

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 being the file '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 ~

5:3) Blessed are the poor [distressed, beggarly] in spirit: for theirs is the kingdom of heaven.
12:18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit [superimposed] upon him, and he shall shew judgment [announce justice] to the Gentiles.

The word 'servant' essentially means boy or girl child who scurries around as a servant. But, depending upon the context, when serving an important man or king (in this case God) the person is a personal minister (like a cup bearer) or is a minister in kingdom affairs. These were often slaves and were fully focused upon and lived for their master.

Here Matthew quotes Isaiah who in the quote did not presented by Isaiah as the Son of God, instead as the Son of David...a ministering sent-one who is 1) a minister originating from God and 2) at God's instruction, he ministers unto God's people.

12:43) When the unclean spirit is gone out of [issued forth away from] a man, he walketh through dry places, seeking rest, and findeth none.

14:26) And when the disciples saw him walking on [superimposed on] the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

The word 'spirit' here is not 'movement of breath' as a man's 'spirit' or as the Holy 'Spirit'. This Greek word means *phantom* or *specter*, a *ghost*, an *apparition*. I.e. *something seems to have appeared or is seen and perhaps it is real or perhaps not*.

22:43) He saith unto them, How then doth David in [positioned in] spirit call him Lord, saying,

'David in spirit' is actually 'David *positioned in* spirit'. Now this is not normal wording in referring to a person's spirit. For a person to be *positioned in* something, the something is not of the person, but is something else. Therefore, it seems to me that David was positioned in the *Spirit* and not *spirit* (i.e. it should be upper case and not lower case). And the thing David is positioned in was God's Spirit .

The word 'saying' means *laying out a concept as in a discourse*.

26:41) Watch and pray, that ye enter not into temptation: the spirit indeed is willing [predisposed], but the flesh is weak.

The word 'temptation' means *put to the proof, an opposing provocation*.

The word 'indeed' means *it is affirmed*.

~ Mark ~

1:23) And there was in their synagogue a man with an unclean [impure] spirit; and he cried out,

1:26) And when the unclean spirit had torn him, and cried with a loud voice, he came out of [issued forth from out of] him.

2:8) And immediately when Jesus perceived in his spirit that they so reasoned within [fixed in] themselves, he said unto them, Why reason ye these things in [fixed in] your hearts?

3:30) Because they said, He hath an unclean spirit.

5:2) And when he was come out of the ship, immediately there met him out of the tombs a man with [fixed in] an unclean spirit,

The Greek word translated 'in', 'within', 'with', etc. means *set, fixed, or positioned in*.

Unless something comes along to *unseat* the unclean spirit or *disposition* it then it remains the same. Jesus dislodged it.

5:8) For he said unto him, Come [issue forth from] out of the man, thou unclean spirit.

6:49) But when they saw [perceived] him walking upon the sea, they supposed it had been [is] a spirit [phantom, ghost], and cried out [screamed]:

7:25) For a certain woman [typically a wife], whose young daughter had an unclean spirit, heard of [heard roundabout] him, and came and fell at his feet:

8:12) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

For 'There shall no sign be given'...the Greek is better translated *It is conditional if perhaps a sign be given*. In other words, Jesus did not yet know (from the Father) if in fact a sign would be given.

A 'sign' is *something that appears or happens* which carries with it a clear indication of something else. Later, however, Jesus said that a 'sign' would not be given except the 'sign' of Jonah in the sea three days and three nights (i.e. like Jonah, Jesus would be in death that long and then come up again).

9:17) And one of the multitude answered and said, Master, I have brought unto thee my son, which hath [holds, possesses] a dumb [mute] spirit;

The word 'answered' means *concluded* from *what he had seen and heard*. The word 'spirit' here is the normal word of our study and *not phantom or ghost*.

