in Italian, for example, have a gender—either masculine or feminine, including those referring not to people, but to qualities, things or ideas. The nouns ending in –a are feminine, and nouns ending in –o are masculine. For example, bicicletta, or "bicycle," is in the feminine, and treno, or "train," is in the masculine. Obviously, while these nouns have gender, their gender does not refer to in reality being male or female.

In the English language, nouns that aren't specifically masculine or feminine, are referred to as "it."

In the Greek language, words used frequently to refer to the Holy Spirit are both masculine and neuter. For example, in *Jn 14-16*, the Greek word "parakletos" is a masculine word, which is translated into the English language as "Advocate," "Helper," or Comforter." Therefore, in these chapters, it is referred to by the pronouns "he," "him," and "himself." However, it does not mean that the Holy Spirit is masculine, but rather it is a grammatical tool. The Greek word "pneuma," is another word used frequently to refer to the Holy Spirit, and is translated as "spirit" or "breath," and its definition is wind, breath, or spirit. "Pneuma" is a grammatically neuter word, and therefore, must be translated into English, by neuter terms as "it," "its," or "itself."

Translators of the KJV Bible, influenced by the Trinity doctrine, generally mistranslated the pronouns used to refer to the Holy Spirit in English, as masculine instead of neuter. For example, *Jn 16:13-14*.

In the KJV Bible, there are a few exceptions, in which the translation was correctly handled, For example, *Ro 8:16*, correctly uses the neuter term "itself," to refer to "pneuma" ("Spirit"). Other scriptures using neuter pronouns include *Mt 10:20; 1 Pe 1:11*.

Modern Bible translations, such as NIV, include masculine terms, such as "he," "him," or "himself," to refer to the Holy Spirit.

To find out more about Almighty God, please proceed to the tracts entitled: *'Mysterious God—Who Is God?' & 'Attributes, Qualities and Characteristics.'*

Scriptural References:

