

## EXPLANATORY NOTES FOLLOW THIS CHAPTER, BELOW...

### Chapter 2

#### *Let us begin with the Holy Ghost*

If we could look into Heaven, and actually see how many Beings are sitting on or are standing around the throne(s) – *not counting all the angels or other kinds of holy hosts of Heaven* – but actually see the mighty God or Gods who have preeminence above all, we would then be able to see exactly how many headship Beings there actually are without having to argue about the number anymore; and the issue would then be finally settled.\*<sup>9</sup> But since we cannot do that, we must rely upon the scriptures for guidance.

Now, concerning the Holy Ghost, we know that it is administered (*or 'had' been administered, in the past only, according to some beliefs*\*<sup>10</sup>) unto all the *holy* people of God on this earth. So, a logical question concerning this event would be, *if the Holy Ghost is a single Being, then how can one Being be in millions of people at once?* In other words, if the single Being of the Holy Spirit is in me, how can He be in you at the same time? A quick, easy answer, of course, could be: “*Well, He’s God! He can do anything that He wants!*” Or: “*Why limit God to what we can only think and understand?*” However, and as legitimate as such thoughts can be, it still doesn’t answer how a single Being can be spread so much into many other single Beings all over the world. After all, the number *one* can only equal one, but not millions! And, too, God is logical, as we can see from the Bible; and, that even though He’s from another Realm entirely – *a spiritual Realm as opposed to anything natural* – His biblical concepts are actually based on things that we can understand from this natural realm. This is why, in my humble opinion, He uses natural elements to describe heavenly things by . . . *What do I mean?* . . . Well, take for instance, the *Wind*, the *Earth*, the *Stars*, the *Moon*, the *Sun*, the *Trees*, the *Gardens*, the *Waters*, and *etc.*, from this natural earth, and see how the scriptures make use of them, *metaphorically* (of what *we* can understand), to teach us spiritual lessons by . . . For instance:

#### **John 3:8**

The [natural] **wind** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the **Spirit** [i.e. the *spiritual* wind].

#### **2 Corinthians 4:7**

But we have this treasure in **earthen vessels** [our natural bodies], that the excellency of the power may be of God, and not of us.

That is, we are compared to the Earth since we came out of the Earth; therefore, we can be called Earth ourselves (see: **Genesis 2:7**) . . . And, then, in Jude, that writer was speaking of certain *men* who were wicked; and, he began to metaphorically compare them to certain bad elements of the Earth; such as:

#### **Jude 1:12-13**

These [men] are spots in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds** *they are* without **water** [i.e. they can’t hold-in the Holy Ghost; comparable, metaphorically, to water at times – see **John 7:38-39a**, just below, as an example; and, also, for clouds (as people), also see: **Hebrews 12:1**], carried about of **winds** [by every “wind” of doctrine\*<sup>11</sup>: see **Ephesians 4:14**]; **trees** whose **fruit** withereth [Jesus compared those bad-guys, those Jewish church leaders of His day, to a fig tree. See **Hosea 9:10**; and **Matthew 21:19**], without **fruit** [no fruit of the Spirit

within them: **Galatians 5:22**], twice dead [**Revelation 20:14**], plucked up by the **roots** [**Matthew 3:10**]; Raging **waves** of the sea [**2nd Samuel 22:5** and **Zechariah 10:11**], foaming out their own shame; [these guys are:] wandering **stars**, to whom is reserved the blackness of darkness for ever.

**John 7:38-39a** (*Jesus speaking*)

He that believeth on me, as the scripture hath said, out of his **belly** shall flow rivers of **living water**. **But this** [water] **spake he of the Spirit...**

**Psalms 1:1-3**

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. **And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.**

*And, etc., etc., etc.* I really don't think that this is any different for how we can understand the Godhead, in trying to determine what their roles in all of this is, and of how the Bible tries to explain to us what we *can* comprehend. For instance, and as simple as it may sound (*for, it's really man who complicates things*), that there's actually a really good reason why two of those Gods are known as *Father* and *Son* . . . What is the reason? . . . Well, they are actually Father and Son. *Yep! It's that simple!* That is, one God had "created" the other God, and had become His Father (see: **Revelation 3:14c** – *of which verse I will expound upon soon enough, so please stay tuned for such explanations!*). And, we understand this simple concept when we ourselves have a natural Father who had "birthed" us in his likeness and image:

**Genesis 5:3**

And Adam lived an hundred and thirty years, and begat *a son* **in his** [Adam's] **own likeness, after his** [Adam's] **image**; and called his name Seth.

Adam then became Seth's father. *So, why can't this be the same concept for the heavenly Father and Son?* . . . Again, we rely upon scripture as our guide. But, and even so, can the Bible really tell us this? . . . Well, that's what we're here to find out!

**Hebrews 1:3**

[Jesus] Who being the brightness of *his* glory [of the Father's glory], and [is] **the express image of his person** [just like Seth was in the image of his father Adam], and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

**2 Corinthians 4:4b**

...Christ [Jesus], who is the image of God [the Father]...<sup>\*12</sup>

**Colossians 1:13-15a**

[the Father] Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son [Jesus]: In whom [i.e. Jesus] we have redemption through his blood, *even* the forgiveness of sins: **Who is the image of the invisible God...**

Sometimes, as we'll find out, there is simple speech in the Bible to where we don't have to complicate things to both our own understandings or for anybody else's understandings either.

And, I use this same concept in trying to figure out the Holy Ghost, in that a single Being can't actually, nor literally, be in everybody at the same time; but, a "Spirit" can! No, not a *Spirit-Being*, such as the Father is Himself (an idea that we'll also explore in just a moment – i.e. a Being that is of the Spirit-Realm as opposed to the natural; hence, a Spirit-Being); but, and as I will continue to explain, the Holy Ghost Itself is really just a Spirit *only* – such as a *life-force* or a *life-essence*; but, it's not an actual Being . . . *Really?* . . . Which is a concept that I will now explain – *assuming that the reader will not toss this book down for such a stark statement; and will allow me to explain my position.* Of which position will be gained by scripture alone and *not* from human conjecture. That is, not from some *thoughts* and *reasonings* that just "sound good."

Since the Holy Spirit is also called a "Ghost"\*<sup>13</sup> (i.e. the "Holy" Ghost – *but, no, not a spook like Casper the Friendly Ghost!*), we should understand the term "ghost" as to being the "*breath*" of a living Being; such as, once again, the "Ghost/Breath" of the Father God. Though, it's not breath as man has (which is animated by natural oxygen), it's still a Breath (*life!*) nonetheless . . . Now, let's watch this unfold:

#### **1 Thessalonians 4:8**

He therefore that despiseth, despiseth not man, but God [i.e. the Father-God], **who hath also given unto us HIS holy Spirit** [His Breath; His life-essence].

