Pastor John's Abbreviated

# Pneuma (πνεῦμα) Study

Did New Testament Writers Think that
God's Spirit (God's Πνεῦμα) Was a Person?

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# Abbreviated Pneuma (πνεῦμα) Study Outline

# THE ISSUE

## DID THE APOSTLES THINK THAT GOD'S Pneuma (SPIRIT) WAS A PERSON?

Did the New Testament authors refer to the Spirit of God as a thing ("it") or as a person ("he")?  Careful attention to the words of the Greek New Testament can answer that important question.  If those holy men referred to the Spirit as "he",then it is certain that the authors of the New Testament books believed the Spirit to be a person, but if they referred to the Spirit as "it", then they did not.  So, the issue is simple, and the answer easy to determine; we need only to look at the original Greek text and see what is there.  That is what I did.

After I gathered the information on the words the original writers used when they referred to the Spirit of God, my focus became, How faithful to the original writers' words are different versions of the Bible?  So, I looked at English translations of the New Testament and compared what I found there with the original Greek.

Amazingly, what I discovered in most versions of the Bible produced by Christians was <u>irrefutable proof of intentional mistranslation</u> of Greek words that referred to the Spirit of God.  That statement is not an exaggeration, nor is it intended to antagonize anyone.  It is simply a statement of fact, and it is a fact that no scholar on earth can refute.  In the versions of the holy Scriptures I examined, I discovered that most Trinitarian Christians routinely and purposefully mistranslated the Greek for the obvious purpose of promoting their Trinitarian faith.

The evidence for my conclusions is presented in the Pneuma Tables.  The  Pneuma Tables are the heart of this study.  In it, I have organized the information to show these three things:

(1)  the Greek words the biblical writers used when referring to the Spirit
(2)  a correct translation of those words
(3)  how those Greek words were translated in various versions of the Bible.

Unlike biblical Hebrew, which is so simple and direct, biblical Greek is wonderfully precise, which is helpful in determining exactly what Greek writers were thinking when they wrote.  In other words, we can determine what the authors of the New Testament meant much more easily than we can we can determine what Old Testament writers meant because the grammar and vocabulary of the Greek language enabled the writer to express himself more precisely.

My hope is that this study will not seem complicated and that you will not be overwhelmed by grammatical details.  If you do, the fault is mine because the facts themselves are simple.  My aim was to present the information in such a way that <u>the Reader does not have to be able to read Greek in order to see and understand the evidence</u>.

# The Agreement Rule

In biblical Greek, all nouns have gender; that is, they are either Masculine, Feminine, or Neuter. ("Neuter" means neither masculine nor feminine.) For example, in Greek, "Lord" is a masculine noun, "faith" is a feminine noun, and "spirit" is a neuter noun. Also, in biblical Greek, the spelling of the word, "the", changed in order to "agree with" the gender of the noun.

## The Greek Article ("The")

If the Greek writer wanted to say "the Lord", he would write it like this: "ὀ" *Lord* because "Lord" is a masculine noun and "ὁ" is the masculine word for "the".

If the Greek writer wanted to say "the faith", he would write it like this: "ἡ" *faith* because "faith" is a feminine word, and "ἡ" is the feminine word for "the".

If the Greek writer wanted to say "the Spirit", he would write it like this: "τό" *spirit* because "*spirit*" is a neuter word, and "τό" is the neuter word for "the".

When the masculine "the" and the neuter "the" are written close together, we can easily see the difference:

**2Corinthians 3:17a**
**The Lord** is **the Spirit**

Ὁ κύριος ἐστιν τὸ πνεῦμα.

By "Agreement Rule", we mean that if a noun is masculine (such as "Lord"), then its article, "the", has to be masculine, too. And if a noun is feminine (such as "faith"), then its article, "the", has to be feminine. And if a noun is neuter, (such as "Spirit"), then its article, "the", has to be neuter.

**THIS IS IMPORTANT!**
**THE GENDER OF THE ARTICLE HAS TO AGREE WITH THE GENDER OF THE NOUN.**

Make sure you understand this idea before you continue.

