

# THE WORD “SPIRIT”

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## INTRODUCTION.

From the early days of this era, controversy has raged over the issue about the phrases, “The Holy Ghost” and “The Holy Spirit”. The two major views may be summed up as follows:

1. “The Holy Spirit” is a person often being expressed as being the third person of the Trinity, a view that has its origins in Roman Catholicism.
2. “Holy spirit” is that “spirit” which is shown in persons who are living holy lives, that is it is that “spirit” which is manifest in people as a consequence of their actions, lifestyle, obedience and belief.

This paper supports the latter view. In this paper, the often-expressed Biblical references to such as Revelation 3:23, “*And I will give unto every one of you according to your works*” is contrasted with the popular teaching that the Christians’ whole life is one of faith without works.

In this paper, the traditional church idea that “spirits” are disembodied life forms is denied as being something false. This falsehood is believed by every religion, including false Christianity. The church idea is not a valid Biblical doctrine and it is derived from written-in translators’ beliefs, rather than from any proper analysis. It is true that we find the phrase, “the spirit of” in many places in the KJV, but this relates to a disposition and attitude, rather than to separate beings. This is what changes (what is “cast out”) through the Word of God. The mind becomes “sound”!

Christian “Spiritism” is an ancient form of mysticism that deals in communication with the dead, and other things, the practices of which are utterly condemned by the Word of God. “Spiritism” attributes happenings to the activity of “spirits”. These things deny the sovereignty of God, who alone creates light and darkness.

Isaiah 45:7 *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.*

The false idea that other beings do these things is presented also on films and on television that display pictures of witches, monsters, ghosts and other spirit beings that are claimed to be powerful and mysterious. This superstition seduces church people and others alike. Translators word-smithed this belief into translations.

## WHAT IS “SPIRIT”.

The word “spirit” is about that which animates and causes movement. It is invisible, such as the wind in the sails of a ship is invisible, or as that which moves the leaves of a tree is invisible.

When we were conceived, we had “spirit” placed in our bodies. When that “spirit” leaves us, our bodies die. We are told two critical things about this:

James 2:26 *For as the body without the spirit is dead”.*

Eccl 12:7 *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*

Where the definite article (“the”) is an insertion made by translators, this immediately gives us another mental image that colours the thinking of many, so that they think they are referring to an independent personality outside of ourselves. But the Bible never calls “the Holy Spirit” a person as it does of the Father and the Son.

- Personality is ascribed to the Father and the Son, but not to “holy spirit”.
- We read of the throne of the Father and of Jesus having a throne, but never of “the Holy Spirit” having a throne.

- We read about the Father and the Son being worshipped, but never about “the Holy Spirit being worshipped.
- We read about the great love between the Father and the son, but of no mention of love between these and “the Holy Spirit”.
- We read, “And there were seven lamps of fire burning before the Throne, which are the seven spirits of God”. Could these be seven persons? Could each have equality with the Father and the Son?

Asking what “spirit” is made of is like asking what “time” is made of. It is beyond our finite minds. Of “spirit” Jesus says:

John 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born [=begotten] of the Spirit.*

(Note, the article is present in this verse as it follows the usual pattern in that it is used without the article earlier in the same passage. So “the spirit” refers to “that spirit” referred to earlier as “spirit”).

A discourse upon, “born of water and the spirit” is found in Appendix “A”. The word “*ruach*” (Heb) translated as “spirit” is also translated about 90 times as “wind”. It is hard to conceive of a person made of wind.

God’s people are conceived in sin with “spirit” that is out of tune with God’s spirit in that it does not bear witness to God’s spirit, because the spirit of adoption (Rom 8:15) has not become operative. The question here is whether or not God’s people can have any control over their “spirit”, that is, whether what is outwardly manifest by their actions is a consequence of their choices. We see this is personal responsibility in the following verses:

Proverbs 16:22, *He that ruleth his spirit is better than he that taketh a city.*  
 Ecclesiastes 7:9 *Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.*  
 Proverbs 1:23 *Turn you at my reproof: behold, I will pour out (my) spirit unto you, I will make known my words unto you.*

Thus we see we are not talking about any external being(s) we have no influence over. What we do see is personal “choice” in our actions.

It is impossible to make a mental or physical image of something invisible described as “spirit”, and that is probably why we are commanded to make no image or likeness at all representing God. We read of Jesus, “*Who is the image of the invisible God, the firstborn of every creature*” –(Col.1:15). Of the spirit in Jesus we read in the 19<sup>th</sup> verse, “*For it pleased the Father that in him should all fulness dwell*”. The words, “The Father” are added words, and the inference is to the invisible God.

### **THE POPULAR CHURCH TEACHING.**

Most churches usually have a popular doctrine they call, “*The Doctrine of the Holy Spirit*”. That is rather strange if we consider that the phrase, “The Holy Spirit” only occurs twice in the King James Version. Because the phrase, “The Holy Ghost” occurs 88 times, they should be referring to “The Doctrine of the Holy Ghost” if those phrases had been consistently translated in the KJV, and other versions.

We find neither of those phrases in the KJV Old Testament, and this point alone must raise questions as to why this is so. Another phrase that is translated as, “The Spirit of God” is found 14 times in the Old Testament and 12 New Testament of the KJV. In the Hebrew, the article is missing altogether, but it occurs a few times in the Greek. There are some interesting things in the

Hebrew and Greek language about the word “spirit”. In most occurrences of these three phrases, “*The Holy Spirit*”, “*The Holy Ghost*” and “*The Spirit of God*” there is no definite article “the” in the Greek, unless there is a previous context reference. Where there is a previous context reference, it could also be translated as “that holy spirit”, meaning holy spirit that is being referred to in that context. Without going too deeply into this, the important point that is being made is that word “spirit” is neuter in gender and SO NOT BEING MASCULINE IN GENDER, THESE EXPRESSIONS COULD NEVER REFER TO A “HE”, AS A PERSON IN ISOLATION. That translators inserted their beliefs in translations is shown in such expressions as, “*But when He, the Spirit of truth, comes, He will guide you into all the truth*”-(John 16:13), the word “spirit” is still neuter in gender. The word “He” is translated 99 times as “that” and 22 times as “the same” so it does not refer to a masculine person as it appears to do. The word “comes” = Strong’s 2064 “*erchomai*” is a subjunctive aorist verb that tells us about “holy spirit” as something that would be available when a person would come to be cleansed and made holy by Jesus’ Blood.

