

This is one of several sections to Volume 2, Study 5 in Christian Wilderness Press' Bible Studies by C. Ronald Johnson www.christianwildernesspress.net .

'Spirit' in the KJV New Testament

Please be following along in your Bible so as to connect with the context and circumstance of each verse.

This long study began with the idea of showing the reader how the translators of the King James Bible distinguished between 'Holy Spirit' and 'Holy Ghost' in the New Testament and why they did it and how it was to be used by Bible readers. Therefore, the reader must first read the 'Holy Ghost' file because all of my comments in each of these files have to do with what the KJV translators did regarding 'Holy Ghost' and 'Holy Spirit'.

However, then I decided to include 'spirit' and also 'Spirit' in the New Testament as well, this file being 'Spirit'. The reader can print out this file and print out any of the other files for comparison when reading any of the books of the New Testament. When printed, these can be compared side by side.

The entire study is altogether interesting, but rather long. The reader can read my comments for what they are worth (or not); even so, the overall study provides lists of all such New Testament verses with the word 'spirit' in some form. The same has been done for the word 'spirit' in this Old Testament study.

The repeated reading of verse after verse with the word 'study' in some form begins to build up in the mind how God uses the word in scripture and what He means by it and in its varied forms. Also, you can see 'spirit' in the children of God, but also see 'spirit' in those not of the children of God.

I repeat, this study and its lists can make for good references in your future studies. Indeed, if you copy these lists then you can insert into them (as I have done) your own comments for your future use.

Included in many of the verses are brackets [] which contain the meaning of a Greek word(s). The Greek definitions are according to Strong, as I am using the e-Sword software of the King James Version with Strong's Numbers.

To see the verses having either 'Holy Ghost' or 'Holy Spirit' or 'Spirit' or 'spirit' in a book of the Bible simply select the file for the word or phrase and then search for the book title.

~ Matthew ~

Matthew 3:16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like [as if] a dove, and lighting upon [coming superimposed on] him:

4:1) Then was Jesus led up of [under] the Spirit into the wilderness to be tempted of [tested under] the devil.

10:20) For [the reason being that] it is not ye that speak, but the Spirit of your Father which speaketh in you.

The word 'of' translated here as 'of your' is possessive and often it is used to mean *origin*: that is, *belonging to*: that is, *from* as referring to having come from *the source*, or *concerning* the source, or *in regards* to the source.

For instance, usually the phrase 'of God' means that God is the Source, and 'of' means *concerning* or *regarding* or something *issued forth from* God...like 'the Son of God'.

12:28) But if I cast out devils by [positioned in] the Spirit of God, then the kingdom of God is come [an anticipated arrival] unto you [superimposed on you].

~ Mark ~

Mark 1:10) And straightway [at once] coming up out of [away from] the water, he saw the heavens opened [severed, split], and the Spirit like [as if] a dove descending upon [superimposed] him:

1:12) And immediately the Spirit driveth [ejected] him into the wilderness.

~ Luke ~

2:27) And he came by [was accompanied by and positioned in] the Spirit into the temple: and when the parents brought in [to introduce] the child Jesus, to do for him after the custom of the law,

4:1) And Jesus being full [fully covered over] of the Holy Ghost returned from Jordan, and was led by [fixed, positioned in] the Spirit into the wilderness [lonely desolate place],

The word ‘full’ (see the Holy Ghost KJV study) indicates direct *personal* function of the Spirit as in or upon and in this verse *covered over*. Yet, the word ‘led’ in this verse indicates that the Spirit was functioning *non-personally*; therefore, in this verse the Spirit was *in front of and leading* Jesus.

Here in this verse, then, is the clear distinction that the KJV makes between ‘Holy Ghost’ and either ‘Holy Spirit’ or ‘Spirit’: ‘Holy Ghost’ being *personal* and ‘Holy Spirit’ and ‘Spirit’ being *non-personal*.

4:14) And Jesus returned in the power [force] of the Spirit into Galilee: and there went out a fame of [issued forth a saying regarding] him through all the region round about.

4:18) The Spirit of the Lord is upon [superimposed] me, because he hath anointed me to preach the gospel [announce good] to the poor [those crouching, distressed]; he hath sent me to heal [or make whole] the brokenhearted, to preach deliverance [to herald freedom, pardon] to the captives, and recovering of sight to the blind, to set at liberty [send out fixed, positioned in freedom, pardoned] them that are bruised [crushed],

I.e. “The Spirit of the Lord is superimposed on me, because he hath anointed me to announce good to those crouching and distressed; he hath sent me to make whole the brokenhearted, and to herald freedom and pardon to the captives, and the recovering of sight to the blind, and to send out fixed in freedom as well as pardoned them that are crushed.”

~ John ~

John 1:32) And John bare record, saying, I saw [looked closely] the Spirit descending from [place of origin] heaven [sky] like [as if] a dove, and it abode [stayed] upon [superimposed on] him.

I.e. “I looked closely at the Spirit from its place of origin descending through the sky as if a dove, and it stayed superimposed on him.”