9:20) And they brought him unto him: and when he saw [took knowledge of] him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

I.e. “**And they brought the son unto Jesus. And when the spirit took knowledge of Jesus (i.e. who Jesus was), straightway the spirit tare the son; and the son fell sprawled upon the ground, wallowing and foaming.**”

9:25) When [And] *Jesus saw* [perceived] that [how] the people [a throng] came running together, he rebuked [forbid] the foul [unclean] spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of [issue forth from out of] him, and enter no more into him.

I.e. “**And when Jesus perceived how a throng came running together, he forbid the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, to issue forth from out of him, and enter no more into him.**”

9:26) And the spirit cried [screamed], and rent [convulsed] him sore [much], and came out of [issued from out of] him: and he was [‘and (the spirit) caused him to be] as [as if] one dead; insomuch that [therefore] many said, He is dead.

I.e. “**And (the spirit) screamed, and convulsed him much, and (it) issued from out of him: and (the spirit) had caused him to be as if dead; therefore many (of the people) said, ‘He is dead’.**”

I am giving you here many of the Greek meanings, which some times do not add to understanding; yet, at other times these cast different lights and aids the understanding. Sometimes a different light is subtle and sometimes quite illuminating.

You can do this which I am doing by using the software ‘e-Sword’. You can find the Internet address on our Ministry Links page.

14:38) Watch ye and pray, lest ye enter into temptation [*experience being put to the proof*]. The spirit truly [it is affirmed] is ready [predisposed], but the flesh is weak [feeble, impotent, sick].

The Biblical concept of ‘**temptation**’ is far more important to God than we think, and thus to the Christian who walks positioned in faith before God.

And ‘**truly**’ means that God *continually affirms* to His people the truth of a thing... whether we are attentive to His *affirmations* or not.

The new spirit in each Christian originated from God...and by its nature, the new spirit is ‘**predisposed**’ to act according to God’s *affirmations* of truth. Yet, the ‘flesh’ of every Christian, by its nature, is ‘*feeble, impotent, sick*’. For the flesh in and of itself cannot act according to God’s *affirmations*, even as the spirit explains God’s *affirmations* to the flesh. Therefore, flesh can have knowledge of God’s *affirmations*, can agree to God’s *affirmations*, but the flesh simply cannot do them.

This is the sickness of God’s people through the ages because we are in the fallen condition and the flesh is strongly and naturally biased toward the world. The struggle that Paul speaks to us about should reveal to us just how fallen is our fallen condition. Yet, we think, in our human power and sincere efforts, that we can function within God’s *affirmations of His Truths*.

Yet, only the King can do kingdom business...usually without us...sometimes through us... but only by His Spirit in conjunction with the Christian’s new spirit.

~ Luke ~

Luke 1:17) And he shall go before [in front and in sight of] him in the spirit and power [force] of Elias [Elijah], to turn [revert] the hearts of the fathers to [superimposed on] the children, and [revert] the disobedient [unpersuadable] to [be fixed in] the wisdom of the just; to make ready a people prepared for the Lord.

1:47) And my spirit hath rejoiced in [superimposed] God my Saviour.

1:80) And the child grew, and waxed strong [was empowered] in spirit, and was in [fixed,

positioned in] **the deserts** [lonely desolate places] **till the day of his shewing** [exhibition, as coming on stage] **unto Israel.**

2:40) And the child grew, and waxed strong [was empowered] **in spirit, filled** [fully furnished for the purpose] **with wisdom: and the grace of God was upon** [superimposed] **him.**

4:33) And in the synagogue there was a man, which had [holding] **a spirit of an unclean** [impure] **devil** [a demonic being], **and cried out** [screamed] **with a loud voice,**

8:29) (For he had commanded the unclean spirit to come out of [and away from] **the man. For oftentimes it had caught him: and he was kept** [isolated] **bound with chains and in fetters; and he brake the bands, and was driven of** [under] **the devil into the wilderness** [lonesome desolate place].)