In John 20, 22-23, “*And when he had said this, he breathed on them, and saith unto them, Receive ye ~~the~~ Holy Ghost*”, we can see the connection with forgiveness. In the Book of Acts, converts who were forgiven received “holy spirit” since they had become holy when their sins were forgiven.

In some places, translators have inserted pronouns where they are not found in the Hebrew or the Greek, such as “my” spirit and “his” spirit. When we come to the phrase “The Spirit”, this may have the article “the” in the manner mentioned above, but the word “spirit” is still neuter in gender in all cases, so then it does not refer to a personality outside of ourselves.

Now Jesus said:

John 4:23, “*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. GOD IS (A) SPIRIT: and they that worship him must worship him in spirit and in truth*”.

Jesus did not say, “In THE spirit”. He did not say, “God is a spirit”; He said, “God is spirit”.

From these points, we can conclude three things.

Firstly, we do not ascribe personality to “truth” so why should we do so in regard to “spirit” as these words appear in this verse. Would we do this to “anger” or “hate” and such words? We do not say, “the anger”, “the hate” in any sense of a separate personality, when there is no article.

Secondly, in the phrase, “God is a spirit”, there is no indefinite article (“a”) in Hebrew or Greek, so if we eliminate this we have the phrase as “God is spirit”. Then there is no word “is” either there in the Greek. But the phrase “God – Spirit” is very difficult to comprehend without adding the definite article “the” as we have to do in the English idiom to make sense, and this creates a wrong mind set about a neuter noun being a separate person totally outside of ourselves.

Thirdly, the phrase “holy spirit” is used exactly the same way as “*humble spirit*”, “*meek spirit*”, “*quiet spirit*”, “*excellent spirit*”, “*perverse spirit*”, and similar phrases, and thus describes a quality that springs from behaviour, attitude and actions. The same applies to “*unclean spirit*” as this is what a person IS and not what a person HAS as being something outside of himself.

## **A LOOK AT TRADITIONAL CHURCH TEACHING.**

Now, all creeds say that they accept the doctrine of the trinity, in which they confirm that the Holy Ghost is a person, “*equal in substance, power, eternity, and glory with the Father and Son*”. Thus they are effectively declaring that there are three persons in the “Trinity”, each one equal with both the others. If this were so, then the Holy Spirit would be just as truly an individual, intelligent person as is the Father or the Son. As the word “spirit” is neuter in gender, it cannot be equated with

two other masculine entities. True, there are a few instances where the definite article is found in the Greek, but these occur after previous mentions of the phrase, “holy spirit”, and thus refer to “that” holy spirit of the context.

Thus, “the Holy Spirit” is not a person in the sense of a “he”. Church people are taught to conceive of God as a person, and of the Son as a person; thus making three co-equal personalities that are all supposed to be masculine in gender.

Again, we read, “God is spirit” and so we need to ask if there are two spirits, both divine, both God, both equal to each other, and both alike? We read in John 4:24, “*God is a Spirit: and they that worship him must worship him in spirit and in truth*”. Then in what way would one “spirit” be different from another?

Then we read, “*For God hath sent forth the Spirit of His Son into our hearts crying, Abba, Father.*” Gal. 4:6. and again, “*If any man have not the Spirit of Christ he is none of His.*” –(Rom. 8:9). So how many spirits are there supposed to be? (Here the article is present).

Is there more than one throne for the Godhead? We can all read about both the Father and the Son having a throne, and being seated upon thrones (or a throne) as in Rev. 3:21 “*But the throne of God and the Lamb shall be in it.*” –(Rev. 22:3) But we read of no throne of the Holy Spirit, do we?

Worship is offered both to the Father and to the Son (see Rev. 5) in never is worship ever offered to ‘the Holy Spirit’. There is no precept about loving “the holy spirit” as there is for the Father and the Son. We read about the love between the Father and the Son, but of none for “The Holy Spirit”.

In the introduction to his epistles, the Apostle Paul says something such as, “*Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*” He never adds, “*and from the Holy Spirit*”.

We will shortly come to see what “holy spirit” is, but there is one more thing to comment upon. There are a number of expressions that the translators had difficulties with, such as “spirit” being “poured out”, being “baptised with”, “has shed forth”, to “drink of”, “received” “seven spirits of God”, all of which are difficult to apply in terms of a person.

#### **“SPIRIT” AS THE CONSEQUENCE OF ACTIONS.**

What refers to as “spirit” when hyphenated with an adjective is about the consequence of our actions. The consequences can be positive or negative. We can be of a right spirit or we can be of a wrong spirit. This is not something that can be blamed on a “devil”, or on “evil spirits”. Of Jesus we read:

Rom 1:3 “*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to (the) spirit of holiness, by the resurrection from the dead*”.

Note the words, “spirit of holiness” (no article). Here we have Jesus who came to be found in the form of a man of the seed of David, with “spirit of holiness”. The word “holiness” is the noun from the adjective “holy”. We must consider whether the spirit in Jesus was “according to” or the consequence of his holiness, that is, His holy walk from conception and birth.

