

Eonian Document 10

The Two Meanings of ὁ μ ᾶ (= *pneuma hagion*)



Introduction

There are few words in the word of God which have caused as much confusion as the word “spirit”. Some have even invented another god out of it. Some have made of it a living demon or a god living inside the fat of men’s bellies. Their minds have been clogged with traditions of men – and these traditions wage battles and prevent them from thinking clearly. I admit, though, that discernment of every occurrence of “spirit” is not easy, and it is a long task to understand all the meanings of “spirit”. In another document I have tabulated 19 classifications of quite different meanings. This study, though, is concerned with only two of the meanings.

This document is concerned with the Greek phrase ὁ μ ᾶ . It is transliterated in English as *pneuma hagion*. It occurs 92 times in the New Testament. It gets translated in English Bibles, whatever it means, as “Holy Spirit”, usually haphazardly capitalized, regardless of its meaning. In *The Keys of the Kingdom Bible* it is translated as either “Holy Spirit” or “holy spirit” or “spirit of separateness”, depending on the context, in order to make distinctions in its meanings. For, whether we like it or not – as with almost all words and phrases – ὁ μ ᾶ (= *pneuma hagion*) does not always have the same meaning.

Dr EW Bullinger’s *Companion Bible*, Appendix 101, section 14, gives a list of 52 occurrences of ὁ μ ᾶ (= *pneuma hagion*) which do not have the article (“the”), and, Dr Bullinger says, these refer to the *gift*, rather than to the *personality* who is the Holy Spirit:

Matthew 1\18, 1\20, 3\11, Mark 1\8, Luke 1\15, 1\35, 1\41, 1\67, 2\25, 3\16, 4\1, 11\13, John 1\33, 7\39, 20\22, Acts 1\5, 2\4, 4\8, 4\31, 6\3, 6\5, 7\55, 8\15, 8\17, 8\19, 9\17, 10\38, 11\16, 11\24, 13\9, 13\52, 19\2 (twice), Romans 5\5, 9\1, 14\17, 15\13, 15\16, 1 Corinthians 2\13, 6\19, 12\3, 2 Corinthians 6\6, 1 Thessalonians 1\5, 1\6, 2 Timothy 1\14, Titus 3\5, Hebrews 2\4, 6\4, 1 Peter 1\12, 2 Peter 1\21, Jude 20.

However, as helpful as such lists might be, I do not believe that this theory that occurrences without the article refer always to the gift is correct. Of that list, I consider that the following 3 occurrences (of 4) of ὁ μ ᾶ (= *pneuma hagion*) without the article, so that the article “the” has to be supplied and italicised, refer not to the gifts, but to the personality titled the Holy Spirit:

- Luke 2\25-26: *the Holy Spirit* was over [Simeon], and it was divinely communicated to him by the Holy Spirit;
- 1 Peter 1\12: it was revealed by means of *the Holy Spirit* sent from Heaven;
- 2 Peter 1\21: directed by *the Holy Spirit*, the appointed men of God spoke.

The theory in *The Companion Bible* of making a distinction in whether or not the article “the” appears does not, therefore, help us. Another theory, then, is needed. The distinction which must be made, as I will demonstrate, is this:

The phrase ὁ ἅγιος is used sometimes CONCRETELY to describe a *personality* and sometimes ABSTRACTLY to describe an *inner gift*.

I therefore make these conventions:

First, when ὁ ἅγιος (= *pneuma hagion*) is used CONCRETELY to denote the PERSONALITY, I render it as “Holy Spirit”. This retains the title familiar to readers. I capitalize it this way when the meaning is the angel who is “the Holy Spirit”, that is, when it is used as a title of the PERSONALITY, such as Isaiah 63\10, 63\11, John 14\26. The frequent capitalizations in other versions suggest that ὁ ἅγιος (= *pneuma hagion*) is *always* the title of a PERSONALITY (their third god), but we will see the shortcoming. So there is a necessity of being responsible for removing the confusion.

Second, when it is used ABSTRACTLY to denote the apostles’ EMPOWERMENT or a RENEWED MIND, I render it as “holy spirit” or, sometimes, as “spirit of separateness”.¹¹

Third, if there is no article (= *to*), “the”, with ὁ ἅγιος (= *pneuma hagion*) in the original, I add it in and italicize it to indicate that it has been added for English sense.

*

Distinguishing ὁ ἅγιος by context

1. The Holy Spirit WHO. The “Holy Spirit” who was seen²²

Luke speaks of the event of Jesus’s baptism (ἡ βαπτισμα = *baptisma*) by John the Baptist:

“And the Holy Spirit [ὁ ἅγιος = *pneuma hagion*], in a bodily form, descended over him in the manner of a dove, with a voice coming out of the sky, saying, ‘You are My Son, the Richly Loved One. In you I have found delight.’ ”
~ Luke 3\22

At this event, Jesus “SAW the Spirit of God descending” (Matthew 3\16). So too did John say that he “SAW the Spirit descending out of *the* sky in the manner of a dove”. Others SAW him too (John 1\32-34). The Holy Spirit WAS SEEN, so this speaks of a visible being: the PERSONALITY titled “the Holy Spirit” and “the Spirit of God”.