This is interesting: This word ‘**devil**’ has to do with (perhaps the enticements of) *distributing fortunes*. And we see in the following verses that there is not just one, but ‘many’. Over some years perhaps this man had been promised and even was helped to achieve fortune after fortune, and eventually was ‘driven under’ into a lonesome and desolate place by the many demons where the demons finally were taking their due and having their complete way with him.

8:55) And her spirit came again [reverted back to her], **and she arose straightway** [instantly]: **and he commanded to give her meat** [to eat and not necessarily “meat”].

9:39) And, lo, a spirit taketh him, and he suddenly crieth out [screamed]; **and it teareth** [convulsed] **him that he foameth again, and bruising him hardly departeth from him** [seldom leaving him alone].

9:42) And as he [Jesus] **was yet a coming** [approaching], **the devil threw him down** [broke him], **and tare him** [convulsed him]. **And Jesus rebuked** [admonished, forbid] **the unclean spirit, and healed** [cured] **the child, and delivered him again to his father.**

9:55) But he turned, and rebuked [admonished, forbid] **them, and said, Ye know not what manner of spirit ye are of.**

Here is a wonderful passage which we Christians often miss. James and John (earlier nicknamed Sons of Thunder by Jesus) had seen Jesus admonish and forbid unclean and demonic spirits. When the people of a Samaritan town did not receive Jesus, these brother disciples thought that the people must have some very evil spirits in them, and so the brothers wanted Jesus (with their help) to command fire from heaven to consume the “wicked men who perhaps meant harm to Jesus”.

1) We must remember ‘**what manner of spirit we are**’ (again read the passage), and 2) being of ‘**this manner of spirit**’ (if, in fact, we follow close after Jesus as did the disciples) we should not be assuming that we can call down fire from heaven. Fire from heaven and any other such thing, is God’s business alone.

Indeed, may the Lord rebuke any child of God trying to do such a thing. If the Apostles were not Elijah-types, then surely we are not.

10:21) In that hour Jesus rejoiced [exulted] **in spirit, and said, I thank** [agree fully with] **thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so** [yes], **Father; for so it seemed good in thy sight.**

Jesus exulted in spirit because he was not only thanking the Father, but he was entirely agreeing with the Father that the Father’s methods were very good and were working out very well. I.e. whatever the Father thought to be good was very good.

The Greek word for ‘**babes**’ actually means *not speaking well* or *simple minded*. Dear reader, what good can such ‘**babes**’ do for God as such spiritual and heavenly things are ‘**revealed to them**’?

Answer: Nothing. The knowing of such things was to be stored away in ‘babe’ vessels, in that ‘**they cannot speak well**’ about anything, much less about the high revelations of God. But consider this: with such high revelations stored away in these ‘babes’ then, in

His timing, God can cause them ‘**to speak forth in the light what was said to them in the dark**’. In other words, it is all of God and not of man.

Yet, there are so many of us Christians who are so smart and have so much knowledge (some of it even correct)...and all of us speak so often...

Does this passage give you cause to pause and take a look in the mirror? Whenever God speaks heaven-type things happen. But what happens when you speak? Indeed, what happens when I speak?

11:13) If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

It is interesting that this verse follows in our study the preceding where Jesus described his disciples as ‘simple-minded babes’.

Here the word ‘**then**’ means *certainly*. The word ‘**being**’ means *come into existence*, and thus it includes *present existence* or *being*, yet it also indicates *from where*.

And the word ‘**evil**’ infers *hurtful*...the *source of their being* is evil. In other words, “**ye certainly exist from** (that which is) **evil**”; and this has to do with *being in the fallen state or condition of all humans born in sin*. “**And if you know how to give good gifts to your children...**”

The word ‘**heavenly**’ here is two Greek words, *sky or heaven* and *origin, source, or from*: the Father is in heaven and both together are the origin or the source. But source of what? Source of very good gifts, and the Father will give the Holy Spirit from heaven to Jesus’ *asking* disciples.

