

“God in three persons, blessed trinity” is a line from the old hymn, “Holy, Holy, Holy.” The triune being of God is complex but not impossible to grasp. God’s word is replete with reference to this, representing God to man as the Father, as the Son, and also as the Holy Spirit. In Matthew 3:13-17 we see a direct reference to each person of the holy trinity during the baptism of Jesus; take a look! In our opening text, John 15:26, we read, “But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:”

1. “\_\_\_\_\_”, not “\_\_\_\_\_”
  - A. We cannot separate the \_\_\_\_\_ of the Spirit of God from the \_\_\_\_\_. Many teach that the Holy Spirit was given to the disciples in John 20:22 and that the Power of the Spirit was given at Pentecost in Acts 2. However, Jesus promised the coming Comforter, the Holy Spirit, to come at a later date and they were to “wait,” and they are shown in Acts 1 to have clearly comprehended his teaching by doing just that, waiting for the coming promise of the Indwelling Spirit of God. Peter even said on that day, while preaching to the Jews once Spirit-filled, that this was the promise of the Father. (Acts 1)
  - B. Nowhere did any apostle recorded ever call the Holy Spirit an “it,” always “He,” “his,” or “him.” (See John 14:16,26)
  - C. What about Romans \_\_\_\_\_?!
  - D. In the Koine Greek language (the original language of the New Testament), “grammatical gender” was used. In this method of writing (also used in German and others) any object can be either masculine, feminine, or neuter, or a “he, she, or it.” The context of the writing would determine the gender. The Koine Greek word for spirit, *pneuma*, is neuter, or gender neutral. The King James translators were following the *exact* grammatical language translation. Thus in no sense, when reading all other mention of God, or Christ, or the Spirit, do we see called, “it.”
  - E. See John 16:7, 13
2. Breath of God - John 20:22 explained.
  - A. The word “breathed” is a direct translation from the Greek, “*enephusao*” a direct aorist active indicative of “*emphusao*,” which means to breath upon. This act is described as one act and is Never repeated in the \_\_\_\_\_.
  - B. This word was familiar to the disciples, however, as being familiar with the only scripture that was then completed, the Old Testament. Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”
  - C. Adam was \_\_\_\_\_ into a living soul. In John 20:22, Jesus had already arose from the grave, the firstfruits of the resurrection. The disciples were quickened in faith and \_\_\_\_\_. He had told them that he was going, would send another Comforter, and they were to wait until the Promise of the Father came.
  - D. In the very next verse (23), Jesus said, “Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.” They were to proclaim \_\_\_\_\_ of sins and to threaten doom to those who will not believe on Christ, and it is stated that it is the ministry of the Holy Spirit through the church. (John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:)
  - E. This event is the symbolic occasion, a sort of earnest, until the Promise of the Father.
3. The Spirit of God, a Person, not a \_\_\_\_\_.
  - A. God is omnipresent, but he is not IN everything. This is a heretical doctrine called \_\_\_\_\_, which teaches that everything that exists is part of one single reality and that reality is called god. God is all and all is god. There is no distinction between the creature and the creator in pantheism. God is equal to anything and everything. Trees and rocks, birds and land animals, the wind and the rain, - everything that exists, including human beings, is declared to be parts of God.