# The Article: "THE"

There are 17 different ways to spell "the" in Greek, as the following chart shows:

| Singular "The" | | | | Plural "The" | | | |
|---|---|---|---|---|---|---|---|
| | Masculine | Feminine | Neuter | | Masculine | Feminine | Neuter |
| the | ὁ | ἡ | τό | the | οἱ | αἱ | τά |
| of the | τοῦ | τῆς | τοῦ | of the | τῶν | τῶν | τῶν |
| in the | τῷ | τῇ | τῷ | in the | τοῖς | ταῖς | τοῖς |
| – the | τόν | τήν | τό | – the | τούς | τάς | τά |

➡ Since there is only one holy Spirit, the SINGULAR forms are all we need to look for:

| Singular "The" | | | | ~~Plural "The"~~ | | | |
|---|---|---|---|---|---|---|---|
| | Masculine | Feminine | Neuter | | ~~Masculine~~ | ~~Feminine~~ | ~~Neuter~~ |
| the | ὁ | ἡ | τό | ~~the~~ | ~~οἱ~~ | ~~αἱ~~ | ~~τά~~ |
| of the | τοῦ | τῆς | τοῦ | ~~of the~~ | ~~τῶν~~ | ~~τῶν~~ | ~~τῶν~~ |
| in the | τῷ | τῇ | τῷ | ~~in the~~ | ~~τοῖς~~ | ~~ταῖς~~ | ~~τοῖς~~ |
| – the | τόν | τήν | τό | ~~– the~~ | ~~τούς~~ | ~~τάς~~ | ~~τά~~ |

Even if the apostles thought the Spirit was a person, they never would have referred to the Spirit as 'she". So, we may simplify matters even further and remove the remaining forms that are feminine:

| "THE" | | | |
|---|---|---|---|
| | Masculine | ~~Feminine~~ | Neuter |
| the (subject of sentence) | ὁ | ~~ἡ~~ | τό |
| of, from the | τοῦ | ~~τῆς~~ | τοῦ |
| in, to, by the | τῷ | ~~τῇ~~ | τῷ |
| – the (direct object) | τόν | ~~τήν~~ | τό |

Look carefully at the middle two columns below. The masculine forms of "the" are spelled the same way the neuter forms are spelled. When writers of the New Testament used one of these identical forms, it made it impossible for us to determine whether they were thinking of a masculine "the" or a neuter "the". The verses where those forms are found cannot help us determine whether or not the writers thought the Spirit is a person; therefore, they are left out of the main Pneuma Tables (Pneuma Table #2 and #3). Pneuma Table #1 contains all the New Testament verses in which writers referred to the Spirit with neuter forms of "the" (and other words) which are identical with masculine forms.

| "THE" | | |
|---|---|---|
| | Masculine | Neuter |
| the (subject of sentence) | ὁ | τό |
| of, from the | τοῦ | τοῦ |
| in, to, by the | τῷ | τῷ |
| – the (direct object) | τόν | τό |

## Refer to Pneuma Table #1 Here.

As you can see, the forms of "the" in Pneuma Table #1 are useless in helping determine if the apostles thought the holy Spirit is a person, because all of those forms could be either masculine or neuter, as in the center two rows in the chart above. That is why those verses are not included in Pneuma Tables #2 and #3.

After we remove all the unhelpful verses in Pneuma Table #1, we are left with verses that contain one of the four remaining forms of the article, "the", shown in the chart below.

| | Masculine | Neuter |
|---|---|---|
| the (subject of sentence) | ὁ | τό |
| – the (direct object) | τόν | τό |

You will notice that it is easy to tell the difference between these masculine and neuter forms of "the". Because the biblical writers had a choice between masculine and neuter in these cases, **these four forms can help us determine what the biblical writers had in mind when they wrote, "*the* Spirit"**, whether they were thinking of the holy Spirit a person or a thing.

## Adjectives and Pronouns

Just as with the article, "the", the spelling of Greek adjectives and pronouns changed in order to "agree with" the gender of the noun to which they referred.

An excellent example of adjectives changing their form is found in Ephesians 4:5, where Paul uses the Greek adjective, "one" in his statement, "There is one Lord, one faith, one baptism".  In the Greek language, "Lord" is masculine, "faith" is feminine, and "baptism" is neuter.  Therefore, we find this in the Greek text:

When Paul said, "one Lord", he wrote, "εἷς Lord"

because εἷς is the masculine Greek word for "one".

When Paul said, "one faith", he wrote, "μία faith"

because μία is the feminine word for "one".

When Paul said, "one baptism", he wrote, "ἕν baptism"

because ἕν is the neuter word for "one".


As for pronouns, their spelling also changed to "agree with" the gender of the noun.

If the Greek writer wanted to say "he" or "himself", he wrote, αὐτός.

If the Greek writer wanted to say "she" or "herself", he wrote, αὐτή.

If the Greek writer wanted to say "it" or "itself", he wrote, αὐτό.


These changes in the spelling of articles, adjectives, and pronouns to match the gender of the noun being referred to was the rule.  But the Greeks, with their penchant for being precise with their words, did not box themselves in.  They allowed for exceptions to the Agreement Rule when doing so would clarify their meaning.  And it is because of "The Exception to the Agreement Rule", explained on the following page, that we know that the New Testament writers did not believe the Spirit of God is a person.