Matthew 3:16-17
Matthew 16:17,27
John 1:18
John 5:19-23,26
John 6:40,63
John 8:18,54
John 10:29
John 14:13,21,26,28
Romans 5:5
Romans 8:9-11,14-17,26-27
1 Corinthians 12:13
2 Corinthians 13:14
Ephesians 4:4-6
1 Thessalonians 1:5-6
1 Thessalonians 4:8
Hebrews 1:5
Hebrews 2:4
Hebrews 5:5
1 John 2:22-24
1 John 4:14
1 John 5:1,7-8
2 John 1:9
Jude 1:20
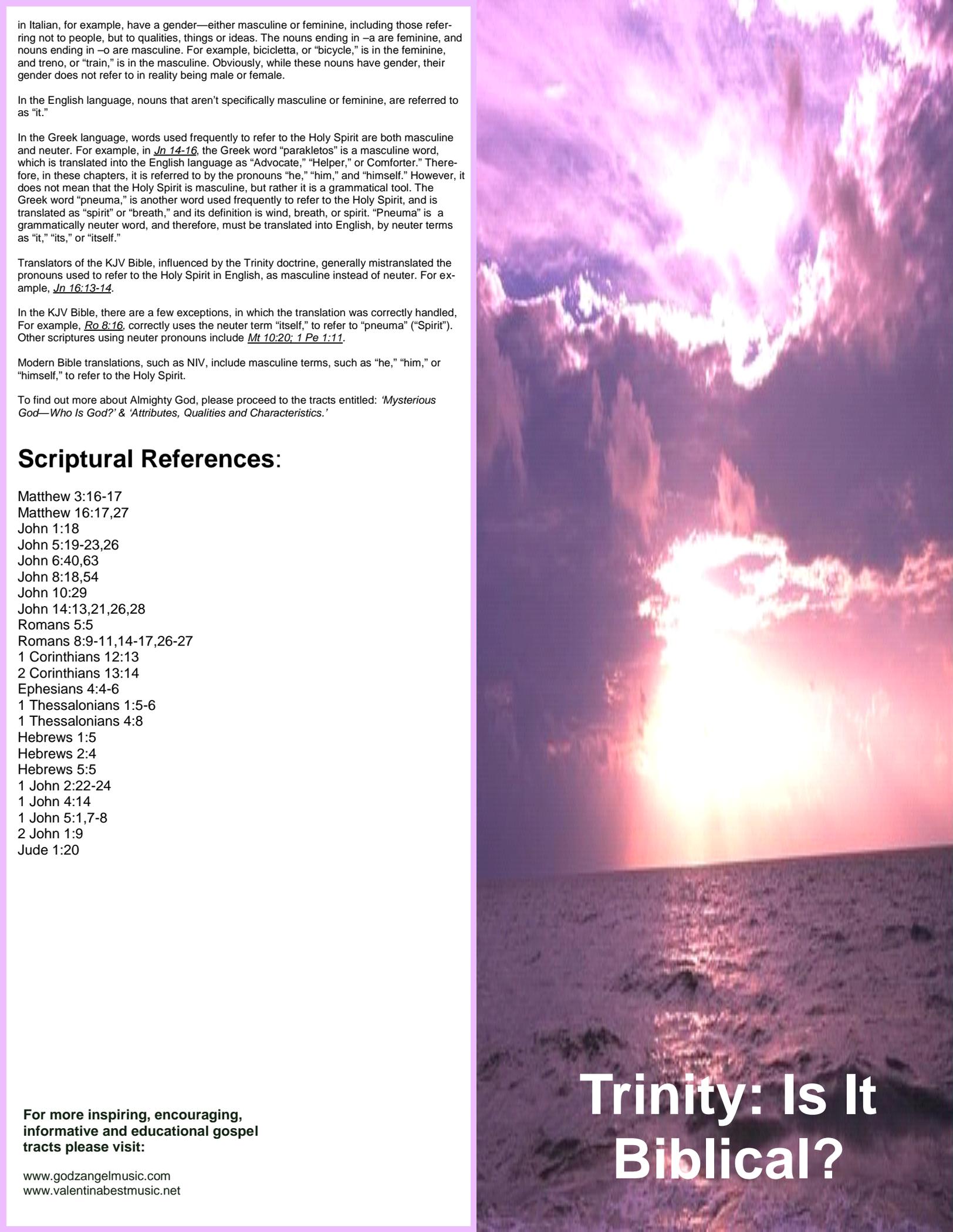
Trinity: Is It Biblical?

Millions of professing Christians believe that God consists of three distinct persons—Father, Son, and Holy Spirit—in one being. Is this belief correct? Is the Holy Spirit the "third person" of a limited "'Trinity?" Let's discover what the Bible reveals about this extremely controversial subject.

Where did the Trinity teaching originate? This generally accepted doctrine of traditional Christianity teaches that God is composed of three divine beings—the Father, Son, and the Holy Spirit. Is this correct? The *New Bible Dictionary* states: "The term 'Trinity' is not itself found in the Bible. It was first used by Tertullian at the close of the 2nd century, but received wide currency and formal elucidation [clarification] only in the 4th and 5th centuries" (1996, "Trinity," emphasis added). The dictionary also explains: "the formal doctrine of the Trinity was the result of several inadequate attempts to explain who and what the Christian God really is ... To deal with these problems the Church Fathers met in 325 at the Council of Nicaea to set out an orthodox biblical definition concerning the divine identity." However, it wasn't until 381, "at the Council of Constantinople, [that] the divinity of the Spirit was affirmed ..." (ibid.). 'Trinity' was commonly used as a religious term only after the Council of Nicaea (AD 325), several centuries after the final books of the New Testament were completed. In A.D. 325, Roman emperor Constantine called the Nicene Council to resolve religious controversies, including arguments about belief in a Trinity. At that time, Constantine was not a "Christian," but as political ruler, he assumed control of the church. The Trinity doctrine was approved by the religious council. This teaching was then made law throughout the Empire, by Constantine. But he was incapable of making it the truth!