After his resurrection, Jesus told his disciples, “you will receive power *when* the Holy Spirit comes to you” (Acts 1\8). That was a promise of the PERSONALITY. Then on the Day of Pentecost, “suddenly out of the sky a ringing in the ears came like a rushing

1. I used to have it as “divine spirit”. Although there is another word which gets rendered as “divine” – ὁ θεός (= *theios*) Acts 17\29, 2 Peter 1\3) – I considered it justified at times to also render ἅγιος (usually rendered “holy”) as “divine”. That which is “holy” or “set apart” can only have a divine origin. What is gained by responsibly giving clarity and knocking out centuries of confusion is tremendous beyond expression. However, I decided to standardize it as “holy spirit”, since it is not always easy to distinguish the holy spirit is empowerment for signs and wonders from the new nature, and perhaps it might prove to be a somewhat unsafe distinction. I see more advantage in having the lower-case “holy spirit” visibly contrasted with the upper-case “Holy Spirit” occurrences of ὁ ἅγιος relating to the Angel of God.

2. The Angel who is the Holy Spirit is discussed on pages xiii-xv in “Conventions”, the preface to *The Eonian Life Bible* I have written a booklet on him entitled *Who Is the Counsellor and the Holy Spirit? The Hoax of Polytheism Exposed*, to be published, God willing, in time.

of a violent wind-blast, and it filled the whole house where they were sitting. And divided tongues, as if of fire, were seen by them, and they rested over each one of them” (Acts 2\2-3). The phenomena of the “wind-blast” and the “fire” suggest the presence of the Holy Spirit personality. We know that this was the Holy Spirit because Jesus had already told his disciples that the Holy Spirit was going to come to them (Acts 1\8). Of course, the “wind-blast” and the “fire” were not in themselves the Holy Spirit: they were effects in physics of his presence. It reminds me of the Angel of Yahweh and the fire at the burning bush (Exodus 3).

The PERSONALITY of the Holy Spirit is also referred to by the titles “*the Angel of the Lord*” (Matthew 1\20); “*the Counsellor*” (John 14\16, 14\26); “*the Spirit of Truth*” (John 14\17, 15\26, 16\13); “*the Spirit of God*” (Matthew 3\16, 12\28); “*the Spirit of the Lord*” (Acts 8\39); “*the Spirit of Christ*” (1 Peter 1\11). He has numerous other titles in the Hebrew Books.

Being “sent from Heaven” (1 Peter 1\12), the Holy Spirit gave the oracle of God to the prophets, the “men of God” (Hebrews 9\8, 1 Peter 1\12, 2 Peter 1\21). He spoke the words of God to David (Psalm 51\11, 139\7, so David had the presence and counsel of the Holy Spirit (Matthew 22\43, Mark 12\36, Acts 1\16, Psalm 95\7-11 with Hebrews 3\7-11). He spoke the oracles of God to Isaiah (Acts 28\25-26). He spoke to Ezekiel (Ezekiel 2\2, 2\12). He spoke to the disciples (Acts 8\29, 10\19, 11\28, 13\2, 13\4, 15\28, 16\6, 16\7, 20\28, 21\4, 21\11). He conveyed Philip to another place (Acts 8\39). He conveyed John to Patmos and his visions (Revelation 1\10, 4\2, 21\10). He counselled and encouraged the Ekklesia groups (Acts 9\31). He gave witness of the apostles (Hebrews 10\15). He appointed overseers in the Ekklesia groups (Acts 20\28). He testified in every town (Acts 20\33). He spoke prophecy to Paul (1 Timothy 4\1). His name is secret and it will be revealed to believers in the coming eon (Judges 13\6-18, Matthew 28\19). He will speak on behalf of believers under interrogation in time of persecution from the enemy (Matthew 10\20, Mark 13\11, Luke 12\12). All these were acts of the angel who is titled “the Holy Spirit”.

The Holy Spirit was dramatically active during the Acts period. His future work in the coming eon is described by Jesus: he will be sent to the apostles from “beside the Father” (John 15\26, 14\26) to be “alongside” and “among” the apostles (John 14\17) “throughout the eon” (John 14\16, Matthew 28\19); “he will make the facts known to the world concerning violation, and concerning righteousness, and concerning judgment: concerning violation, because they do not believe in me; concerning righteousness, because I am going away to my Father and you will behold me no more; and concerning judgment, because the ruler of this world stands judged” (John 16\8-11. See also John 14\16-17, 14\26, 15\26, 16\7-14).

Jesus made a reference to the Holy Spirit as “the Counsellor” (John 14\16, 26). The word for “Counsellor” is (= *parakleetos*), which is literally “called alongside”. It is related to the verb (= *parakaleo*), to comfort, encourage, summon, call for, or call to one’s side. It is related to the noun (= *paraklesis*), which is a calling near, summons, imploration, exhortation, encouragement, consolation, comfort. (The word also appears at 1 John 2\1 in relation to Jesus as an “advocate”, or “counsellor”, and is not to be confused with its use in John 14, 15 and 16.)

This “Counsellor” – (= *parakleetos*), “called alongside” – was called alongside the apostles and the Ekklesia groups, and he will be called alongside the apostles “throughout the eon”, the days of the Kingdom, as “the Spirit of Truth” (John 14\16, Matthew 28\19). The world will not see him, but the apostles will both see and know him,

for he will be “alongside” and “among” them (John 14\16-17). He “proceeds” from “beside the Father” (John 15\26).

In all his titles, the Holy Spirit angel is referred to 116 times (in my current assessment) in the Greek Books. He is also referred to (with at least 24 titles) 184 times (again, in my current assessment) in the Hebrew Books. That is a total of 300 direct mentions, under his various titles, of the Angel of God who is the Holy Spirit.