*Did you catch that?* The Father-God has *given* unto us *HIS* Holy Spirit/Holy Ghost. Read the text again to see. Obviously, the wording here does not suggest that one God had given us another God, as you would give a gift to a person. And, unlike a living Being, the Holy Spirit/Holy Ghost was, and still is, a given gift to God's children:

#### **Acts 2:38**

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive **THE GIFT** of the Holy Ghost.

#### **Acts 10:45**

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out **THE GIFT** of the Holy Ghost.

Even though the Father-God had "*sent*" His Son Jesus to Earth for an earthen ministry (**John 5:23; 5:30; 5:36**; etc.), that's not the same thing as God "gifting" his children the Holy Ghost. If something is gifted, it becomes a possession. And, even though the Father still has His Holy Spirit intact within Himself, we now, also, have it intact within us as well – we "possess" it just as the Father does . . . Again, how can such wording (as in **1st Thessalonians 4:8**) bespeak of an actual Being? . . . But, we're certainly not through with such thoughts . . . We'll also see this idea, when, in another moment, I'll go over some dictionary meanings to the words "*Ghost*" and "*Spirit*." But, first, let's look at the word '*Wind*' from Strong's Greek Dictionary:

**Wind/Pneuma (pnyoo'-mah), G4151 (from Strong's Greek Dictionary – and, as is seen in John 3:8)** From G4154; a current of air, that is, **BREATH** (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's spirit, the Holy spirit: - ghost, life, spirit (-ual, -ually), mind. Compare G5590.

In **John 3:8** (of what we've read just a moment ago; and, from where I had pulled this dictionary meaning from for the word "*wind*"), we've already seen that Jesus Himself had compared the Holy

Spirit/Ghost with that natural wind rather than to an actual Being; for, *winds*, as Strong's has just shown us, can also mean *Breath* . . . So, now, let's go ahead and see what Webster's Unabridged Dictionary (from 1828, public domain) meaning of the word *Ghost* is; because, it's very important in our studies; though, I will only list the meanings that are relevant to our current thoughts:\*14

**GHOST:**

*meaning #4: a spiritual Being.*

*meaning #5: the principle of life; soul; spirit.*

And, Webster's meaning of *Spirit*...

**SPIRIT**

*Breathing or Breathe*

*meaning #1: the principle of conscious life . . .*

*meaning #5: a supernatural, incorporeal Being. One inhabiting a place. or having a particular character.*

*meaning #9: the divine influence as an agency working in the heart of man.*

*meaning #11: the third person of the Trinity; Holy Spirit.*

*meaning #26: the spirit - God.*

Now, considering these modern-day dictionary meanings, we can see that several conclusions can be drawn. First conclusion can be that the Holy Spirit (or, the Holy Ghost), is an actual Being – one single Being.\*15 The second conclusion can be that the Spirit merely means *life*, or *breath*, and an unction for a conscious life . . . Now, let's continue to explore the scriptures:

**Romans 5:5**

...the love of God is shed abroad in our hearts by the Holy Ghost **which is given unto us.**

Again, we see that the Holy Ghost/Holy Spirit is *given* to us; but, given by whom? Did the Holy Ghost simply give Himself? Or, did another Being (such as the Father-God – of whom I've already suggested) give the Holy Ghost unto us? That is, *gifted* to us?

**John 14:16 & 14:26** (*Jesus speaking*)

And I will pray **the Father, and He** [the Father] **shall give you** another comforter, that He may abide with you forever . . . But the Comforter, *which is* the Holy Ghost, **whom the Father will send** in my name, he shall teach you all things...

There are a couple of thoughts to be gleaned from these passages, too. First, we can clearly see that the Holy Ghost did not send Himself; but (and, as I've already suggested several times already – to which Jesus actually confirms in **John 14:16** and verse 26), the Father did send Him/It. *Does this then make the Father greater than the Holy Ghost in status?* Second thought: it would seem in these passages that the Holy Ghost is referenced as a *He*. That is, if we consider this phrase (from the above passage): "...that He [the Holy Ghost] may abide with you forever." This makes it seem that He is an actual Being – a separate Being, perhaps, from the other two Gods. That is, if we are even reading that verse correctly; *for, it could also mean this:*

**John 14:16 & 14:26**

And I will pray the Father, and He [the Father] shall give you another comforter, [so] that He [the Father – not the Holy Ghost in this instance] may abide with you forever . . . But the comforter, *which is* the Holy Ghost, whom the Father will send in my name, He [the

Father, again – but, ‘through’ the Holy Ghost] shall teach you all things....

By expressing it like this, it would seem that I’m calling this “*He*,” in these current verses, the Father and not the Holy Ghost\*<sup>16</sup> . . . We must know, however, that the Father Himself is also considered to be a Spirit. But, is he a Spirit in the sense that He’s just a *life-force* or a *life-essence* rather than an actual Being? Or, is the Father (despite He being called a “Spirit” by His own Son – as we’re fixing to see) an actual Being? As in a Spirit-Being? A Being, that is, who is of and from a Spirit-Realm?

**John 4:24** (*Jesus speaking*)

**God is a Spirit:**\*<sup>17</sup> [see this important Explanatory Note] and they that worship him must worship *Him* in spirit and in truth.

But, does this current passage refer to *God the Holy Spirit* or to *God the Father*? Let’s look at the passage right above it to keep it in context...

**John 4:21-24**

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship **the Father**. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship **the Father** in spirit and in truth: for **the Father** seeketh such to worship him. **God** [again, the “Father”] **is a Spirit**: and they that worship him [the Father] must worship *him* [the Father] in spirit and in truth.

No, Jesus did not switch suddenly to God the Holy Ghost in this passage, to describe the Holy Ghost as a Spirit; but, He was telling us that the Father is considered a Spirit, too . . . *Just a Breath only?* (again, see my *Explanatory Note*, called: “*God is a Spirit...*”) . . . No, I’m really am not trying to be complicated with all of this; for, we must realize that somewhere down the line there had to be an ‘originator’ of everything; an original, first God, who began this whole thing off; i.e. *who had begun life as we know it – not just on Earth, but in Heaven, too* ... Really? Only one? ... But, if so, then which God was it? *God the Father? God the Son? Or, God the Holy Ghost?* . . . Before answering this question directly, we need to first understand that we needn’t be thrown off with the term “Ghost” in all of this – especially when we are looking at the words *Holy* and *Ghost* together, as if there is a lot to be read from a biblical perspective. Indeed, the term *ghost* has become quite elaborate by our day and time; and, it’s more than likely because of a total misunderstanding of the biblical text itself when it explains that when a person expires (i.e. dies), that they “give up the ghost;” as if some type of animated Being had left their body to spook folks here on Earth\*<sup>18</sup> (*please see this very important Explanatory Note*).

**Genesis 25:8**

Then Abraham **gave up the ghost**, and died in a good old age, an old man, and full of years; and was gathered to his people.

