s analyze these verses:

Verse 14: “But their minds were blinded; for to the present hour the same veil *has* not *been* removed, *but* remains at the reading of the Old Covenant ...” Very interesting. Not Moses, but the Old Covenant. We’ll get to Moses in just a minute.

“...which *veil* is removed in Christ. For to this day, when Moses is read, *the* veil lies upon their hearts. But when *their hearts* turn to *the* Lord, the veil is taken away. Now, **the Lord is the Spirit**” (vs 14-17)—which means that Christ is a Spirit being but *the Spirit* in this particular case is ‘the Spirit’ that removes the veil.

“...and where the Spirit of *the* Lord *is*, there *is* freedom” (v 17). The only personification of ‘to pneuma’ in the Bible is of Christ. He says that:

- He will direct it
- it comes from God the Father
- it will do God’s will

We know that the Church is a spiritual organism, or a spiritual body of Christ. In the first chapter of Rev. we have the vision of the seven candlesticks. The seven candlesticks are the seven Churches. We see Jesus in His *spirit glorified form* described for us as the sun in full strength. The seven stars are the seven angels. They bring the message.

- Whose message is it?
- Who is in the midst of the Church? *Christ!*

Revelation 2:7: “The one who has an ear, let him hear what the Spirit... [‘to pneuma’] ...says to

the churches. To the one who overcomes I will give..." Whose going to do the giving? *Christ is!*

The long and the short of it is that Jesus Christ is not the Holy Spirit, but when the term 'to pneuma,' *the Spirit*, is used in a personified way, Who is doing the speaking? *Christ!* You have that after every one: *He that overcomes let him hear what the Spirit says to the Churches'*—'to pneuma' all the way through.

Now, let's come to Rev. 22 and we will see once again, here, very clearly, *the Spirit*, 'to pneuma,' is personified in Christ. That is the only personification of 'to pneuma.' If you're going to honestly go through the Bible and study all of it concerning the Scripture, you have to go to these. It does say right here:

Revelation 22:16: "'I, Jesus, sent My angel to testify these things to you in the churches. I am the root and the offspring of David, the bright and morning star.' And... ['to pneuma'] ...the Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who thirsts come; and let the one who desires partake of the water of life freely" (vs 16-17). The Church is going to marry Christ.

- What does the Church do today? *The Church is the one that preaches the Truth!*
- What inspires that? *Christ does!*
- How does He inspire it? *With His Holy Spirit!*

So, He is personified here as the Spirit, 'to pneuma.' We've gone through a very lengthy study into the Holy Spirit in the Bible and we have seen that:

- it is not under any circumstances a third person in a trinity at all whatsoever
- the Holy Spirit is the power of God
- the Holy Spirit is directed by Jesus Christ
- the Holy Spirit comes from God the Father
- it is given as a begettal of the power to each one of us
- the Holy Spirit testifies with our spirit that we are the children of God

There are some other Scriptures that I haven't covered. I'll let you do that in your study.

I think we've covered everything in sufficient detail that we will be able to understand that ***there is no such thing as the doctrine of the trinity!*** We saw how that *that came out of the philosophy of men*. If there's any personification of the Spirit at all, it refers to the work of Jesus Christ.

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* (except where noted)

Scriptural References:

- 1) John 14:16-17
- 2) Revelation 3:20
- 3) John 14:26
- 4) John 15:26
- 5) 1-John 2:1
- 6) John 14:1, 27
- 7) John 16:1-2
- 8) Romans 8:16, 26
- 9) 1 John 2:4
- 10) Romans 8:16
- 11) 1-John 5:7-8
- 12) Matthew 28:18-19
- 13) Acts 2:38
- 14) 1-Corinthians 12:1-13
- 15) 2-Corinthians 3:14-18
- 16) Revelation 2:7
- 17) Revelation 22:16-17

Scriptures referenced, not quoted:

- John 13:21
- John 18:1-12
- John 13:33
- John 14:3
- John 16:13; 17
- John 15:18
- Acts 7
- John 16:3-13

Also referenced: Books:

- *Interlinear Greek-English New Testament* by George Ricker Berry
- *Grammar of New Testament Greek, 1963 ed.*, by James Hope Moulton

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Holy Spirit VII

Born Again? What Does It Really Mean?

Fred R. Coulter

What we want to do is follow that up with a topic found in *The Holy Bible In Its Original Order, A Faithful Version*:

- Appendix P: What Does It Mean To Be “Born Again?”
- Appendix Q: What Does It Mean To Be “Born of God?”

Also our book, *From a Speck of Dust to a Son of God: Why Were You Born?*

This is not intended as a pun but there are many missed conceptions about *born again* and *begotten*. Today we are going to go through and see that there are two aspects of birth. Whenever it talks about what the Father does, it is called *begetting*. Whenever it talks about the *conception*, then it is referring to—in the Greek it is very interesting—the coming together of the seed and the egg. We’re going to see quite a few of these factors as we go along.

Luke 1:13: “But the angel said to him, ‘Fear not, Zacharias, because your supplication has been heard; and your wife Elizabeth shall bear a son to you...’” This is not *conceive*; it’s going to *bear*. She is going to give birth to a son. We’ll talk a little bit about the Greek words. I won’t get into detail with them, here, as technically as I did with the other Holy Spirit sermons. The Greek root here is ‘gennao’, from which we get *born*, *begotten*, etc. This is a form of the verb ‘gennao.’