# The Exception to the Agreement Rule

Exceptions to this Agreement Rule were made whenever a neuter word referred to a person. Greek writers were allowed to change any neuter article, adjective, or pronoun to a masculine or feminine gender if the writer wanted to indicate that he was referring to a person. Dr. A. T. Robertson, in his classic, *A Grammar of the Greek New Testament in the Light of Historical Research*, points out that "personal pronouns are sometimes used freely according to the sense" (p. 683), adding later that changes in relative pronouns, too, can be "made according to the real gender rather than the grammatical" gender (p. 713).

A wonderful example of the Exception to the Rule is seen by comparing two verses where the word "Amen" is used. When the author was thinking of "amen" as a thing, he used a neuter "the":

**1Corinthians 14:16**
. . . how will the one who occupies the place of the ignorant say **the "Amen"**
at your giving of thanks?

. . . ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμὴν
ἐπὶ τῇ σῇεὐχαριστίᾳ;

As you can see, Paul used a neuter "the" (τό) in the scripture above. However, if "the Amen" referred to a person (here, the Lord Jesus), we find a masculine "the" (ὁ):

**Revelation 3:14**
These things says **the Amen**, the faithful and true witness.

Τάδα λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιςτὸς καὶ ἀληθινός.

Please make sure you have a firm grasp on the concept of the Agreement Rule and of the Exception to the Agreement Rule because

# PLEASE NOTE!

# THE EXCEPTION TO THE AGREEMENT RULE IS THE CRUX OF THIS STUDY.

# FREEDOM
## (TO EXPRESS WHAT YOU REALLY THINK)

Use the following charts as you consider the verses on the following pages.
Words used in those verses are highlighted here so that you can locate them quickly:

## Articles (the)

| | SINGULAR | | | | PLURAL | | |
|---|---|---|---|---|---|---|---|
| | Masculine | Feminine | Neuter | | Masculine | Feminine | Neuter |
| *the* | ὁ | ἡ | τό | *the* | οἱ | αἱ | τά |
| *of the* | τοῦ | τῆς | τοῦ | *of the* | τῶν | τῶν | τῶν |
| *in the* | τῷ | τῇ | τῷ | *in the* | τοῖς | ταῖς | τοῖς |
| *– the* | τόν | τήν | τό | *– the* | τούς | τάς | τά |

## Personal Pronouns (he, she, it, they, them)

| SINGULAR | | | PLURAL | | |
|---|---|---|---|---|---|
| Masculine *he, him* | Feminine *she, her* | Neuter *it* | Masculine *they, them* | Feminine *they, them* | Neuter *they, them* |
| αὐτός | αὐτή | αὐτό | αὐτοί | αὐταί | αὐτά |
| αὐτοῦ | αὐτῆς | αὐτοῦ | αὐτῶν | αὐτῶν | αὐτῶν |
| αὐτῷ | αὐτῇ | αὐτῷ | αὐτοῖς | αὐταῖς | αὐτοῖς |
| αὐτόν | αὐτήν | αὐτό | αὐτούς | αὐτάς | αὐτά |

## Relative Pronouns (who, whom, which)

| SINGULAR | | | PLURAL | | |
|---|---|---|---|---|---|
| Masculine *who, whom* | Feminine *who, whom* | Neuter *which* | Masculine *who, whom* | Feminine *who, whom* | Neuter *which* |
| ὅς | ἥ | ὅ | οἵ | αἵ | ἅ |
| οὗ | ἧς | οὗ | ὧν | ὧν | ὧν |
| ᾧ | ᾗ | ᾧ | οἷς | αἷς | οἷς |
| ὅν | ἥν | ὅ | οὕς | ἅς | ἅ |

## GENTILES/NATIONS

Jesus called us Gentiles "dogs" (Mt. 15:26), but at least he recognized that we are persons.  The word "Gentiles" (also translated as "nations") is a neuter word; nevertheless, Jesus referred to us not as "those things" but as "them":

**Matthew 28:19**
. . . all **the** Gentiles, baptizing **them** . . .

. . . πάντα τὰ ἔθνα, βαπτίζοντες αὐτους . . .

**Acts 15:17**
. . . all **the** nations, upon **whom** my name is called . . .

. . . πάντα τὰ ἔθνα, ἐφ᾿ οὕς ἐπικέκληται τὸ ὄνομά μου . . .