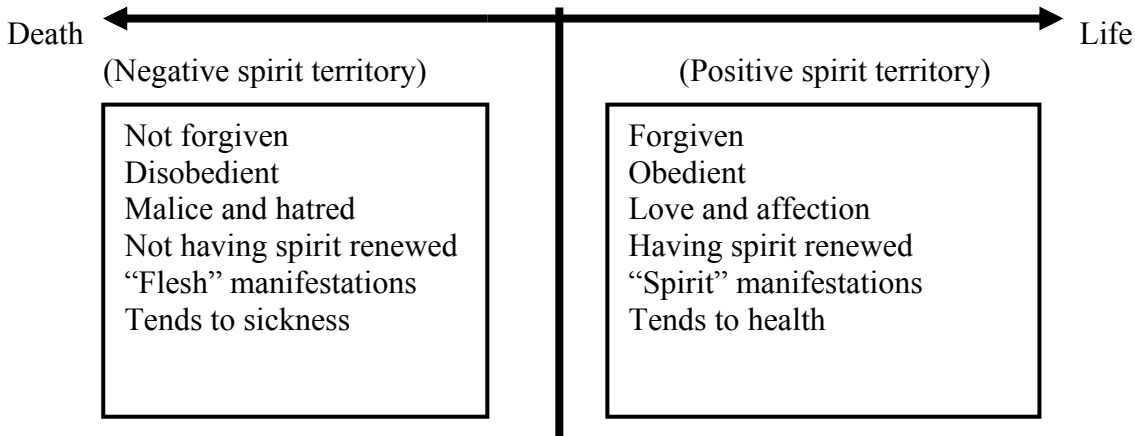
Now we can find the opposite where Jude speaks about, those “*who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not (the) Spirit*” –(Jude 1:19). Here again there is no article in the Greek, so this could be read as, “not having spirit” (accusative).

Strong's G5591 gives "sensual" = *psuchikos* here as "From G5590; *sensitive* that is, *animate* (in distinction on the one hand from G4152, which is the higher or *renovated* nature; and on the other from G5446, which is the lower or *bestial* nature): - natural, sensual".

Sensuality is the state of not having "spirit". Again, why? These people who walk "after their lusts", do not have any positive "spirit" as a consequence of their walk.

#### AN ILLUSTRATION.

Imaging the two boxes below as a "T" graph, with a zero mid-point in between them. This will help in what follows.



God's people are conceived in negative territory.

Psalm 51:5, "*Behold, I was shapen in iniquity; and in sin did my mother conceive me*".

When God's people are "converted", "spirit" is renewed in them and they are transferred from the left hand side and are placed on the start of the right hand side of the illustration.

How are does this happen?

*Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;*

The word, "renewing" in this verse is Strong's 341 "*anakainoo*", a verb we can obtain an understanding from in Romans 12:2 which reads, "*But be ye transformed by the renewing of your mind*". It happens in the mind! What we think transforms us. God initiates this through His Word.

How were we living before we were renewed in our minds? We read how we were living immediately before this verse just quoted, as follows:

*Titus 3:3 "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another"*.

When the kindness and love of our Saviour appeared, our actions changed; there was the renewing of "spirit" – "Holy Ghost -Holy wind" – a breath of fresh air as it were, and of course a "new mind" given. This is what now "moves" us. We have been placed on the right hand side, so that in Him we can live and move and "have our being" increasingly more and more. This placement to the right hand side is done absolutely outside of any "*works of righteousness which we have done*".

When we are moved to the right hand side, we are said to be reconciled.

*Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.*

When placed on the right hand side, "works" are demanded.

Titus 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

### **“SPIRIT” IS LINKED WITH “MIND”.**

“Spirit” is linked with “mind”. The word is emphasised in the verses below

Ephesians 4:23 *“And be renewed in the spirit of your mind”.*

Rom 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of (the) Spirit.*

2 Thess 2:2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means.*

We can be “shaken in mind” by the spirit of another person as expressed in written or spoken doctrine, and thereby be deceived. Nowhere are we told that this is done by little imps, devils, evil spirits, demons or any other such non-beings. Paul says, “Let no MAN deceive you”!

A few verses about the “mind” will help here. The word “mind” is emphasised.

Rom 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

Col 2:18 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.*

1Peter 4:1 *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;*

1Peter 1:13 *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*

Heb 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them (a) God, and they shall be to me (a) people:*

2Titus 1:7 *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*

Rom 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

Some versions use the word “purpose” instead of “mind”. This word tends to show a right slant not so clearly seen in the word “mind”. So in some of these verses we can see our responsibility to control the input into our minds. The relationship between mind and spirit are well known in psychology and medicine as well. A “purpose” is something with a consequence. That consequence can be “spirit”.

### **FAITH AND WORKS.**

Before going further into the matter into the subject of “spirit”, it would be well to obtain a better perspective on matters of “faith” and “works”. This is an area of genuine confusion because of false church teachings about the following passage.

Galatians 2: 16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be*

*justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*

Note the word “justified” in this verse. Justification is the starting point of a walk in which we have enabling by activated “spirit” which we have as the consequence of repentance. The three following points are important to understand.

1. When we are forgiven, the wrath against us for having broken God’s law ceases, as we are no longer “under the law” in the sense of being penalised or condemned by that law.
2. Not being “under the law” does not mean God’s Law ceases to exist. When forgiven we are under Grace. God has imputed righteousness outside of law keeping.-(Romans 4:6).
3. Then God’s Grace leads us unto repentance. (Romans 2:4, *”Not knowing that the goodness of God leadeth thee to repentance?”*)

Paul taught, *”That they should repent and turn to God, and do works meet for repentance”* – Acts 26:20.

When we are converted, we come trusting in the unconditional love of God that enables forgiveness of our sins through faith in Jesus’ sacrifice. Being justified by faith in His Blood brings us out of negative territory, that is, out of darkness, from the left hand side of the diagram to the right hand side. We can cross this “great gulf” –(Luke 16:26) between whilst in life, but not after death. We are put onto the right hand side onto the start of a pathway that *”leads to everlasting (age long) life”*. On that path, we are expected to *”do works meet for repentance”*.