“...and you shall call his name John” (v 13). Then it tells about what happened when Zacharias didn’t necessarily believe or understand how it was going to happen. We have in this particular case the Greek word for *conceive*:

Verse 24: “And after those days, Elizabeth his wife conceived...”—‘sullambano’ or ‘sumbaino’ in the prime Greek word. Wherever you have in Greek the ‘syn’ like you do in synagogue or the ‘sun’ or ‘sum,’ it means *a coming together*. This means that Mary would *receive* from Him and conceive. The two different words—from the part of the wife and mother and the part of the father and husband—are completely different.

That’s why when you read the first part of Matthew about, ‘So and so *begat* so and so, and so and so *begat* so and so, they could have done it the other way. They could have said, ‘The woman gave birth, the woman gave birth, the woman gave birth,’ and it would be a different verb. Every one of those

‘so and so *begat* so and so is ‘gennao.’ If it were that she *gave birth* it’s a different word.

“...but hid herself *for* five months, saying, ‘The Lord has intervened for me in this, at *the* time in which He looked upon *me* to take away my reproach among men’” (vs 24-25).

If it’s a little bit different than your *King James*, that’s because I’m reading the English from the *Interlinear Greek-English New Testament* by George Ricker Berry {and *Scripture in this transcription is from The Holy Bible in Its Original Order, A Faithful Version*}.

Verse 26: “And in the sixth month of her [Elizabeth] *pregnancy*, the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the lineage of David; and the name of the virgin was Mary. And after coming to her, the angel said, ‘Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women.’ But when she saw *him*, she was *greatly* perplexed at his message, and was considering what kind of salutation this might be. Then the angel said to her, ‘Do not be afraid, Mary, because you have found grace [favor] with God; and behold, **you shall conceive**...’” (vs 26-31).

It’s the same word—sullambano—a little bit different form of it because of the tense of the verb ‘sumbaino’

“...in *your* womb and **give birth**...” (v 31). The Greek word for this is ‘tikto’—*bring forth*. That means that the woman is giving birth.

“...to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages... [forever] ...and of His kingdom there shall be no end.’ But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’ And the angel answered *and* said to her, ‘*The Holy Spirit* shall come upon you, and *the* power of *the* Highest shall overshadow you...’” (vs 31-35).

This is very clear in the case that *the Holy Spirit is the power of God*. It’s not a person. It never has been, never will be.

“...and for this reason, the Holy One being begotten in you shall be called *the* Son of God”” (v 35). The Greek is very interesting because this comes from ‘gennao.’ The full meaning of the word is a present tense participle, which means that *the*

Holy thing which is being begotten now at this moment! You can't say that He was *being born* because it's **shall be born**. It is **being begotten** right there at that present time while the angel was talking to Mary. Again, we have the action of God the Father through the power of the Holy Spirit—this comes from the Father to Mary—and she's going to bring forth a Son. It's interesting that you have all of these things pretty much contained in one chapter.

Verse 57: "Now Elizabeth's time was fulfilled that she should **give birth**..." There we have the Greek verb 'tikto': she *shall bring forth*.

"...and she bore a son" (v 57). There we have both uses of it. We have 'tikto' [transcriber's correction] ...**shall bring forth** and she **bore**, after the son was **born** from 'gennao.' So, we have both uses in this particular case. In the *King James* it says:

Verse 57 (KJV): "Now Elisabeth's full time came that she should be delivered; and she brought forth a son."

Let's look and see how we can put all of this together. We want to see something that is very important.

Luke 2:5—they went up to Bethlehem: "To register himself along with Mary, who was betrothed to him as wife, *and was great with child*. And it came to pass *that during the time they were there, the days were fulfilled for her to give birth*" (vs 5-6). The same Greek word, there—'tikto'—*to bring forth*, she gives birth.

Verse 7: "And she **gave birth** to her Son, **the firstborn**..." Obviously, then, it was a completed fact that He was born. When you come to the completed fact that He was born and it's the firstborn, we have this Greek word: 'prototokos' means that He is the *firstborn*. You will notice that there is no derivation of 'gennao' in that description.

We are going to see that this applies also to the resurrected Jesus where He was the *Firstborn* from the dead—'prototokos.' We have an accomplished fact of a born child.

Let's follow the account through the book of Matthew, and we'll see how all of this comes along. It's interesting that people get all involved in trying to prove a theory rather than trying to prove the truth. There's a vast difference. Most scholars set out with a hypothesis and they look for all the material they can to support that hypothesis. What should be done in Bible study and everything is, you should look for the things that support the Truth. Rather than to take an idea into the Bible to prove *your* idea, you should study the Bible to see what the Bible says. Let the Bible put itself together; let the Bible show what is right.

Matt. 1:18—the birth of Jesus. The *birth* here has the basic Greek word 'gennao,' which is in the noun form/tense, 'genesis.'

Matthew 1:18: "And the birth of Jesus Christ was as follows: Now, His mother Mary had been betrothed to Joseph; *but* before they came together, she was found to be with child of *the* Holy Spirit. And Joseph her husband, being a righteous *man*, and not willing to expose her publicly, was planning to divorce her secretly. But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take *Mary* to *be* your wife, because that which has been **begotten**... [gennao] ...in her is of *the* Holy Spirit'" (vs 18-20). There we have *begettal*.