Yes, the *simple-minded-babe-disciples* who are *receiving* revelations need only ask to also receive the Promised Gift from the Father.

Do not take what is in just one interesting verse. Please study its entire passage.

11:24) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

This particular Greek word translated ‘**rest**’ actually means *intermission*, and so Jesus tells that the unclean spirit is only trying to find a place to pause and gather its wicked mind as what to do next in its hunt. Therefore, finding no place of *intermission*, the wicked thought comes to him *to return to its last place of abode to see how things are doing there*. Finding it clean, swept, and *open*...Well you know the rest.

13:11) And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

23:46) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend [present or deposit] my spirit: and having said thus, he gave up the ghost [breath ceased].

The words ‘**cried with a loud voice**’ in the Greek mean *a loud proclamation*, and it is interesting that Luke does not tell us what was that proclamation. Then Jesus spoke to his Father...and turned off the Son’s assignment.

24:37) But they were terrified and affrighted, and supposed that they had seen a spirit.

24:39) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

By Jesus’ words, then, we know that ‘a spirit’ (i.e. a blast or movement of air) has no flesh and bones; that is, no physical body. Yet, it is seen...or at least its presence affects the physical environment such that the spirit’s effect in the environment is seen. (I.e. we do not see the breeze, but we do see the dust being moved by the breeze.)

~ John ~

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

In 3:5 Jesus speaks of the process of God's procreation or regeneration of the children of God (both on man's part and on God's part). But in this verse Jesus distinguishes between procreation-types: 1) the ongoing lineages of men and 2) the ongoing lineages of God's children...brothers and sisters of our Lord Christ Jesus...the very Son of God.

Jesus is speaking to an honored man who is well versed in the Old Testament scriptures (the only Bible that the man and Jesus had). As a whole, the Old Bible is all about God-given-faith to individuals. Yet, over the centuries, the Jews of Jesus' time had become entirely focused upon Israel's own part within God's Plan of the Ages. Israel's part had much to do with a physical nation progressing through time by special God-chosen lineages of men; but it had little to do with the Plan's assured ending. Indeed, many of them were being excluded from the Plan by not depending on faith in God's part of the Plan.

So in this verse, then, Jesus was bringing back this leader of Judaea to the fundamentals that had always existed in any relationship of God to a person, founded on the faith-relationship between God and the person...having little to do with human lineages.

4:23) But the hour cometh, and now is, when the true worshippers shall worship the Father in [fixed position] spirit and in truth: for the Father seeketh such to worship him.

6:63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life ['life' in any and every sense of the word].

The Greek word translated '**quickeneth**' means *enliven, activate, energize...i.e. unclog that which is clogged*. Read verses 60-62 as well: Jesus spoke directly to more than a few of his disciples, and they were hearing the best they could hear, which means *hearing by means of the flesh*. Now this was understandable and Jesus understood.

Therefore, he said to them (and would say to you and to me) "If you want to understand me then it must be by means of your spirit, which understanding may or may not ever become human (flesh) understanding.

There is ever the war between your spirit and your flesh. Thus, *rest and peace in God* (which is beyond understanding) is *enlivened* as you become *quicken*ed by means of your spirit... when your spirit is quickened of heaven as God chooses to do it. Therefore, *within and among the things and ways of God* your '**flesh profiteth nothing**'.

Even so, God is always concerned with our flesh and is pleased as it tries to please Him.

Here is an example: You and your loved ones are sick and you pray for healing. We know that healing comes to some and not to others. As you continue praying you become more *available* to God and His Will than to your own concerns and requests. Then a peace and/or a rest beyond understanding comes to you. In some manner, God has touched you and you have been *quicken*ed, *enliven*ed to God, *unclog*ged in your spirit as your spirit responds to that Touch.

Jesus words are not for the understanding of the human intellect. His words are '**spirit**' and are meant to be received by a person's 'spirit'. Also they are '**life**' to the person's whole being. Therefore, receiving them in one's spirit results in *quicken*ing of '**life**' altogether.