The name of the Holy Spirit who is the Angel of God is secret (Judges 13\18). His name will be made known to believers in the coming eon (“the name ... of the Holy Spirit”; Matthew 28\19). Whoever might dare to speak falsely against the Angel of God does not have forgiveness throughout the eon, but is liable to “eonian condemnatory sentence” or “age-enduring condemnatory sentence” (Mark 3\29).

There is, for sure, much else which I could say about the Holy Spirit. For example, the Holy Spirit is also known as “the Spirit of Elohim”, who was involved with God in creation (Genesis 1\2, 1\26, Psalm 104\30, Job 26\13); “My Spirit” who could no longer “contend with mankind” (Genesis 6\3); “the Angel of Yahweh” who appeared to the patriarchs and to Hagar (Genesis 16\7-11, 22\11-18); “the Angel of Elohim” and “Angel of His Presence” who gave safe conduct to the Israelites out of Egypt (Exodus 14\19); “the Angel” who appeared to Ezekiel (8\3, 43\5); the “Holy Spirit” who, Isaiah says, was “vexed” by Israel (Isaiah 63\10); the “Holy Spirit” spoken of by David (Psalm 51\11); “the Spirit” and “the Holy Spirit” who appeared to Jesus (Matthew 3\16, Luke 3\22); “the Spirit” who was seen by John the Baptist and others (John 1\32-33); “the Counsellor” and “the Spirit of Truth” who will accompany the disciples “throughout the eon” (John 14\16); “the Counsellor, *who is* the Holy Spirit” (John 14\26); “the Holy Spirit” who was a mediator for the disciples during the Acts period (Acts 1\8); the “Holy Spirit” who Paul said spoke “to our fathers through the agency of the prophet Isaiah” (Acts 28\25); and “the Holy Spirit” who gave the prophets the oracles of God (1 Peter 1\12, 2 Peter 1\21), who will serve the disciples “throughout the eon” (John 14\16), and who will be with them in the eon when they go about the world teaching the commands of Jesus to the nations (Matthew 28\19).

2. The “holy spirit” WHICH. The “holy spirit” which gave divine empowerment

We do not see this divine empowerment in the same way we see it in the Gospels and the Acts. This was the empowerment for the enabling of signs and wonders. This, too, is denoted by the phrase ὁ μ ᾶ (= *pneuma hagion*).

The empowerment of Jesus is the model:

“And Jesus, being full of *the* holy spirit [ὁ μ ᾶ (= *pneuma hagion*)], returned from the Jordan.”
~ Luke 4\1

It was prophesied by Isaiah that the Spirit of Yahweh would anoint and empower Jesus for his work (Isaiah 42\1, 61\1) and this anointing was fulfilled at his being baptised and identified with God (Luke 3\21-22, 4\18, Matthew 12\18) so that he was “full of *the* holy spirit” (Luke 4\1). By this anointing and power he was able to perform his signs and works of power and “he went about doing good, and healing all who were being overpowered by the slanderer, for God was with him” (Acts 10\38). He was full of “the holy spirit”, not “the Holy Spirit”. No angel was living inside Jesus.

Before his being taken up by angels into the heavens, Jesus told his disciples that they would be “baptised with *the* holy spirit [ὁ μ ᾶ (= *pneuma hagion*)] after not many days from these” (Acts 1\5), and that they would receive “power from on high” (Luke

24\49). Then we see the 12 being “filled with *the* holy spirit” and speaking in Mediterranean languages (Acts 2\4). We know that this “holy spirit” was power because Jesus had also told them they would receive power (Acts 1\8, Luke 24\49), as well as telling them that the person of the Holy Spirit would come to them (Acts 1\5). We also know that the spirit they were filled with was *power*, and not the *personality* titled the Holy Spirit, because they could not have been filled with a personality. Angels do not live inside humans: only a baby in the womb can do that.

When this empowerment was given to the disciples during the Acts period, they were empowered in an extraordinary way that drew attention to their message of Jesus’ resurrection and offer of eonian salvation. We see Peter and John bringing healing to a lame man, with Peter saying, “in the name of Jesus Christ the Nazarene, rise up and walk” (Acts 3\6), and “And taking him by the right hand, he raised *him* up, and instantly his feet and ankle bones were strengthened. And he leaped up, *and* stood and walked, and went into the Temple with them, walking and leaping and praising God” (Acts 3\7-8), and the people were “filled with wonder and ecstasy at what had happened to him” (Acts 3\10). Paul performed a similar act, bringing healing to a lame man (Acts 14\10). Paul had such immense power from God that “even sweat bands or gowns from *contact with* his skin were put on the sick as well, and the diseases departed from them, and the wicked spirits went out from them” (Acts 19\12).

The magician Simon was “amazed” when he saw “the signs and works of power being done” through Philip (Acts 8\13). It is also said of Stephen that he “worked mighty signs and wonders among the people” (Acts 6\13). Paul was unharmed by a poisonous snake (Acts 28\3-5).