Verse 21: "And she shall **give birth** a Son, and you shall call His name Jesus; for He shall save His people from their sins.' Now, all this came to pass that it might be fulfilled, which was spoken by the Lord through the prophet, saying, 'Behold, the virgin shall be with child and shall give birth to a Son, and they shall call His name Emmanuel'; which is, being interpreted, 'God with us'" (vs 21-23).

Today there is a tremendous movement to try and get rid of any knowledge of the virgin birth of Jesus. As a matter of fact, this Dr. Spong, says there is no value to the virgin birth. If there's no value to the virgin birth, then you just might as well throw everything out, because nothing can be trusted. We know that it has to be exactly as God has said.

Verse 25: "But he did not have sexual relations *with* her until *after* she had **given birth**... ['tikto'] ...to her Son, the **firstborn**"—"prototokos.' When He was born, He was born. That shows the process of the whole thing.

Now let's see the other form of *being born* with 'gennao'; Matthew 2:1: "Now, after Jesus had been born in Bethlehem..." There are different words that are used to express different things:

- one from the father
- one from the mother—'tikto'
- one to state the fact of bringing forth
- one to state the fact that the father caused the impregnation and was born with the lineage back to the father—'gennao'

Verse 2: "Saying, 'Where is the One Who **has been born**...'" There's a form of the verb 'tikto,' instead of 'gennao.'

"...King of the Jews? For we have seen His star in the east, and have come to worship Him'" (v 2).

Then Herod gathered all the priests and everything and they wanted to know where Jesus would be born (v 4). That is a form of ‘gennao’ at that particular place there.

John 3 does it all. This is the one where everyone goes to, to say that they are *born again*. The basic understanding of *born again* by most Protestants is, if you open your heart and let the Lord in, you’re *born again*, and by those who believe that when you receive the Holy Spirit you are *born again*.

We’re going to be involved with another Greek word that means *from above*, which can mean *anew, again, from the top down*. As a matter of fact, when it talks about the veil at the temple being ripped from top to bottom, *from top* is the same Greek word as *from the top down*. That Greek word is ‘another.’ We will see that Jesus said that He was ‘from above.’ He said to the Pharisees that they were ‘from beneath.’

John 3:1: “Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, ‘Rabbi...’” (vs 1-2).

Some people say that Jesus had to be an ordained a rabbi in order to be called Rabbi. *No!* They recognized Him as a leader and they used the name Rabbi. Not that He ever studied at their schools or their universities or anything like that, because they accused Him of being ‘unlettered and untaught.’

“...we know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him.’ Jesus answered and said to him...” (vs 2-3). This was pretty routine of Jesus, He never answers the questions and He gives them a different answer.

“...Truly, truly I say to you, unless anyone is born again he cannot see the Kingdom of God” (v 3). In the Greek there, it means that it’s *impossible* for him to see the Kingdom of God.

Let’s stop and use a little bit of *their own logic* upon them and see that it doesn’t follow through. If, when you receive the Holy Spirit you are at that point *born again*, what should you be able to do? **You should be able to see the Kingdom of God**, because that’s what Jesus said. Nicodemus “...cannot see the Kingdom of God.” Then, if you have been born anew, you can see the Kingdom of God. If you’ve been born from above or again or anew—all those apply—you can see the Kingdom of God. I have yet anyone to tell me they’ve seen the Kingdom of God.

Verse 4: “Nicodemus said to Him, ‘How can a man who is old be born? Can he enter his mother’s womb a second time and be born?’” In every case, ‘gennao’ or ‘genesis’ is the whole Greek word that is being used here. Nicodemus knew that this was unusual for Him to even say this.

Verse 5: “Jesus answered, ‘Truly, truly I say to you, unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God.’”

A lot of people think that ‘water’ means baptism. That is not true. You’re not born in baptism. What do you do in baptism? *You die; you’re not born! You die!* When you’re born of the physical birth, it is the water that pushes you out. This has to do with the *physical birth*.

If when you receive the Holy Spirit you have been *born again*, and **if** it was by baptism you should immediately enter into the Kingdom of God. If their statements are true—which *they’re not*—it would have to be so that when you are baptized and receive the Holy Spirit, you entered into the Kingdom of God. Are you flesh and blood after you’re baptized? **You’re flesh and blood when you went in and you’re flesh and blood when you came out!**

Let’s look at 1-Cor. 15 and we will see exactly what the Apostle Paul said. Isn’t it amazing how that a lot of these things that we are going through and covering, are Scriptures that you already know? We’re going to see some things here that are very important.

1-Corinthians 15:50: “Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God...” Therefore, since you’re still flesh and blood and **you cannot see the Kingdom of God** and **you cannot enter into the Kingdom of God**, therefore, **you have not been born again**. We will see that. We will see that what the Bible teaches is the begetting of the Spirit. We would also have to conclude that **if** you are born into the Kingdom of God, you would have to be **wholly spiritual**, because you cannot enter into it being flesh and blood.

“...nor does corruption inherit incorruption” (v 50). Are we still corruptible? **Yes!** All we have to do is look at the mirror every day. We are corruptible. *Anytime*:

- you get a day older
- you hurt yourself
- your body’s wearing out
- you’re falling apart

If you die, will your body corrupt? **Yes, it’ll be gone!** If it’s left on the plains of Africa all the buzzards, coyotes and lions will come and clean it up. They’ll clean all the bones and everything that’s left around.

Verse 51: “Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye... [When is this to occur?] ...**at the last trumpet**; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed**” (vs 51-52).