Going back to “justification”, this is outside of any actual law keeping, or *”works of righteousness”*, but it involves repentance and intent to obey what is known of God’s will from this point on. When God sees this, He responds and moves us from the left hand side to the right side of the mid point of the graph. This is what “justification” is. Justification is not the end of the journey but rather it is the start of a pathway. To many churches, this is the end as well as the beginning.

Romans 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

Being passive, the phrase shows justification is something that is done for us.

Romans 5:1 *Therefore by faith, we have peace with God through our Lord Jesus Christ:*

Here the tense of the phrase “have peace” is still present. This passage goes on to say, *”And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by ~~the~~ Holy Ghost which is given unto us”*. This is saying that something follows because of *”by holy ghost”*. Being washed we are made holy and thus have a measure of holy “spirit”.

Now we start to better see that there is a change in position, and that after reconciliation there is a demand that maintaining good works is to be ongoing from this point, as we see in the next passage.

Titus 3:7–8 *That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

In short, we come to God without any good works, but we continue on with God with good works.

So when we arrive on the right hand side of the graph, we have to do good works? The churches say, “God forbid... all is of Grace”. So what does, *”do works meet for repentance”* mean in practical terms? Let us look at this.

**“TAKE HEED TO YOUR SPIRIT”.**



When we are “forgiven” we are placed in a position of responsibility where we are told to take heed to *our* “spirit”. The word “our” is not there (is dative). In effect, this means we have to take heed to where we are on the graph, as it were, in regard to “spirit”.

Malachi 2:16, *“Therefore take heed to your spirit, that ye deal not treacherously. Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?”*

Firstly, when we have been placed on the right hand side of the graph, we have the ongoing choice to progress further to the right, or we can revert towards the left hand side. We can become unthankful and we can wilfully sin and thus become unholy. If we become unholy and “fall away”, we are no longer on the right hand side of the graph. The justification process may then have to be repeated, but there comes a time, such as the unwise virgins experienced, when they found their lamps had gone out. Then they no longer had any oil in their lamps. Their action was too late. They no longer had “spirit”(This is symbolised by the word “oil”)!

We have the continual ongoing choice to choose whom we will serve. This principle is expressed the same in the Old Testament in Lev.10:10, *“And that ye may put difference between holy and unholy, and between unclean and clean”*. We can revert like the *“swine that was washed to its wallowing in the mire”*. When this happens we have moved back to the left hand side of the diagram.

### **THE POPULAR BUT WRONG CHURCH POSITION.**

The latter part of this passage in Malachi 2:16 is where the churches stand when they say, *“God loves you no matter what you do”*. They should say, *“no matter what you did”*.

There are web sites on the Internet that advertise, *“The Unconditional Love of God”* and these sites say that any suggestion of doing any works of any kind at any time is not trusting God to save us. They are saying in effect, *“Every one that doeth evil is good in the sight of the LORD, and he delighteth in them”*-(Mal 2:7).

Effectively about, *“Where is the God of judgment”*, they are saying that God is not the righteous God who will reward every man according to his works, as we are told so often. So we will come to look at the matter of rewards and consequences of actions shortly.

So yes, we are expected then to, *“do works meet for repentance”*. The churches make much ado about the following verse:

Ephesians 2:8-9, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*

The word “saved” here is Strong’s 4982 *sozo* and is perfect in tense that means it was completed for that point in time. What happened then?

Ephesians. 1:13, *“In whom ye also (trusted), after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with (that) holy spirit of promise”*.

What happened is that they were all cleaned up from the past and being now holy there was now “spirit” operating in their lives. With the “spirit” of holy living we are marked (sealed).

The churches have to ignore what follows Ephesians 2:9 to maintain their doctrine.

*“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”*.

Good works become part of God’s plan for His people. By “spirit” this become possible to do. Paul goes on to pray that this “spirit” might continue, saying:

*“That the God of our Lord Jesus Christ, the Father of glory, may give unto you (the) spirit of wisdom and revelation in the knowledge of him”.*

But this must continue, and continuance involves “works”. As Jesus said to the church at Ephesus,

*Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent”.*

The point made here is that there is a sequence of events. We come initially to God by Grace alone without any works. This is what ‘justification’ means. After we have come, good works are required. It might be likened to getting married where we are not required to do married “works” before the saying of “I do”. After saying the “I do” we are expected to no longer live as a single person, but are to do “works fit for being married”. Spiritually, our saying the “I do” is our confession of Jesus as our Kinsman Redeemer and Lord. So we can see that this is just the beginning, just as the marriage ceremony is just the start of married life. For married life to continue, there are physical actions, mental actions and laws to be followed.

The phrase, *“That is that we should walk in them”* is about “sanctification”, this being the step beyond “justification”. Sanctification is the will of God for us.

*1 Thess 4:2-8 For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour.*

Then we are told some practical things about this.

*1 Thess 4:5 Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us (his) holy Spirit.*

We see here the “spirit” consequence of obedience. If we do not comply, then God becomes an avenger. We read in the Old Testament about God becoming an enemy to Israel.

*Isaiah 63:9-10, “The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them”.*

Note the “but” here. This the churches do not accept. The churches effectively are saying in their doctrines that we are always coming and are never arriving when they do not go beyond justification. Thus they receive the grace of God in vain. The churches do not believe that God can become an adversary (= Satan) to them.

*2 Cor 6.1 “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain”.*

And then Paul talks about giving no offense in anything so that when we give offense we have received the grace of God in vain. The word “offense” means stumbling through sin.

We are told about things that affect the spirit we are of. This story is about a time when Jesus was going up to Jerusalem, and when some Samaritans did not receive Him.