Works of divine power were also promised among all who believed: this is shown in Jesus’ instructions to the 11 when he said that they would have power over demons, speak foreign languages, be unharmed by snakes and poison, and have power to heal the sick (Mark 16\16). Paul lists the various gifts which were distributed among believers: wisdom, words of knowledge, acts of faith, healing, power, prophecy, discerning of spirits, foreign languages and interpretation of them (1 Corinthians 12\3-13). Jesus said that those who received this would issue speech like “rivers of living water” (John 7\39). The holy spirit of power fell on Cornelius and his relatives and friends and it was “poured out” on them, just as, Peter said, it had also fallen on the 12 “in *the* beginning” (Acts 10\44-47, 11\15-17, that “beginning” being seen at Acts 2\4), and the result was that they spoke “with foreign languages and magnified God” (Acts 10\46). The spirit of power fell on about 12 men of Ephesus and they spoke with foreign languages and prophesied (Acts 19\1-7).

Eventually, when Paul turned to the nations, this empowerment left the apostles. Paul, who once had immense power, spoke – after the Acts period – of Epaphroditus, his “brother and companion in labour, and fellow soldier” and an “apostle”, being “sick to the point of death”, but Paul says not that he healed him, but that “God had mercy on him, and not on him only, but on me also, so that I might not have sorrow added to sorrow” (Philippians 2\26-27). Timothy he instructed to drink a little wine for his stomach complaint and “frequent infirmities” (1 Timothy 5\23). Paul also says that he left Trophimus “sick in Miletum” (2 Timothy 4\8). The power of ὁ μ ᾶ for signs and wonders had gone.

3. The “holy spirit” WHICH. The “holy spirit” which is spiritual renewal, “the spirit of [the] mind” (Ephesians 4\23)

This also is denoted by the phrase ὁ μ ᾶ (= *pneuma hagion*).

Writing after the spirit-activated Acts period, Paul assured the Ephesians of:

“the gospel of your salvation, in whom, believing also, you were marked with a seal with the holy spirit [$\hat{\nu}\mu\ \check{\alpha}$ (= *pneuma hagion*)] of promise,¹⁴ which is the deposit of our inheritance until the redemption of the special possession, for the enthused praising of His magnificence.”

~ Ephesians 1\13-14

This is “the spirit of your mind” (Ephesians 4\23). Anybody who truly believes “the oracle of Christ” (Colossians 3\16) receives “an operation of God” (Colossians 2\12) by which he or she is said to be “marked with a seal with the holy spirit of promise”. This is described elsewhere by Paul as “marked with a seal, and given ... the deposit of the spirit in our hearts” (2 Corinthians 1\22, 5\5), and “the good deposit entrusted through *the* holy spirit inhabiting us” (2 Timothy 1\14). Paul also speaks in Romans of the “spirit which inhabits us”, obviously, therefore, an abstract gift (Romans 8\9, 8\11; see also 1 Corinthians 3\16, Ephesians 3\17).

The mental and emotional activities of this form of $\hat{\nu}\mu\ \check{\alpha}$ are described by Paul:

“be filled with *the* spirit, making voice to yourselves in psalms and praise songs and spiritual songs, singing and making melody in your heart to the Lord, giving thanks at all times for all things, in *the* name of our Lord Jesus Christ, to Him Who *is* God and Father.” ~ Ephesians 5\18-20

This type of $\hat{\nu}\mu\ \check{\alpha}$, an inner gift, an ABSTRACT thing, is not, then, the same as the first type, the PERSONALITY of the Holy Spirit angel. It is *not* a personality, and these days, in this age, it does *not* empower believers in the same way that Jesus and his apostles were empowered. It governs our emotions and thoughts – if we let it – and it enables us to understand spiritual things, that is, those things which are written in the God-authorized Hebrew and Greek Books (see 1 Corinthians 2\14-15).

Of this inner spirit, the spirit of the mind, Paul speaks of being rejuvenated “by the spirit of your mind” (Ephesians 4\23). And he says, with ironic understatement, “I think I have the spirit of God” (1 Corinthians 7\40) – so Paul must mean an inner spirit. He could not “think” he had an angel, a spirit being! How could you “*have*” a spirit who is a personality? He means God’s nature, character, the gift of a renewed inner spirit. He wished for the Ephesians to be “strengthened with might in the inner man, through [Jesus’] spirit” (Ephesians 3\16), that is, Jesus’ nature.

This type of “holy spirit” is also described by Paul as $\hat{\nu}\mu\ \hat{\nu}$ (= *pneuma Theou*), “*the* spirit of God”, and as $\hat{\nu}\mu\ \hat{\nu}$ (= *pneuma Christou*), “*the* spirit of Christ”. Paul says: “You though, are not in flesh, but in spirit, if, indeed, *the* spirit of God inhabits you. But if anybody does not have *the* spirit of Christ, he is not his.¹⁰ But if Christ *is* in you, the body *is* dead because of violation, but the spirit *is* life because of righteousness” (Romans 8\9-10). This “spirit of God” and “spirit of Christ” are not to be confused with similar titles of the Holy Spirit who is the Angel of God. This “spirit of God” inhabits believers: angels do not go down men’s throats! This “spirit”, though, is in them as a renewed mind. Jesus said that he is “in the Father” (John 10\38): “the Father *is* in me, and I in Him”: that means a Father and Son relationship, not personalities living inside.

★

4. *Chaos and conflicts if we fail to differentiate*

It does not take any nous (from the Greek word, $\hat{\nu}$ = nous, “mind”) to perceive that there is a strong difference in these meanings of $\hat{\nu}\mu \check{\alpha}$. And it does not take any nous to perceive what a peril and confusion of mind it would be if we were to make the pretence that they are the same. Were we to do so, we would be walking around falsely imagining that the personality called the Holy Spirit was “inhabiting us”, that this Spirit, this Angel of God, had clambered down our throats and was somehow making a life for himself squeezed somewhere into our brains or between our ribs. Like a baby in the womb.