***Ghost/Gâva’ (gaw-vah’), H1478, Strong’s Hebrew Dictionary:*** A primitive root; to breathe out, that is, (by implication) expire: - die, be dead, give up the ghost, perish.

***Adam Clarke’s Commentary on the Bible:*** Highly as I value our translation [i.e. the King James Bible] for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version [for this verse]. The original word יָגַע yigva, from the root גָּעָה gava, signifies to pant for breath, to expire, to cease from breathing, or to breathe one’s last; and here, and wherever the original word is used, the simple term expired would be

the proper expression. In our translation this expression occurs **Genesis 25:8, Genesis 25:17; Genesis 35:29; Genesis 44:33; Job 3:11; Job 10:18; Job 11:20; Job 13:19; Job 14:10; Lamentations 1:19**; in all of which places the original is גַּוָּה gava. It occurs also in our translation, **Jeremiah 15:9**, but there the original is נַפְשָׁהּ נִפְחָהּ naphecah naphshah, she breathed out her soul; the verb גַּוָּה gava not being used. Now as our English word ghost, from the Anglo-Saxon gast, an inmate, inhabitant, guest (a casual visitant), also a spirit, is now restricted among us to the latter meaning, always signifying the immortal spirit or soul of man, the guest of the body; and as giving up the spirit, ghost, or soul, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as giving up the ghost, i.e., dismissing his spirit from his body, is attributed to Jesus Christ, to whom alone it is proper, **I therefore object against its use in every other case** [i.e. other than saying that it simply means to expire from this current life, ceasing to exist].

So saying, “giving up the ghost,” from a biblical point-of-view, does NOT mean some spook like Casper had left our bodies. Indeed, it only means to *die*, to *expire*, to *breath one’s last breath* (see, again, and just above, the Hebrew definition for “ghost” from *Strong’s Dictionary*). Therefore, “ghost,” in the Bible (when it comes to humans in this present life), means one’s life whilst they actually lived on Earth, not a life after death\*<sup>19</sup> . . . Indeed, I had already quoted a similar thought a moment ago, in an *Explanatory Note*, called: “Since it’s also called a ‘Ghost’...” where I had quoted an article at Wikipedia; saying:

*“Beginning in the 20th century, [Bible] translations overwhelmingly prefer “Holy Spirit”, partly because the general English term “ghost” has increasingly come to refer only to the spirit of a dead person”*  
[https://en.wikipedia.org/wiki/Holy\\_Spirit\\_in\\_Christianity](https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity)).

But, still, *what about the soul itself?* Does it become Casper? Is our soul the ghost of our own story? Again, like Casper the friendly ghost? . . . Once more (and, I really don’t mean to keep repeating this, as I’ve done several times already in my *Explanatory Notes*), I actually tackle this subject head-on, and with much detail, in my aforementioned, already published book in this *Teaching Series*, called: “*Satan, the Devil, and Hell*.” Please check that book to answer all such questions. But, indeed, at the conclusion therein, I expounded that I do not see nor believe in literal “ghosts” who spook our natural realm; being, as it were, some types of unsettled souls that got released from people’s bodies, and are looking for some kind of rest. I say again that too much is being read in such simple sentences of our Bibles . . . *But, pray tell, where else could we learn the truth about such matters other than from God’s Written Word?* . . . Not only, but we must again consider that a sinner’s soul actually dies (as I have already covered in an *Explanatory Note* for this chapter, called: “*As if some type of animated Being had left their body to spook folks here on earth...*”). Not just the *body* of a sinner dies, but the soul itself dies. And, if so, then we have an entirely different situation on our hands; for, if the soul itself dies, then how can it be around to spook anybody? That thought alone should heavily be mediated upon . . . Please consider, one last time, the verbiage in **Ezekiel 18:4**; and from verse **20a**, when they say: “The **soul** that sinneth, **it shall die...**”

Explanatory Notes for Chapter 2  
*Let us begin with the Holy Ghost*

**\*9. The issue would then be finally settled...** This book does NOT assume that the correct calculation of how many Gods who sit on the throne (or thrones) in Heaven is a salvation issue – even though many have made it so; in that if you get the number of them wrong, then you are doomed! Frankly, what does it really matter?\* (*please see this upcoming Sub-Note for that stark question*) That is, whether there is only one, whether there are two of them, or whether there are three of them? *Or, even more!* That is, of course, and just as long as we worship and serve either Jesus Himself; or, *and more specifically*, the God of whom even Jesus serves. Therefore, Jesus is the key, and the pathway to true and ultimate salvation; for, it's not by any other name than Jesus whereby mankind can be saved:

**Acts 4:10-12**

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. This is the stone which was set at nought of you builders, which is become the head of the corner. **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

In my humble opinion, by either guessing correctly or incorrectly, of the number of God(s), is not (once again) what really counts; for, what will actually matter at the end of the day, rather, is whether you have had love toward your brother or sister in Christ. *That is, loving them even despite how many Gods that they think there really are.* Those who actually know the Bible should be able to swear to this statement.

**Romans 1:16**

For I am not ashamed of the **gospel** of Christ: **for IT is the power of God unto salvation** to every one that believeth; to the Jew first, and also to the Greek.

But, does that statement include knowing the true number of Gods in Heaven? There is no such scripture that actually says so. Instead, what the scriptures do say is that without pure Godly Love, toward one another (*in Christ Jesus, of course!*), we cannot experience a true, inner resurrection from a dead stasis:

**1 John 3:14-16**

We know that **we have passed from death unto life** [spiritually speaking, of course; and, on THIS side of the grave], **because we love the brethren** [but not because we've guessed the correct number of Gods in Heaven]. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

But, then, John did not add that if that brother got the Godhead issue wrong, that he's doomed anyways – so why bother loving him? ... On the other hand, by me making these statements (in that the Godhead number is not a salvation issue), does it then make a book like this obsolete and unnecessary? Nay, friends; for, just as long as somebody believes that this *is* a salvation issue, then a correct understanding has to be in order so that we can then move on to better things – such as, once again, pure Godly, Agape Love, one toward another. And, yes, that *does* include loving those who think that there are either more or less Gods than you. Walking in the light together, just as God is in the light, doesn't have to mean that our doctrines coincide with one another (**1st John 1:7**). And, though there *is* a correct doctrine (for, I'm certainly not trying to imply that there isn't, and that chaos over the biblical interpretations should ensue), I am saying that everybody is on different learning levels in their Godly understandings, and that if they are wrong on something at one period in their Christian walk in God, that we shouldn't be so quick to shoot them down if they disagree with our own doctrine. Walking in the light surely means walking in Godly Love, one toward another. *Didn't Jesus say that we even have to love our enemies?* (**Matthew 5:44; Luke 6:27; and Luke 6:35**) If so, then how much more our brothers or sisters who view the Bible a bit differently than us? (**Galatians 6:10**) Of whom, indeed, views

the Godhead issue differently than us! ... For more information on this issue (on who should be right in the scriptures; of who should be the final authority on biblical doctrine – *since I could go on and on with my explanations here, but it's not our main topic*), I've already spoke at length on this in a previous book of mine; in: *"The Church and the Five-Fold Ministry: Should we put our trust in man?"* Please see that book for more on that topic.