## CHILD

For our next example, "child" is a neuter word, but each child is referred to either as "him" or "her", depending on whether the child was a boy or a girl.  Only when speaking abstractly would a child be referred to as "it" (as in Mt. 18:2-5):

**Mark 5:41**
And taking hold of the hand of **the** child, saying to **her** . . .

Καί κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ . . .

## SLAVE

As for Onesimus, a slave who was Paul's child in the faith:

**Philemon 10**
I beg you for **the** child of mine, **whom** I have begotten in my bonds, Onesimus.

Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοίς δεσμοῖς, Ὀνήσιμον.

### Feminine Nouns That Refer to Jesus and the Spirit

No one knows why ancient Greeks designated certain words as masculine and others as feminine or neuter.  For example, the Greek word "comforter" (παρακλήτος = *paraclatos*) was masculine, but a closely–related word, "consolation", (παρακλήσις = *paraclasis*) was feminine.  It is clear, though, that if any word was used in reference to a person, the writer was free to use whatever gender was appropriate for articles, adjectives, and pronouns that referred to that word.  For example, observe how the feminine word "head" is treated in the following Scriptures:

## HEAD (JESUS)

Below, Paul uses a feminine word, "head", in reference to Jesus. There was available to Paul a feminine "from whom" (ἧς), but because Paul was talking about a man, he changed genders to a masculine "from whom":

### Colossians 2:19
. . . not holding **the** head, from **whom** the whole body. . .

. . . οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα . . .

## PROMISE (THE SPIRIT)

However, when the physician Luke used the feminine word, "promise", to refer to the Spirit, he did <u>not</u> change genders to a masculine form of "who":

### Acts 1:4
. . . wait for **the** promise of the Father, **which** you have heard of me . . .

. . . περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός, Ἣν ἠκούσατέ μου . . .

It is obvious from this that Luke did not consider the Spirit a divine person; otherwise, he would have used a masculine relative pronoun ("who") to refer to the feminine word "promise", as Paul used a masculine "who" in reference to the feminine word "head" when speaking of Jesus.

Other feminine nouns that were used in reference to the Spirit are gift, sword, and dove, and they are all treated the same way "promise" is treated. As the Pneuma Tables show that the New Testament writers never changed genders from neuter to masculine when referring to the Spirit, the example from Acts 1:4, above, shows that the same can be said about feminine words. The New Testament writers never changed genders from feminine to masculine when using a feminine word for the Spirit, though they did change from feminine to masculine when using a feminine word ("head") for Jesus! If the writers had thought that the Spirit was a person, they would certainly have shown that "person" the same respect they showed the person of Jesus.

## ONE

These are the forms of the adjective, "one":

|  | **Masculine** | **Feminine** | **Neuter** |
|---|---|---|---|
| *one (subject of sentence)* | εἷς | μία | ἕν |
| *of one, from one* | ἑνός | μιᾶς | ἑνός |
| *in one, to one, by one* | ἑνί | μιᾷ | ἑνί |
| *– one (direct object)* | ἕνα | μίαν | ἕν |

Paul said that God was one person:

**Galatians 3:20**
. . . God is **one**.

. . . θεὸς εἷς ἐστιν.

Paul said that he and Apollos were one, in the sense of united in heart and mind:

**1Corinthians 3:8**
He who plants and he who waters are **one**.

Ὁ φυτύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν.

Jesus also said that he and the Father were one, in the sense of united in heart and mind:

**John 10:30**
The Father and I are one.

Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

Jesus also prayed that we would be one, in the same way that he and the Father are one, not one in person (εἷς), but united in heart and mind (ἕν):

**John 17:21-23**
21.　that they all might be **one** (ἕν), just as you, Father, *are* in me, and I in you, that they may also be **one** (ἕν) in us, so that the world might believe that you sent me.
22.　And the glory you've given me, I've given them, that they might be **one** (ἕν), just as we are **one** (ἕν);
23.　I in them, and you in me, that they may be perfected in **one** (ἕν), and so that the world may know that you sent me, and that you loved them just as you loved me.

# The Pneuma Tables

You are now ready to go to the main Pneuma Tables.  Remember, the Greek word for "spirit" (πνεῦμα) is neuter, just like "nations", "slave" and "child".  The Pneuma Tables contain every verse in the New Testament in which the writers <u>had a choice</u> between a distinctive masculine or neuter article, adjective, or pronoun that referred to God's Spirit.

**THE TABLES SHOW THAT EVERY TIME A NEW TESTAMENT WRITER HAD A CHOICE, HE CHOSE A NEUTER ARTICLE, ADJECTIVE, OR PRONOUN TO REFER TO THE SPIRIT.**

If the men of God who wrote the New Testament believed the Spirit to be a person, would they not have shown the Spirit of God the same respect they showed to Gentiles, slaves, and children?