1:33) And I knew him not: but he that sent [dispatched] me to baptize [thoroughly wet] with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

The words ‘descending’, ‘remaining’, etc. are the same as above.

3:5) Jesus answered, Verily, verily, I say unto thee, Except a man be born [procreated] of [origin] water and of the Spirit, he cannot enter into the kingdom of God.

The word ‘answered’ means that *a person hears a comment, then has come to a conclusion about the comment, and now responds to the comment*.

The word ‘born’ as explained earlier means *procreated: this includes everything from inception, through the womb process, and the issuing forth from the womb*.

But even more, it implies *the source of procreation: which is the father*: and this implies

a lineage from or of the father.

Therefore, **‘born of water’** means *the source of origin is water*. So then, what does it mean *‘a person be originated from a source that is water’*? I will not delve much into this, but study John 1:15-2:11 for what the Apostle John is saying about water...water both in baptizing and in making water into wine.

The ‘baptizing’ has to do with the *symbol of public pronouncement of repentance from the world toward God and His kingdom*. And ‘water into wine’ has to do with a *miraculous change of man-gathered water into God-created wine*. Both of these have to do with 1) *man meeting God*, and 2) *man doing something along with God doing something*.

Remember that the Apostle John is not only giving accounts of Jesus, but he is doing it to get across to the reader truths which he is strongly implying as he writes. Therefore, you should always study before a text and after a text to see what is the environment of the text established by the writer of the text.

Moreover, there is **‘born (procreated) of (origin) the Spirit’**. Note, then, that for a person to **‘enter into the kingdom of God’** he must...in the process...issue forth out from (or ‘of’) the world so as to **‘enter into the kingdom of God’**. This perhaps symbolizes God as a ‘Father’ who is procreating within the world in a manner such that sin-sick-souls (in the womb of the world) emerge forth into God’s kingdom as new born babes. For this concept, consider the source as the Father, the womb as the world, and the results as new-births of *fleshly individuals who yet are in the world, but now are ‘of God’ and ‘no longer of the world’*.

Therefore, Jesus speaks in this verse of man’s part in *repentance* (i.e. **‘born of water’**) and God’s part in *spiritual procreation* (i.e. **‘born of Spirit’**). Often the Greek word for *procreation* is translated *regeneration*, in that procreation is a *regenerating of the lineage that has come down to a father and thus extends on through to his children*.

3:6) That which is born [procreated] of the flesh is flesh; and that which is born of the Spirit is spirit.

Whereas in 3:5 Jesus speaks of the dual process of God’s procreation or regeneration of the children of God (i.e. both on man’s part and on God’s part), in this verse Jesus distinguishes between procreation-types: 1) *the ongoing lineages of men* and 2) *the ongoing lineages of God’s children...who are brothers and sisters of our Lord Christ Jesus...who is the very Son of God*.

Here Jesus is speaking to an honored man who is well versed in Scripture (the Old Testament, the only Bible that he and Jesus have). In the whole, the Old Bible is all about God-given-faith to individuals. Even so, the Jews of Jesus’ time (also over a few previous centuries) were entirely focused upon Israel’s own part within God’s Plan of the Ages. And Israel’s part had much to do with a *physical nation progressing through time within special lineages chosen of God for His purposes*.

In this verse, then, Jesus brought this leader of Judaea back to the fundamentals that had always existed in any relationship of God with a person (i.e. Abraham, Moses, kings, prophets, etc.). And such relationships had always been founded on the faith-relationship between God and the person...which *had little to do with human lineages*.

3:8) The wind [a current of air, blast of breath] bloweth [to breathe hard, to blow] where it listeth [as it determines], and thou hearest the sound [disclosing its presence] thereof, but canst not tell [not see or know] whence it cometh, and whither it goeth [withdraws]: so is every one [the whole of those] that is born [procreated] of the Spirit [current of air, blast of breath, wind].

I have included the meanings of some important and interesting Greek words. **‘The Spirit’** is *a current of air, blast of breath, a wind of or from God...God’s very breathing* in regards to men, to the world, and to God’s Plan of the Ages. In Revelation it seems

that there is a Seven-Fold-Spirit, which means *complete and numerous aspects, purposes, and duties from God out of heaven* where is God's kingdom.

3:34) For he whom God hath sent [set apart and sent out] speaketh [utters] the words [the things uttered] of God: for God giveth not the Spirit by [out of a] measure unto him.

Those who were set-apart and sent-out by God (for example the prophets of the Old Testament) heard utterances from God. And in turn, they uttered those very utterances which they had heard unto those to whom God had sent them. How can men of flesh utter God's words? It is only as the Spirit is given, or is poured out without measure, to them.

I am afraid for the many men and women who claim to speak God's words and thus speak for God. There have always been such among God's people and there are some today. Yet, dear reader it is not by *words spoken* that God's people should discern or judge *the spoken words*; for we do not have the Wisdom of God to handle words that are supposed to come from God. Indeed, discernment or judgment should be by *sensing in one's spirit* where the words are from...i.e. their source. Does your spirit experience the Presence of the Breath of God (or the lack thereof).