All that’s very clear. Let’s go back and apply the test again:

- When you were baptized, did you hear the trumpet? *No!*
- Did you see the Kingdom of God? *No!*
- Did you enter into the Kingdom of God? *No!*

Therefore, at the time you were:

- baptized
- raised out of the watery grave
- had hands laid on you for the receipt of the Holy Spirit

You were not born again!

We will see how Jesus’ teachings bear this out; John 3:5: “Jesus answered, ‘Truly, truly I say to you, unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God. That which has been born of the flesh is flesh...’” (vs 5-6). That refers back to *of water*, because you have the parallelism:

- water/flesh
- Spirit/spirit

Verse 6: “That which has been born of the flesh is flesh...” That’s what we all are! Can you say that you’re not flesh? If you say you’re not flesh, then you say you’re not human. If you’re not human, what are you?

If you take their logic out to the fullest extent, it becomes ridiculous. Yes, we’ve been born of the flesh. We’ve been born of the water, the fleshly birth.

“...and that which has been **born of** the Spirit **is** spirit” (v 6). So, if you’ve been *born again* you are spirit; you cannot be flesh and blood. We’ll see that in 1-Cor. 15 in just a minute.

“...that which has been born of the Spirit is spirit” (v 6). Not only do we need to take the hatpin test to see if we bleed, but we will try the wall test, the door test and we’ll do as Jesus did and you walk through the door. If anyone says they’re *born again* you immediately run out of the room, slam the door and say: *If you’re born again*:

- I want you to walk through this door, not open it and don’t destroy it
- I don’t want you to push your foot in it

- I don’t want you to kick it down
- I don’t want you to take it off its hinges
- I want you to walk through and appear

Jesus said that’s what the spirit does and that’s what Jesus did.

Verse 6: “That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit.”

The simplest test you can do to answer the question, ‘What do you mean *born again*?’ is very simple. Are you flesh? ***or*** Are you spirit? It says in 1-Cor.15 very clearly that you’re not going to put on the spirit—the incorruptibility—until the ‘last trump.’ As far as I know, the last trump hasn’t sounded. If it has, we’ve all missed the boat. Isn’t that true? Down through the years, in periods of time when people have been baptized at different times, how could they all hear the ‘last trump’? They couldn’t all hear the ‘last trump,’ because Paul said, ‘It’s in a moment, in a twinkling of an eye, at the last trump.’ So, it’s going to happen instantly at one point in history, which is yet down in the future.

Verse 7: “Do not be amazed that I said to you, **‘It is necessary for you to be born again.’**” What does it say in the *King James*? *Marvel not that one must be born again.*

The Greek has a much stronger meaning. The Greek word there is ‘dei’ which means ***obligatory***. The word *must* is an old intensive form of the English word. ***It is obligatory “...for you to be ‘born again” in order to see the Kingdom of God, to enter into the Kingdom of God and to be spirit!”*** It is obligatory! No way around it! This means that anyone claiming to be *born again* just really don’t know what their talking about, because of the next verse.

Verse 8: “The wind...” Here the word is ‘to pneuma.’ It’s the only place in the New Testament where ‘to pneuma’ for spirit is used as the wind.

Verse 8: “The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes... [you can only see the effect] ...***so also***... [exactly in the same way] ...***is everyone who has been born of the Spirit.***”

Anyone who has been *born again* ***must be a spirit being***. They must be able to come and go at will with no restriction by any of the physical things that confront them. When Nicodemus heard this:

Verse 9: “Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, We

...speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?” (vs 9-12).

That just tells you how great it’s going to be in the Kingdom of God. We can just barely understand this and this is an ‘earthly’ thing as Jesus said.

Verse 27—John the Baptist speaking to the Pharisees coming to him: “John answered and said, ‘No one is able to receive anything unless it has been given to him **from heaven**.’” That’s talking about Jesus: *Out from heaven*.

Verse 28: “You yourselves bear witness to me that I said, ‘I am not the Christ,’ but that I am sent before Him. The one who has the bride is *the* bridegroom; but the friend of the bridegroom, who stands by and hears him, rejoices greatly because of the voice of the bridegroom; *in this then*, my joy has been fulfilled. It is ordained... [necessary/obligatory] ...that He increase, and that I decrease. **He Who comes from above...**” (vs 28-31). It’s talking about Jesus. He came down from heaven from above.

“...is above all. The one who is of the earth is earthly, and speaks of the earth. He Who comes **from heaven is above** all” (v 31). There we have the use of the word *from above*. It would really be better to say *born from above*. A birth that has been caused in the ‘moment, in the twinkling of an eye,’ that the flesh is changed from flesh to spirit and you are spirit—**that which is of the flesh is flesh, that which is of the spirit is spirit!**

1-Corinthians 15:20: “But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep.”

What does it mean to be “...raised from *the* dead...”? *It means to be born again!* We will see that that is exactly what it is talking about in relationship to Jesus. We have two places where this Greek word, as we’ve used before—‘prototokos’—meaning, *a completed first born*.

Colossians 1:15: “Who is *the* image of the invisible God, **the Firstborn of all creation**.” It says ‘Firstborn of every creature’ (*KJV*). That is not a correct translation.

- What is that referring to?
- Was Jesus created? *No!*
We are created in His image!
- Is Christ not creating Himself in us? *Yes, He is!*

That is the creation that it’s talking about. That’s what’s going on in our lives and Christ was the **Firstborn of that creation through the resurrection from the dead!** We just read in 1-Cor. 15:20 that Christ is the ‘Firstfruit.’ Here He’s called the “...Firstborn of all creation.”