**\*What does it really matter?...**

No, I'm not taking this subject with slight regard, and I'm not saying that it's not important to know or to study. By my question, I merely meant what does it matter for one's salvation! As if the correct answer is the key to getting into Heaven. For, *it's really not* – as I had continued to explain in the rest of this current Explanatory Note.

**\*10. Or had been administered, in the past only, according to some beliefs...** I, myself, do believe that what had been experienced on the Day of Pentecost (i.e. of what those folks in the upper room had experienced with the Holy Ghost) can also be experienced by us today; in that we can certainly get effected by the Holy Ghost to do what those folks were doing back then – *even speaking in tongues!* In here, I will not go over why I say this, but I have already gone-over quite a bit of what I think about all of that in some previous books of mine in this current *Teaching Series*; and, I will continue to speak about it in an upcoming book that will deal exclusively with speaking in tongues within a Christian world today. So, stay tuned for that!

**\*11. By every "wind" of doctrine...** Indeed! Metaphorical comparisons can be duplicated in the Bible ... What do I mean? ... Well, just like *Water* in scripture (*which can mean a few different things*), then so can other natural elements, too ... Here are some quick examples of what I mean:  
**WATER:**

**John 7:38-39a**

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living WATER. (But this [living water] spake he of the SPIRIT...) [i.e. Water=God's Spirit]

**Revelation 17:15**

And he saith unto me, The WATERS which thou sawest, where the whore sitteth, are PEOPLES, and multitudes, and nations, and tongues [i.e. Waters=People].

**WIND:**

**John 3:8**

The WIND bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the SPIRIT [i.e. Comparing Winds with God's Spirit].

**Ephesians 4:14**

That we *henceforth* be no more children, tossed to and fro, and carried about with every WIND of DOCTRINE, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive [i.e. Wind=False Doctrine].

And, these were just a few examples from the many in the scriptures. But, *why not?* I mean, why limit ourselves to only one comparison for a single word, *right?* Even though (*and, I do get this!*), it could cause some confusion for some folks in that they may mistake one metaphor for another in their biblical investigations ... Actually, and as I had explained in pretty good detail (in my books: *"In the Beginning: It was spiritual from the very start,"* and also in: *"The Church and the Five-Fold Ministry: Should we put our trust into Man?"*), God does things like this on purpose in His Written Word, simply to throw *self-seeking* investigators off the proper trail. That is, those of whom only wish to use God's Word for self-gain – either materialistically, or to gain great wealth by, or even to get fame and power ... Consider Jesus' own words on the matter:

**Matthew 13:10-17**

And the disciples came, and said unto him, Why speakest thou unto them in parables? [in metaphors\*/in spiritual riddles] He answered and said unto them, Because it is given unto

you to know the MYSTERIES of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: **For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.** But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

But, thankfully, God preserves the truth for His chosen children – just as He informed His students of in the last of that quote: “*But blessed are your eyes, for they see: and your ears, for they hear.*” Just as long as our heart is right, we’ll eventually gain true understandings – though, that goal is certainly not reached overnight! But, just have patience...

**\*Why speakest thou unto them in parables? [in metaphors]...**

I link “parables” with “metaphors” quite thoroughly in *Part I* of my “*Spiritual Side of Creation*” part of my *Teaching Series*, in my book: “*In the Beginning: It was spiritual from the very start.*” Please check that title for full clarity.

**\*12. Christ [Jesus], who is the image of God [the Father]...** Though some folks may see that Jesus was only in the Father’s likeness and image whilst He was on Earth for an earthen ministry (but, then, had become “one” with the Father in body – as in being the same Person), I will show later-on herein (when dealing exclusively with Jesus) that Jesus had “remained” the “Son of God” even after His ascension – boldly painting a distinction between those two Gods.

**\*13. Since the Holy Spirit is also called a “Ghost”...**

Wikipedia, from: [https://en.wikipedia.org/wiki/Holy\\_Spirit\\_in\\_Christianity](https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity)

*“The English terms “Holy Ghost” and “Holy Spirit” are complete synonyms: one derives from the Old English gast and the other from the Latin loanword spiritus. Like pneuma [which ‘pneuma’ is translated as “wind” in John 3:8 in the KJV – as we’ll discuss more in a moment, in the main part of this book], they both refer to the breath, to its animating power, and to the soul. The Old English term is shared by all other Germanic languages (compare, e.g., the German Geist) and it is older; the King James Bible typically uses “Holy Ghost”. Beginning in the 20th century, translations overwhelmingly prefer “Holy Spirit”, partly because the general English term “ghost” has increasingly come to refer only to the spirit of a dead person.”*

**\*14. I will only list the meanings that are relevant to our current thoughts...** In cases like this, in that I will only quote certain passages from external books (i.e. other than the Bible – from dictionaries, from commentaries, etc.), it should be noted that I do not do so to leave out important information, but am merely narrowing the quotes to fit our current themes; but, I do give my sources so that the reader, if they so wish, can continue these studies even further ... This is the case with all of my books, in that I lay the basic ground work for further research on the readers’ part.

**\*15. An actual Being – one single Being...** We must realize, however, that even though I myself recommend man-made dictionaries and commentaries, that doesn’t mean that I endorse

every single thing that they say. But, and what's to be admitted to, that even if *incorrect* meanings surface in modern-day dictionaries (and, I believe that certainly can be the case), surely those meanings *HAVE* become meanings now – *even if it wasn't the original meaning* – hence the dictionary gives several entries for one, single word; for, over time, meanings do get updated and changed. This shouldn't scare us, though, but simply prompt us to seek “original” meanings to words if we can.

## **2 Timothy 2:15a**

Study to shew thyself approved unto God...

Having said that, I still believe that dictionaries and commentaries can be a great help in our biblical investigations. However, and with how things are going in our modern times (and, I mean within the past twenty years or so, and with how many people purposely are trying to destroy meanings [of both word definitions, of history, and even of how life itself should be interpreted]), then I'd say that our best bet is to stick with “older” dictionaries and commentaries; which, in my humble opinion – *and, though not perfect* – have “less” mistakes than what we see in our more recent times.