This false teaching was additionally promoted by the addition of uninspired text to *1 Jn 5:7-8*. Some Bible translators of long-ago were very keen on discovering support for their belief in the Trinity, in the Scriptures, that they literally added words to denote that there's a Trinity. For example, The King James Version Bible includes additional words in *1 Jn 5:7*: *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."* In the NIV Bible, *1 Jn 5:7-8* reads: *"For there are three that testify: the Spirit, the water and the blood; and the three are in agreement."* Most modern Bible translations, including the NIV Bible, do not include the extra wording found in the KJV Bible, in the same verses, for very good reason. Most Bible commentaries mention that they are a spurious addition to the Biblical text of the King James rendering of *1 Jn 5:7-8*. These words promoting the idea of a Trinity, were first seen in a fourth century Latin text, possibly as a marginal note by a copyist who believed in the Trinity teaching. Most Bible scholars recognize and agree that they were included long after John's epistle was written.

The *Expositor's Bible Commentary* also dismisses the additional wording found in the King James and New King James Versions' and states: "obviously a late gloss with no merit" (Vol. 12, Zondervan Publishing House, Grand Rapids, 1981, p. 353).

The *New Bible Commentary Revised* states: "The words are clearly a gloss and are rightly excluded by the RSV (Revised Standard Version) even from its margin." (Pg. 1269).

The *Peake's Commentary on the Bible* mentions: "The famous interpolation after 'three witnesses' is not printed even in RSV, and rightly … No respectable Greek MS (manuscript) contains it. Appearing first in a late 4th century Latin text, it entered the Vulgate and finally the NT (New Testament) of Erasmus (and eventually the King James Version). (Pg. 1038).

Therefore, Verses 7-8 should correctly read: *"For there are three that bear record, the Spirit, and the Water, and the Blood: and these three agree in one."*

God is a family, not a limited "Trinity" - Satan's purpose in having this false teaching enter this world's Christianity, is because it completely does away with the heart and core of the gospel that Jesus Christ preached—the "Gospel of the Kingdom of God." The "Trinity teaching" forever limits the number of members of the God Family to only three, with no possibility of expansion! The false teaching of the Trinity conceals the fact that God is reproducing Himself. God is revealed in scripture as a Family—comprising of two divine members or personages—God the Father and Jesus Christ His Son *Jn 1:1*. However, God's Family will not be limited to two members for all eternity. God is in the process of expanding His divine Family. At the return of Jesus Christ, thousands of Spirit-begotten Christians, will be born into the Family of God (either resurrected to immortality, or instantaneously changed to immortal Spirit beings). Eventually, thousands of millions will be born into the God Family! When we are Spirit-born sons of God, we shall be like God *Ro 8:29; 2 Cor 1:22; Eph 1:13; 4:30; 1 Th 4:16-18; 1 Jn 3:2; Rev 20:5-6*. (Read Tract - 'Are You Born Again?').