Verse 16: “Because by Him were all things created...” How could He be the Firstborn of *all creation* if He created everything? That means **the Firstborn of the creation** that God is doing through the means He is using to create in us Himself, again.

“...the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. And He is before all, and by Him all things subsist. And He is the Head of the body, the Church; Who is *the* beginning, **the Firstborn from among the dead...**” (vs 16-18)—‘prototokos.’ We have ‘prototokos’ used of Jesus in His first birth, when He was born of the virgin Mary, and of His second birth, *born again* when He was resurrected from the dead. It is a completed action in both cases.

1-Corinthians 15:20: “But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the* resurrection of *the* dead. For as in Adam all die, so also in Christ **shall all be made alive**” (vs 20-22—*born again!*)

If you’re dead and you come out of the grave, then, you’re born again. You are alive again. Just like when Jesus came out of the grave, He was the **Firstborn from among the dead**. He was alive again, which is counted as the second birth.

Verse 23: “But each in his own order: Christ *the* Firstfruit; then, those who are Christ’s at His coming.”

Has Christ come? *No!* So, the answer is—because these Scriptures are true—**no one but Jesus Christ** has been *born again*, because **He’s the only One Who has been resurrected from the dead and made a spirit being!** Christ hasn’t returned, yet.

Hold your place here and let’s go to Rom. 8. Let’s see something very interesting concerning Jesus, **‘the Firstborn among many brethren.’** Here’s a verse we all know, we’ve all lived through. It is true that it takes time to see and understand this in the long run. It takes some living to experience it, but it is true.

Romans 8:28: “And we know that all things work together for good to those who love God...” It’s interesting that it is those who are loving God, on-going, active.

“...to those who are called according to *His* purpose, because those whom He did foreknow He also **predestinated...**” (vs 28-29). That means it hasn't yet happened, but it's going to happen.

“...*to be* conformed... [not yet] ...to the image of His own Son, that He might be *the Firstborn...* ['prototokos'] ...**among many brethren**” (v 29).

When we put that together with 1-Cor. 15, when are the others going to be born into the Kingdom of God? *At the last trump when Christ returns!* Jesus is the “...Firstborn among many brethren” **who will be 'born again**.

Let's follow this through because this shows very clearly exactly what Paul is talking about.

1-Corinthians 15:35: “Nevertheless, someone will say, ‘How are the dead raised? And with what body do they come?’ Fool! What you sow does not come to life... [it doesn't bring back life again] ...unless it dies” (vs 35-36). You put the seed in the ground. It dies; it corrupts, but the seed generates new life.

Verse 37: “And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*.” The grain you put in the ground is not the one that comes back up. A same kind of grain comes up: *new life*.

Verse 38: “And God gives it a body according to His will, and to each of the seeds its own body. *Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory” (vs 38-41).

With all of the photography they have today, they are discovering some fantastic, awesome things out there in the universe that are just so incredibly humbling it's unreal. I hope to get some of those new kinds of slides that they have, but they think that they have pretty well now have been able to determine that there are such things as black holes. That really dense, magnetic center where it's kind of like the 'junk collector' of the universe. It pulls everything in and then sends it out the other side in a different form.

(go to the next track)

Verse 42: “So also...” It is interesting in the Greek: it means it is *exactly in the same way* as I have just described the other things.

“...*is* the resurrection of the dead. It is sown in corruption... [flesh] ...it is raised in incorruption. It is sown in dishonor...” (vs 42-43). That is sure true. Whenever we come to the point of dying, this old body is the most dishonorable thing around. This just the way it is.

“...it is raised in glory. It is sown in weakness; it is raised in power” (v 43). For anyone who has been 'born again' should have experienced every one of these things, and I know they haven't. Therefore:

- no one has been *born again*
- the resurrection has not occurred
- the 'last trumpet' has not sounded
- Jesus Christ has not returned
- you have not been raised out of your grave
- if you can hear my voice, you haven't yet, even attained to it
- Christ hasn't returned so those of us who are alive have not been changed 'in a moment, in a twinkling of an eye'

So, you could not have been born again!

Verse 44: “It is sown a natural body; it is raised a spiritual body...” That which is born of flesh is flesh. That which is born of the spirit is spirit. It is raised a spirit body or spiritual body.

“...There is a natural body, and **there is a spiritual body**” (v 44). Paul is clearly telling us that we don't have it, yet.

You would have to admit that the Apostle Paul was one of the most converted men on the face of the earth. If anyone would have been *born again*, you would have to conclude that the Apostle Paul would have been *born again*, provided the doctrine of *born again* that the Protestants teach is true. **He wasn't! He died!** He came to the end of his life and he said, 'I'm ready to be offered. I know that after I'm gone grievous wolves are going to come in and tear the Church apart.' Paul is dead!

Verse 45: “Accordingly, it is written, ‘The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit.’” How was He made a 'quickening (KJV) Spirit?' *By the resurrection from the dead!* If he's *born again* he is a spirit being.

Verse 46: “However, the spiritual *was* not first... [the spiritual body is not first] ...but the natural—... [the physical body] ...then the spiritual. The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those

who are heavenly” (vs 46-48). They are not yet that; none of us have attained that.