Sadly, through all the ages many many of God's children have judged the words... whether the words make sense to them, or whether they like the words, or dislike the words, etc. We cannot discern or judge God's words by our intelligence or by our likes or dislikes. And far too often we accept words (said to be of God) which in fact are of admired men and women. Indeed, we like them because they think and speak words as we would if we had their abilities, and so surely we are pleased with their words.

Preaching and teaching is a high calling. Yet, speaking forth words of God is different and much higher. Moreover, God promises to have His Holy Breath superimposed upon such a true '**sent**' man or woman, and it is our duty before God to discern yes or no regarding the '**sent one**'. Ah, but it is *not our duty to judge the words* of a true '**sent one**'. If a person accepts Jesus as sent of the Father then the person must and will accept Jesus' words... period.

4:24) God is a Spirit: and they that worship him must worship him in [fixed, positioned in] spirit and in truth.

Since God has given each of His children a new spirit that is of His kingdom and not of this world, then He expects each child to worship him positioned in that spirit and not positioned in human understanding, not in human efforts, not in tradition, not in church doctrine, not even in Bible study (in and of itself)...though true worship can occur in these and in other circumstances. Indeed, we '**must worship him in spirit and in truth**' or we are not worshipping him at all. This would seem simple enough, but too much of ourselves too often get in the way.

From what I can tell from the Word: Going through the motions of worship without it being '**in spirit and in truth**' eventually angers our loving and longsuffering Father. Not '**in spirit and in truth**' is how Israelites in their many God-Required forms of worship often stirred God's anger.

The best way that I know for this is for me to make myself *available* to Him. This can be in church or anywhere. But as I spend much time in the study of His Word, I find it conducive to being *available*. Amid my hunting or fishing in the beautiful environment where we live there have been worshipful (thus *available*) times. Times of dire need for me or my loved ones or my friends or acquaintances have also induced my *availability* to him.

Positioned in my (or your) *availability* to God, He can induce a response from me that is real and true worship. I do not know just how He does it, but I am touched and thus I respond to that touch.

My kind of response is mine. Your kind of response is yours.

I realize that I have gotten "preachy" in the verses above (and I try not to be "preachy")

in these studies), but “Goodness, are these verses not wonderful?!”

7:39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given [the word *given* is not in the original]; because that Jesus was not yet glorified.)

The word ‘believe’ in the Greek actually is *the verb form of the word faith*, often translated ‘have faith’. The following word, ‘on’ actually means *into*.

The disciples observed the Holy Ghost constantly positioned in and superimposed upon Jesus, and Jesus often spoke to them about It. However, amid their training, the primary thing they had to work with was ‘faith’, which they had received of heaven. Observing Jesus while in their discipleship, they had some understanding of the Holy Ghost’s presence in and on Jesus and so they anticipated the Promise of receiving It to them when they had been prepared and Its arrival would occur.

It seems to me that the Holy Ghost...Holy Spirit...Holy Breath...Holy Wind of God is not so much “given”. Instead, by scriptural explanation: ‘It comes and goes as It pleases’. I used to think that I and all Christians “*had* the Holy Spirit”. Now, however, *I know when It makes Its presence known to me*; and so I leave to the Spirit all of my trying to *understand what is not understandable to me*. Instead, I work at being *available*, at being *workable*, at being *receivable*. This I do being ‘positioned in’ my spirit.

14:17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with [stays near] you, and shall be in [will become fixed in] you.

Read also verses 16 and 18. Earlier I had pointed out that in Revelation we see that God’s Spirit is Seven Fold. And here we see Comforter, Spirit of Truth, etc. Jesus said to his disciples ‘**ye know him; for he stays near you, and will become fixed in you**’.

15:26) But when the Comforter is come, whom I will send [dispatch] unto you from [from beside] the Father, even the Spirit of truth, which proceedeth from [from beside] the Father, he shall testify of [‘regarding’ (in the broad sense, many things)] me:

16:13) Howbeit when he [that one], the Spirit of truth, is come, he will guide you into all [the whole] truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew [announce to] you things to come.

Read verses 8-15. The ‘**things to come**’ in this verse are not about *the future of the world* as we normally think of them or of *the things we would like to know in advance*. It has to do with *God’s Plan of the Ages*, which revolves around *Christ Jesus at its center* (or core). All things of the Father within the Plan are under Jesus’ command (verse 15); and like as much of the Plan was revealed through the prophets (Old Testament), even so, as the need arises, more Things of the Plan will be announced to the apostles.

~ Acts ~

Acts 2:4) And they were all filled with the Holy Ghost, and began to speak with other tongues [languages], as the Spirit gave them utterance.

The Greek word normally translated ‘all’ implies *broadly inclusive, though not every single thing or person*. Yet, this particular word means *everyone*.

We have seen this word ‘filled’ or ‘full’ before; it includes the idea of *accomplished* and *furnished* (like a room or a thing *equipped fully for its purpose*).

