

What The Holy Spirit Is... And Isn't

by

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Many people believe the 'Holy Spirit' is *male* because it is referred to in bible translations with masculine pronouns, and a *person* because of the Trinity doctrine. It is neither.

A study with a concordance shows that the words translated 'Holy Spirit' in the bible literally mean: a *sacred or holy movement of air- breath, or wind*. As such it is an inanimate invisible force. It isn't male, a person, or named. It is indescribable power emanating from Almighty Yahweh, and his Son, Yahshua the Anointed.

What a Concordance shows

This paper utilizes *Strong's Exhaustive Concordance of the Bible with brief Dictionaries of the Hebrew and Greek Words of the Original with References to the English Words* (Strong's), Thomas Nelson Publishers, Nashville, TN. Strong's is based upon the King James Version (KJV) bible. Other Concordances and bibles are equivalent and superior in some aspects..

For each occurrence of a word in a given bible verse, Strong's assigns a reference number, shows original language spelling, English accented spelling, phonetic pronunciation, and definition(s).

The phrase *Holy Spirit* is not found in Strong's because concordances are keyed to individual words, not phrases. A reader is told to "See HOLY and SPIRIT" heading. Seventeen words are listed. The foregoing will show all definitions of the word most frequently used under each heading in relation to others. The first italicized word in a definition is the most common meaning, thereafter the meanings decrease to infrequent nuances.

OLD TESTAMENT (OT)

Holy - The *six* words from the Old Testament translated as Holy occur 342 times. They are defined in Strong's Hebrew Dictionary as:

- 2623 **châçîyd**, *khaw-seed'* - corresponds to #6918.= kind, 5.
- 4720 **miqqedâsh**, *mik-dawsh'* = consecrated place or thing, 3.
- 6918 **qâdôsh**, *kaw-doshe'* = *sacred*, ceremonially or morally, 93.
- 6922 **qaddîysh**, *kad-deesh'* = holy, 7.
- 6942 **qâdâsh**, *kaw-dash'* = *to be clean*, ceremonially or morally, 7.
- 6944 **qôdesh**, *ko'-desh* = from 6942; a *sacred* place or thing; rarely abstr. *sanctity*:- consecrated (thing) dedicated (thing), hallowed (thing), holiness, (x most) holy (x day, portion, thing) saint, sanctuary, **234 of 342 total occurrences**.

The dominate Hebrew word **qôdesh**, means: a **sacred place, thing, or condition**.

Spirit - The *four* words from the Old Testament translated as Spirit occur 208 times. They are defined in Strong's Hebrew Dictionary as:

- 178 **ʿôwb**, *obe* = *prattling* a father's name; a *mumble*, 5.
5397 **n^eshâmâh**, *nesh-aw-maw* = a *puff*, i.e. *wind*, angry or vital *breath*, 1.
7307 **rûwach**, *roo'-akh* = from 7306; *wind*; by resemblance *breath*, i.e. a sensible (or even violent) exhalation; fig. *life*, *anger*, *unsubstantiality*: by extens. a *region* of the sky; by resemblance *spirit*, but only of a rational being (includ. its expression and functions):-air, anger, blast, breath, x cool, courage, mind, x quarter, x side, spirit ([-ual]), tempest, x vain, ([whirl-]) wind (-y), **201 of 208 total occurrences**.
7308 **rûwach**, (Aramaic) *roo'-akh* - corr. to 7307 = mind, spirit, wind, 1.

The dominant Hebrew word **rûwach**, means: a **'movement of air - breath or wind.'**

The principal Hebrew word translated 'Holy' and 'Spirit' in the Old Testament essentially describe: a **sacred or holy movement of air - breath, or wind**, a sensible inanimate force.