**\*16. I'm calling this “He,” in these current verses, the Father and not the Holy Ghost...** Frankly, and even if one were to either interpret this, or even any other biblical passage, as to saying that the scriptures do indeed call the Holy Ghost a “He” in various other places, it still doesn't prove, *beyond the shadow of doubt*, that it's an actual Being ... *But, why?* ... The Bible is poetically expressive; and, we see that other things therein, as well, which aren't actual Beings, are called by similar addresses. Take for instance, *the Tree of Life*. Personally, I've never heard anybody say that such a tree was an actual Being (though, that's not saying that nobody has ever!); and, yet, we see that tree being referenced as a “her” in the book/letter of Revelation:

## **Revelation 22:2**

In the midst of the street of it, and on either side of the river, *was there* the **tree of life**, which bare twelve *manner of* fruits, *and* yielded **HER** fruit every month: and the leaves of the tree *were* for the healing of the nations.

The same is true from the writer of Proverbs, who calls Wisdom and Understanding a “she” and a “her;” but, finally reveals that he was speaking of that same Tree of Life all along:

## **Proverbs 3:13-18**

Happy *is* the man *that* findeth **WISDOM**, and the man *that* getteth **UNDERSTANDING**. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. **SHE** [this wisdom and understanding] *is* more precious than rubies: and all the things thou canst desire are not to be compared unto **HER**. Length of days *is* in **HER** right hand; *and* in **HER** left hand riches and honour. **HER** ways *are* ways of pleasantness, and all **HER** paths *are* peace. **SHE IS A TREE OF LIFE** to them that lay hold upon **HER**: and happy *is every one* that retaineth **HER**.

Or, how about other things therein?

## **Psalms 46:4-5**

*There is* a **river**, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High. God *is* in the midst of **her**; **she** shall not be moved: God shall help **her**, *and that* right early.

## **Psalms 80:8-11**

Thou hast brought a **vine** out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars. **She** sent out her boughs unto the sea, and **her** branches unto the river.

*And, etc.* There certainly are other examples of the Bible calling things a “he,” or a “her,” that aren't strictly alive. The same holds true for our modern times when we would call things, such as

a ship, or a boat, a “her.” Such circumstances, again, if one were found for the Holy Ghost, cannot prove that it’s an actual, Living Being. It would be best, therefore, in order to prove your position (*that the Holy Spirit is an actual Being*), to find other topics therein concerning such a Spirit other than the few instances that call, or “seem” to call, this Holy Ghost a “he,” to help your case.

**\*17. God is a Spirit...** The Greek word for “Spirit,” used in the original scriptures, suggests (*like a lot of other word-meanings*) several definitions. One of which, of course, can mean an actual Being; the other, of course, meaning an *essence*, or *life-force*, such as the “breath” (life of a soul) that isn’t itself an actual Being. Let’s once again consider the Dictionary meaning for *Pneuma* – which I gave, in the main part of the book, when we observed the English translated word *Wind*; for, it’s the same Greek word used for *Spirit*:

***Spirit/Wind/Pneuma (pnyoo'-mah), G4151, from Strong's Greek Dictionary:***  
*From G4154; a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's spirit, the Holy spirit: - ghost, life, spirit (-ual, -ually), mind. Compare G5590.*

Again, this is the same Greek word used by Jesus, in **John 3:8**, to describe the “wind” when He had compared it with the Holy Spirit/Holy Ghost (in a metaphoric comparison). In this repeated *Strong's Dictionary* meaning, we can see, as I have already said, several definitions for this one Greek word. First, it can mean *wind*, *air*, or even *breath*; it’s also *a spirit* – such as a *human*, *rational soul*; that is, a *vital principle* or a *mental disposition*, but not an actual Being. Though next, it describes a *superhuman*, such as an angel, or even a divine God – which *are* actual Beings. Or, it can simply mean Christ’s Spirit, such as His own Holy spirit, i.e. His *Ghost*, His *Life*, His own, personal *Spirit* ... With such varied meanings, we have to keep the scriptures, where this Greek word appears, in complete context of its subject – of not only the current thought of a given biblical chapter, but of how it flows, too, with other scriptures in the Bible; for, at one point in the biblical account, it can simply mean the natural wind that blows outside; or, at other times, it can mean the breath of a particular Being; it can describe their liveliness – of they being “*spirited*.” It can even describe an actual Being; or, just the *life* of that Being, its inner life; *and, etc.* So, and with our current verse (“God is a Spirit...” [**John 4:24**]), how can it flow best? My conclusions herein, of course, is that this verse is speaking of the Father-God as an actual Being. That is, a Spirit-Being ... But, we’ll see this as we continue to plod along, and in the upcoming chapters as well.

**\*18. As if some type of animated Being had left their body to spook folks here on Earth...** Even though I will continue to explain, in the main part of the book, that “giving up the ghost” does NOT mean having an animated, spirit Being leave our bodies at physical death (but, rather, that the person in question simply “died” or “expired” from this earthen existence; and, that the person’s soul [*again, as I will certainly explain how and why*] either itself actually dies, or that they simply go to Heaven – for, there is no other destination!\*), I wanted to quickly throw in another thought on this subject, and in the form of Jesus’ own death at the cross.

#### **Luke 23:46**

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, **he gave up the ghost.**

Even though it’s most popular to believe that when Jesus had died on the cross, that His “soul” remained alive to go down to Hell to set some captives free, I, in a couple of my already published books in this *Teaching Series*, do challenge this age-old theory, in saying that He did no such thing; but, rather, that He had actually died TOTALLY. And, yes, I do mean dying *body*, *soul*, and *spirit*! Which, if true, could help prove a point of mine that when a sinner’s “soul” dies (*not just their body, but their soul, too!*), that they themselves don’t go anywhere to do anything, for they

are *dead-dead: completely ceased from existence* ... Certainly, with such a thought, I am not suggesting that Jesus had sin in His life when He had died upon the cross; and, I'm saying this because of my quick comparison of Jesus dying and of how I said that it was similar to when a sinner dies. Of course, I make this comparison simply because when Jesus did die, the Bible itself claims that despite He not having sin Himself (as is seen in **Hebrews 4:15**), He nevertheless died the death of a sinner:

**2 Corinthians 5:21**

**For he [the Father] hath made him [Jesus] to be sin for us, who knew no sin;** that we might be made the righteousness of God in him.

Of which thoughts I will repeat again in just a moment, along with the re quoting of this verse in 2nd Corinthians ... I am challenging the reader to consider the impact of, again, a *soul* dying rather than just the *body* of a person dying. And, I glean this with these two verses:

**Ezekiel 18:4**

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

And...

**Ezekiel 18:20a**

The **soul** that sinneth, **it shall die...**

Of which ideas I go over thoroughly in my already published book in this *Teaching Series*, called "*Satan, the Devil, and Hell*," and with extreme detail, including a word study on the Hebrew word used for *soul*, and, etc. Also, I'll repeat, that I will speak a little more on this in just a moment; but, first, I want to expand the thought that when Jesus had died on the cross, that He didn't go anywhere to do anything; such as, again, to go down to the depths of hell to set anybody at liberty down there. And, that's despite verses such as this that may make us think so:

**Psalms 16:10**

For thou [Father] wilt not leave my soul [Jesus' soul] in hell; neither wilt thou [Father] suffer thine Holy One [Jesus] to see corruption.