What is the nature and character of God? Jesus Christ never spoke of the Holy Spirit as being a third divine, distinct person or entity. Rather, He spoke of His relationship with God the Father *Mt 26:39; Mk 13:32; 15:34; Jn 10:30; 17:11*. Scriptures reveal the distinction between God the "Father" and Jesus Christ His "Son," from the very beginning. In *Ge 1:1*, the Hebrew word 'Elohim' is used. It is the plural form of the Hebrew word for God, Eloah. In *Ge 1:26*, the pronouns "Us" and "Our" refer to Elohim. The God Family is composed of two divine personages, as identified and revealed in many scriptures, as God the Father and Jesus Christ His Son. For example, *Jn 1:1; 6:27; 1 Cor 8:6; Gal 1:1,3; Eph 6:23; Php 2:11; 1 Th 1:1; 2 Ti 1:2; Titus 1:4; 1 Pe 1:2; 2 Pe 1:16-17; 2 Jn 1:3; Jude 1:1*. God is described as omnipotent (all-powerful. He possesses Supreme and infinite power) *Jer 10:12; Mt 19:26; Lk 1:37; Rev 19:6*; omnipresent (filling the entire universe) *Ps 139:7-16; Jer 23:23-24*; and omniscient (all-knowing. He possesses all wisdom and knowledge) *Ps 139:2-6; Is 40:13-14; Eph 1:11; 1 Jn 3:20*. Both members of the God Family are immortal, invisible and eternal. They have eternal life inherent within themselves *Dt 33:27; Jer 10:10; Ps 90:2; Heb 1:8, 10-12; 1 Ti 1:17*. In other words, God is self-existent *Ex 3:13-14*. God's word is also eternal *Ps 119:89*. God "created all things through Jesus Christ" (the Word) *Jn 1:3; Eph 3:9; Col 1:15-17; Heb 1:2,10*. Since God created man according to His own image and likeness, we can conclude that both divine members of the God Family look like a man *Ge 1:26*. Christ, through His resurrection, was born a divine Son of God *Ro 1:4*. He is the firstborn of many brothers who will additionally be born into the God Family *Ro 8:29; Heb 2:11*. Jesus was both divine and human. He was both the "Son of God" and "Son of Man" *Lk 1:27,36; Eph 4:13; Col 1:15; Heb 2:9-10*. God is infinite *Ps 102:25-27; Rev 22:13*. God is immutable or unchanging *Ps 102:25-27; Mal 3:6; Heb 1:10-12; 13:8; Jas 1:17*. God is the Sovereign and Supreme ruler of the entire universe *2 Sam 7:22; Ps 68:20; 71:5,16; 109:21; 140:7; 141:8; Is 46:9-11; Am 3:7; Ac 4:24*. God is Spirit *Jn 4:24*. God is wise *Job 9:4; 12:13; Pr 3:19; Ro 16:26-27; Eph 3:10*. God is holy *Jos 24:19; 24:1 Sam 2:2; Ps 99:9; Is 6:3; Jn 6:69; 17:11; 1 Pe 1:15-16*. God is just and righteous *Ps 11:7; 33:5; 50:6; 97:2; 103:6; 119:137*. God is perfect *Dt 32:4; 2 Sam 22:31*. God is faithful and His promises are trustworthy *Dt 7:9; Ps 31:5; 89:8; 108:4; 19:90; 145:13,17; 146:6; Is 25:1; 1 Cor 1:9; 1 Th 5:24; Titus 1:1-2*. The

Lord is the true and living God *Jer 10:10; Jn 17:3*. God's word is truth *Ps 119:160; Jn 17:17*. God is good and upright *Ps 25:8; 34:8*. God is gracious and compassionate *Ps 111:4*. God is glorious *Ps 19:1; 29:3; Heb 1:3*. God is light *Is 60:19-20; Jas 1:17; 1 Jn 1:5*. God is merciful and kind *Ps 138:6; Eph 2:4; Ro 9:18*. There is perfect harmony and unity between the Father and Son relationship. They are both one in attitude and purpose *Jn 20:17; Ro 15:6; Eph 3:9; Heb 1:1-3*. Jesus revealed that God the Father is Supreme in the God Family *Jn 14:28; 1 Cor 11:3*. Jesus Christ is a divine being, who is also called "God" *Heb 1:8-9*. Jesus is the "Word" who was made a flesh-and-blood human being, and dwelled among man *Mt 1:23; Jn 1:1-2;14; 1 Ti 3:16;* and is the only begotten Son of God the Father *Jn 1:14*. Jesus revealed the Father to His disciples *Mt 11:25-27*. Jesus was the perfect sacrifice for the redemption of, and forgiveness of our sins *Ro 3:24; Eph 1:7; Col 1:14; Heb 9:12-14; 1 Pe 1:18-19*. Jesus is exalted above the heavens, and is at the right hand of God the Father. Jesus is our eternal High Priest *Jn 17:5; Ac 2:32-33; Ro 8:34; Eph 1:20-23; Heb 1:3; 6:20; 7:25-27; 8:1; 10:12; 12:2*. The appearance of both God the Father and Jesus Christ His Son, in their glorified state in heaven, is described as being brighter than the sun in full strength *Jn 17:5; Rev 1:13-18*. God is perfect in beauty *Ps 50:2*. The nature and character of both God the Father and Jesus Christ His Son, is that of peace, mercy, justice, goodness, righteousness, faithfulness, harmony, joy and happiness. Both divine members of the God Family possess perfect, holy and righteous character. Their character is unchanging and eternal *Ps 102:25-27; Mal 3:6; Heb 1:10-12; 13:8*. It can be summed up by the word love *Ps 89:2; 117:2; 1 Jn 4:8,16; 5:3*. Both the Father and Son are holy, pure, blameless and without sin *Heb 7:26; 1 Jn 3:3*.