Dear reader, even as we are trying to understand these things (me in my studies and trying to write about it, and you in trying to understand both Jesus' words and my feeble writing), Jesus tells us that his words (when received by means of our spirits) set a person *free* and his words gives *rest* beyond human understanding.

Even so, I do enjoy handling these words in my feeble way. Don't you enjoy them as well?

11:33) When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled [became agitated],

The Greek word translated '**groaned**' actually means *snort in anger*, thus it implies *indignation*; or depending on the mood, an irritated person at another time might *sigh in chagrin*. In other words, Jesus' spirit recoiled at what was going on and quickened his

body to either ‘snort’ or give a ‘sigh in exasperation’!

Throughout this passage Jesus’ actions were worked within his *agitated spirit*.

13:21) When Jesus had thus said, he was troubled [agitated] in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Here, too, Jesus’ words and actions were accomplished within an *agitated spirit*. To say it differently, Jesus’ *agitated spirit* was *quickening* him in his words and actions. When a person’s spirit becomes *indignant* or *agitated* for whatever reason, the person *must not then act within his flesh* because the flesh really wants to please God and so often it thinks it knows what to do. Jesus continued to act in his spirit as the spirit knew how the Father wanted him to act.

The only safe way in this for the Christian is to do nothing or to be moved by the Spirit of God...for we simply do not know in ourselves how God would have you or me to act.

It is good to have a sensitive spirit; yet, we know that we are responsible to God for our actions. At times Jesus became angry, but far more often he became merciful to sinners acting ignorantly. Jesus constantly confessed that his actions were the Father’s actions.

~ Acts ~

6:10) And they were not able to resist the wisdom and the spirit by which he spake.

7:59) And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

16:16) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee [‘relate to thee’] in [fixed, positioned in] the name of Jesus Christ to come out of her. And he came out the same hour.

17:16) Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

18:5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified [earnestly protested] to the Jews that Jesus was Christ.

18:25) This man was instructed [indoctrinated] in the way of the Lord; and being fervent in the spirit, he spake and taught diligently [exactly] the things of [regarding or about] the Lord, knowing only [acquainted alone with] the baptism of John.

19:15-16) And the evil [as hurtful] spirit answered [concluded] and said, Jesus I know, and Paul I know [acquainted alone with]; but who are ye? And the man in [fixed, positioned in] whom the evil [as hurtful] spirit was leaped on [superimposed on] them, and overcame [to control] them, and prevailed against them, so that they fled out of that house naked and wounded.

19:21) After [And in this manner] these things were ended [fulfilled], Paul purposed [committed] in the spirit, when he had passed through [simply ‘traveling through’] Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see [know] Rome.

20:22) And now [presently], behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there [not knowing the things awaiting me]:

23:8-9) For [in fact] the Sadducees say [set up a discourse] that there is no resurrection [that no resurrection exists], neither [not even] angel, nor [nor also] spirit: but the Pharisees confess [covenant unto] both. And there arose [But was caused] a great cry: and the scribes that were of the Pharisees’ part [the scribes’ portion of the Pharisees] arose [stood up], and strove, saying [fiercely fought in discourse], We find no evil in this [no worthless thing fixed to] man: but if a spirit or an angel hath spoken to [talked with] him, let us not fight against

[resist] **God.**

In saying, “no worthless thing is fixed to this man”, the scribes (Judea’s Bible experts) were saying “what the man is saying is worthwhile, especially if a spirit or an angel has talked with him; therefore, let us not resist God.”

~ **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 context, sometimes it is speaking of *the Mosaic Law as modified by the Jews of Jerusalem*. 3) According to 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.