And were we to dream up such mystical hocus-pocus, we would have to wonder how he could also be inhabiting anybody else at the same time! – something we do not have to wonder because he does not live inside anybody anywhere. In addition, were we to have this perilous confusion of mind, we would be walking around imagining that we ought to be performing the same “mighty signs and wonders” that the apostles performed during the Gospel and Acts period.

Instead of suffering such affliction of mind and confusion, though, what we can have is “a sound mind” (2 Timothy 1\7) and spiritual sanitation.

Some occurrences of $\hat{\nu}\mu \check{\alpha}$ are not easily discerned, but these are my current opinions on some of those occurrences.

5. *Sensible consideration of passages relating to “spirit”*

John 7\39 and Matthew 1\18-20

Jesus spoke about “the spirit which [not “who”] those believing in him were about to receive, for $\hat{\nu}\mu \check{\alpha}$ was not yet *given*, because Jesus had not yet been magnified” (John 7\39). So $\hat{\nu}\mu \check{\alpha}$ would not be given until *after* Jesus’ resurrection. Yet before Jesus was even born, the angel Gabriel had already said to Maria that a child would be born to her “through the agency of $\hat{\nu}\mu \check{\alpha}$ ” (Matthew 1\18-20, Luke 1\35). But how could this be if the $\hat{\nu}\mu \check{\alpha}$ was not yet given? Gabriel was speaking of an event by God, a dramatic empowerment – ABSTRACT – which would create the miracle of Maria’s virgin conception. Jesus was speaking of a gift – also ABSTRACT – which would flow “out of his inside” (John 7\38) and which “those believing in him” would receive as a permanent gift of renewal (John 7\39). Jesus could not possibly have been speaking of the PERSONALITY because only the ABSTRACT gift of $\hat{\nu}\mu \check{\alpha}$ which he spoke of could flow “out of his inside”, or out of anybody else’s inside. The giving of $\hat{\nu}\mu \check{\alpha}$ which he was speaking of was the general giving, as he said, to “those believing in him”. He said that it – “it”, not “he” or “He” – would be given to “those who ask” (Luke 11\13).

“filled with $\hat{\nu}\mu \check{\alpha}$ ”

A few special individuals – John the Baptist (Luke 1\15), Elizabeth (Luke 1\41), Zecharias (Luke 1\67), and Jesus himself (Luke 4\1) – were filled with $\hat{\nu}\mu \check{\alpha}$ *before* Jesus’ resurrection. John the Baptist was filled with $\hat{\nu}\mu \check{\alpha}$ from birth (Luke 1\15); he was an exceptional man, the prophet Jesus ranked above all the prophets. The 12 disciples also (Acts 2\4), and others, were likewise “filled”. None of these individuals were filled with the PERSONALITY of $\hat{\nu}\mu \check{\alpha}$. They were filled with the ABSTRACT gift. You cannot be filled with another being, so what they were filled with was the ABSTRACT power of God.

This means, then, that the spirit which Jesus said was going to be given was something

new. This is reflected in the words of John the Baptist who said, “It is true that I baptise you in water towards submission. But the one coming after me ... will baptise you in the holy spirit” (Matthew 3\11). That baptism in spirit is the spirit we need to be saved. It is the superior baptism to the one John performed.

Seen, descended, communicated, being blasphemed, speaking

When Jesus was baptised, “ ὁ μ ᾶ ” descended from the sky over Jesus (John 1\32). It was “divinely communicated” to Simeon “through the agency of the ὁ μ ᾶ ” that he would see Jesus (Luke 2\25-26). Jesus spoke about “the blasphemy concerning the ὁ μ ᾶ ” (Matthew 12\31-32, Mark 3\28-30). He told the disciples that under arrest they would be given what to speak and that it would not be “you who speak, but the ὁ μ ᾶ ” (Mark 13\11). Now consider all those. What is ABSTRACT cannot be seen, cannot descend from the sky, cannot communicate, cannot be blasphemed, cannot speak. So all these are references to the PERSONALITY of the Holy Spirit. What a thundering blunder of logic we would be making if we failed to differentiate these passages as referring to the PERSONALITY.

John 20\22

After Jesus’ resurrection, the disciples received the ABSTRACT gift when he “breathed” on them and said, “Receive *the* holy spirit” – obviously ABSTRACT because you cannot breathe out another PERSONALITY.

Acts 2\33, 10\45, Romans 5\5: ὁ μ ᾶ “poured out”

In these passages, the holy spirit – both of empowerment (Acts 2\33, 10\45) and of a renewed mind (Romans 5\5) – is spoken of as being “poured out”. You cannot pour out a PERSONALITY. God can, though, and did, pour out ABSTRACT gifts.

1 Corinthians 6\19

Paul said to the Corinthians, “your body is a temple of ὁ μ ᾶ ”, therefore a “temple” of something ABSTRACT. For your body, the temple of your own personality, cannot also be the temple of another PERSONALITY. How foolish it would be to pretend that another being was somehow clambering about inside our own body. As if the Angel of Elohim could have an existence in many people’s bodies. It’s all a fable.

