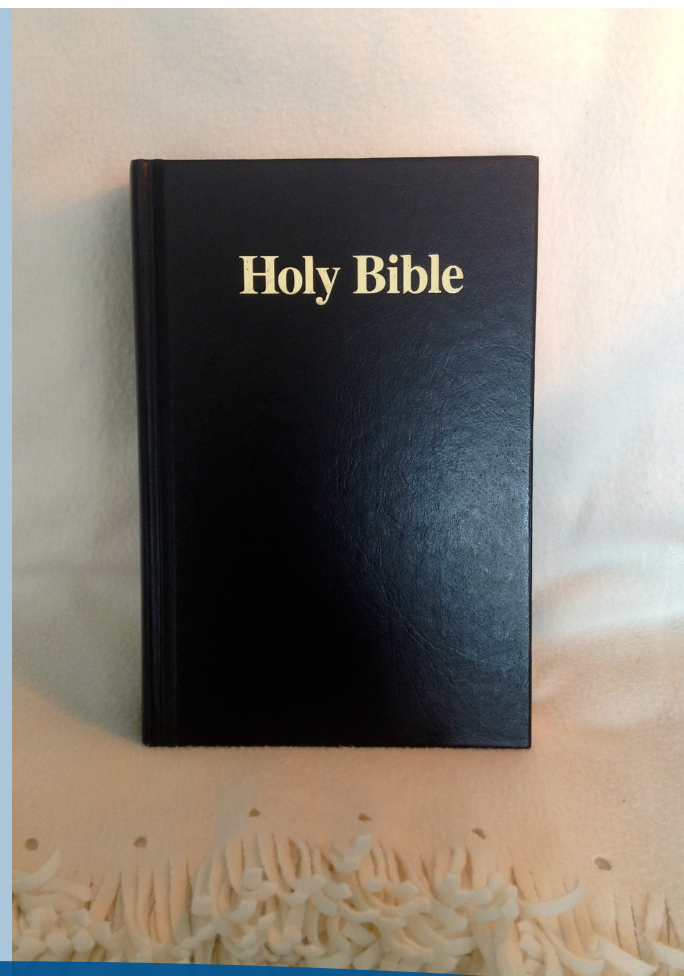


*Unlock the passages of the Bible for yourself*

# Learn to Read the Bible More Effectively

EXPLORING  
BIBLE  
TEACHING ON  
THE FATHER  
SON AND  
HOLY SPIRIT



We get reference to The Father, Son and Holy spirit together in:

**Matthew 28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

The KJV often refers to the holy spirit as “Ghost” but this has been discredited by later translations, where it is rendered correctly as spirit.

**“the name of the Father,”**

**Exodus 3:**

**13** And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

**14** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

**“I AM THAT I AM”**; This is an incorrect rendering of the future tense of the original Hebrew, but later translators are afraid to correct this because of the massive amount of importance theologians have placed upon this erroneous rendering.

The verb rendered “I AM” is in the original אֶהְיֶה (ehyeh) and it is future tense. The English, “AM” is the present tense of ‘be’, and as the hebrew is in the future tense, the “Name” should be rendered **“I will be that I will be”**. The significance of this is made plain when Moses is instructed to convey the name to Israel, grammatically in the third person as **‘He who will be’** or as it is in the original Hebrew **“Yahweh”** and at the same time He expresses what He will be, by adding **“El-ohim”** which signifies **Powerful Ones** thus completing His full title or memorial name **‘He who will be-Powerful Ones’**. And so we read in the next verse 15:

**Exodus 3**

**15** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the **LORD God** of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name** for ever, and this is my memorial unto all generations.