Romans 1:4) And declared to be the Son of God with power [resting within force], **according to** [or pertaining to] **the spirit of holiness**, **by** [from the source of] **the resurrection from the dead:**

1:9) For God is my witness, whom I serve with [fixed, positioned in] **my spirit in** [fixed,

positioned in] **the gospel of his Son, that without ceasing I make mention** [remembrance] **of you always in** [superimposed upon] **my prayers;**

2:29) But he is a Jew, which is one inwardly [fixed, positioned privately (in secret)]; **and circumcision is that of the heart, in** [fixed, positioned in] **the spirit, and not in the letter;** **whose praise is not of** [origin] **men, but of** [origin] **God.**

7:6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The word ‘**delivered**’ actually means *rendered unable to move* (i.e. made useless) and ‘**from**’ means *moved away from something that at one time was near*. I.e. ‘**now we are made useless and moved away from the law.**’ This means that, in Christ, a Christian is *nonfunctional* if he or she is *trying to work within law*. This is why Paul says that we are responsible to the *law of Christ*. And it is why the God-relationship with the Christian has been moved away from the Old Covenant. Yet, we are to adhere to the Spirit of the Old Testament even as did Jesus, the apostles, the epistle writers, etc., in that the Old Testament was their only Bible and they quoted from it constantly.

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 bodily action* and he uses ‘**body**’ to infer *the person (yet separate from the person’s spirit)*, and if Paul is referring to a Christian then he means the *new spirit* given of God.

Consider also: The text reads ‘**if ye through the Spirit do mortify**’; however, the original is ‘**if the Spirit kills (or mortifies)**’. The actual meaning is that it is *the Spirit’s action* and not *the Christian’s action through the Spirit* that does the mortifying. Too often our egos think that we can initiate such things, when all we can do in any real sense is to allow God to do what He would do.

Only as *the actions of the flesh* in the body have been *mortified by the Spirit* can a person consistently be ‘**led by the Spirit of God**’, and Paul refers to these as ‘**sons of God**’. Then Paul compares this to all Christians being ‘**children of God**’ (each being ‘born of God’) with each *having received witness in his or her spirit that God is the Father*.

The Greek word translated ‘**adoption**’ is made up of two words 1) *the placing or setting up*, and 2) *son*. For instance consider the ceremony at age 12 that passes the male child through into manhood. The phrase, *the placing of a son* has to do with *setting the son into his adult position in the world*.

We know that both the male and the female child can be “adopted” in any civilization; yet, to be passed on from man-child to manhood is something different.

However, remember that Paul is using metaphors (familiar figures of speech) to teach spiritual principals. We know that every Christian is a ‘**child of God**’ and can become (male or female) a ‘**son of God**’.

Thus, Paul has drawn a distinction between ‘**sons of God**’ and ‘**children of God**’. And the distinction has to do with *the Spirit mortifying* (or not mortifying) *the flesh*.

11:8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

12:11) Not slothful in business; fervent in spirit; serving the Lord;

~ 1Corinthians ~

2:12) Now we have received [And we have taken hold of], **not the spirit of the world, but the**

spirit which is of [origin] God; that we might know the things that are freely given to us of [under] God.

4:21) What will ye? shall I come unto you with a rod, or in love [agape], and in the spirit of meekness?

5:3-5) For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power [force] of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction [to ruin] of the flesh, that the spirit may be saved in [fixed, positioned in] the day of the Lord Jesus.

6:17) But he that is joined unto the Lord is one spirit.

6:20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7:34) There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Since 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, I am including them as part of the whole study, but without the usual Greek meanings of some words and without comments. My purpose is to help Christians in studying their Bibles and not in any way to offend.

14:2) For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

14:14) For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

14:15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

14:16) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

15:45) And so it is written, The first [initial, foremost in time or in type] man Adam was made a living soul [‘breath’, implying ‘having a spirit’]; the last [final in time or in type] Adam was made a quickening [revitalizing] spirit [‘current or blast of breath’].

The word ‘spirit’ is the normal word used in all the verses of this study: i.e. meaning *breath in motion issuing forth from a person or from God (spiritually), etc.* The Greek word translated here as ‘soul’ means *breath, but with no inference of breath movement.*

16:18) For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

~ 2Corinthians ~

2:13) I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

3:6) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life [quickens, revitalizes].