# The Comforter

Trinitarians who believe that the Spirit of God is a person make much of John's use of the masculine word, "Comforter", in reference to the Spirit. But to my knowledge, none of them have ever made much of the apostles' use of the feminine words that refer to the Spirit, such as dove, promise, sword, and gift. In fact, feminine nouns are used much more frequently than masculine nouns when the subject is the Spirit.

The following verses from John appear to contain references to the Spirit ($\pi\nu\epsilon\hat{u}\mu\alpha$) as "he", "him", and "whom". Actually, those personal pronouns do not refer to the neuter word "Spirit", but to the masculine word "Comforter" ($\pi\alpha\rho\alpha\kappa\lambda\acute{\eta}\tau\sigma\varsigma$). And since "Comforter" is masculine, not neuter, masculine personal pronouns such as "he" or "whom" are used when referring to it.

Using the charts already provided, look at the Greek words in bold, below, and determine which words John used to refer to the Spirit.

Note: The last two words in bold must be translated on the basis of what has come before. They could mean either "it" or "he". How would a translator decide which is correct?

## John 14:16-17

¹⁶And I will ask the Father, and He will give you another Comforter so that He might be with you forever, ¹⁷the Spirit of truth $\ddot{o}$ [whom or which?] the world cannot receive because it neither sees $\alpha\grave{u}\tau\acute{o}$ [him or it?] nor knows $\alpha\grave{u}\tau\acute{o}$ [him or it?] But you know $\alpha\grave{u}\tau\acute{o}$ [him or it?], because [he or it?] **abides** with you and [he or it?] **will be** in you.

In the following scripture, John switches from "whom" to "which" in mid-sentence. Can you see why? Note: Near the end of the verse, you will see a new word, a demonstrative pronoun, meaning "that one". Why did I translate it as "he"?

## John 15:26

²⁶ When the Comforter comes, **whom** I will send to you from the Father, even the Spirit of truth **which** proceeds from the Father, **he** will testify of me.

²⁶Ὅταν δὲ ἔλθῃ ὁ παρακλήτον ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρός ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

### Demonstrative Pronouns

| Masculine "that one" = he | Feminine "that one" = she | Neuter "that one" = it |
|---|---|---|
| ἐκεῖνος | ἐκείνη | ἐκεῖνο |

## "Insisting on Personality"?

John 16:7-14 appears to contain a masculine pronoun referring to the Spirit, but the neuter word, πνεῦμα, is not the subject of this section of John. Instead, the subject is the masculine word, Comforter (*paraclatos*).

## John 16:7-14

7. Nevertheless, I tell *y*ou the truth; it is better for *y*ou that I go away. For if I do not go away, the **Comforter** will not come to *y*ou; but if I go, I will send **him** to *y*ou.
8. And when **he** comes, **he (lit., "that *masculine* one")** will convict the world of sin, of righteousness, and of judgment;
9. for sin because they do not believe in me,
10. for righteousness because I go to the Father and *y*ou no longer see me,
11. and for judgment because the ruler of this world has been judged."
12. I still have much to tell *y*ou, but *y*ou are not now able to bear *it*.
13. But when **he (lit., "that *masculine* one")** comes, the **Spirit** of truth, he will guide *y*ou into all truth; for he will not speak of himself, but whatever he will hear, he will speak, and he will reveal to *y*ou things that are coming.
14. **He** will glorify me because he will take from what is mine and reveal it to *y*ou.

The powerful influence of the Trinitarian faith upon even a great scholar's mind is evident in Professor A. T. Robertson's treatment of the above passage from John 16, in particular, verse 13. He dismisses the possibility of "that (masculine) one" in verse 13 referring to Comforter because of the five verses that come between the word "Comforter" and that relative pronoun. And he makes that assertion, despite the fact that (1) verses 8-11 make up one long sentence and (2) "that (masculine) one" obviously refers to "Comforter" in verse 8, and is the subject of the entire whole sentence. Why then, would "that (masculine) one" (= Comforter) not be the subject of verse 13?

To say, as Dr. Robertson does (p. 709), "in this passage John is insisting on the personality of the Holy Spirit" is, frankly, bizarre. It is clearly an unwarranted assessment of the grammar and imposes upon John a Trinitarian faith about which he in no other place says or suggests anything, though opportunities abounded for him to do so. It is surprising that the usually level-headed Dr. Robertson should have made such a statement. But that he does so is an indication of how one's personal faith can distort one's judgment.

