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The Herald of His Grace

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Volume XIX
Issue 466

The Spirit of God

Part 2 of 2

by — A.E. Knoch (1874-1965)

Much is made of the plural form of the word “God” in Hebrew. If *Elohim* means *gods* and the Holy Ghost is a distinct personality from God, then our versions certainly should translate Genesis 1:1,

*In the beginning **Gods** created the heavens and the earth.*

Why did they not do it? Because, we are told, in some mysterious, transcendental, inexplicable way, these distinct plural “personalities” are one. They should also translate Deuteronomy 6:4,

*Jehovah, our **Gods**, is one Jehovah.*

No one, I suppose, would defend such a translation. Yet this meaning is supported by the argument that “one” means a “compound unity.” Such passages as “one day” (Genesis 1:5), “one [river]” (Genesis 2:11), “one rib” (Genesis 2:21) are given in proof! In what sense was the first day a “compound unity?” Was it split up into several days? The reason advanced is, *because it was one of seven!* Such a reason refutes itself. In the same sense Elohim must be One of many gods. But it does not prove that Elohim is many gods. If that is all that is meant, it certainly changes our idea of Jewish monotheism. Deuteronomy 6:4 should then read,

*Jehovah, our **Gods**, is one of many Jehovahs!*



We will soon have a complete pantheon instead of monotheism!

The Hebrew word *echad*, here used, is translated “one” probably seven hundred times, and it means “one” in every occurrence. We read that the earth was of “one” language and “one” speech (Genesis 11:1). Shall we explain this to mean several?

Unless we force figurative usage into a literal statement, we will never find any evidence that Jehovah is more than one God. Malachi did not seem to entertain any idea of the pluralities in the word “one” when he wrote,

Have we not all one father? Hath not one God vcreated us? (Malachi 2:10).

A strengthened form of *echad* is supposed to indicate absolute unity. It has the same radical or root letters, *chd*, as the word *one*. It is *yachid*, and is the equivalent of our word “only”; but anyone can see that, in Hebrew, as in English, the existence of the word “only” does not prove that “one” means a plurality. Indeed, the superficial evidence points the other way, for “only” is used in a figurative sense of

(see *SPiRiT*, page 4131)

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
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- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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SPiRIT (continued from front page)

Isaac, who had a brother, Esau. "Take now thy son, thine **only** son Isaac" might give color to the idea that this word is a "compound unity!"

Though there be gods many, for us there is one God, the Father!

Moreover, in Hebrew, *Elohim* is construed as singular. In Genesis 1:1 the word "create" is not plural. It does not read "*Elohim create*" but "*Elohim creates*." The word is *bara*, "HE-CREATES," not *baru*, "THEY-CREATE." This is repeated thousands of times, so that, while the *form* is plural, the *sense* is not, when used of the Deity. There are some words like this in English.

At some more opportune occasion we may investigate the Hebrew plural. We will find that, in quite a few cases, it does not agree with our idea of plurality. I would not insult my readers by stating that they were two-faced. Yet, if I were speaking Hebrew, I would be compelled to speak of their *faces* (*panim*), and I would mean nothing more than their *features*. Our translators never speak of the *faces* of God, yet so it is in Hebrew.

In the meanwhile, we can avoid a point which demands some scholarship and which some must take on our authority (which we dislike), by going to the Greek, in which the word God is in the singular.

Judaism is not the only "monotheistic" faith. This great truth, though so doggedly denied by orthodox Christianity, is repeated in the later revelations given to the apostle Paul for the nations. The accurate, concise Greek allows no loopholes for us to escape the truth. The context makes the theory of "many gods in one" absolutely untenable.

Here is the inspired explanation of the so-called "godhead." May it sink so deeply into our hearts that it will replace all of the nebulous nothings which refuse to bow before it!

*There are many gods and many lords, nevertheless to us **there is one God**, the Father, out of Who all is, and we for Him, and one Lord, Jesus*

Christ, through Whom all is, and we through Him (I Corinthians 8:5-6).

There is no need to insist that *one* does not mean *several* here, for it is in contrast with *many*. Moreover, the oneness is *personal*, not characteristic.