NEW TESTAMENT (NT)

Holy - The *five* words from the New Testament translated as Holy occur 167 times. They are defined in Strong's Greek Dictionary as:

- 37 **hagiazō**, *hag-ee-ad'-zo* = *to make holy* i.e. *purify* or *consecrate*, 1.
39 **hagiōn**, *hag'-ee-on* = neuter of #40, a *sacred* thing, 1.
40 **hagiōs**, *hag'-ee-os* = (an *awful* thing)[comp. 53 {*clean*, *innocent*, *modest*, *perfect*}, 2282 {*to brood*, *foster*, *cherish*}]; *sacred* (phys. *pure*, mor. *blameless* or *religious*, cer. *consecrated*):-(most) holy (one), thing), saint, **157 of 167 total occurrences**.
2413 **hiērōs**, *hee-er-os* = *sacred*:- holy, 2.
3741 **hōsiōs**, *hos'-ee-os* = *right* by intrinsic or divine character; thus distinguished from 1342, which refers to *human* statutes and relations, 6.

The dominant Greek word **hagiōs**, means: a **sacred or holy condition**.

Spirit - The *two* words from the New Testament translated as Spirit occur 254 times. They are defined in Strong's Greek Dictionary as:

- 4151 **pnēuma**, *pn̄yoo'-mah* - from 4154: a *current* of air, i.e. *breath* (blast) or a *breeze*) by ana. or fig. a *spirit* i.e. (human) the rational *soul*, (by imp.) *vital principal*, mental *disposition*, etc. or (superhuman) an *angel*, *demon*, or (divine) God, Christ's *spirit*, the Holy *Spirit*:-ghost, life, spirit (-ual, -ually), mind. comp. 5590 {breath}, **252 of 254 total occurrences**.
5326 **phantasma**, *fan'-tas-mah* - from 5324; to *make apparent*, to *appear*, specter, 2.

The dominant Greek word **pnēuma**, means: a **current of air - breath or breeze**.

The principal Greek word translated ‘**Holy**’ and ‘**Spirit**’ in the New Testament essentially mean: *a sacred movement of air - breath or breeze.*

SUMMARY: The principal Hebrew and Greek words translated ‘Holy’ and ‘Spirit’ in Strong’s describe an *inanimate, sometimes sensible, sacred or holy, force or power.* It isn’t *male* or a *person*, and has no attributes of personality, persona, or a personal name.

The phrase ‘Holy Spirit’[Holy Power] in Hebrew is: *rûwach qôdesh*, and in Greek: *pnëuma hagiös.* The phrase is spoken and read as shown, in reverse word order to English.

Examining verses with the phrase ‘the Holy Spirit’

Using PC Study Bible V3.1 or equivalent software, one can find the eighteen books which contain a total of *ninety four* verses in the KJV with the phrase ‘Holy Spirit.’ Each verse must be examined in context. This is best done with several bible versions which are commonly available in most libraries. Verses can be examined relatively quickly using bible software. Such software usually has eight bible versions, a lexicon, an interlinear, bible dictionaries, commentaries, etc.

In the two lists which follow, the definite article ‘the’ precedes all occurrences of ‘Holy Spirit’ except where a parenthesis contains another word. A masculine pronoun in a parenthesis preceding or following the phrase is there because of Semitic language grammar convention which will be explained later.

The phrase ‘the Holy Spirit’ begs the question: “of whom?” The answer is in *The Sacred Scriptures (Bethel Ed.):* Eph. 4:30 “**the Holy Spirit of Yahweh....**” and in Titus 3:5 “renewing of the Holy Spirit, 6., which *he* [Yahweh] poured out on us richly *through Yahshua the Messiah ...*”

The Holy Spirit is clearly “*of Yahweh.*” The definition of ‘the Holy Spirit’ in the OT and NT show it to be more correctly *the Holy Power* which emanates from Yahweh continually. It causes all things to occur. Understanding a verse is easier if, when encountering ‘the Holy Spirit,’ the reader mentally substitutes ‘the Holy Power [of Yahweh]’ This is especially so in the NT.

In all OT verses which follow, ‘Holy Spirit’ is Strong’s 6944 *qôdesh* and 7307 *rûwach*:

Ps. (*your*)51:11, Isa. (*his*)63:10 and (*his*)11.