Like I said, I had already challenged such a notion in several of my other books – especially in my book on *Satan* (in a chapter, therein, called: "*What Happens to Souls When They Die?*") – of, again, Jesus not going anywhere whilst in the tomb, and that **Psalms 16:10** can actually be interpreted in another way ... *How?* ... In just a little bit, I will offer another interpretation of hell, in that it doesn't *only* mean a burning abyss at the center of the Earth. And, if so, then what else could it mean? Again, as we'll see in just a moment, hell can also mean the *grave*: as in, six-feet underground; but not any further down than that. Therefore, and after you've seen my talks concerning both meanings for hell, you may want to revisit this current thought, and see that just as some say Jesus went down to a burning hell to do such and such feat, that we could also say, to the contrary, that He simply went into the tomb (His own grave) of where the Father did not leave Him, and neither allowed Him to see corruption therein – that is, His body did not rot, nor decay; but had become glorified, instead, on the third day. Therefore, if we must attribute this Psalm to Jesus (*even if David wrote it; for, God can certainly speak 'through' folks!*), then here's our other solution – which, again, will become more clear in just a little bit when I paint a broader stroke with my words:

**Psalms 16:10**

For thou [Father] wilt not leave my soul [Jesus' soul] in hell [**in the grave/tomb**]; neither wilt thou [Father] suffer thine Holy One [Jesus] to see corruption [his body won't decay; for, He will arise again very soon].

We even see Peter himself discouraging any thoughts about Jesus going anywhere whilst His body laid in the tomb, here:

**1 Peter 3:18-20a**

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: **By which also he**

**went and preached unto the spirits in prison;** Which sometime were disobedient... What most people read with this is only this sentence: "...he went and preached unto the spirits in prison..." But, what is actually missed is what was said just before this: "...being put to death in the flesh, but quickened by the Spirit..." *And, why should that make a difference?* It's because that before Jesus did such a thing (of freeing spirits), He had *already* arisen from the tomb ... *What was that?* ... Think about the verbiage, as I add in some thoughts [in brackets]: "...being put to death in the flesh [on the cross], but quickened [made alive] by the Spirit [on the third day]..." Now, let's add that with the very next verse, so that we can see them back to back: "...being put to death in the flesh [on the cross], but quickened [made alive] by the Spirit [on the third day]: By which [by which quickening – again, on the third day] also he went and preached unto the spirits in prison..." But, can such thoughts really make any sense? Yes, if we get it out of our minds that Jesus went anywhere whilst in the tomb – seeing as He had first arisen before any imprisoned spirit got preached to. And, if that's true, then how could He preach unto the spirits in prison before He arose? He actually did so (once again) *after* His resurrection, but through His own disciples' preaching, beginning on the Day of Pentecost (Remember, the Holy Ghost, which had helped those men preach with "power" [see **Acts 1:8**], had come in the name of Jesus – **John 14:26**). Those spirits in prison weren't the souls down in hell, but were, instead, imprisoned souls here on Earth (that is, ungodly mankind!), who certainly needed salvation to come unto them. And, this, again, is done through preaching:

**1 Corinthians 1:18;21**

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. [21] For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

**Romans 10:14**

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Jesus preaching, as it were, *through* His ministers;\*\* for, it's not their message, but it's the messages of God ... But, to illustrate this even further (that Jesus didn't do anything whilst in the tomb), we are told, by Isaiah, that Jesus was (when He was in that tomb) *fully* dead ... Really? ... This comes right back to the thought of souls dying. Again, not just the *body* of the sinner dying, but the *soul* of the sinner dying. And, we know, through the writings of Paul, that Jesus certainly died the death of a sinner – even though He Himself knew no sin ... Therefore, let's quote this verse one last time:

**2 Corinthians 5:21**

**For he [the Father] hath made him [Jesus] to be sin for us, who knew no sin;** that we might be made the righteousness of God in him.

But, watch this:

**Isaiah 53:12**

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he [**Jesus**] hath **POURED OUT HIS SOUL UNTO DEATH**\*\*\* [not just His body dying]: **AND HE WAS NUMBERED WITH THE TRANSGRESSORS** [again, dying the death of a sinner]; and he bare the sin of many, and made intercession for the transgressors.

Again, this was not only Jesus' body dying, but of He pouring out His *soul* unto death, too; for, His death had to be the death of a sinner – which, as I've said, is a TOTAL death. *Let's see that again, too:*

**Ezekiel 18:20a**

**The soul that sinneth, it shall die...**

Once more, please read chapter 10 from my already published book: "*Satan, the Devil, and Hell*" (called: "*What Happens to Souls When They Die?*") for more about a dying soul. Because, I know for certain that such a quick analysis cannot satisfy everybody. Especially, when all a reader may

have known is that, and just as soon as a person physically dies (if they were a sinner), that their soul goes straight to hell. But, if that's the case, then Isaiah was wrong on both accounts. That is, that souls can die, and that Jesus Himself had poured out His soul unto death. So, we're faced with an immediate problem ... Not only, but we have other scriptures to contend with as well – which also speaks of a total death for sinners. Such as, for instance:

**Ecclesiastes 9:5b**

...the dead know not any thing...

If the dead know nothing, then how do they know they're being tortured for eternity? And, not only, but how can they be sorry for what they had done whilst on Earth if they know not anything? ... Well, perhaps I'm just reading that wrong ... *Perhaps* ... But, then, we have more verses to get around:

**Psalms 31:17**

Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave. [sheol, i.e. "grave" – translated as hell in other verses].

**Hell/Grave/She'ôl (sheh-ole'), H7585, from Strong's Hebrew Dictionary:** From H7592; *hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit.*

If one were being tortured in sheol (again, either translated as *grave* or *hell* in many verses of the King James Bible – for, they all use the same Hebrew word *sheol*), then how can they be silent in the grave/sheol?

**Ecclesiastes 9:10**

Whatsoever thy hand findeth to do, do *it* with thy might; for *there* is no work, nor device, nor knowledge, nor wisdom, in the grave [i.e. sheol], whither thou goest.

There is no knowledge, wisdom, work, or device to be found in sheol. How can that be if the sinning soul is being tortured there? ... And, finally, and on this same thought, we see this:

**Ecclesiastes 3:18-21**

I said in mine heart concerning the estate of the sons of men [natural mankind], that God might manifest them, and that they might see that they themselves are beasts [having nothing more than animalistic natures like wild animals]. For that [fate] which befalleth the sons of men [mankind] befalleth beasts [animals]; even one thing befalleth them: **as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast:** for all *is* vanity. **ALL GO UNTO ONE PLACE; all are of the dust, and all turn to dust again.** Who knoweth the [righteous] spirit of man that goeth upward [to God, after they physically die], and the spirit of the beast [both animals *and* sinning mankind] that goeth downward to the earth [to the grave/sheol]?