Much truth is hidden from the English reader because we cannot distinguish the gender of the word *one*. Indeed, there almost seems a contradiction between the statement "*I and My Father are one*" and the passage here quoted. We might "reason" that, since there is one God, and our Lord is one with Him, then He is one of the one God[s] here referred to. This, however, is excluded by the following statement that He is the one Lord. Yet, all is clear when we know that Christ is one (*hen*, indefinite gender) with the Father, in *things*, but here God is one (*heis*, masculine) in His individuality, or personality.

Happily, the English word *one* usually represents this Greek word, so that it is hardly necessary to appeal to a concordance to establish its force. It also stands for other Greek words, properly translated "*other*," "*different*," "*any*," "*this*," but these are rare aberrations. If "*one*" means more than one, what havoc would be wrought! All unity would be gone: The unity of the spirit would be shattered; the Scriptures would countenance many bodies, many spirits, many expectations, many Lords, many faiths, many baptisms, and many gods. Alas, all of this is found in Christendom, for this is the fruit of its apostasy – but it is not found in the Word. The spirit's unity can be realized only where a single one of each is recognized and a plurality is repudiated.

A favorite text for proving a plurality of gods is found in the first chapter of Genesis:

Let us make man (:26).

How weak this inference is may be seen from the following passages, which have precisely the same form of the Hebrew word as well as the same usage.

God said, let us make man (Genesis 1:26).

Manoah said ... How **shall we do** to him?
(Judges 13:8).

Then said Absalom ... give counsel among you
what **we shall do** (II Samuel 16:20).

And his servant said ... how **shall we do?** (II
Kings 6:15).

[Jehoshaphat said] *neither know we what to do*
(II Chronicles 20:12).

In each case one person uses the plural form *we*. Does it prove that they themselves are composed of several personalities? Were Manoah and Absalom and Elisha's servant and Jehoshaphat each a Dr. Jekyll and Mr. Hyde? Or were they simply speaking for others as well as themselves? Were these necessarily in their rank? How many kings did Jehoshaphat include in the plural pronoun "we"? Only one.

God associates His creatures with Him in redemption. We ourselves are marvelously graced in this regard; yet this does not give us a place in the so-called "Godhead." He had agents in creation also.

"We will make man ..." The use of the plural pronoun by deity does not prove that there is a pantheon, but that He deigns to work through and with others. All else is unfounded and futile inference.

Trinity pervades false religions: unity is the test of the true. The Mohammedans have a trinity of mediators, for they canonize Moses and Jesus and Mo-

ammed. They acknowledge a trinity of prophets. Christianity recognizes three gods, the Father, the Son, and the Holy Spirit; but the Scriptures repudiate both of these trinities. Moses and Mohammed have no right to be listed with our Savior. There is *one* Lord, Jesus Christ, through Whom all is. So also there is *one* God, the Father, out of Whom all is. The Son is the channel, not the source of all. The spirit is not a distinct personality from God Himself. He is spirit. That is His essence, and apart from His holy spirit He has no personality. The Scriptures present no pantheon. There is one God.

THE SPIRIT OF CHRIST

I suppose that no one separates the spirit of Christ from Christ Himself, as is done with the spirit of God. Indeed, immediately after the apostle says "if anyone has not Christ's spirit, he is none of His," he adds, "if Christ is in you," and thus identifies Christ with His spirit (Romans 8:9-10). It is Christ's spiritual presence. We all recognize the fact that Christ Himself is not present in flesh. That is reserved for the future. That will vivify our flesh. Since the spirit of Christ is not a distinct personality from Christ, and as it operates in closest accord with the spirit of God, there is no valid ground for dividing God and His spirit into two distinct deities. ■

Unsearchable Riches

July, 1929

Volume 20, page 199

"Divine Mysteries: The Spirit of God"



57 pp., PB

The Sovereignty of God

by — George Addair

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How interesting it is that we all should have our minds on the same matters at the same time! For the past few days I've been intently studying the depths of our being chosen in Christ; the timing, the purpose as it relates to the matter of the celestials and their need for the evangel of peace, the complement of the eras, of Christ and of God Himself. Then Dan Sheridan sends *Before the Overthrow of the World*, followed two days later by your BSN with the article *The Glory in Ephesians*.

I smell a perfectly orchestrated and very loving conspiracy! I am truly thanking our God and Father for this spirit of faith and this spirit of unity that causes us to be so very likeminded even though we are so far from one another.