In all NT verses which follow, ‘Holy Spirit’ is Strong’s 40 *hagiös.* and 4151 *pnëuma*:

Matt.1:18, 20, 3:11, 12:32, 28:19; Mark 1:8, 3:29, 12:36, 13:11; Luke 1:15, 35, 41, 67, 2:25, 26, 3:16, 22, 4:1, 10:21,11:13, 12:10, 12; John 1:33, 14:26, 20:29; Acts 1:2, 5, 8, 16, 2:4, 33, 38, 4:8, 25, 31, 5:3, 32, 6:3, 5, 7:51, 55, 8:15,16, 17, 19, 9:17, 31, 10:38, 44, 45, 47, 11:15, 16, 24,13:2, 4, 9, 52, 15:8, 28, 16:6, 19:2, (*a*)19:2, 20:28, 21:11, 28:25; Rom 5:5, 9:1, 14:17,

15:13, 16; 1 Cor 6:19, 12:3; 2 Cor 6:6, 13:14; Eph.1:13, 4:30; 1 Thess.1:5, 6, (*his*)4:8; 2 Tim. 1:14 (who); Titus.3:5; Heb.2:4, 3:7, 6:4, 9:8, 10:14; 1 Peter 1:12; 2 Peter 1:21; Jude 20.

Personification of the Holy Spirit causes muddled thinking

The number of above verses with personal pronouns in parenthesis, which some erroneously think prove that the Holy Spirit is male and a person, are comparatively few. They vary in number from one bible version to another. The situation is different for ‘Spirit’ which many *assume* always means the same as ‘the Holy Spirit.’

There are many verses which have masculine pronouns that refer only to ‘spirit’ (Jn 14:26, 15:26, 16:8, 16, 14, Rom. 6:6, 7:17, 8:9, 16, 29, 16:7, 1 Tim. 4:1, 2 Tim.1:14, etc.). These verses are commonly quoted by those who teach ‘the Holy Spirit’ is *male* and the Third *Person* of a Trinity.

When the occurrences of the word ‘spirit’ in verses are examined, it is soon apparent that this one word is used for a wide range of meanings (i.e., mind, attitude, conscious, heart, inner being, etc.), words themselves which would seem to have been a better translation.

Figures of Speech and Metaphors

There are bible verses which contain figures of speech, metaphors, etc., containing human personifications that are attributed to inanimate things: Ps. 96:11, 12 (heavens rejoice... earth be glad... field be joyful), Isa. 55:12 (hills shall sing... trees shall clap...), 1 Cor 12:15, (foot shall say...16. ear shall say...) etc.

The same type of personification (vexing, grieving, groaning, etc.) occur in verses which contain the word ‘Spirit.’ Trinitarians quote such verses to support the theory that this ‘Spirit,’ is *male* and the third *Person* of the Trinity.

(a) Typical verses which infer ‘the Holy Spirit’ was intentionally given personification are:

_____ Matt.1:18 “...she was found with the child *of* the Holy Spirit,” and Matt.1:20 “...that which is conceived in her is *of* the Holy Spirit.”

If the ‘Holy Spirit’ is a person, same would be the father of Yahshua. Clearly, the inanimate *Holy Power* from the father Yahweh caused the conception of the son Yahshua. Only this is supported by scripture.

Matt. 29:19 “...baptize in the *name of* [by the authority of] the Father, and of the Son, and of the Holy Spirit.

The scriptures show the Holy Spirit is: inanimate, not male, not a person, and unnamed; is not accorded worship and does not have a throne as mentioned in the book of Revelation for the other ‘co-equal persons’ of the ‘Trinity.’ In spite of the scriptural facts, many continue to teach the doctrine of the Trinity, itself a word not in the scriptures. Since advocates cannot prove the

Trinity doctrine from scripture, they teach that it is a ‘*mystery*’ which is *impossible* to understand.

The various Creeds in use today were contrived *solely* to force belief in the Trinity, a manmade doctrine with roots in pagan philosophy. Many people were martyred because they refused to accept this unscriptural doctrine.

(b) Blasphemy against the Holy Spirit has caused a lot of confusion and trepidation:

Matt. 12:31 - 32, Mark 3:29 “but whomever *blasphemes* against the Holy Spirit will...” and Luke 12:10 “but anyone who *blasphemes* the Holy Spirit...”.