The original for **“LORD God”** here is אֱלֹהֵי יְהוָה **Yahweh Elohi(m)** meaning:

**‘He who will be-Powerful Ones’**

So the significance of God's Memorial name expresses His future purpose with the race of Adam; which is God being manifested in a multitude of powerful ones, which the New Testament shows to be the multitudinous Christ of resurrected and glorified believers at Christ's return. This being so the "the name of the Son" is in keeping with this purpose:

**"the name of the Son"**

**Acts 4:**

**10** Be it known unto you all, and to all the people of Israel, that by the name of **Jesus Christ** of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

**12** Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved.

The particular name of the son of God is "Jesus Christ". This name is linked to the part Jesus was to play in the fulfilling of the purpose expressed in God's memorial name- Yahweh Elohim. In Hebrew Jesus Christ is pronounced as:

**Yah-oshua Messiah**

The first part, "Yah" is an abbreviated form of YAHWEH signifying, as we have seen, 'He who will be'. The second part of the word 'oshua' signifies 'saviour', and 'Messiah' means anointed . So the name of the Son of God signifies:

**HE WHO WILL BE SAVIOUR ANOINTED**

So it is through the fulfilling of the saving purpose expressed in this saving name, that the POWERFUL ONES, the multitudinous Christ shall be perfected.

For this work The Father had to be manifested in Christ by His Holy Spirit power:-

**Romans 1:**

**1** "Paul, a servant of Jesus Christ, called to be an apostle, separated unto **the gospel** of God,"

And the gospel is:

**Romans 1:**

**3** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

**4** And **declared to be the Son of God with power**, according to **the spirit** of holiness, **by the resurrection** from the dead:

**"with power, according to the spirit"**

Yes all this work and purpose of God is done through the Power of God-The holy spirit. Christ was begotten by the power of the holy spirit. And aged 30, at his baptism, he was **anointed** (made Christ) with the power of God's spirit without limitation. Christ completed his ministry and sacrifice through the holy spirit, and The Father raised Christ from the dead and clothed him with His divine Holy Spirit nature, and invested Christ with the power to share the divine nature with the believers at the day of the resurrection. So Christ is the one:

### **Philippians 3:**

**21** Who shall change our vile body, that it may **be fashioned like unto his glorious body**, according to **the working** whereby he is able even **to subdue all things unto himself**.

“**the working**” will be by the power of the Holy spirit, as it was also in the days of Christ's ministry as:

### **Acts 10:**

**38** how God anointed Jesus of Nazareth with the **Holy Spirit** and with **power**. He went about doing good and healing all who were oppressed by the devil, **for God was with him**.

The traditional view would here have the first person, anointing the second person, with the third person! But the truth is more sensible than that.

“God anointed Jesus...with Holy Spirit and power” at his baptism when he was 30 years old. This indicates that Jesus' “power” was of the “Holy Spirit”. Here it says “God anointed” Jesus; the original Greek for anointed is ‘chrio’ from which we get the word ‘Christ’. So Jesus became Christ at that time in a very special sense, as John The Baptist explains :-

### **John 3**

**34** For he [Christ] whom God has sent utters the words of God, for he gives **the Spirit without measure**.

**35** The Father loves the Son and has given all things into his hand.

Here John says that Jesus, “the Son” of God, was given “the Spirit without measure.” This had never been so done before (or since); the power of the spirit in the prophets had limits, but (v35) “The Father loves the Son and has given all things into his hand.”

So this union of God's immeasurable power in and with Jesus, is spoken of in fellowship terms by Christ in:-

**John 14:**

**10** Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

**11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.**

However, the unity through the spirit of truth that we have seen does not imply equality, as Jesus himself admits:-

**John 14:**

**28** You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for **the Father is greater than I**

After Jesus was raised and glorified with immortality, he still stressed that his relation with the Father was on the same principles as the believers in the words:

**John 20:**

**17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **my Father, and your Father; and to my God, and your God.**

We read also of his prayer to the Father at the last supper:-

**John 17**

**6** I have **manifested thy name** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

**7** Now they have known that **all things whatsoever thou hast given me are of thee.**

**8** For I have given unto them **the words which thou gavest me**; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst **send** me.

**9** I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

We also note here in passing that Jesus is always portrayed as having been "sent" by the Father. The sender is always greater than the one sent. Never does Jesus send the Father, or command Him what to say or do, because The Father is the greater. Jesus continues:

## **John 17**

**20** Neither pray I for these alone, but for them also which shall believe on me through their word;

**21** **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

The fact that in spirit and fellowship Christ and the Father are one, does not imply co-equality, for this oneness with the Father is extended to the believers also.