The word ‘utterance’ here means more than speak, it means to have *very clear* speech, a *declaration*. I.e. “**The disciples began to speak distinctly and declaratively in different languages.**”

2:17-18) And it shall come to pass in [fixed, positioned in] the last [final] days, saith God, I will pour out of [‘from near you’] my Spirit upon [superimposed on] all [the whole of] flesh:

and your sons and your daughters shall prophesy, and your young men shall see [envision] visions, and your old men shall dream dreams [visions that come by dreams]: And [‘and therefore’] on my servants and on my handmaidens I will pour out in [fixed, positioned in] those days of [‘from near you’] my Spirit; and they shall prophesy:

The Spirit will have been ‘very near them’ when God decides to do this.

5:9) Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

8:29) Then the Spirit said unto Philip, Go near, and join [like glue] thyself to this chariot.

8:39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

10:19) While Peter thought on [wondered or pondered regarding] the vision, the Spirit said unto him, Behold, three men seek thee.

11:12) And the Spirit bade me [spoke to me] go with them, nothing doubting [not opposing even one thing]. Moreover these six brethren accompanied me, and we entered into the man's house:

11:28) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world [superimposed on the whole world]: which came to pass in the days of Claudius Caesar.

16:7) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered [let] them not.

21:4) And finding disciples, we tarried there seven days: who said to [some began a discourse with] Paul through [by reason of] the Spirit, that he should not go up to Jerusalem.

~ Romans ~

In the writings of Paul (and for the most part by the other New Testament writers) let us consider the following words:

spirit - it is ‘moving breath’ of the living body and ‘moving wind’ of the living atmosphere. It infers ‘life’. This is the Greek used for spirit almost all of the time.

spirit - another word often translated soul is ‘breath’ or ‘wind’ (i.e. not inferring movement).

dead - it means ‘corpse’. But it is also used to infer *no vitality or energy of action in the new God-given spirit*; thus ‘no active life’. When referring to faith, it infers ‘no active faith-life’.

heart- it infers *the inward seat or place of a person's desires* (whether good or bad desires).

law - means *the giving out of regulations*; i.e. *giving of rules*. 1) According to the context, it may be speaking of *the Mosaic Law*. 2) According to the context, sometimes it is speaking of *the Mosaic Law as modified by the Jews of Jerusalem*. 3) According to the context, it will have a *general inference* (i.e. the law of gravity, or the law of the spirit, or the law of sin, etc. (as in 8:2)).

walk - it infers *the routine of being alive moving about and functioning*.

righteousness - its root word means ‘**equity**’ as in *the worth of an estate*. ‘**Equity**’ (i.e. the worth of God's estate) is of infinite worth. In 8:4 ‘righteousness’ means the *requirement of ‘God's equity’* or the *deeds done within ‘God's equity’*. In 8:10 ‘righteousness’ means the *character* (pure, good) of ‘**God's equity**’. When righteousness is referred to a person it means *the person's ‘equity’ amidst or within ‘God's equity’*.

sin - This is an abstract word which means ‘offence’; thus it implies the *innate capacity to offend...offend God...offend humans...offend animals...offend nature...offend spiritual things*, etc. Its very existence, due to the fall of Adam and Eve, is *offensive*. Nature has been *offended* by that fall. The world of men is *twisted* by that fall. The ‘world above’ (from which Christ descended to be in human form as Jesus) has *not been offended* by the fall or by the sins of Satan

and the angels that joined him.

body - means the *whole of a person* (leaving out whether the whole is living or breathing...thus the definition excludes 'spirit'). It is the abstract person (without considering whether or not the person is a child of God).

flesh - means *the muscle and tendon aspect of the body*; i.e. the body's *motion or action aspect*. 'The flesh', then, implies the **body's innate ability toward action**. The definition of body and flesh excludes *spirit regarding the things of God and His Spirit*, which Spirit (or spirit) may or may not be abiding therein. Thus, they are in the natural fallen condition due to sin. Yet, they are not considered 'bad' or 'sinful' in themselves. Nevertheless, they cannot do good in the sense of *heavenly good* or *God's good* since they are of the fallen world and cursed earth. Therefore, *in themselves they cannot work good for God*. Their actions are only naturally human and of this world.

live - means *the functioning of life in the body* whether non-spiritually or spiritually.

die - means *the functioning of life ceases* whether non-spiritually or spiritually.

life - is *life of this world* or *life of the above world*, depending on the context.

8:1,2) There is therefore now no [‘not even one’] **condemnation to them which are in** [fixed, positioned in] **Christ Jesus, who walk** [walk broadly about] **not after** [according to] **the flesh, but after** [according to] **the Spirit. For the law of the Spirit of life in** [fixed, positioned in] **Christ Jesus hath made me free from** [liberated me away from] **the law of sin and death.**

8:4) That the righteousness of the law might be fulfilled in [fixed, positioned in] **us, who walk not after** [according to] **the flesh, but after** [according to] **the Spirit.**

You get the idea of the Greek meanings for 'in', 'after', etc. so I will not continue inserting them in the following verses.

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.

I.e. "Functioning according to the flesh exercises the mind toward things of the flesh; but (functioning) according to the Spirit (exercises the mind toward) the things of the Spirit."