What is the Holy Spirit? What are the attributes of the Holy Spirit? According to the Scriptures, the Holy Spirit is spoken of in many ways that demonstrate it is not a distinct person in a supposed Trinity. The Holy Spirit, or Spirit of God is rather the very nature, life, mind, presence and energy of God, and expression of His power actively working in His servants *Is 11:2; Zech 4:6; Lk 1:35; Ac 1:8; 10:38; 2 Ti 1:7*. It is the very awesome and divine power of God *Mic 3:8; Ro 15:19*. God anointed Jesus with the Holy Spirit and with power *Ac 10:38*. The Holy Spirit in this passage, is connected with the power through which Jesus Christ performed innumerable and mighty miracles, signs and wonders in His earthly, physical ministry. Two scriptures alone which nullify and make void the idea that the Holy Spirit is a person of equal rank with God the Father and Jesus the Son, are *Jn 14:28* and *Jn 15:26*. Though the Father is Supreme and greater in authority in the God Family, as Jesus stated in *Jn 14:28*, when He said "the Father is greater than I," Jesus is the administrator of the Holy Spirit. Therefore, He is greater than that Spirit *Jn 15:26*.

An article about the Holy Spirit, found in the *Anchor Bible Dictionary*, describes it as "the manifestation of divine presence and power perceptible especially in prophetic inspiration." (P. 260).