## "Middleton's Rule"

Dr. Robertson seems to agree with what he refers to as "Middleton's Rule", which holds that whenever the Greek article *the* is used with the Spirit (τὸ πνεῦμα) "personality is being taught" (p. 795). But in the New Testament, there are over ninety times when πνεῦμα is used <u>without</u> the article, as opposed to almost one-hundred-fifty times with it. So, are we to infer from those numbers that about 40% of the time (when the article is absent), the New Testament writers were teaching that the Spirit is *not* a person?

It is true, as Middleton's Rule states, that the Greek article "the" is used with πνεῦμα when activity associated with a personality is present. But Middleton's Rule fails to take into

account the fact that the article is also *not used* when activity associated with personality is present.  The following Table lists activities attributed to the holy Spirit when the article is present and when it is not:

| ACTIVITY OF THE HOLY SPIRIT | WITH "THE" | WITHOUT "THE" |
|---|---|---|
| SPEAKING | Mk. 12:36 | 1Cor. 12:3; 2Pet. 1:21 |
| REVEALING | Lk. 2:26 | Eph. 3:5 |
| TEACHING | Lk. 12:12 | 1Cor. 2:13 |
| GIVING LIFE | Jn. 6:63 | 1Pet. 3:18 |
| SANCTIFYING | 1Cor. 6:11 | Rom. 15:16 |
| LEADING | Mt. 4:1 | Rom. 8:14 |
| BRINGING ABOUT THE NEW BIRTH | Jn. 3:6 | Jn. 3:5 |

Robertson himself seems to contradict Middleton's Rule in his discussion of the use of the article with proper names by saying, "No satisfactory principle can be laid down for the use or non-use of the article with proper names" (p. 761).  He also quotes J. H. Moulton, another Greek scholar, who confessed that Greek scholars were unable to solve "completely the problem of the article with proper names" (p. 761).

So, what messages were Paul and other New Testament authors subtly communicating to us concerning the personhood of the Spirit when they wrote "the" before the word "spirit"?  The answer is absolutely nothing.  Whether they did or did not use the article was most likely nothing more than a matter of writing style.

## Activities of the Spirit of Man

The question should be asked, "If the fact that God's Spirit knows, feels, and does things indicates that God's Spirit is a person, then what do the activities of man's spirit indicate?"

From the Bible, we learn that a man's spirit can be troubled (Gen. 41:8), revived (Gen. 45:27; Isa. 57:15), stirred up (1Chron. 5:26; 2Chron. 36:22; Ezra 1:1), wounded (Prov. 18:14), overwhelmed (Ps. 77:3), and refreshed (1Cor. 16:18).  Further, the spirit of man is said to be able either to make one willing to do something (Ex. 35:21), or to restrain one from an action (Job 32:18).  Man's spirit searches things out (Ps. 77:6; Prov. 20:27; Isa. 26:9; Ezek. 13:3; Mt. 22:43), sometimes fails (Ps. 143:7), and at other times sustains a man (Prov. 18:14).  Man's spirit can rejoice (Lk. 1:47), serve God (Rom. 1:9), and bear witness (Rom. 8:16).  The spirit of man knows things (1Cor. 2:10-11).  It can pray (1Cor. 14:14), and it sometimes needs rest (2Cor. 2:13).  The spirit of man is said to travel (Eccl. 3:21; 12:7; Lk. 8:55; cp. 1Cor. 5:3-4), and amazingly, we are told it can go places and return (Jud. 15:19)!  Why, man's spirit can even stand up, and do work (Eccl. 10:4; Eph. 2:2)!

When a man's spirit needs rest, it is because the man needs rest.  When a man's spirit prays, the man is praying.  When a man's spirit knows something, the man knows something.

Your spirit is the life that is in your body, and it will continue to live after your earthly body is decayed. Your spirit is you. And God's Spirit is God. None of the activities of man's spirit means that man's spirit is a person, and yet Trinitarians use the same or similar activities of God's Spirit as evidence that it is a person.

We were created in God's image, and the fact that the Bible mentions things done by the Spirit of God is only to be expected, since our spirits do and feel some of the same things that God's Spirit does. It is altogether proper to speak of the Spirit as living, feeling, performing deeds, and knowing, because God does those things. And He does them by the same means we do them: by the Spirit that dwells in Him. God's Spirit is His life, just as our spirit is our life (Jas. 2:26).

On the following page is a chart showing some of the activities of spirits: God's Spirit, man's spirit, and evil spirits.