*Luke 9:54, “And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what*

*manner of spirit ye are of, For the Son of man is not come to destroy men's lives, but to save them.*

Jesus was addressing His disciples here who were operating or thinking on the left hand side of the graph. Jesus goes on to show them how materialistic they were, and how He Himself had nowhere to lay His head, as a comparison. All our thinking must be on the right hand side of the diagram at all times, seeking to understand and to learn the “ways” of God.

### **MEASURES OF SPIRIT.**

Going back now to the subject of “spirit”, there is mention of “measures of spirit”. This might be considered from our position on the right hand side of the graph. We might say a person may have a measure that is a quarter-cup full, a half-cup full, a full cup or even one that is overflowing! People may be at different positions along the right hand side of the graph, that is, they may have differing measures of “spirit”. The word “measure” is emphasized below.

Ephesians 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ.  
And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

God’s plan is for us to have increased “measure” of anointing and to be progressing towards the extreme right hand side. The ministry of apostles, prophets, evangelists, pastors and teachers is given to increase the “measure” in God’s people, or their progress along the pathway to the extreme right hand side. Our minds play a part here, and we are responsible for whatever measure we have, and thus have to “think” about it, and “think soberly”.

Romans 12:3 *“But to think soberly, according as God hath dealt to every man the measure of faith”.*

### **INCREASE AND GROWTH.**

There is another word that presents us with a similar idea as “measure”. This is the word, “increase”. John the Baptist put it this way, “*He must increase, but I must decrease*”. There are passages that tell us, “*God giveth the increase*”.

1 Corinthians 3:6 *I have planted, Apollos watered; but God gave the increase.*

2 Corinthians 9:10 *Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)*

Colossians 2:19 *And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

1 Thessalonians 3:12 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:*

But there are other passages that show we have a responsibility to function in increase and growth. This purpose is to be our active part.

1 Thessalonians 4:10 *And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.*

Ephesians 4:15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

*1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*  
*2 Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

So then we are to be “workers together”- (2 Cor. 6:1). We play our part in co-operation with God.

And then, there are passages that show that we can increase in a positive or a negative way.  
*2 Timothy 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.*

The end is not pretty for those who are unprofitable servants!

*Matthew 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*

### **WHAT HAPPENS AS WE MOVE FURTHER ALONG THE RIGHT HAND SIDE, INCREASING OUR “MEASURE?”**

Jesus had the “spirit” without measure. He had fullness of Spirit.

*John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not (~~the~~) Spirit by measure unto him.*

There was no limitation of “measure” as He lived at the extreme right hand side of the graph. By this fullness of the spirit” Jesus healed the sick and raised the dead. The disciples were told to do the same, and we are to become filled with spirit.

*Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with (~~the~~) Spirit.*

The evidence of being totally “filled with spirit” is not in an ecstatic experience, or in speaking in tongues, or any form of religious asceticism or conformity, but rather it is in “raising the dead”.

“Raising the dead” does not concern physical references only. In Romans 9:13 we read, “*But yield yourselves unto God, as those that are alive from the dead*”. In the terms of the earlier “illustration” it is about being moved from the left hand side to the right hand side, in a spiritual sense.

We read about Paul, in Act 13:9 “*Then Saul, (who also is called Paul,) filled with (~~the~~) Holy Ghost, set his eyes on him*”, and commanded blindness to come on an adversary. We read of Peter raising Dorcas from the dead. These actions are evidence of something; they are the consequences of previous activities and are what they received (and gave out) as consequences.

Jesus said to the disciples, “*And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils:freely ye have received, freely give*”.

When they were walking with Jesus, we read where Jesus said in John 20:22 “*He breathed on them, and saith unto them, Receive ye (~~the~~) Holy Ghost*”. They were given “spirit” measure to complete their mission.

*Mark 4:24-25 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*

So we can increase our measure, and be found further along on the right hand side of the graph. In the parable of the talents in Matthew 25, trading with the talents given makes for increase. Not trading means being cast into outer darkness, to the left hand side of the graph, as it were.

Churches have prayer meetings, where they sometimes pray, “*Lord pour out your spirit*”. Nothing happens... and it is unlikely that it ever will because they regard “The Spirit” as something independent of themselves and their actions. But why else is the “nothing”? It is because belief also comes into this. As a starting point they do not believe, “*He that hath anointed us is God, and hath given us (his) holy spirit is God*”. They do not accept the tense of this passage. They are looking for an outside personality to come into them, as it were. They thus cannot accept that “spirit” measure is a consequence of personal belief and action.

Churches and television religious programs tell us we must pray more, and that all that is necessary is to keep on praying to receive what is wanted. Would we get anything by singing repetitive choruses such as, “*Fill my cup Lord, I lift it up Lord, Come and quench the hunger in my soul*”. *Bread of heaven come and fill me till I want no more, Here’s my cup, I lift it up – come and make me whole*”, and so on.

- or is our measure the consequences of our practical actions?

Why then do we not see healing and raising the dead in operation today in the Churches? Is it a matter of belief or is it a matter of wrong teaching about the Law, and wrong teaching about “spirit”? Thus what they do not have is a matter of disobedience and irresponsibility.

### **WHAT IS OUR PART?**

Let us look at the matter of responsibility and look at ourselves to see if our measure of “spirit” could be increased. This “measure” also includes things such as “wisdom”, “understanding” and “knowledge of God”. Healing, insight and a sense of well-being can be experienced!

How can we increase our measure in a practical deliberate way? Peter tells us that it is ourselves who have to be diligent to make additions to our original faith. We have that responsibility. We have that choice.

2 Peter 1:1. *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:  
Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,  
According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:  
Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.  
And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;  
And to knowledge temperance; and to temperance patience; and to patience godliness;  
And to godliness brotherly kindness; and to brotherly kindness charity.  
For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.  
But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*

If we are not diligent in making these additions, we are traveling backwards in the wrong direction towards the left hand side box! We can note the active verbs!