The blasphemy is not against a ‘person.’ It is clearly *not believing in the Holy Power of Yahweh* who has infinite wisdom and is all powerful. An example of this unbelief is mentioned by Yahshua in Matthew 12:24-28 where the Pharisees disbelieved his forgiving of sin by the Holy Power of Yahweh. It is the ungrateful, incredibly condescending attitude of insignificant created mortals who disbelieve the infinite power of their Creator! This is the unpardonable sin mentioned in scripture.

Where did the English word translated ‘Spirit’ originate?

As seen above, one of the common meanings of ‘spirit’ in Hebrew and Greek is ‘breath.’ Jerome translated Hebrew and Greek manuscripts into Latin for the Vulgate bible. The equivalent word for ‘breath’ in Latin is ‘spirita’ which became ‘spirit’ in English. Early English translations such as the KJV use ‘Holy Ghost’ which is interchangeable with ‘Holy Spirit.’

Why do Bibles refer to ‘the Holy Spirit’ and the ‘Spirit’ with masculine pronouns?

The rules of grammar determine the gender of words in a language. Some languages have two genders, others have three.

The Old Testament was written in Aramaic and in Hebrew, which have two genders - Masculine and Feminine. All words fall into either category. This includes sensible inanimate objects such as: ‘breath,’ ‘wind,’ etc., translated as ‘spirit’ in the KJV. These objects are assigned masculine pronouns (he, etc.). Non-sensible objects such as wisdom, are assigned feminine pronouns.

The gender of words from an original language like Aramaic and Hebrew are generally, but not always, carried over when translated into English. The definite article ‘the’ is commonly inserted in English bible translations (i.e., *the* Holy Spirit) as it is expected English grammatical convention.

The New Testament, ostensibly written in Greek, has three genders: Masculine, Feminine, and Neuter. If Greek were the original language of the New Testament, ‘Holy Spirit’ would be neuter gender. Being inanimate, ‘Holy Spirit’ would be referred to as ‘it.’ There is an example of this in the New Testament in Rom. 8:16 (itself).

But masculine pronouns are used in the New Testament to refer to inanimate objects. This indicates that the New Testament was originally written in Aramaic and Hebrew and afterward translated into Greek. Respected scholars have advocated this point for many years.

One of the best sources about the original languages of the NT is the booklet: *Exploding the Inspired Greek New Testament Myth* by Jacob O. Meyer, Assemblies of Yahweh, Bethel, PA. 1976, 16 pages. The author discusses *thirty-one* references which support this premise.

The explanation of why personal pronouns are used in the NT may simply be that the manuscript copyist faithfully translated the Aramaic and Hebrew of the New Testament into Greek, carrying over the masculine pronouns assigned to 'Holy Spirit' by the original languages. Or, it may be that the translators of the KJV were simply biased by their belief in the doctrine of the Trinity.

Apparently the practice continued into Latin and English translations, where the definite article 'the' is assigned so words and phrases (i.e., *the Holy Spirit*) will sound proper. Other practices are a proclivity to capitalize masculine pronouns (*He*) and words (Word), when referring to deity. This has misled many to believe 'the Holy Spirit' and 'Spirit' is *male*, and is the *Third Person* in the Trinity doctrine. The *scriptural evidence* shows that an inanimate 'Holy Spirit,' and 'Spirit,' isn't male or a person.

Holy Power emanates from, and is part of Father Yahweh. It is directed by his Son Yahshua to accomplish his father's will. Examples are: formation and sustaining of the universe, creating life on Earth, parting of the Red Sea, etc. But the scriptures show it was the Father Yahweh who begot and resurrected his son Yahshua, who in turn will resurrect the elect at his second coming, into the Kingdom of Yahweh.

Conclusion

How or why a 'sacred or holy movement of air- breath or wind' from Aramaic, Hebrew, and Greek, became translated into the English word 'ghost' or 'spirit,' is unknown. It is unfortunate that grammar convention has been used to mislead many to believe that the Holy Spirit/the Spirit, is male, and the third person of a Trinity. If the facts presented herein had been known, perhaps they would have believed differently. Regardless, the scriptures clearly show 'the Holy Power'[of Yahweh] would have been a more accurate and understandable translation.

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