## Activities of Spirits

| ACTIVITY | GOD'S SPIRIT | MAN'S SPIRIT | EVIL SPIRITS |
|---|---|---|---|
| FEEL GRIEF | Eph. 4:30 | Isa. 54:6; 61:3; Mk. 8:12 | - |
| FEEL SORROW | Hos. 11:8 | 1Sam. 1:15; 1Kgs. 21:5 | - |
| KNOW | 1Cor. 2:11 | 1Cor. 2:11 | Mk. 1:24; Lk. 4:34 |
| SEARCH | 1Cor. 2:10 | Prov. 20:27; Isa. 26:9 | Lk. 11:24 |
| SPEAK | 2Sam. 23:2 | Rom. 8:16 | Mt. 8:31 |
| PRAY | Rom. 8:26 | 1Cor. 14:14 | Mt. 8:31 |
| ENTER A BODY | Acts 2:1-4 | Lk. 8:54-55 | Mt. 12:45; Lk. 8:30 |
| LEAVE A BODY | 1Sam. 16:14 | Mt. 27:50 | Lk. 4:35, 36, 41 |
| BE STIRRED UP | Judg. 13:25 | 2Chron. 36:22; Ezra 1:1, 5 | - |
| FEEL ANGER | many verses | Eccl. 7:9 | Rev. 12:12 |
| BE VEXED | Isa. 63:10 | Eccl. 1:14; 2Pet. 2:8 | - |
| BE PROVOKED | Ps. 106:33 | Acts 17:16 | - |

## Notes:
1. This is just a sampling of hundreds of verses that mention things spirits do and feel.
2. There are two words for "demon" in the New Testament, one masculine and one neuter, besides being called "evil spirits". It seems that demons are considered to be personalities, though without bodies of their own.

# Beyond A Necessary Evil

In doing the work of translating, some alterations are unavoidable. Translators must have the liberty to re-arrange, to alter, to add, or to omit a word here and there for clarity; to do so is a necessary evil when going from one language to another. What we saw in the Pneuma Tables, however, is something beyond that. There was nothing necessary about mistranslating the Greek words which the apostles used when referring to the Spirit of God.

The most obvious reason for intentionally mistranslating those words is the personal faith of the translators. When asked why he so often translated "it" as "he", Gary Zoella, who produced Translation #15, explained to me, "It is a grave mistake to use the neuter *it* or *itself* when referring to the Holy Spirit." It was Mr. Zoella's personal faith in the Trinity that caused him to think it is a "grave mistake" to refer to the Spirit as "it" or "which". There is NO rule of Greek grammar that says it is a grave mistake to do so. But if it is a grave mistake to refer to the Spirit as "it", then the New Testament writers made many grave mistakes!

The conclusion that one must draw from the evidence is that *intentional mistranslation* of the apostles' references to the Spirit has occurred in many modern translations for doctrinal, not grammatical reasons. This must have been done in order to make it appear that the holy Scriptures support the Trinitarian faith.

What is especially disturbing about the translations used in the Pneuma Tables is that not one of them acknowledged what they had done. It is a matter of some gravity that none of these translators, in the Introductions to their translations, mention they *intentionally mistranslated* certain words that referred to the Spirit. As a matter of professional integrity, this alteration should have been acknowledged, *regardless of what is true about the personhood of the Spirit*. Considering the importance of the issue, this omission is inexcusable. God's people around the world are buying Bibles, trusting that the translators have risen above personal opinion and have translated the original text faithfully. The evidence proves beyond any doubt that such is often not the case.

Consider the following remarks, taken from the Introductions to two translations, with my comments, following:

FROM THE ESV (ENGLISH STANDARD VERSION) (Translation # 6):
"The ESV is an 'essentially literal' translation that seeks as far as possible to capture the precise wording of the original text. . . ." (vii. of Introduction)

Comment:  *Does this mean that these translators thought it was not possible to translate some of the apostles' neuter words as neuter, when the Spirit was the subject?*

AGAIN, FROM THE ESV:
"In the area of gender language, the goal of the ESV is to render literally what is in the original." (viii. of Introduction)

Comment:      *Overall, the ESV is a good translation, as are others on this list, but any impartial judge would conclude that they fell short of their stated goal, for they did not translate 13 of the apostles' words literally (just in this small study) when it came to words related to the Spirit; the influence of their Trinitarian faith was too strong upon them to permit it.*

FROM THE NEW KING JAMES VERSION (Translation #2):

*The most astonishing contradiction of one's own principle is found in the practice of these translators. Sharply criticizing modern translations for frequently altering the original text, these translators claimed to be guided by the "principle of complete equivalence", saying,*

"In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary [absolute] inspiration of the Scripture, and in the inerrancy of the original autographs." (iii. of Introduction)