Verse 49: “And as **we have borne** the image of the *one* made of dust, **we shall also bear** the image of the heavenly *One*.” When? *At the resurrection, not now!*

Verse 50: “Now this I say, brethren, that **flesh and blood cannot inherit the Kingdom of God**... [now you’ve got the full flow of everything coming along] ...nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible...” (vs 51-52). That’s when the spirit body is put on and you are *born again*.

“...and we shall be changed. For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’” (vs 52-54).

Phil. 3 tells us a little bit more about what kind of body that we’re going to have when we are *born again*.

Philippians 3:20: “But for us, the commonwealth... [KJV: conversation/politics] ...of *God* exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ Who... [when He comes] ...**will transform our vile bodies, that they may be conformed to His glorious body**...” (vs 20-21). When is that going to happen? *When Christ returns, not before!*

Let’s look at some other Scriptures to show about begettal and how that is working in our lives. We have also seen how that we receive the earnest or the begettal of the Holy Spirit. We will see that even the translators of the *King James* had to translate this nearly correctly.

It’s interesting that the translator of the *Interlinear Greek-English New Testament*, translated it exactly correctly all the way through. We have it all contained here:

1-John 5:1: “Everyone who believes that Jesus is the Christ **has been begotten** by God...” That’s the way it should read. Not ‘born by God.’ That’s the way it is in the English in the *Interlinear* and that is absolutely correct.

“...and everyone who loves Him Who **begat** also loves him who has been **begotten** by Him” (v

1). There it is, very clear. This begettal is the seed of God, the power of the Holy Spirit within us.

Verse 2: “By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome. Now then, everyone who is **begotten** by God overcomes the world...” (vs 2-4).

1-John 3 shows us what we are to be doing. We all know that we sin and we have sins that are forgiven, but we are not to be living in and practicing sin.

1-John 3:7: “Little children, do not allow anyone to deceive you; the one who **practices** righteousness is righteous, even as He is righteous. The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God**...” (vs 7-9).

It says in the *King James* ‘whosoever is born of God.’ It is ‘begotten,’ and the text of it here proves it. We’ve already proved that you are not *born again* until the resurrection. Now we find something referring to the earnest of the Spirit that is given to us that is called the seed from God.

“...**does not practice sin**...” (v 9). The *King James* says, ‘he who is born of God cannot sin.’ That is not a correct translation, though it may be a true statement if you’re literally ‘born of God’ as a spirit being, but that is not what is written in the Greek.

“...because His seed of *begettal*... [the seed of God the Father] ...is dwelling... [abides] ...within him, and he is not able to *practice* sin **because he has been begotten by God**” (v 9).

That’s why a true Christian ***cannot live in sin, to practice sin***. They may sin. They may sin repeatedly. They may have a weakness, like Paul did, whatever his weakness was. He said it was a thorn in the flesh. They cannot practice and live in sin without having the conviction of the Holy Spirit of God to convict them. Then they repent. It may be a weakness where it’s one of those things that they have to continually repent of, but you are not living and practicing sin.

- Do you have another god before you?
- Do you have idols that you make and bow down to?
- Do you take the name of God in vain?
- Are you breaking the Sabbath with impunity?

- Are you dishonoring your father and mother?
- Are you committing murder?
- Are you committing adultery?

You go right on down the line. If your answers are *no*, you are not practicing sin because *sin is the transgression of the law*. If you've been begotten of God, you cannot practice sin as a way of life. We know that John says a little later that 'if you see a brother sin a sin which is not a sin unto death, you shall pray for him.'

- If a person has been *born again*, they must be a spirit being—correct? *Yes!*
- If they are a spirit being, they cannot die—correct? *Must be, because they will be like Jesus!*

They will have a body like Jesus and it's said of Him that He lives forever! Anyone who receives God's Holy Spirit, if they are *born again* at the time that they receive it, they must be a spirit being and cannot be subject to death.

- Why is there the 'second death'?
- Why are we told in that if someone does despite to the Spirit of God, there is nothing but the fearful looking forward of a fiery death? (Heb. 6)

If the doctrine of being born again now were true:

- there could not be any such thing as the unpardonable sin
- there could not be any such thing as the second death

Guess what in Protestantism they believe? *Exactly that: 'once saved, always saved'; you cannot sin regardless of what you're doing!* That is the attitude of licentiousness and the turning of the grace of God into sin.

Let's look at the operation as to what is to happen. I just want to cover this one verse and then we'll go to a couple of others. This is Paul writing to the Corinthians and here, again, is something that has been twisted and maligned.

I tell you, I'm just absolutely inundated with so many false doctrines. I am beside myself. I obviously, cannot possibly, be answering every one. So, with this series on the *Holy Spirit* if someone wants to know about the Holy Spirit, rather than give another sermon, I'm going to say, 'Here's seven sermons. Listen to them!'

- we cannot go back and make up for the lack of teaching given in other churches
- we cannot make up for the false doctrine given in other churches

- we cannot make up for the lack of study that any individual has not done

1-Corinthians 4:15: "For you might have ten thousand tutors in Christ, but *you do not have many fathers...*"

One man got up and said, 'Herbert is your spiritual father. If you don't acknowledge that he was your spiritual father, you won't make it into the Kingdom of God. At the resurrection, you're going to have to answer to Herbert Armstrong, himself, face to face; if you don't accept that he was your spiritual father.' It was said just about like that and it is amazing. Is Paul saying he was their father, as a pope? *No!* This is an analogy.