*Heb. 10.39, “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”.*

These additions are all practical things we have to choose to do, or we miss out. They demonstrate choices to control our actions and thus “spirit”. Again our responsibility is demonstrated in these verses below. These demonstrate personal responsibility. The norm in churches is to ask God to do what God requires them to do themselves.

Romans 6:13 *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

We must note the phrase, “*alive from the dead*”. This is the process of shifting from the left hand side to the right hand side of the graphical illustration.

Acts 5:32 *Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also (the) Holy Ghost, whom God hath given to them that obey him (God).*

This demonstrates the relationship between “spirit” level and obedience. We move further to the right on the graph “spirit”-wise as we yield ourselves to obey God.

## **WE HAVE REWARDS ACCORDING TO WHAT WE DO, THAT IS, AS WE ARE “DOERS OF THE WORD”.**

The churches usually present the idea that our rewards are given to us when we “get to heaven”. There is a passage that has to do with the word “spirit” we can look at. It may appear to have no connection at first glance, but it is about every transgression and disobedience receiving a just reward. That is, it shows that every action we do has “spirit” value, either positive or negative.

Heb 2:1 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward. How shall we escape if we neglect so great salvation.*

The word “neglect” is about letting something flow past and not grabbing hold of it. Drifting carelessly is the path of death. Churches actually may cause people to not take earnest heed in their “not of works” doctrinal emphasis.

Everything we do or say has spiritual values or consequences, which in the old English is called a “reward”. Looking at this more closely, we can see that the context is about neglecting anything at all about what we have heard and understood. We should be struck by the seriousness of all this.

The word “transgression” in this verse in the Book of Hebrews is not the word “*anomia*” that is used of breaking God’s Law in the sense of Lawlessness, but rather it is about violating something by disregarding it. The word for disobedience here is “*parakoe*”, a word that means inattention rather than doing something wrong by design.

James 1:25 *But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

Thus the onus is on us. As said earlier, the consequences or reward of our actions and words may be positive or negative. Paul said, in 1 Cor 14:10 *“There are, it may be, so many kinds of voices in the world, and none of them is without signification. Everything we do, say or hear in this regard has significance, or end result, somewhere.*

Even in everyday living there is a cause and effect process going on all the time. Say we smile at a person, we are liable to receive a smile in return. If we do not smile, we are unlikely to receive a smile as a response. Look at the next passage and observe the consequences of actions.

*Proverbs 15:1-5 A soft answer turneth away wrath: but grievous words stir up anger.*

*The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.*

*The eyes of the LORD are in every place, beholding the evil and the good.*

*A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.*

The consequences of these actions are “spirit” consequences. Prudence is our option! It is our call! We do not expect God or “The Holy Spirit” to do what God has asked us to do!!

We do not have to look far to find a multitude of such passages. It might well be summed up by:

*Gal 6:7-10 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

Next follows the matter of “spirit; this again shows (the) “spirit” connection with our decisions and actions.

*For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to (the) spirit shall of (the) spirit reap life everlasting.*

The ‘SHALL’ is very definite!

### **WE WILL BE JUDGED “ACCORDING TO OUR WORKS”.**

This is the teaching that is mishandled by the churches, on the whole. The idea that a person is “covered by the Blood of Jesus” purely by asking and worship activity alone, is contrary to the “if’s in:

*1 John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

***If** we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

Here is a summation of the consequences of our actions. For the Blood of Jesus to cover us, once we have been converted, we have to be “walking in the light”. This is not about walking in the light other people have, but it is about walking in whatever light we have individually.

There are several thousand “if’s in Scripture, even if churches pretend they are not there! There is a great abundance of Scriptures that tell us our works judge us after conversion. In practical terms this is often ignored in the sense of “works” having anything to do with God’s Law. (Note: Here the reference is to those three parts of the total Law Abraham had the faith to obey – this was the “faith of Abraham”). God’s word is replaced in churches by:

1. “Acceptable church standards”, “values” or,
2. The average moral standard of the congregation.
3. Emotion.

Let us look at a few of these verses, noting what is emphasised. We will see that there is a clear position established that, after conversion, we are judged according to our “works”- (sometimes translated as our righteousness, or “right living”).

2 Cor 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things (done)in (his) body, according to that he hath done, whether (it be) good or bad.*

From the Greek grammar, they are as true in the present as they will be in the future

Psalm 62:11 *God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.*

Note the words “work” and “works” in these verses and those following.

Matt 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

Romans 2:1- *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:*

“Render” here is the same word translated as “reward” in Matthew 16 we just read.

Continuing on with this passage:

*To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

*But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.*

So here we find two groups within God’s people. One group will have no oil (spirit) in their lamps. Why? Again it is because they are contentious about obeying unrighteousness rather than truth. There is no positive “spirit” consequence in their actions.

Isaiah 3:10 *Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.*

As always, there are two groupings. We see this again in the next two verses.

Galatians. 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Col. 3:24 *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

Rev 3:23 *And I will give unto every one of you according to your works.*



- Rev 20:13 *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*
- Rev. 22:12 *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*
- Matthew 12:33 *Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*
- 1 Kings 8:32 *Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.*
- Heb 2:1- *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; (A CONSEQUENCE) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of (the) holy ghost, according to his own will?*

What do some of the words in this passage mean? Let us have a look. (Please note, in quoting Mr. Strong we need to realize that concordances may be in error in that they record the way translators have translated words, rather than lexicon meanings, but at least they give an indication). Transgression = G3847 parabasis *par-ab'-as-is* From G3845; *violation*: - breaking, transgression. Disobedience = G3876' parakoe *par-ak-o-ay'* From G3878; *inattention*, that is, (by implication) *disobedience*: - disobedience. Just = G1738 endikos *en'-dee-kos* From G1722 and G1349; *in the right*, that is, *equitable*: - just. Reward = G3405 misthapodosia *mis-thap-od-os-ee'-ah* From G3406; *requital* (good or bad): - recompence of reward. Neglect = G272 ameleo *am-el-eh'-o* From G1 (as a negative particle) and G3199; *to be careless of*: - make light of, neglect, be negligent, not regard. In all these passages, we can see that “works” are what we are judged on after “*being justified by God*”.

