

**Bereans Bible Institute**  
**Module II – The Doctrine of God**  
**Lesson 21 – The Breath of God (Part 2)**

---

1. There is absolutely no hint in the entire Old Testament that the “Breath of God” is a distinct person.

A. Examples of “πνευμα” in reference to God that were inconsistently translated as “Breath” because “Spirit” makes no sense in the context: Ex. 15:8; 2 Sam. 22:16; Job. 4:9; Job 15:30; Psalm 33:6; Psalm 147:18; Isa. 11:4.

B. Examples of “πνευμα” in reference to God that were inconsistently translated as “Spirit” because the contexts did not prohibit the translators from injecting their “third person” theology into the text, yet the text makes good sense using “Breath/wind”: Gen. 1:2; Gen. 41:38; Ex. 31:3; Num. 11:16-26 (cf. Joel 2:28); Psalm 139:7; Mal. 2:15.

2. Trinitarians excuse the fact that the Old Testament gives no hint of personhood to the Breath of God by claiming that it was a “mystery” not revealed until the New Testament.

A. In Col. 2:1-3 Paul soundly refutes this claim, indicating that the “*full assurance of understanding, to the knowledge of the mystery of God,*” is exclusively of “*the Father and of Christ,*” and that in these two “*all the treasures of wisdom and knowledge*” are hidden. The exclusiveness of this statement, and the omission of the “holy Breath” prove that it is not a third person.