"...for in Christ Jesus I did beget you through the Gospel" (v 15)—or, *I have begotten you through the Word of God in your heart and mind* that he was speaking. That's what the Holy Spirit is to do, is to beget us through the Word of God.

When we receive the Spirit of God in us, it is called 'Christ in us.' Gal. 2:20 shows the whole operation of baptism, of dying, and so forth.

Galatians 2:20: "I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I..."—the Greek there is 'ego'; he is no longer for himself.

"...but **Christ lives in me**. For *the life* that I am now living in *the flesh...*" (v 20). He was not a spirit being, just like you and I.

"...I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me" (v 20). *Christ living in* is the creation that is to be done within us.

Gal. 4—here's the Apostle Paul talking to them about the trouble he was having in getting them to really follow and go along with the proper doctrine.

Galatians 4:19: "My little children, for whom I am again laboring in pain until **Christ has been formed in you.**" It's "...**Christ in you, the hope of glory.**" That's the whole purpose of the Spirit being in you.

Colossians 1:27: "To whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.**" That is by the power of the Holy Spirit. That is so that we have the mind of Christ, but the life that we are now living in the flesh, we are to live *by the faith of the Son of man Who gave Himself for us!*

1-John 3:24: "And the one who keeps His commandments is dwelling in Him [Christ], and He [Christ] in him... [the one keeping the

commandments] ...and by this we know... [all of us collectively] ...that He [Christ] is **dwelling in us: by the Spirit which He has given to us.**" So, we know that we have the Spirit of God.

Rom. 8—Here's what the Spirit of God is to lead us to do. We'll finish here and this will tie it up with what we have covered with the other part of the series concerning, 'Is the Holy Spirit a person?' This becomes very important for us to understand.

Romans 8:1: "Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit." You're not out just pursuing the fleshly, physical things of this life, because:

- If you gain the whole world and lose your soul, of what value is it? *None!*
- What are we seeking for? *We are seeking the things that are above:*
 - ✓ the love
 - ✓ the joy
 - ✓ the peace
 - ✓ the long suffering in the faith
 - ✓ understanding in Christ
 - ✓ Christ in us

Verse 2: "Because the law of the Spirit of Life in Christ Jesus has delivered me from the law of sin and death." You've been lifted up above that by the Spirit of Christ. In other words, sin does not lead you to make you lead your life in sin. You have been saved from death because of the Spirit of God in you that you will be resurrected when Christ returns.

Verse 3: "For what *was* impossible for the Law to do..." The Law itself is powerless. *No law made anyone do anything!*

"...in that it was weak through the flesh... [Why? *Because human beings cannot keep it unless they have the Spirit of God!*] ...God, having sent His own Son in *the* likeness of sinful flesh..." (v 3).

I cover that topic very thoroughly in the book *The Christian Passover: What Kind of Flesh Did Jesus Have?* I think you'll find that very revealing.

"...and for sin, condemned sin in the flesh; in order that the righteousness of the Law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit: For those who walk according to the flesh mind the things of the flesh..." (vs 3-5).

Anytime you want to take a little fleshly test, the spiritual test, if your mind is always set just on physical things and if you'd rather be doing physical things than serving and loving God, then you know for sure that that is your goal. If you find

yourself slipping into that, what do you need to do? *You need to mind more the things of the Spirit!*

Verse 5: "For those who walk according to the flesh mind the things of the flesh..." That doesn't mean that you just ignore the things of the flesh:

- you have to eat
- you have to bathe
- you have to take care of yourself
- you have to sleep
- you have to live in a house

As Jesus said, 'Don't be anxious and worried over those things. God is able to take care of you.' ***He will!***

"...but those who walk according to *the* Spirit mind the things of the Spirit" (v 5). You might put in there: 'Are minding' or 'have their mind set on the things of the Spirit.'

Verse 6: "For to be carnally minded *is* death, but to be spiritually minded *is* life and peace." He didn't say, '...to be a spirit being after being baptized and born again.' *No!* When you receive the Spirit, it makes you spiritually-minded.

Verse 7: "Because the carnal mind *is* **enmity** against God, for **it is not subject to the Law of God; neither indeed can it be.**" It means the human, carnal, mind is powerless to be subject to the Law of God.

Verse 8: "But those who are in *the* flesh... [that is without the Spirit of God] ...cannot please God. However, you are not in *the* flesh, but in *the* Spirit, **if the Spirit of God is indeed dwelling within you.** But if anyone does not have *the* Spirit of Christ, he does not belong to Him" (vs 8-9). We see very clearly that the Bible tells us that:

- you must be baptized
- you must have hands laid on for the receipt of the Holy Spirit
- you must obey Him
- you must keep His commandments

God is not going to give His Spirit to anyone that does not do that!

People don't go to God and demand the Spirit. God must call them. God must lead them to repentance. God is the One Who is responsible for it, because we are talking about something that is for all eternity. We're not talking about something that is just a little dab today and a little dab tomorrow, and hopefully you might make it. No! Jesus said, 'None will take them out of My Father's hands.' You either have the Spirit of Christ or you don't.

Verse 10: “But if Christ *be* within you, the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness.... [the righteousness of Christ that God imputes to us] ...Now if the Spirit of Him Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you” (vs 10-11). Then you will become a spirit being. You will be *born again*, but not until that time.