*So much to be said of this!* Especially verse 20. I will repeat it just so we can see how stark of a statement this really is:

**Ecclesiastes 3:20**

**All** [mankind *and* animals] **go unto one place** [you mean to a fiery hell? Nay, but:]; **all are of the dust, and all turn to dust again.**

This scripture just gave us the *destination* of sinning mankind; for, wherever that destination is, it'll be shared by non-sinners animals. For, "ALL [man and animal] go unto **one place**..." And, if that one place be hell, then why, pray tell, do non-sinners animals deserve to go there also? Of course, one could believe that there *are* sinners animals, but where does it say so in the Bible? Nay; sinners are only mankind, not the animals. And, here, in this verse, it tells us that mankind, who have the nature of the beast, will have the same final destination as all animals. *So, where is that?* ... Certainly, there are two definitions for the world hell in the Old Testament, right? That is, for the Hebrew word *Sheol*. Let's see it again:

**Hell, Grave, She'ôl (sheh-ole'), H7585, from Strong's Hebrew Dictionary:** From H7592; *hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit.*

That is, as being both *the grave*, and of a *burning hell beneath the Earth* ... But, seriously, are there really two different definitions here, as the King James Bible *seems* to imply? (again, as they had translated the word sheol as both *hell* and the *grave* therein) Or, is there really only one definition? And, if only one definition, then which one is it? A traditional, fiery, burning hell? Or, simply the grave? As in, being six feet underground, but no further down? Having a person's destination, that is, to be simply utter death for eternity, spent nowhere but in the dust from which that person first came?

### **Genesis 3:19**

In the sweat of thy face shalt thou eat bread, till thou return unto the ground [six feet down? Or, thousands of feet down?]; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

How does this Strong's Hebrew Dictionary definition describe a hell that we've all been taught from religions? For, with these definitions, I can either see a traditional hell (*by stretching the imagination quite a bit, though!*), or I can see the grave only in its short definitions. Again, only six feet underground, but no further down; as it, firstly, says: "*The world of the dead.*" In that quick definition, we *can* see the grave only. Or, how about when it says: "...a '*subterranean retreat.*' Which, also, can mean the grave only; being interred inside the Earth, but not as far down as its core. Then, at the end of that entry, it does say *grave* as one of its final definitions. Again, the scriptures of the King James English Bible are actually divided on its usage of this word *sheol*, in either translating it to *grave* or *Hell* (for, there is no other word in Hebrew to describe a traditional, burning hell); so, such a thought should merit deeper investigation. All of which, once again, I do get into extreme detail of in my book: "*Satan, the Devil, and Hell.*" ... But, and even if somebody will say that the word *does* have those two different meanings (*depending on where you look in the Bible, and of its context*), there are still other scriptures that are very hard to get around when contending with the fate of sinning man. For, even though the scriptures *seem* to paint a picture of they standing before the judgement seat after they physically die (*and there they are condemned to a fiery hell* – **Hebrews 9:27**, for instance), there are other scriptures in that sacred book which actually contradict such an idea. And, if that's really the case, then a "balance" of both kinds of scriptures are certainly in order ... But, if that's true, then which scripture contradicts that popular belief? That is, if such a scripture even exists?

### **Psalms 1:5a**

Therefore the ungodly **shall not stand** in the judgment...

If the ungodly do not stand in the judgment (i.e. they'll never be brought to trial – *if I am even seeing this passage correctly*), then how can they be condemned or sentenced to an eternal hell? ... But perhaps **Psalms 1:5a** merely meant *that they will be on their knees*. That is, since they won't be standing ... Well, I'm not sure if strict literalism is really needed here ... Actually, in the verse just above this one, in verse 4, the message really seems to indicate that the ungodly will simply vanish away like the wind – leaving no trace of them to be able to do anything in the future; including, no doubt, of standing anywhere to hear anything:

### **Psalms 1:4b-5a**

The ungodly . . . *are* like the chaff which the wind driveth away. Therefore [and, because of this] the ungodly shall not stand in the judgment...

Reading these two verses together (4b-5a – and, in consideration of my own suggestions), it really seems more plausible to say that because they end-up vanishing like this wind, or a puff of smoke, that they won't be around to be judged later-on by anybody. *But yet, otherwise, once they are driven away, like a mere puff of smoke, or after bursting into small particles like the chaff, they'll reappear for a future judgment?* ... Even though one would expect all commentaries to be contrary to my own thinking (for, it's very popular to believe that the ungodly *will* be judged and punished one day, way-off into the future), I did surprisingly find amongst them this thought, concerning the verbiage: "the ungodly shall not stand in the judgment..."

**Albert Barnes' Notes on the Bible:** *The idea seems to be derived from the act of*

*standing up to be tried, or to receive a sentence.*

That is, they *won't* do so ... But, even if Albert Barnes may not have meant exactly what I am meaning, there's still the possibility that he really did see it this way, in that the ungodly certainly won't escape utter death, but that they will escape some sort of a trial at the end of times ... However, and even so, I contend that such thoughts don't actually contradict the "balancing" of scripture – that is, the thought that sinners won't stand trial at the end of time – even if such thoughts do contradict popular doctrine. For, at the end of the day, we must allow scripture to dictate such thoughts for us. All of which, once again, I say more about, and in extreme details, in my book: *"Satan, the Devil, and Hell;"* and, particularly, about the great judgment, and of whom will stand trial, in chapter 9 therein, called: *"On Sinning; On Laws; and, On Punishments."* Please consult that book for further say and research on all such thoughts that I have brought forward during this *Explanatory Note*. But, very quickly, and before I end this current thought, I will say that there *will* be some folks who will be, and who are currently being judged. For, that same book (*Psalms*) which says the ungodly won't stand in the judgement, does offer evidence of who will:

**Psalms 7:11a**

God judgeth the righteous...

Again, this is but a small taste of what I fully cover in my book: *"Satan, the Devil, and Hell,"* of where I make better sense of all of these things.

***\*For, there is no other destination...***

Sayings like this can certainly get me into a lot of trouble with readers! *Why?* Well, I don't believe there to be any other destination for man other than either Heaven ... *or hell?* ... No, just either Heaven or six feet underground! That is, the dead soul has nowhere to go, because it's actually *dead*. Again, the "souls" of sinners actually dies, and not just their bodies. And, if the soul be dead, then there's nothing alive to go anywhere. So, you've guessed it! I cover all such thoughts in my book on *Satan*.

***\*\*Jesus preaching, as it were, through His ministers...***

It can be argued that Jesus did that kind of preaching Himself during His earthen ministry, and before He had died on the cross.