I am praying that we can all be together again soon to

enjoy fellowship and this love of God in Christ which binds us and sustains us through all circumstances. – *AL*

Not that many years ago God revealed to me His will concerning the final outcome of all, and in my infancy to the grace message He introduced me to your teachings. Because of this I have continued to grow in His grace.

Thank you for your sacrifice to His calling and your labor of love to the Body of Christ.

I have never met you personally, but we do have a kindred spirit. If our paths never cross in this life that will be God's will, and I can accept that because I know we will meet in a better place, because I know that also will be God's will. At the Dais of Christ I'll be looking you up and will be proud to shake your hand, my brother. – *TN*

I am really enjoying all of the [videos](#) from all of the conferences. – *Canada*

Eleven years: that's how long I have been a believer in Christ Jesus and all that He accomplished for ►

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me on that wicked and beautiful stake known as “the cross.” That’s also how long I’ve had every living *soul* that I have ever shared the good news with (granted, not many, not many at all) retaliate by spouting off mistranslated Scripture verses, or an invitation to their Sunday service, or a blank stare or change of the subject. [M]y personal favorite: [an] offer to pray for me – as if I was sick in the head! Admittedly, there were many a time when I did the subject changing because the opposition was so palpable.

Eleven years. Prior to that, I was a modern-day Christian. Before that I was a little girl who loved a man named Jesus. To be brutally honest, I probably met the God of Scripture in the days of my child-like faith. At least then I trusted the One Whom I believed had died for my sins, period; but just as soon as I followed the blind masses into organized religion, being seduced into the church system, I bought the biggest lie of all time. Satan convinced me, in the guise of pastors behind pulpits, that it was up to me to exercise my faith in Christ; that it was my responsibility to choose Him – and if I didn’t, well then, look out, kid, because it’s an eternity of burning in hell for you! Okay, so that’s two lies: human free will and eternal wakeful torture. Does this sound like a

triumphant gospel to you (II Timothy 4:3-4; I Timothy 4:1-2; II Timothy 3:1-5)?

Exercise faith? Faith in the gospel of our salvation is “*God’s approach present, not out of works, so no one should be boasting!*” (Ephesians 2:8-9).

Then the Adversary handed me a list of do’s and don’ts, and I wore myself out doing and don’t-ing in the name of pleasing God. Then our Adversary tricked me into walking on eggshells for fear of making one lousy mistake, thus royally pissing off the Deity. Then the Enemy whispered, “Have you asked for forgiveness today? If not, go directly to jail. Do not pass ‘Go.’ Do not collect \$200.” I would plead with God to do something He *already* did through the Lord Jesus Christ 2000 years ago – which was, in effect, save me. On and on it went until, one acceptable day (II Corinthians 6:2), I read a book called, [How To Quit Church Without Quitting God](#) by someone named Martin Zender, and my heart did somersaults, cartwheels and back flips! In other words, the Father gave me faith in His Son. – CA



Seeing the “Things Not Seen”

The events which we see happening around us do not happen by chance. They spring from things that do not appear, but from the fact that God rules and over-rules, and that He has prepared and ordered the ages. ... We see Babylon replacing Israel; Medo-Persia rising up in the place of Babylon; Greece Succeeding Persia; Rome Succeeding Greece. To the human eye, all of these things are seen merely as historical events; but faith can see beneath the surface. It can perceive what the human eye cannot see. It can see the things that are invisible. It can see the “things not seen.” How?” By “hearing,” *i.e.*, “*by the Word of God*” (Hebrews 11:3).

— E.W. Bullinger (1837-1913)
Great Cloud of Witnesses, p. 12



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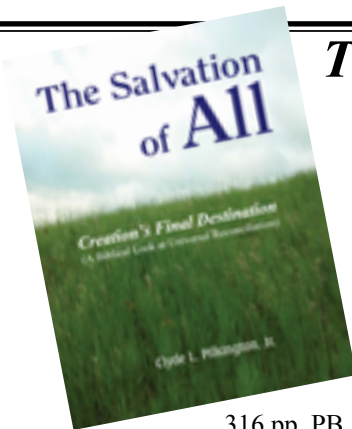


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