Somebody told me Jesus lives inside him. I asked him how Jesus, in the heavens, could be living inside him. I asked him how Jesus, in the heavens, could be living in millions of people at the same time. I asked him how Jesus, in the heavens, is stated by Peter as having to remain in the heavens until the restoration of all things (Acts 3\21). He said it was “a miracle”! I wonder what part of him he thinks Jesus lives in.

Ephesians 1\13, 4\30

Paul spoke to the Ephesians of being “sealed” with the “ ὁ μ ᾶ of promise”. You cannot be sealed with another *somebody*. You can only be sealed with *something* something ABSTRACT.

2 Timothy 1\14

Paul spoke to Timothy of the “ ὁ μ ᾶ inhabiting us” (also at Romans 8\9, 8\11 (twice), 8\16). Again, this is obviously the ABSTRACT gift, what Paul calls the spirit “of the inner man” (Ephesians 3\16). By this ὁ μ ᾶ believers are renewed (Titus 3\5).

ὕμ ἄ linked with ABSTRACT nouns
 ὕμ ἄ and wisdom (Acts 6\3);
 ὕμ ἄ and power (Acts 10\38);
 ὕμ ἄ and faith (Acts 11\24);
 joy and ὕμ ἄ (Acts 13\52, 1 Thessalonians 1\6);
 righteousness and peace and joy in ὕμ ἄ (Romans 14\17);
 power and ὕμ ἄ (1 Thessalonians 1\5);
 purity, knowledge, long-suffering, kindness, ὕμ ἄ ,
 and unfeigned love (2 Corinthians 6\6).

All those are, then, ABSTRACT, referring to the gift. It would be strange fire in these passages to mix ABSTRACT nouns with a PERSONALITY. So they all refer to the ABSTRACT gift.

Acts 1\5 and 1\8

Just before his ascension into the skies, Jesus told the disciples, “you will be baptised ὕμ ἄ after not many days from these” (Acts 1\5). He also told them “you will receive power *when* ὕμ ἄ comes to you” (Acts 1\8). What is the difference? At Acts 2\1-4 we read that “there was a ringing in the ears ... like a rushing of a violent wind-blast, and it filled the whole house where they were sitting. And divided tongues, as if of fire, were seen by them”. So you can tell that there was the presence of the PERSONALITY of “the Holy Spirit” (and presumably he was seen) because of the effects of his presence shown in verse 2.

The passage goes on: “they were all filled with ὕμ ἄ , and began to speak with other languages as the spirit was giving them utterance.” So the PERSONALITY appeared to the 12, and they were filled with the ABSTRACT gift, then the gift of the PERSONALITY enabled them to speak Mediterranean languages in order to proclaim Jesus’ resurrection and the gospel. Therefore, both Acts 1\5 and 1\8 came to pass: the PERSONALITY ὕμ ἄ appeared, and the ABSTRACT gift ὕμ ἄ was received.

*

6. *A few anomalies*

Matthew 3\16 and Acts 2\4

When Jesus was publicly baptised (= *baptizo*), the Holy Spirit angel appeared. When the 12 were baptised in the holy spirit (ABSTRACT), the Holy Spirit (PERSONALITY) also appeared (Acts 1\8, 2\2-4). The Holy Spirit (PERSONALITY) was connected with Jesus and the apostles. However, when others in Acts were baptised in the holy spirit (ABSTRACT) there is no appearance mentioned of the Holy Spirit angel (PERSONALITY). This difference was, I presume, because Jesus and the apostles are exalted in authority. The 12 will be judges and rulers in Israel in the coming eon (Matthew 19\28, Revelation 21\12-13). They will have authority to forgive sins and to withhold forgiveness for sins (John 20\21-23).

Matthew 28\19-20 and Mark 16\14-18

In Jesus’ instructions in the Mark passage he says that those who believe and are “baptised” (= *baptizo*) with (or into), God would manifest “signs”, that is, power over demons, power over sicknesses through the laying on of hands, immunity to snakes

and poisons, and speaking “new languages”. These signs were seen in the Acts period among those who believed and were (= *baptizo*) in the holy spirit – so, concerning the Mark 16\16 baptism instructions, the act of being “baptised” () included being baptised in the holy spirit.

In Jesus’ instructions in the Matthew passage he told the 11 to “disciple all the nations, “baptising [(= *baptizo*)] them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things which I have commanded you.” This is different to the Mark passage. There is little resemblance. There is no mention of any manifestations. And, although there is a baptism into the ὑμ ἄ it is a “relating”, “identifying” (= *baptizo*) into the “name” of the PERSONALITY called the Holy Spirit, not a baptism into the ABSTRACT gift which is the spirit of divine empowerment. So while the Mark passage is a baptism into divine empowerment, the Matthew passage is a baptism or relating into the “name” of the Holy Spirit.

Why are these different? The baptism into empowerment shown in the Mark passage was fulfilled during the Acts period when there was a great outworking of signs and wonders, even among the Corinthians (1 Corinthians 12). The word (= *baptizo*), baptise, identify, relate, appears in 1 Corinthians and Galatians, but it does not appear in the later letters of Paul, except the “one baptism” in Ephesians 4\5. So the instructions in the Mark passage were fully carried out and the manifestations were seen. We see nobody after Acts being baptised into divine empowerment: neither the words nor the manifestations are seen. What comes after Acts is Paul’s gospel, that proclamation which he called “my gospel” (Romans 2\16, 14\24 (16\25 in other versions), 2 Timothy 2\8), given to him by the resurrected Jesus.