## **WHY ARE THERE FEW SIGNS, WONDERS AND MIRACLES IN THE CHURCHES?**

In talking to church people we soon find that almost all are aware that something is missing, not only in doctrine, but also that something is missing in the way of healings and manifestations of the working of “spirit”. They may quote Zechariah 4:6, “*Not by might, nor by power, but by (my) spirit, saith the LORD of hosts*” and then try to raise an emotional high by praise and worship, with some cranking up their noise machines at the same time. In the early-church days, the apostles had the evidence of healed persons present with them to back up their message.

Acts 3:16 *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

Continuing down in this earlier quoted passage in the Book of Hebrews, we come to what subconsciously most Christian people know is lacking in their experience.

Heb 2:4-8 *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of (~~the~~) Holy Ghost, according to his own will?*

What are the differences between gifts, signs, wonders and miracles? Do people really see that there are such differences when reading the Word? These “signs following” are the consequence of progressing towards the far right hand side of the graph. We will look at some of these words from Strong’s dictionary to see that there are differences.

Signs = G4592 semeion *say-mi'-on*. Neuter of a presumed derivative of the base of G4591; an *indication*, especially ceremonially or supernaturally: - miracle, sign, token, wonder.

Wonders = G5059 teras *ter'-as* Of uncertain affinity; a *prodigy* or *omen*: - wonder

Miracles = G1411 dunamis *doo'-nam-is* From G1410; *force* (literally or figuratively); specifically miraculous *power* (usually by implication a *miracle* itself): - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

Gifts = G3311 merismos *mer-is-mos'* From G3307; a *separation* or *distribution*: - dividing asunder, gift.

Subjection = G5293 hupotasso *hoop-ot-as'-so* From G5259 and G5021; to *subordinate*; reflexively to *obey*: - be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

To come = G3195 mello *mel'-lo* A strengthened form of G3199 (through the idea of *expectation*); to *intend*, that is, *be about* to be, do, or suffer something (of persons or things, especially events; in the sense of *purpose*, *duty*, *necessity*, *probability*, *possibility*, or *hesitation*): - about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

But these signs, wonders and miracles are not for the future. They are for the present! These are what people know are missing in the churches.

Matt 16:20 *And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.*

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even (~~the~~) Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.*

Acts 2:32 *Therefore being by the right hand of God exalted, and having received of the Father the promise of (~~the~~) Holy Ghost, he hath shed forth this, which ye now see and hear.*

Acts 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

Acts 14:3 *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

Romans 15:18-19 *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and*

wonders, by the power of (~~the~~) spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

1 Cor 12:4-11 *Now there are diversities of gifts, but ~~the~~ same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.*

*But the manifestation of ~~the~~ Spirit is given to every man to profit withal. For to one is given by ~~the~~ Spirit the word of wisdom; to another the word of knowledge by ~~the~~ same Spirit;*

*To another faith by ~~the~~ same Spirit;*

*To another the gifts of healing by ~~the~~ same Spirit;*

*To another the working of miracles;*

*To another prophecy; to another discerning of spirits;*

*To another divers kinds of tongues;*

*To another the interpretation of tongues:*

*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

1 Cor 6:18-20 *Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of ~~the~~ Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

Romans 6:12-19 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.*

*What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

Heb 12:12 *Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*

*Follow peace with all men, and holiness, without which no man shall see the Lord:*

*Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*

*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

## CONCLUSION.

These implications of all these passages are seldom touched upon in modern churches. There is no need to comment further on these verses, other than to say that the “eternal security” doctrine with its “once saved - saved for ever” concept is far removed from the truth. After much

patience on the part of God, there comes a time when God shuts the door – as He did to the foolish virgins who no longer had “oil in their lamps”. They were shut out as surely as Esau was, and still is.

Why were they shut out? They no longer had “holy spirit” that comes from holy living. They had made wrong choices, no doubt influenced by the doctrines of their churches!

#### APPENDIX “A”. “Born Of Water And Spirit”.

If ever there was a need to put aside pre-conceived ideas and teachings, there is great need to do so in the present use of the expression *born again*. There is a common conception and presentation throughout the Christian world that is an absolutely false and misleading error. The basis of the expression is found in John.

*John 3:3-5* Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

In most translations, the words “*born again*” have been carried on in a traditional manner, suggesting that a second “birth” is necessary to enter the Kingdom of God. Many Bibles, in their margins, will have “from above” showing this is what the original word means. When we look into the words actually spoken, we find that it was Nicodemus who made the suggestion about entering a second time into his mother’s womb. This was the interpretation that Nicodemus put on Jesus’ words, but Jesus did not say anything about a second time even if the translations make Him appear to say He did. JESUS DID NOT USE THE WORD “AGAIN”! JESUS DID NOT EVER SAY, “YE MUST BE BORN AGAIN”! There is no manuscript at all that says Jesus used the word “again”. The word *deuteros* that Nicodemus spoke appears in the New Testament 44 times, and it always means twice, again, etc. Jesus did not use this word *deuteros*; Jesus used the word *anohen*.

Strong G509 “*anohen*” Includes from above, or from the first.

Thayer “*anohen*” Used of things that come from heaven [from God], or from a higher [upper] place, or from the very first, or from the origin.