Jesus continues:

## **John 17:**

**22** And the glory which thou gavest me I have given them; that they may be one, even as we are one:

**23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

The concept of co-equality with the Father does not fit the Christ of the bible:-

## **John 5:**

**30** I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me.

And again Christ says in chapter 8

## **John 8:**

**28** So Jesus said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me.

And again Christ in chapter 12 says:

## **John 12:**

**49** For I have **not spoken on my own authority**, but the Father who sent me has himself given me a commandment—what to say and what to speak.

So then the God of the believer is also the God of Christ, so no equality with the Father:

## **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 of him:

The Holy Spirit was God's Power to write the Bible, that is by inspiring infallibly Christ and the Apostles and Prophets, as we read:-

**Micah 3:**

**8** But as for me, I am filled with **power**, with **the Spirit** of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

So we see again that the Holy Spirit was God's Power to write the Bible.

**2 Peter 1:**

**20** knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.

**21** For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

**2 Timothy 3:16**

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"God's Power to write the Bible" was through the Holy Spirit upon the Prophets, the Apostles and other spirit inspired writers.

In the King James Version, the Holy Spirit is sometimes referred to as "he", but there is no dedicated word in the original Greek for "he"; whether it should "he" or "it" or neither, depends on a right understanding of the context. However in subjects where "he" is appropriate it may not always imply a 'person' as the bible often 'personifies' inanimate things as if they are persons. Also some metonymy is used, where the name of an attribute is used to refer to the person e.g. The heavenly Father's spirit substance or power is named to represent Him.

**The name of the holy spirit** is included in the Yahweh name for it is the Father's power whereby the purpose expressed in the name is to be fulfilled e.g.. it was:-

**God's Power of Creation**

**Genesis 1:**

**1** In the beginning God created the heaven and the earth.

**2** And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit** of God moved upon the face of the waters.

"the deep" waters shrouded the earth and then "the Spirit of God moved upon the face of the waters". Then follows the supernatural work of creation as listed in the rest of the naration.

## **Jeremiah 10:**

**12** It is he who made the earth **by his power**, who established the world by his wisdom, and by his understanding stretched out the heavens.

So Genesis says the creation was done by the moving of “the Spirit of God”, and in Jeremiah it refers to creation as being by God’s “power”. This suggests that the “power” of God is “the Spirit” and “the Spirit” is the “power” of God. Although neither of these verses use the word ‘Holy’, yet the creation is portrayed as a supernatural work, and so is of the Holy Spirit.

### **God’s Power to beget Jesus**

We get the “Holy Spirit” and the “power” of God referred to in the begetting of Jesus.

**Luke 1:35** And the angel answered her, “**The Holy Spirit** will come upon you, and **the power** of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

The Holy spirit is not simply abstract power, it is the essence of the Omnipotence, Omniscience and Omnipresence of The Father, it forms the substance of the divine nature of the Father and also of the immortalised believer (2 Peter 1:4) in the day of the resurrection when they “will be” constituted Spiritual Bodies (1 Corinthians 15:44) which is the fulfilment of “the Name of the Father, and of the Son and of the Holy Spirit”- i.e. Yahweh Elohim: ‘He who will be manifested in a multitude of powerful ones’

This then is involved in what it is to truly know God, The importance of which is stressed by Jesus:

## **John 17:3**

And this is life eternal, that they might know thee the only true God, **and** Jesus Christ, whom thou hast **sent**.

Again Jesus is the servant sent by his greater Father, and Jesus is additional to and not co equal with “thee the only true God”.

To imagine the Holy spirit to be a separate person or that any person could ever be co-equal with the Father, destroys all spiritual truth about, The Father, The Son and the Holy Spirit. let us rather accept the plain teaching of the bible that:

## **Ephesians 1**

**4** There is one body, and one Spirit, even as ye are called in one hope of your calling;

**5 One Lord**, one faith, one baptism,

**6 One God and Father of all**, who is **above all**, and through all, and in you all.