8:9-11) But ye are not in the flesh, but in the Spirit, if so be that [if perhaps] **the Spirit of God dwell in you. Now** [But] **if any man have not** [holds not, contains not] **the Spirit of Christ, he is none** [not] **of his. And** [But] **if Christ be in you, the body is** [in fact] **dead because of** [through, by means] **sin; but the Spirit is life because of** [through, by means of] **righteousness. But if the Spirit of him that raised up** [wakened] **Jesus from the dead dwell in you, he that raised up** [wakened] **Christ from the dead shall also quicken** [revitalize] **your mortal bodies by his Spirit that dwelleth in you.**

I.e. "If perhaps the Spirit of God occupies, fixed in you, (then) you are *not fixed in the flesh*, but are *fixed in the Spirit*. But if any person contains not the Spirit of Christ (then) he is not Christ's. But if Christ be fixed in you, then the body in fact is dead (i.e. see the above definitions) by the means of sin, yet the Spirit is life to you by the means of righteousness (i.e. your equity amidst God's equity).

And if the Spirit that awakened Jesus from the dead dwell in you, then this wakening of Christ from the dead shall quicken your mortal bodies also by his Spirit (i.e. God's Spirit, verse 9) that dwelleth in you."

8:13-16) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [if the Spirit kills or mortifies] **the deeds** [actions] **of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:**

Remember that Paul uses 'flesh' to infer *the potential of body action* and he uses 'body' to infer *the person (though separate from its spirit)*, and typically he means the *new spirit*

as given of God.

Moreover, the text reads **'if ye through the Spirit do mortify'**; ah, but the original is **'if the Spirit kills (or mortifies)'**; thus, it is the Spirit's action and *not* the Christian's action through the Spirit. Too often our egos think that we can initiate such things and do them through the Spirit, when all we can do in any true sense is to allow God to do what He would do. The Spirit gives aid as God initiates and motivates us.

Only as *the actions of the flesh* have been *mortified by the Spirit* can a person be **'led by the Spirit'**, and Paul refers to *such children of God* as **'sons of God'**. It is not the child of God who can mortify the deeds and actions of his body. Only the Spirit can do this within the permission of the child of God.

Then Paul compares **'sons of God'** to *all Christians being 'children of God'*: each *born of God* and each *having received witness in his or her spirit that God is the Father*.

The Greek word translate **'adoption'** is made up of two words 1) *the placing or setting up*, and 2) *son*: for instance, at age 12 the ceremony that passes the male child into manhood. Indeed, both the male and the female child can be "adopted" in any civilization; yet, to be passed on from boy to manhood is something different. But remember that Paul is using metaphors, familiar figures of speech, to teach spiritual principals.

Every Christian is a **'child of God'** and any (male or female) can be a **'son of God'**.

Thus, as Paul draws a distinction between **'sons of God'** and **'children of God'**, it has to do with *the Spirit mortifying or not mortifying the flesh of every child of God*.

8:23) And not only they [all things of creation], **but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption** [to be made sons of God], **to wit, the redemption of our body** [being redeemed out of our fallen state in this world into 'the glorious liberty of the children of God', verse 21].

Again Paul uses the metaphor of 'adoption' (i.e. *the placing or setting up*, and *son*) to signalize the passing of all **'children of God'** from the bondage of this world into the glorious liberty of the children of God.

8:26) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for [over] **us with groanings which cannot be uttered.**

8:27) And he that searcheth ['seeker' which is the Spirit] **the hearts knoweth what is the mind of** [the purpose of] **the Spirit, because he** [the Spirit] **maketh intercession for the saints according to the will of God.**

I.e. **"And the Spirit, the Seeker or Searcher of hearts, knows what is the Spirit's Purpose: in that the Spirit makes intercession for the saints according to the will of God."** We think that we know our hearts, but **'the heart is deceitful above all things'** (Jeremiah 17:9), and so the Spirit has the duty of searching all hearts of mankind. Once a person begins to understand his fallen condition in this world, the prospect of it becomes frightful...except for the mercy of God unto His children.

15:19) Through mighty [forceful] **signs and wonders, by the power** [force] **of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.**

As pointed out elsewhere in this long study, **'power'** resides in God, and when it is *applied* by any means (including by the Spirit) it is **'force'**. 'Power' is the Energy that applies 'force'.

15:30) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to [toward] **God for me;**

1Corinthians 2:4) And my speech [discourse, subject matter] and my preaching was not with enticing [persuasive] words [reasoning] of man's wisdom, but in [fixed in] demonstration of the Spirit and of power [force]:

2:10-11) But God hath revealed them unto us by his Spirit: for the Spirit searcheth [investigates] all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

If you will, let me shuffle these phrases around using my words: “What man knows the things of another man except the man’s own spirit? In like manner, no man knows God’s things except God’s own Spirit; and His Spirit investigates the whole of the deep things of God. Ah, but God, by His Spirit, has revealed ‘**the things He has prepared for them that love (i.e. agape) Him**’ (see verse 9).