Verse 12: “So then, brethren, we are not debtors to the flesh, to live according to *the* flesh; because if you are living according to *the* flesh, you shall die; but if by *the* Spirit you are putting to death the deeds of the body, you shall live. **For as many as are led by the Spirit of God, these are the sons of God.** Now, you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, ‘Abba, Father.’ The Spirit **itself**...” (vs 12-16). As I covered last time, ‘itself’ is very powerful, very intensive.

“...bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now if *we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him” (vs 16-17). ***There is the whole thing that God is doing! It’s very profound! Very fantastic! Absolutely beyond belief!***

Verse 18: “For I reckon that the sufferings of the present time *are* not worthy to be compared with the glory that shall be revealed in us.”

We’re living in a time when all of us are going to be suffering one way or another. Believe me, if you don’t think so, wait until *the mark of the beast* comes. We are absolutely slaves and helpless to this society and this way of doing things. Believe me, when *the mark of the beast* comes in, it won’t be long.

Verse 19: “For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God; because the creation was subjected to vanity, not willingly, but by reason of Him who subjected *it* in hope, in order that the creation itself might be delivered from the bondage of corruption into the freedom of the glory of the children of God” (vs 19-21).

That’s something to really contemplate and think on. God means business. God knows what He is doing. He is setting a work in this earth that is going to be multiplied many, many, many times over again.

Verse 22: “For we know that all the creation is groaning together and travailing together until now.” *Yes:*

- with war
- with famine
- with AIDS
- with the terrible starvation that’s in more places than just in Somalia

If you think you’ve got it tough and you’re suffering, just put your eyes on that television and look at some of those decrepit, wretched, emaciated, walking, skeletons of human beings that have been starving to death. Then you go to God and say, ‘O God, I’m suffering terribly.’ It’s ridiculous!

Verse 23: “And not only *that*, but even we ourselves, who have the **firstfruits of the Spirit**... [the firstfruits is a little tiny portion] ...also groan within ourselves, awaiting the sonship—the redemption of our bodies. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees? But if we hope for what we do not see...” (vs 23-25). This is saying again that you’re not *born again* now. If you were *born again* now you would have a spirit body:

- you wouldn’t have to hope for it
- you wouldn’t have to hope for the resurrection
- you wouldn’t have to hope for the return of Christ

You’d have it all now!

“...we ourselves wait for it with patience. Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groaning that cannot be expressed *by us*. And the One Who searches the hearts comprehends what the strivings of the Spirit *are* because it makes intercession for *the* saints according to *the will of* God. And we know that all things work together for good to those who love God, to those who are called according to *His* purpose, because those whom He did foreknow He also predestinated to be conformed to the image of His own Son, that He might be *the* Firstborn among many brethren. Now whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified” (vs 25-30).

We are glorified to a small extent, in as much as we have the Holy Spirit of the begetting of God.

Verse 31: “What then shall we say to these things? If God *is* for us, who *can be* against us?” That’s one verse we’re going to have to rely on an awful lot in the future.

Verse 32: “He Who did not spare even His own Son, but gave Him up for us all...”—which is a tremendous thing when you contemplate the fullness of that.

“...how shall He not also grant us all things together with Him? Who shall bring an accusation against *the* elect of God? God *is the One* Who justifies. Who *is* the one that condemns? *It is* Christ Who died, but rather, Who is raised again, Who is even *now* at *the* right hand of God, *and* Who is also making intercession for us. What shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?” (vs 32-35).

I don’t know of anyone who has gone through that, yet, but we will.

Verse 36: “Accordingly, it is written, ‘For Your sake we are killed all the day long...’” The Church at Smyrna is the one that was told, ‘You be faithful till the end because you’re going to be killed. I going to let Satan kill you.’

“...we are reckoned as sheep for *the* slaughter.’ But in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death...” (vs 36-38).

This needs to be the conviction of the Spirit that is in us. This is what the Spirit does to bring us to the point of the resurrection.

“...nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which *is* in Christ Jesus our Lord” (vs 38-39).

***That’s what the Holy Spirit is to do for us!
We look and pray for the time when we will be born again into His Kingdom as the very sons of God and our bodies shall be made ‘like unto His glorious body’! That’s what it means to be born again!***

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* (except were noted)

Scriptural References:

- 1) Luke 1:13, 24-35, 57
- 2) Luke 2:5-7
- 3) Matthew 1:18-23, 25
- 4) Matthew 2:1-2
- 5) John 3:1-5

- 6) 1-Corinthians 15:50-52
- 7) John 3:5-12, 27-31
- 8) 1-Corinthians 15:20
- 9) Colossians 1:15-18
- 10) 1-Corinthians 15:20-23
- 11) Romans 8:28-29
- 12) 1-Corinthians 15:35-54
- 13) Philippians 3:20-21
- 14) 1-John 5:1-4
- 15) 1-John 3:7-9
- 16) 1-John 3:4
- 17) 1-Corinthians 4:15
- 18) Galatians 2:20
- 19) Galatians 4:19
- 20) Colossians 1:27
- 21) Romans 8:1-39

Scriptures referenced, not quoted:

- Matthew 2:4
- Hebrews 6

Also referenced: Books:

The Holy Bible In Its Original Order, A Faithful Version:

- Appendix P: What Does It Mean To Be “Born Again?”
- Appendix Q: What Does It Mean To Be “Born Again?” or “Born of God?”

Books:

- *From a Speck of Dust to a Son of God: “Why Were You Born?”* by Fred R. Coulter
- *Interlinear Greek-English New Testament* by George Ricker Berry
- *The Christian Passover* by Fred R. Coulter

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