**Luke 4:18**

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, **TO PREACH DELIVERANCE TO THE CAPTIVES**, and recovering of sight to the blind, to set at liberty them that are bruised

For, though that's *technically* true, *idealistically* His preaching during those three and a half years was actually the planting of seeds, which did not come to full bloom until the Day of Pentecost when those seeds were finally watered by the Holy Ghost.\*\*\*\* The final result being, of course, that those folks had, at last, become born-again Christians – which new birth wasn't even available when Jesus was yet preaching on Earth; for, what He did do was but a *precursor* for the results that were to come afterwards:

**Acts 1:8a**

But ye shall receive power, AFTER that the Holy Ghost is come upon you...

And, again, that was begun on the Day of Pentecost, of when Jesus' prior messages (*and, of which messages were continued through the apostles after His ascension*), had finally become freeing to those who were affected by them. For, though the apostles spoke freeing words themselves, they weren't their own words that they were preaching, but were the words of Jesus – who, again, freed many folks from their sins by the "messages" that were preached by the apostles and disciples of Christ who were conveying Jesus' Gospel.

**Luke 12:12**

For the Holy Ghost shall teach you in the same hour what ye ought to say.

**John 14:26**

But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Therefore, Jesus Himself delivered messages to them via that Holy Spirit:

**John 14:18**

I [Jesus] will not leave you comfortless [without the Comforter/Holy Ghost]: I [Jesus] will come to you [through the Comforter].

Therefore, I say again, that Jesus' messages (spoken both during His earthen ministry, and also continued to be spoken by the disciples) were setting captives free from their imprisonment of trespasses and sins, but had nothing to do with anybody in hell.

**\*\*\*Poured out his soul unto death...**

To help illustrate further that Jesus had died *body, soul, and spirit*, Isaiah not only shows us that Jesus' soul had died, but the Gospels certainly tell us that his body had died, too. But, what about His *spirit*?\*^ Well, if it was necessary for the Father to give Him His Spirit, to bring Jesus back to life, then that should prove to us that Jesus had no Spirit in Him at that point.

**1 Peter 3:18**

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh [His body dying], **but quickened [made alive] by the Spirit** [which was missing from Him at that time].

**Romans 8:11**

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his Spirit that dwelleth in you.

Actually, He was minus both the Spirit of His Father and of the spirit of man after dying on the cross (*a thought that will become much clearer in this book as we continue on*) ... And, as a final thought on this, that if this is really true (in that Jesus was "*completely*" dead whilst in the tomb), then this situation must beg the question (*for a Oneness position on the Godhead*), of how He and the Father can be the same, exact Being.

**\*\*\*\*Watered by the Holy Ghost...**

Make no mistake, the Holy Ghost, at times in scripture, is comparable to water ... Once more, consider:

**John 7:38-39a** (*Jesus speaking*)

He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water**. But this [water] spake he of the Spirit...

As it's also the Word of God...

**Ephesians 5:26b**

...the washing **of water by the word**.

And, it can also, metaphorically, describe a group of people...

**Revelation 17:15**

And he saith unto me, **The waters** which thou sawest, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues**.

Again, let's keep things within the context of its current subject within the biblical account.

**\*^But, what about His spirit?...**

Yes, I like being meticulous! For, with such a study as this, why not be meticulous? ... Even though most folks may not think of this, *it sure doesn't mean that somebody hasn't!* What I mean is, and as we see in the Gospel accounts...

**Luke 23:46**

And when Jesus had cried with a loud voice, he said, Father, into thy hands **I commend MY SPIRIT**: and having said thus, he gave up the ghost.

On the cross, did Jesus only lose His own Spirit – a separate Spirit, perhaps, from His Father-God? Or, was it the Holy Spirit that He had lost? Or, perhaps, both! ... Such a topic deserves a very deep study of the word *spirit*. That is, of the Greek word *Pneuma*, from which our English word

*spirit* had derived. And, that's just exactly what we'll be doing in the course of this very book, and as I build my case more solidly; for, admittedly, we're still pretty early in to have gone too deeply as of yet; and, I'll certainly get into a nitty-gritty study on both the word *spirit* and, indeed, *soul*; in showing that both words, at times, can certainly be interchangeable – meaning the same thing – as Webster's Dictionary confirms for us; especially when for *spirit*, therein, we can find the definition of *soul*; and, visa-versa, for *soul's* definition, we see *spirit*. We even see examples of them being the same in the Bible itself:

**Mark 8:12a**

And he [Jesus] sighed deeply **in his SPIRIT**, and saith, Why doth this generation seek after a sign?...

**Spirit/Pneuma (pnyoo'-mah), G4151, from Strong's Greek Dictionary:** *From G4154; a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a SPIRIT, that is, (human) the rational SOUL, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's spirit, the Holy spirit: - ghost, life, spirit (-ual, -ually), mind. Compare G5590.*

But, at other times in the Bible, they can certainly mean two totally different things. For instance, here:

**1 Corinthians 15:45**

And so it is written, The first man Adam was made a living **SOUL**; the last Adam *was made* a quickening **SPIRIT**.

And, here:

**Hebrews 4:12a**

For the word of God is quick, and powerful, and sharper than any twoedged sword, **piercing even to the DIVIDING ASUNDER of soul and spirit** [making them two separate things]...

So, what's the answer? My quick answer for **Luke 23:46** ("I commend MY SPIRIT") is that Jesus had actually lost His *soul* unto death – as says Isaiah, here (*and, as I have already quoted a bit earlier during this Explanatory Note*):

**Isaiah 53:12**

Therefore will I divide him [Jesus] *a portion* with the great, and he shall divide the spoil with the strong; because **HE HATH POURED OUT HIS SOUL UNTO DEATH**: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

And, this is despite the Greek word *Pneuma* meaning either *soul* or *spirit*. But, again (and, in this present book), I'll get nitty-gritty with all of this; and, before long, one will certainly see why I would come to that conclusion. That is, and of what Jesus had meant in **Luke 23:46**, was that He was commending His *soul* into the Father's hands (despite the translators deciding to use *spirit* there) – being separate from the Holy Spirit that had also been in Him. And, yet, He even lost that! Losing, in reality, *His body, soul, and spirit*.

**\*19. Not a life after death...** This does not discount the possibility of us having life after death in Heaven – only life after death "outside" of Heaven. Once again, I speak fully on these ideas in my book on *Satan*; and, of how the soul of a person either completely dies, or goes to be with God in Heaven (and, I say a bit more on such thoughts in my last *Explanatory Note*, which was called: "*As if some type of animated Being had left their body to spook folks here on Earth...*") ... But, I am quite aware that by me just saying so doesn't prove it beyond every doubt! ... As these thoughts, in this book, are but side-thoughts (i.e., that is, my Explanatory Notes – *and, even though very important to consider!*), I simply don't have the room to cover all that has already been covered, *in many pages*, in my aforementioned book on *Satan*. Please check that title for anything satisfactory to come across; that is, for deeper thoughts.