Compare this with 1Corinthians 15:45 above and the following verses in chapter 3.

3:8) How shall not the ministration of the spirit be rather glorious?

4:13) We [Paul and those with him] having the same spirit of faith, according as it is written, I believed [have faith], and therefore have I spoken; we also believe [have faith], and

therefore speak;

7:1) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness [stains] of the flesh and spirit, perfecting [completing] holiness in [fixed, positioned in] the fear of God.

Paul is assuming that the Corinthians have already cleansed themselves of filthiness, having worked at it for some years. So here Paul is speaking of the stains left on them made by earlier filthiness...filthiness of both the flesh (their earlier humanity) and spirit (in their unsaved spiritual condition). Cleansing of these stains, then, will complete them in holiness positioned in the fear of God. Such 'fear' should cause every Christian to want to clean up even 'the stains' left over from life-before-God.

7:13) Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

11:4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

12:18) I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

~ Galatians ~

Galatians 6:1) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

6:18) Brethren, the grace of our Lord Jesus Christ be with [accompany] your spirit.

~ Ephesians ~

Ephesians 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge [full recognition] of him:

2:2) Wherein in time past ye walked according to the course [age or times] of this world, according to the prince of the power [mastery] of the air, the spirit that now worketh in the children [sons] of disobedience [unbelief]:

4:23) And be renewed [renovated] in the spirit of your mind [intellect];

~ Philippians ~

Philippians 1:27) Only let your conversation be as it becometh [behave appropriate to] the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

3:3) For we are the circumcision, which worship [that ministers to] God in the spirit, and rejoice in [fixed, positioned in] Christ Jesus, and have no confidence [not convinced] in the flesh.

I.e. "For we are of the type of circumcision that ministers to God in spirit, and we rejoice fixed in Christ Jesus, and no longer are we convinced by our fleshly abilities."

This is stated is a comparison to Jewish circumcision of the flesh which ministers to God by means of the Mosaic Law.

~ Colossians ~

Colossians 2:5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in [into] Christ.

~ **1Thessalonians** ~

1Thessalonians 5:23) And the very God of peace sanctify you wholly [completely]; and I pray God your whole [entire] spirit and soul and body be preserved [guarded, keeping out anything bad or unclean] blameless unto [fixed, positioned in] the coming [nearness] of our Lord Jesus Christ.

~ **2Thessalonians** ~

2Thessalonians 2:2) That ye be not soon shaken in mind [intellect], or be troubled [wailing], neither by spirit, nor by word, nor by letter as from us [letters similar to our letters], as that the day of Christ is at hand.

I.e. “By spirit or word or letter do not be shaken from what you already know, for the day of Christ is not at hand.”

2:8) And then shall that Wicked [lawless one or ones, unyielding] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy [make entirely useless] with the brightness [bright appearing] of his coming [nearness]:

~ **1Timothy** ~

1Timothy 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;

4:12) Let no man despise [rethink] thy youth; but be thou an example [mold] of the believers [trustworthy ones], in word, in conversation, in charity, in spirit, in faith, in purity.

Far too often church members will vote to call a pastor (saying or inferring that this is the man the Holy Spirit is leading us to call). But then later some in the flock will begin to ‘rethink’ the pastor, themselves thinking that they are as knowledgeable, spiritual, etc. And thus they begin to demean the pastor, which is demeaning the Spirit’s choice for the church.

Moreover, Paul tells Timothy that he is to be a mold (i.e. as in manufacturing objects from the mold like unto the mold’s form). Timothy is not to be just an example, but is to be ‘a mold’ in God’s hand for God to form ‘trustworthy ones’ as God had formed Timothy.

~ **2Timothy** ~

2Timothy 1:7) For God hath not given us the spirit of fear [timidity]; but of power [force], and of love, and of a sound mind [discipline, self control].