As for the Matthew passage, we see nobody at all in the whole of the God-authorized Greek Writings being related into “the name” of the Holy Spirit angel. What is his name? We do not know even now. It has been held secret (Judges 13\18). Jesus concluded his instructions by saying, “I am with you all the days, until the consummation of the eon”. This shows us that the Matthew instructions to the 11 are for them to carry out in the coming eon. This aligns with John 14\16: “And I will ask the Father, and He will give you another Counsellor, so that he might continue with you throughout the eon.” The Matthew authorization was not an instruction for their own time, nor is it an instruction for the present time (it was spoken to the 11). Instructions for believers today are in the later letters of Paul.

John 20\22

After proving his resurrection to his disciples, Jesus said to them, “Peace to you. As the Father has authorized me, I also authorize you.” And when he had said this he breathed on *them*, and said to them, “Receive *the* holy spirit (ὑμ ἄ = *pneuma hagion*)]. Whoever’s violations you forgive, they are forgiven for them. Whoever’s you retain, they are retained.”

There is no other occurrence of Jesus’ breath being referred to as ὑμ ἄ it is not the same as the twelve’s later baptism in the holy spirit: that was to empower them for signs and to be witnesses (Luke 24\49, Acts 1\8). ὑμ ἄ in John, though, was a specific empowering, stated to be the authorization of the 12 as judges over men’s violations.

Matthew 3\16 and Acts 19\6: ἔ μ (= *erchomai*)

Matthew says that when Jesus was “baptised” (= *baptizo*) publicly with God he

saw the Holy Spirit [ὑμ ἄ] “descending ... and alighting over him”. The verb “alighting” is ἔ μ (= *erchomai*). When Paul laid hands on some men of Ephesus, “the holy spirit [ὑμ ἄ] came on them, and they were speaking with foreign languages and prophesying”. The word rendered as “came on” is also ἔ μ (= *erchomai*).

So we see that this word ἔ μ is used for the PERSONALITY by Matthew, *as well as for* the ABSTRACT gift by Luke in Acts if, that is, I have discerned it correctly.

It might be argued, then, that this same word ἔ μ used with ὑμ ἄ could suggest that ὑμ ἄ has the same meaning in both passages. However, context must dictate interpretation. At Jesus’ baptism, the Holy Spirit was seen by Jesus and by others. At the Ephesian men’s receiving ὑμ ἄ, there is no suggestion of the Holy Spirit being seen, or of him making any appearance; and the holy spirit came by the laying on of Paul’s hands: the mere laying on of hands would be unlikely to bring an angel down from the skies.

The appearance of the Holy Spirit was a special event for Jesus and the 12 because of their exalted authority. Why, then, should this word ἔ μ not be used for both the appearing of a PERSONALITY and also for the coming of an ABSTRACT gift? We do such things in our own language all the time, applying a word to different contexts. Apply a bandage; apply a word; apply for a job; apply for permission; apply to context; apply with discernment.

The holy spirit of empowerment “fell”

The Book of Acts speaks of the holy spirit “falling” on believers in Samaria (8\16) and on Cornelius and his party (10\44, 11\15). The Greek word for this “falling” is ἐ (= *epiptō*). Could this “falling” suggest a similarity to the Holy Spirit descending as at Jesus’ baptism, and that it was the PERSONALITY, the Holy Spirit, coming to them and not the ABSTRACT holy spirit of empowerment? No – but why not?

As with ἔ μ in the section above, there is nothing in these cited occurrences of ἐ (= *epiptō*) to indicate that any PERSONALITY was seen or made any appearance – and remember, the Holy Spirit is a visible angel. Many words have many meanings, and can only be interpreted by context. You only have to look at Thayer’s marvellous Greek lexicon to see many pages describing some Greek words’ many meanings. Why should the writers not use the same words for different events, just as well as using synonymous words? Take our English word “come”. How many meanings and contexts might it have? For example, come, come along, come away, come back, come by, come come!, come forward, come in, come nine o’clock, come now!, come off, come off it, come on, come onto, come out, come over, come round, come to, come to nothing, come-uppance, come with, when it comes to it.

The Greek word ἐ (= *epiptō*), meaning “fell”, is also used in other contexts, both concrete, personal and abstract. A “trance came [= ἐ] over” Peter (Acts 10\10); “mist and darkness fell [= ἐ] on” Barjesus (Acts 13\11); “fear came [ἐ] over” some Ephesians (Acts 19\17); and “Paul went down and fell [ἐ] on” Eutychus (Acts 20\10).

*

7. A divinely intended overlap

If this ὑμ ἄ has 2 different meanings – the Holy Spirit and Angel of God; and

an abstract gift of divine empowerment for miraculous powers and a renewed mind with the spirit of separation in the inner man – why, it might be asked, has God allowed the same phrase to be used for both?

I have described in another study 19 classifications of the word “spirit”. That demonstrates what a vigorous and polysemous word “spirit” is, whether $\chi\omega\rho$ (= *ruach*) in Hebrew or ψ (*pneuma*) in Greek. I have to assume that there is an intended overlap in the two meanings of ψ α in that each has its source in God.

We have seen how the Greek word ψ – our equivalent of “spirit” – is used to describe divine personalities. Jesus said of God that He is “spirit” (John 4\24). The words we translate as “spirit” and “Spirit”, defining the Angel of God and God Himself, also happens to be the Greek word synonymous with empowerment. And it also happens to be the Greek word which describes the character or nature of “the spirit of separation”. Distinguish and discern them we must.