2:14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

This particular Greek word for ‘natural’ does not infer the nature of man or men in God’s created order of things; nor does it imply the sinful nature of man’s condition. Instead this word infers *the sensitive or instinctive nature* within a person, which *acts or reacts to the knowledge or the actions of others, etc.*

An example: If perhaps your pastor and/or the church members want you to join in a work for God (which seems right and proper), or perhaps it is you who do not want to be left out, (or perhaps for any other reason you decide to join in)... this might have to do with your *sensitivity* or your *instinctive nature to act or react*. In other words, the pastor and/or the church members know that you will typically join them...*and so you do*. The odds are that you have done it *naturally*. So consider again the verse: if you are doing such things by the natural man (which does not mean ‘bad’) then the Spirit is not doing those things. Remember that ‘natural is not bad’, but natural cannot do God’s Good.

The Greek for ‘**are spiritually discerned**’ is *are not-physically discernable*. The latter (original) phrase infers that *physical discernment is impossible in the things of God*.

3:16) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in [occupies, fixed in] you?

6:11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by [fixed in] the Spirit of our God.

7:40) But she is happier if she so abide, after my judgment [resolve]: and I think also that I have the Spirit of God.

12:3) Wherefore I give you to understand, that no man speaking by [fixed in] the Spirit of God calleth [‘puts forth a discourse, or implies by teaching’] Jesus accursed [banned or excommunicated (i.e. from God)]: and that no man can say [is able to be speaking] that Jesus is the Lord, but by [if not fixed in] the Holy Ghost.

I.e. “**Consequently, it is made known to you that not even a single person uttering (or writing words) positioned in the Spirit can issue forth a discourse that Jesus is banned (i.e. banned from the Father). And not even a single person, if not positioned in the Holy Ghost, is able to say ‘Jesus, (is) Lord’ (i.e. so the saying is acceptable to God the Father).**”

The following verses and the entire passage is taken by some Christians in one way, and other Christians take them in another way, and yet other Christians take them in yet another way. Therefore, I am including them as part of the whole study, but without the usual Greek meanings of some words and without any comments. For my purpose is to help Christians in studying their Bibles and not in any way to offend.

12:4) Now there are diversities of gifts, but the same Spirit.

12:7) **But the manifestation of the Spirit is given to every man to profit withal.**

12:8) **For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;**

12:9) **To another faith by the same Spirit; to another the gifts of healing by the same Spirit;**

12:11) **But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.**

12:13) **For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.**

~ 2Corinthians ~

2Corinthians 1:22) **Who hath also sealed us, and given the earnest [down payment pledge that the transaction will be fulfilled] of the Spirit in [fixed, positioned in] our hearts.**

3:3) **Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.**

3:17) **Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**

Thus, might not 'spirit' in 15:45 and in these verses in chapter 3 be instead 'Spirit'?

3:18) **But we all, with open [unveiled] face [countenance] beholding as in a glass [mirroring, reflecting] the glory of the Lord, are changed into [transformed] the same image [self likeness] from [away from] glory to [into] glory, even as by [exactly as (when) away from] the Spirit of the Lord.**

This verse is rather clumsily translated and so I will restate it simpler; but remember verse 17 ('**the Lord is that Spirit**'), the same Spirit that affected the face of Moses.

I.e. "**with unveiled countenance** (not veiled like Moses) **reflecting the Lord's glory** (i.e. like Moses would have without the veil), **we all** (similarly) **are being transformed in the selfsame manner** (even as Moses had been transformed)...**away from glory into glory**, (which is) **exactly as when we were away from the Spirit**, (and away from) **the Lord**, (and then we were transformed into a child of God)."

'**away from glory into glory**' means *not near God* as His child then *unto being near God* as His child.

Paul is comparing Christians with what happened to Moses when Moses experienced a transformation of his face (and he had to wear a veil when he was around the people). Christians also have been spiritually transformed from our once non-glorious condition to our glorious condition in God (but being spiritual, it does not affect our faces to have to wear a veil).

Yes, we have been transformed. The Spirit that did it to Moses in his transformation is the *same Spirit* that has done it in our transformation...and that *Spirit is the Lord*.

5:5) **Now he that hath wrought [fully worked, fashioned] us for the selfsame thing is God, who also hath given unto us the earnest [down payment, pledge of fulfillment] of the Spirit.**

~ Galatians ~

Galatians 3:2) **This only would I learn of you, Received ye the Spirit by [out of, origin] the works [labors] of the law, or by [out of, origin] the hearing of faith?**

The Spirit is received out of faith-hearing. Therefore, the Spirit is not received out of human labors in the law or out of human labors in the church and its programs.

3:3) **Are ye so foolish? having begun in the Spirit, are ye now made perfect [being completed] by the flesh?**

Paul states, “I know that you began by receiving the Spirit, which you could not do of yourselves. Therefore, why do you think that you can spiritually complete yourselves?”

Why do so many of us work so hard to do what we cannot do? We are similar to Paul before he ‘**put away childish things**’.