4:22) The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

~ **Philemon** ~

Philemon 1:25) The grace of our Lord Jesus Christ be with your spirit. Amen.

~ **Hebrews** ~

Hebrews 4:12) For the word of God is quick [quickenning], and powerful [effectual], and

sharper than any twoedged sword, piercing even to the dividing asunder of soul [breath] and spirit [blast of breath], and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

~ James ~

James 2:26) For as the body without [separate from] the spirit is dead [a corpse], so faith without [separate from] works [actions] is dead [a corpse] also.

This is a reference to Scripture: An example being Ezekiel 37 where the corpse was not dead as a finality, rather the body needed spirit to be alive. And so it is with faith when no faith-action is observed by others. James spoke to Christians, “I do not see faith-life in you since I do not see faith-action in you”.

This is what my book, God’s Hook, is about. The book does not define faith; rather it offers Bible stories that demonstrate faith in action so that the reader can glean from the stories a concept of Biblical faith and how it functions between God and the child of God.

4:5) [Or] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [yearns] to envy [spiteful jealousy]?

This is Paul’s way of saying: Scripture does not say this, but if Scripture did say it then Scripture would be saying such a thing ‘in vain’.

~ 1Peter ~

1Peter 3:4) But let it be the hidden [private] man of the heart, in that which is not corruptible [fixed, positioned in non-corruption], even the ornament of a meek and quiet [undisturbed] spirit, which is in the sight of God of great price.

I.e. “It is the private man of heart, fixed in non-corruption, and meek and undisturbed of spirit who is of great price before the face of God.”

4:6) For for this cause was the gospel preached also to them that [now] are dead, that they might be judged according to [as compared to] men in the flesh, but live according to God in the spirit.

4:14) If ye be reproached for [defamed fixed in] the name of Christ, happy [blest] are ye; for [that] the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

~ 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.

4:1) Beloved, believe [faith] not every [all] spirit, but try [test] the spirits whether [if] they are of [out of, origin] God: because many false prophets [pretended prophets] are gone out into the world.

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 John is referring more to *spirits saying these things* than to the persons out of whose mouths the words come. 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’ while denying it by actions. For, 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 the Father.

(Moreover, the spirits (i.e. of God, sevenfold) witness kinship to the (new) spirit of each child of God.)

4:6) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error [deceit].

Since the apostles only preached under the unction of the Spirit, they knew that a child of God must hear in their inner kindred spirit from God. Those not of God could not discern the spirit-messages of the apostles. Moreover, those not of God have the kind of spirit that is biased toward or is susceptible to *deception*. Satan is the father of deception.

Yet, children of God walking more by the flesh than by their spirits are also susceptible to deception. Interestingly, a person deceived does not know that he or she is deceived. It takes being attuned to the Spirit to become aware and, with the Spirit's help, to escape deception.

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. All that we receive for 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, chapters 1 and 2, John relates about John the Baptist and what he said and taught regarding baptism. Following that, the apostle relates about Jesus changing water into wine. Following that in chapter 3, then, he relates the words of Jesus about water and spirit. Thus, the '**water**' here also is regarding 'repentance', signified by *the washing of baptism which speaks to the world that a person is coming to God by turning from his sinful ways*. And the '**blood**' of course is *Jesus' blood that paid for the possibility of such turning and being ushered into God's family*.

Therefore, it is the ever present Spirit that gives true witness of the truth of it to and within each true believer (i.e. 'father').

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.

4:2) And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

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.

17:3) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast [dangerous], full [swollen] of names of blasphemy, having seven heads and ten horns.

18:2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold [prison] of every foul [unclean] spirit, and a cage [prison] of every unclean and hateful [persecuting] bird.

19:10) And I fell at his feet to worship him. And he said unto me, See [discern that] thou do it not: I am thy fellowservant, and of thy brethren that have [hold] the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

21:10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of [origin] heaven from God,

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.