Knowing this one word difference helps understanding and shows up the problems there are with the popular concept. Jesus confirmed to Nicodemus that He was not speaking of a second birth when He told Nicodemus that He was referring to being born of water and of Spirit. Jesus did not use the future tense as did Nicodemus. Jesus was speaking of something that existed at the time of speaking. The Christian Church has picked up the words Nicodemus spoke, rather than the words of Jesus. Jesus chided Nicodemus for not knowing *these things* [v10]. Likewise today, our teachers need chiding for the same reason of not knowing *these things*. Jesus went on to say that not every person is begotten *of (the) spirit*, noting that that which is *of flesh* is of the flesh, being begotten that way.

“Again”.

The word “*anohen*” that Jesus uses appears 14 times in the New Testament and it does not have a meaning similar to *deuteros* (second time) or *pallin* (again), the latter being the word most commonly translated as “again”. The adverb *anohen* always relates to place and is used of past or former time, but never the future time. In order to discuss the word *anohen*, let us consider examples of how the word has been translated.

Matt 27:51 and Mark 15:38 ...the veil of the temple was rent in twain from the top to the bottom;

Luke 1:3 Having had perfect understanding all things from the very first

John 3:31 He that cometh from above is above all:

John 19:11 except it were given thee from above:

John 19:23 now the coat was without seam, woven from the top throughout.

Acts 26:5 Which knew me from the beginning,  
James 1:17 Every good gift and every perfect gift is from above,  
James 3:17 But the wisdom that is from above

None of these highlighted phrases indicate “again” in any sense.

“BORN”

Begetting and birth are two vastly different events. Begetting as used of men is the action and process of conception, for example, *Abraham begat Isaac* [Matt 1:16]. Birth as used of woman, is movement from one environment to another, for example, *Mary of whom Jesus was born* [Matt 1-16]. This word *gennao* varies with the context and it may have an abstract meaning also where it is used of figurative father-child relationships [1 Cor 4:15].

This word “born” in John 3:3-5 is *gennao* and it is found 98 times in the New Testament. The sense usually has connection with procreation; the most prominent meaning being *beget* or *begotten*. We must thus now determine the time when this begetting takes place. All modern teachers insist that people already born can be re-born in the future. But when used of a male, *begotten* is usually about the time of conception; when *born* is used of a female it is usually about physical birth.

Thayer *It is of mankind begetting children. It is often used metaphorically of bringing others over to one’s way of life.*

Vine *Chiefly used of men begetting children.*

If we want to understand its use in John 3:3-5 it is necessary to look at the Greek. They are not future tenses. Modern theology or teaching likes to use the words in the future tense [from tradition], but this is a total error. We have been taught so wrongly to use the words, *except a man be born again* in the future tense that it is hard for many to think otherwise. But *be born* is indefinite with respect to time. Jesus taught exactly what is taught through the Old Testament, namely that God’s race is born from an original sowing.

‘BORN OF WATER AND OF SPIRIT’

This is not only an interesting subject; but John 3:5 [*Except a man be born of water and of the spirit*] is a key verse. Because of the “and” we see there are two requirements for perceiving the Kingdom of God: *water* as well as *spirit*. What is believed here determines which gospel is believed. We have the choice to believe that any man of any race can *see the kingdom of God* or we can believe the limitation that Jesus presents:

The word for water is *hudor* and it is used of water of all sorts. On its own it means nothing but water! Some religious so-called experts argue that the expression refers to baptism, but this cannot be so because the thief on the cross [stake] went to paradise without being baptised. So we have to look further.

A person is *begotten of water* as part of the natural process following biological conception, but Jesus added the words, *and of (the) Spirit*. This makes it clear that the ability to comprehend the Kingdom of God is included at the time of conception. To determine what this is about, we must of necessity go back to the Old Testament to see who and what was begotten of (the) spirit. We can anticipate that the Old Testament will agree with the New Testament.

**WHO DID GOD BEGET?**

Exodus 4:22 *Thus saith the Lord, Israel is my son, even my firstborn.*

Statements like this immediately exclude all the other races and, potentially, those before Jacob. So, there is no need to go further back in the Bible, apart from noting that both Abraham and Sarah were from the Adamic seed. They could not have been from the pre-Adamic or other later seedlines. When God separated Abram and Sara He regenerated their ability to conceive a child and commemorated the event by changing their names adding the fifth letter of the Hebrew alphabet into their names - Abraham and Sarah. This number is connected with (the) Spirit of God! The life in Sarah’s womb was spirit-endowed. Now, consider these questions:

1. If Israel was God's firstborn son, then who are their offspring?  
For Israel to be the son, then who is Israel's father? Is it not God?  
Does not Israel originate from God if Israel is His son?

Nowhere in the Bible can we find any suggestion of the humanist brotherhood of all men. God is expressed as being the Father of Israel only. He is the father of *all men OF ISRAEL*, not all men of all races.

Jesus taught His disciples [all Israelites only] to pray saying, *our Father which art in heaven*. This is better translated *our Father, the One in heaven*. Neither God nor man can be called a father until they have begotten offspring. There is no suggestion of a spiritual birth later in life. God states that He is a Father in Exodus 4:22; therefore He begat offspring and is the father of all descendants from Israel. The Apostle Peter declares that we [Israelites to whom he was writing] are begotten from above, not of corruptible seed, but of incorruptible seed, by the Word of God.

It must be immediately pointed out that, in this verse, the incorruptible seed of God [the Father] is *sporas* rather than *sperma*. The meaning of this word *sporas* is *the sowing back in the past*, or *sown seed* and refers to the firstborn, Isaac, conceived in Sarah's womb, after God had regenerated Sarah's and Abraham's ability to conceive a child. We can now see the appropriate place of Sarah and Abraham, who are shown to be the place [or origin], being that originating rock or quarry and the pit of God's people.

*Isaiah 51:1,2 Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pitwhence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.*

These two had had the fifth letter of the Hebrew alphabet added to their original names. This signifies the renewal of "spirit" capacity in themselves, and in their biological offspring. It applies to no other peoples! The, "I called him alone" is definitive and limiting.