3:5) He therefore that ministereth to you [He who fully supplies] the Spirit, and worketh [effects] miracles among you [fixed, positioned in you], doeth he it by [out of] the works of the law, or by [out of] the hearing of faith?

Everything that is done in or among Christians that is in any sense spiritual or miraculous (i.e. not normally human or above human) is done by God. To say it differently, all that is accomplished for and in the kingdom is worked by the King. Humans are only marginally active in kingdom business and not nearly as often as we think. For Almighty God is far above us and is continually active. Our activities for God are pitiful and our righteousness as filthy rags.

3:14) That the blessing of [benediction of God upon] Abraham might come on [come to pass to] the Gentiles through [fixed, positioned in] Jesus Christ; that we might receive [take hold of] the promise of the Spirit through faith.

The Promise regarding the Spirit was given to and through Abraham, the man of faith. Even so, long before Israel, Moses, and the Law...God’s Spirit was *superimposed* upon many individuals who accepted the faith of heaven from God and walked in that faith (as did Abraham and many others).

But it was within the Law that an explanation of this Promise to Abraham (i.e. of the Spirit) began. And in the Psalms and the prophets the explanation became expanded to include the arrival of Christ as the man Jesus.

4:6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

The word ‘**heart**’ in all of scripture represents the place in a person where abides *desires, things wanted*, etc., and thus most often it is the fundamental driving force of a person’s actions...more fundamental than mental logic or even physical need.

God did not send the (His) Spirit to abide (supposedly to rule) in a Christian’s brain. When a person honors his brain, too often he dishonors the Spirit abiding in his heart. We honor what we think is important more than what God thinks is important. On the other hand, too often the Spirit does not rule the heart (where God placed the Spirit); rather the world demands our attention (as with ‘*thorny ground*’, Matthew 13:7,22).

4:29) But as then he that was born after [was procreated according to] the flesh [human ability] persecuted him that was born after [(procreated) according to] the Spirit, even so it is now.

5:5) For we through the Spirit wait for the hope of righteousness by faith.

“**For we in Spirit fully expect the expected thing** (i.e. of our hope) **of our equity** (in Christ) **out of** (our walking by) **faith.**” The word ‘**righteousness**’ is ‘**equity**’. And though one’s ‘**equity**’ in Christ definitely involves *being declared righteous in Jesus*, ‘**equity**’ in God is very much more. This is why Paul includes ‘**the hope**’; this means *everything promised in God through Christ*.

Therefore, let me state it again, “**For we in Spirit fully expect and wait for the hope of our equity in Christ, which is ours by means of faith.**”

5:16-18) This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

5:22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [usefulness to others], goodness, faith,

5:25) If we live in the Spirit, let us also walk in the Spirit.

6:8) For he that soweth to his flesh shall of [out of, origin] the flesh reap corruption; but he that soweth to the Spirit shall of [out of, origin] the Spirit reap life everlasting.

~ Ephesians ~

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,

Here is another one of the verses where the KJV translators distinguished the context of ‘the Spirit’ *in the general sense* as compared to ‘the Spirit’ *in the personal sense* (as described elsewhere in this long study). If this context was about the Holy Spirit *in a personal sense to individuals* then the KJV would read ‘Holy Ghost’; but since the context is general, the KJV has ‘Spirit’ even though the word ‘holy’ is here as well.

I trust that the reader is understanding what the KJV translators were doing.

2:18) For through him we both have access [hold admission] by one Spirit unto the Father.

2:22) In whom ye also are builded together for an habitation of God through [fixed, positioned in] the Spirit.

3:5) Which in other ages [generations] was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by [fixed, positioned in] the Spirit;

3:16) That he would grant you, according to the riches of his glory, to be strengthened [empowered, invigorated] with might [force] by [through] his Spirit in [into] the inner man;

4:3-4) Endeavouring [speedily] to keep the unity [guard the oneness] of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling;

4:30) And grieve not the holy Spirit of God, whereby [fixed, positioned in which] ye are sealed unto the day of redemption.

5:9) (For the fruit of the Spirit is in all [fixed, positioned in the whole of] goodness and righteousness [equity] and truth;)

5:18) And be not drunk with wine, wherein [fixed, positioned in which] is excess; but be filled with [fixed, positioned in] the Spirit;

6:17-18) And take [receive] the helmet of salvation [defense], and the sword [knife] of the Spirit, which is the word [utterance(s)] of God: Praying always [through every occasion] with all [fixed, positioned in the whole of] prayer and supplication in [fixed, positioned in] the Spirit, and watching thereunto with [fixed, positioned in] all perseverance and supplication for all saints;

This verse is not “aggressive”, in that it is not ‘take’ the helmet. Instead, the verse is “passive”, it is to ‘receive’ the helmet. In receiving the helmet, then, the helmet must be given of God; and it is a ‘defensive’ helmet as distinct from an ‘attack helmet’ (i.e. different tools for different purposes in war). This is born out with ‘receiving’ a knife (a ‘dirk’, a combat knife for close combat), though we Christians like to think of having ‘a sword’.