Divine inspiration, spiritual strength, knowledge, insight and understanding, is imparted by God to His prophets and servants, through the Holy Spirit *Ex 31:3, 35:31; 1 Cor 2:11-12,14; Eph 1:17; 2 Pe 1:21*. Prophets spoke divine messages from God, through the Holy Spirit *2 Pe 1:21*. Jesus, as the prophesied Messiah, was prophesied to have the "Spirit of wisdom and understanding" *Is 11:2*. God has revealed His plan for humanity, by the Spirit, to His holy apostles and prophets *Eph 3:5*. With God's Spirit actively working within us, we receive the very mind of Christ *Ro 8:27; 1 Cor 2:16*. All faithful Christians have God's seal of ownership *2 Cor 1:22; Eph 4:30*. According to *1 Cor 2:9-16*, God has revealed to true Christians, through His Spirit, the things that He has prepared for those who love Him. The Holy Spirit will guide us into all truth, because it is the "Spirit of truth" *Jn 14:17; 16:13*. It is also called the "Helper," or "Comforter," that Jesus promised to send His followers. It will inspire, motivate, comfort, help and encourage us to live holy lives for God *Jn 14:26; 15:26*. It is also called the "Holy Spirit of promise," "the guarantee of our inheritance," and "Spirit of wisdom and revelation." It is the "Spirit of faith," "Spirit of holiness," and "Spirit of grace" *Ac 2:33; Ro 1:4; 2 Cor 4:13; Gal 3:14; Eph 1:13-14,17; Heb 10:29*. The Holy Spirit sanctifies. It enables believers to lead godly lives, that are set apart for special use and sacred purpose, dedicated to God's service, and conformed to His likeness *Ro 15:16*. Our minds become renewed *Ro 12:1-2*. The Holy Spirit is called both the "Spirit of God" the Father, and the "Spirit of Christ" *Mt 10:20; Ro 8:9,14; Php 1:19; 1 Pe 1:11; 1 Jn 4:2*. Jesus Christ continually and fervently prayed to, and addressed God the Father, not the Holy Spirit, as His Father *Mt 10:32-33; 11:25-27; 12:50; 13:43; 15:13; 16:17,27; 18:10,14,19; 20:23; 23:9; 24:36; 25:34; 26:29,39, 42,53; Lk 10:21-22; Jn 17:1-26*. Jesus was the divine representative of God the Father. He never represented the Holy Spirit as His Father. The Holy Spirit is described as descending like a dove *Mt 3:16*. It is compared to "living water" *Jn 7:37-39*. Jesus drove out demons by the Spirit of God *Mt 12:28*. The Spirit of God dwells in faithful Christians *Ro 8:9,14; 1 Cor 3:16*. It is referred to as a gift *Ac 10:45; 1 Ti 4:14*. In *Ac 2:38*, the Holy Spirit is also described as a gift received after repentance and baptism. God promises the gift of the Holy Spirit to those who truly repent of their sins, and are baptized by full-immersion. Scripture mentions that we must not quench, or grieve the Holy Spirit *Eph 4:30; 1 Th 5:19*. It is the "Spirit of power, love and a sound mind," or "self-discipline" *2 Ti 1:7*. The Holy Spirit can be poured out *Ac 2:17,33*. We can also be baptized with the Holy Spirit *Mt 3:11*. We must be filled with the Holy Spirit *Ac 2:4; Eph 5:18*. We can drink of the Holy Spirit *Jn 7:37-39*, and partake of it *Heb 6:4*. The Holy Spirit is stirred up within us *2 Ti 1:6*, and renews us *Titus 3:5*. God the Father and Jesus Christ, are continually compared to humans in their form and shape. On the other hand, the Holy Spirit is represented by a range of symbols and manifests in various ways. For example, wind *Ac 2:2;* "tongues of fire" *Ac 2:3;* water *Jn 4:14; 7:37-39;* oil *Ps 45:7;* dove *Mt 3:16; Mk 1:10*. The manifestation gifts operate through the power of the Holy Spirit *1 Cor 12:7-10*. God's Spirit is the power by which He creates *Ge 1:1-3; Ps 104:30; Jer 32:17*. God renewed the surface of the earth, by the power of His Spirit *Ps 104:30*. The everlasting God utilized His Spirit of Power to bring His vast creations into being *Ge 1:2-3; Ps 33:8-9; Ps 148:1-5*. He is able to sustain and rule the entire universe, by His Spirit of Power *Neh 9:6; Heb 1:1-3; Ps 66:7; 78:26; Jer 10:12; 51:15; Eph 3:9*. Furthermore, Paul never addresses the Holy Spirit in his greetings to the churches. Paul's epistles never describe the Holy Spirit as being a third divine person equal with God the Father and Jesus Christ *Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Col 1:2; 1 Th 1:1; 2 Th 1:2; 1 Ti 1:2; 2 Ti 1:2; Titus 1:4*.

Grammar confuses the nature of the Holy Spirit—Why is the Holy Spirit sometimes called "it," "he," "him," "himself"? The Holy Spirit is not a personal entity *Jn 1:32; 14:16-17,26; 16:7-8,13; Ro 8:16,26*. English translations add confusion through misrepresentation (or misinterpretation) of the use of gender for nouns in the Greek language. The uncertainty among English-speaking peoples concerning the nature of the Holy Spirit, centers on how gender pronouns are used in the Greek language. Greek, as do the Romance (Romanic) languages (e.g. French, Italian, Spanish, etc), invokes a specific gender for every noun. Animate and inanimate objects are designated as masculine, feminine or neuter. The gender is frequently unrelated to whether the object is in reality masculine or feminine. All nouns