

Bereans Bible Institute

Module II – The Doctrine of God

Lesson 20 – The Breath of God (Part 1)

1. The “Holy Spirit” is not a third person of a Trinity of divine persons, but rather “**a limited expression of God’s presence**” (the Father) within the creation which cannot possibly contain Him, (2 Chron. 6:18,41, 7:1-4).
2. **Translator Bias:** The doctrine of the Trinity (A Godhead of Three Persons) was made dogma by the Roman Catholic Church, beginning with the Council of Nicaea (AD 325).
 - A. The council was convened by the Roman emperor, Constantine, to bring harmony to the different factions of “Christianity” concerning the nature of God, thus to help cement his power over the empire using religion.
 - B. It was attended by only a small minority of Christian bishops (about 300), even though over 2000 Bishops were invited to attend, and a great many more were not invited.
 - C. Among the 300 attending bishops, belief in the Trinity was a minority view.
 - D. The Emperor suggested the final wording of the Nicene Creed, a modification of Eusebius’ Creed which was not Trinitarian.
 - E. All who refused to go along with the Nicene Creed were excommunicated and/or sent into exile, and their churches confiscated by the new Roman Catholic Church.
 - F. None of the Protestant Reformers abandoned the Trinity dogma, which is why it is by far the most prominent view.
 - G. Virtually all of the translation committees for English Bibles require that the translators be “Trinitarian.” This automatically produces a bias in favor of Trinitarianism in our Bibles.
3. The word translated “Spirit” is πνευμα (pneuma), derived from the verb “πνεω” (pneh-o) “to blow.”
 - A. Literally (from its etymology) it means “breath” or “wind” (implying an unseen force that produces observable and powerful results.” (John 3:8)
 - B. It is used metaphorically:
 1. When the sense of an unseen but felt force is intended: angels and demons
 2. When referring to unseen but powerful emotions: “wind of fear” (2 Tim 1:7); “anguish of breath” (Job 7:11 LXX)
 3. External conditions that come from unseen sources, but have a powerful effect on the mind: “wind of this world” (1 Cor. 2:12); “wind of error” (1 John 4:6)
 - C. The mistake in translating “πνευμα” as “Spirit” when referring to God is the improper metaphorical use. Simply because angels and demons are personal beings does not alter the meaning of “πνευμα” to include a distinct personality. Translators allow their own Trinitarian bias to import a personal quality of angels and demons into this noun that is not a part of its meaning – ‘a blowing,’ derived from the verb to ‘blow.’ There is no good reason to translate “πνευμα” as “Spirit.” It is driven purely by theological bias, forcing personhood on the Breath of God.
4. Translators incorrectly use masculine personal pronouns (He, Him, His) in reference to the Πνευμα of God. This is grammatically incorrect because “πνευμα” is not masculine but neuter. The neuter pronouns should be used, “it, its.”