In other words, God’s utterances through the ages to you and to me, by means of the Spirit, are for defense against the enemy (i.e. to ‘stand in the evil day’). And this defense is operational within praying-through every needful occasion, positioned in the Spirit and fixed in perseverance and supplication for all the saints.

~ Philippians ~

Philippians 1:19) For I know that this shall turn [disembark] to my salvation [rescue] through your prayer, and the supply of the Spirit of Jesus Christ,

It shall disembark *like a warship leaving port and heading to Paul's location to rescue him*. And this by means of petitions and the supply of the Spirit of Jesus Christ (who ordained Paul to his mission and for which Paul is in trouble).

2:1) If there be therefore any consolation in Christ, if any comfort of love, if any fellowship [partnership of participation] of the Spirit, if any bowels [inner sympathy] and mercies [pity],

~ Colossians ~

Colossians 1:8) Who also declared unto us your love in the Spirit.

~ 1Thessalonians ~

1Thessalonians 4:8) He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Greek word translated 'despise' actually means *sets aside, counts of little value*. Paul is speaking to Christians. How often do we set aside what we know is required by God? We do it because such things are not as valuable to us as they are to God.

5:19) Quench not the Spirit.

~ 2Thessalonians ~

2:13) But we are bound to give thanks [obligated to gratefulness] alway to God for you, brethren beloved of [under] the Lord, because God hath from the beginning chosen you to salvation through [fixed, positioned in] sanctification of the Spirit and belief [faith] of the truth:

~ 1Timothy ~

1Timothy 3:16) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The word 'was' was not in the original text, so the verse is better read '**great is the mystery of godliness: [which is] God manifest in the flesh, justified in spirit...etc.** In other words, the mystery of godliness is revealed in Jesus Christ himself...this mystery being *that Jesus was God in human flesh*.

4:1) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

~ Hebrews ~

Hebrews 9:14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

10:29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing [common], and hath done despite [insult] unto the Spirit of grace?

~ 1Peter ~

1Peter 1:2) Elect according to the foreknowledge of God the Father, through [fixed,

positioned in] **sanctification of the Spirit, unto [into] obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**

1:11) Searching what, or what manner of time [or what sort of occasion] the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow [accompany these things].

1:22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren [brotherly love], see that ye love [agape] one another with [out of, origin] a pure heart fervently:

3:18) For Christ also hath once suffered for [through] sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [revitalized] by the Spirit:

~ 1John ~

1John 3:24) And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by [from, origin] the Spirit which he hath given us.

4:2-3) Hereby know ye the Spirit of God: Every spirit [all spirits] that confesseth that Jesus Christ is come in the flesh is of [origin] God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of [origin] God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Note that the emphasis is not about persons saying these things, rather spirits. Many spirits have many ways and methods of denying *that Jesus originated of God the Father*. Sometimes it is vocalized that ‘Jesus is of God’, but denied in actions.

Indeed, all demons know that Jesus is of God, yet they have their ways of convincing men and women that Jesus is not of God. I.e. “Jesus was a good man. Jesus is my hero. Jesus said many good things that we should take as advice. Etc.”

(But the spirits (sevenfold of God) witness kinship to the spirit in each child of God.)

4:13) Hereby know we that we dwell in him, and he in us, because he hath given us of [out of, or by way of, origin] his Spirit.

Children of God have received far more from God than just the Spirit. For all that we receive in building us up is *by way of the Spirit*. See 5:6.

5:6) This is he that came by [through] water and blood, even Jesus Christ; not by [through] water only, but by [through] water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

In the Gospel of John in chapters 1 and 2, the Apostle John relates about John the Baptist and what he said and taught regarding baptism. And then the apostle relates about Jesus’ changing water into wine. And then in chapter 3 he relates Jesus’ words about water and spirit.

Thus, the ‘**water**’ here is ‘repentance’ *through the washing of baptism that signifies to the world that a person is coming to God by turning from his sinful ways*. This is what the Israelites being baptized were signifying.

And ‘**blood**’ of course is *Jesus’ blood that paid for the possibility of such turning and being ushered into God’s family*.

Thus, it is the ever present Spirit that gives true witness of the truth of it to each true believer (i.e. father in Christ).

5:8) And there are three that bear witness in earth [as compared to heaven where the truth is well known], the Spirit, and the water, and the blood: and these three agree in one [are into one].

~ Jude ~

Jude 1:19) These be they who separate [disjoin] themselves, sensual, having [holding] not the Spirit.

~ Revelation ~

Revelation 1:10) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

2:7) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2:11) He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of [from, origin] the second death.

2:17) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in [superimposed upon] the stone a new [as in fresh (none before)] name written, which no man knoweth saving he that receiveth it.

2:29) He that hath an ear, let him hear what the Spirit saith unto the churches.

3:6) He that hath an ear, let him hear what the Spirit saith unto the churches.

3:13) He that hath an ear, let him hear what the Spirit saith unto the churches.

3:22) He that hath an ear, let him hear what the Spirit saith unto the churches.

11:11) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

14:13) And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

22:17) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.