The “spirit” which is the “spirit of your mind” (Ephesians 4\23) cannot be the Holy Spirit angel who was seen.

The Spirit who was seen cannot be the spirit of empowerment which believers were filled with and which came sometimes by the laying on of apostles’ hands (Acts 5\12, 6\6, 8\17-19, 14\3, 19\6, 19\11-12, 28\8, 2 Timothy 1\6).

*

8. Display of distinctions

For a visual display of distinctions of 'Holy Spirit' and 'holy spirit' and 'the spirit of separateness', here is a table of a few occurrences of equivalents from both the Hebrew and Greek Books. Note well: this is only a *selection* of occurrences of $\text{pneuma a}\hat{\omega}\mu\iota\text{o}\nu$ and $\#\hat{\omega}\mu\ \acute{\alpha}\omega\text{r}$.

1. Personality of the Holy Spirit angel (= *who, he*)

Hebrew Books equivalent

The Hebrew *equivalent* of $\hat{\omega}\mu\ \acute{\alpha}$ – which is $\#\hat{\omega}\mu\ \acute{\alpha}\omega\text{r}$ (= *ruach qodesh*); occurs only three times:

Isaiah 63\10, 63\11:

'But they rebelled and they vexed His Holy Spirit'

'Where is He Who position His Holy Spirit among them?'

Psalms 51\11:

'do not take Your Holy Spirit from me'

Greek Books examples

John 14\26:

the Counsellor, *who* is the Holy Spirit, whom the Father will authorize in my name, that one will teach you all these things, and bring all these things to your remembrance

Acts 13\2:

As they were serving the Lord and fasting, the Holy Spirit said ...

2. Divine empowerment for signs and wonders (= *which, it*)

--- no occurrences of $\#\hat{\omega}\mu\ \acute{\alpha}\omega\text{r}$ (= *ruach qodesh*) refer to divine empowerment ---

Acts 13\9:

But Saul (also Paul), filled with *the* holy spirit, set his eyes on him, ¹⁰ and said, 'Oh *you* full of every guile and all fraud! Son of a slanderer! Enemy of all righteousness! Will you not cease to pervert the straight ways of *the* Lord? ¹¹ And now, understand, the hand of the Lord *is* against you, and you will be blind, not seeing the Sun for a time'

Acts 19\6:

And *when* Paul laid *his* hands on them, *the* holy spirit came on them, and they were speaking with foreign languages and prophesying

3. The spirit of separateness, the renewed mind: (= *which, it*)

--- no occurrences of $\#\hat{\omega}\mu\ \acute{\alpha}\omega\text{r}$ (= *ruach qodesh*) refer to a renewed mind --- but the prophet Ezekiel spoke of 'a new heart and a new spirit' ('spirit' being $\acute{\alpha}\omega\text{r}$ (= *ruach*); (Ezekiel 18\31, 11\19, 36\26-27)

Romans 14\17:

For the realm of God is not eating and drinking, but righteousness, and peace, and exuberance in *the* holy spirit Ephesians 1\13-14: you were marked with a seal with the holy spirit of promise, which is the deposit of our inheritance until the redemption

9. The 92 occurrences of ψ α (*pneuma hagion*)

Here is a tentative breakdown of the 92 occurrences of the phrase ψ α . Remember, this does not mean that the distinctions do not occur by other names, such as simply 'spirit', for they do – but these lists are only all the occurrences of ψ α . From these lists you can make tables of the passages and their contexts. I have made investigatory tables of many occurrences of 'spirit' and 'Holy Spirit' in *Who is the Counsellor and the Holy Spirit? The Hoax of Polytheism Exposed*.

1. The CONCRETE occurrences of ψ α denoting the PERSONALITY of the Holy Spirit:

Matthew 12\32, 28\19;

Mark 3\29, 12\36, 13\11;

Luke 2\25, 2\26, 3\22, 12\10, 12\12;

John 14\26;

Acts 1\2, 1\8, 1\16, 5\3, 5\32, 7\51, 9\31, 10\38, 13\2, 13\4, 15\28, 16\6, 20\23, 20\28, 21\11, 28\25-26;

2 Corinthians 13\14;

Hebrews 3\7, 6\4, 9\8, 10\15;

1 Peter 1\12;

2 Peter 1\21.

Total, = 34

2. The ABSTRACT occurrences of ψ α denoting divine empowerment, and a renewed mind, which is 'the spirit of separateness':

Matthew 1\18, 1\20, 3\11;

Mark 1\8;

Luke 1\15, 1\35, 1\41, 1\67, 3\16, 4\1, 11\13;

John 1\33, 7\39, 20\22 (compare Luke 24\49);

Acts 1\5, 2\4, 2\33, 2\38, 4\8, 4\31, 6\3, 6\5, 7\55, 8\15, 8\17, 8\18, 8\19, 9\17, 10\44, 10\45, 10\47, 11\15, 11\16, 11\24, 13\9, 13\52, 15\8, 19\2 (twice), 19\6;

Romans 5\5, 9\1, 14\17, 15\13, 15\16;

1 Corinthians 2\13, 6\19, 12\3;

2 Corinthians 6\6;

Ephesians 1\13, 4\30;

1 Thessalonians 1\5, 1\6, 4\8;

2 Timothy 1\14;

Titus 3\5;

Hebrews 2\4;

Jude 20.

Total, = 58