Comment:      *This sounds impressive.  But one must wonder, if these translators sincerely believed that the original Greek text was absolutely inspired of God and without any error at all, how could they have dared to alter so many Greek words related to the Spirit that they found in the original text?  Of the thirty translations surveyed, the NKJV (1) was the most adamant that every original word of the New Testament was verbally inspired by God, without any error whatsoever, and (2) ranked among those most guilty of Trinitarian corruptions of the Greek text, at least 13.*

*One must wonder, what justification could there possibly be for a translator to mistranslate the words of the original text <u>when he himself has signed a confession of faith insisting that those words are pure and perfect, being the very words of God</u>?*

# Summary

- New Testament writers often changed the gender of articles, adjectives, and pronouns that referred to a neuter word – if that neuter word referred to a person.
- Although there were many opportunities to do so, and although it was allowed by the rules of Greek grammar, <u>New Testament writers never changed from neuter to masculine when referring to the Spirit of God</u>.  They always referred to the holy spirit as "it" or "which", never "*he*" or "*whom*".  The Pneuma Tables provide proof of this.

The only reasonable conclusions, based on an impartial assessment of the Greek words used in the books of the New Testament is:

- The authors of the New Testament did not think of the Spirit of God as a person
- Many modern translations contain intentional mistranslations of certain words found in the Greek text because the translators sought to promote their Trinitarian faith.

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| Verse | ENGLISH | Gender | Verse | ENGLISH | Gender |
|---|---|---|---|---|---|
| **Matthew** | | | **1Corinthians** | | |
| **3:16** | coming | M or N | **2:10** | searches | M or N |
| **Mark** | | | **3:16** | dwells | M or N |
| **1:12** | drove out | M or N | **6:19a** | that (is in) | M or N |
| **Luke** | | | **6:19b** | which (you have) | M or N |
| **1:35** | will come | M or N | **12:11a** | works | M or N |
| **2:25** | was (upon) | M or N | **12:11b** | wills | M or N |
| **3:22** | descended | M or N | **2Corinthians** | | |
| **12:12** | will teach | M or N | **3:6** | makes alive | M or N |
| **John** | | | **Ephesians** | | |
| **1:32** | remained | M or N | **4:30** | with which | M or N |
| **6:63** | is | M or N | **1Timothy** | | |
| **7:39a** | was | M or N | **4:1** | says | M or N |
| **7:39b** | which | M or N | **2Timothy** | | |
| **14:17a** | he or it abides | M or N | **1:14** | dwells in | M or N |
| **14:17b** | he or it will be | M or N | **Titus** | | |
| **Acts** | | | **3:6** | which | M or N |
| **1:8** | has come | M or N | **Hebrews** | | |
| **1:16** | spoke beforehand | M or N | **3:7** | says | M or N |
| **2:4** | gave | M or N | **9:8** | indicating | M or N |
| **8:16** | was fallen upon | M or N | **10:15** | bears witness | M or N |
| **8:18** | was given | M or N | **1Peter** | | |
| **8:29** | said | M or N | **1:12** | sent | M or N |
| **8:39** | caught away | M or N | **3:19** | by which | M or N |
| **10:19** | said | M or N | **4:14** | rests | M or N |
| **10:44** | fell upon | M or N | **1John** | | |
| **11:12** | told | M or N | **3:24** | which | M or N |
| **11:15** | fell upon | M or N | **5:6a** | is | M or N |
| **13:2** | said | M or N | **5:6b** | is (the truth) | M or N |
| **16:7** | did permit | M or N | **Revelation** | | |
| **19:2** | exists | M or N | **2:7** | says | M or N |
| **19:6** | came | M or N | **2:11** | says | M or N |
| **20:23** | testifies | M or N | **2:17** | says | M or N |
| **20:28** | has made | M or N | **2:29** | says | M or N |
| **21:11** | says | M or N | **3:6** | says | M or N |
| **28:25** | spoke | M or N | **3:13** | says | M or N |
| **Romans** | | | **3:22** | says | M or N |
| **5:5** | is given | M or N | **11:11** | entered into | M or N |
| **8:9** | dwells | M or N | **22:17** | say (with bride) | M or N |
| **8:11** | dwells in | M or N | | | |
| **8:15** | by which | M or N | | | |
| **8:26** | helps | M or N | | | |

# *Pneuma* Table 2: Matthew - Acts

| VERSE | GREEK | A Correct Translation | GENDER | KJV[1] #1 | NKJV #2 | RSV #3 |
|---|---|---|---|---|---|---|
| **Matthew** | | | | | | |
| 3:16a | καταβαῖνον | descending | Neuter | descending | descending | descending |
| 3:16b | ἐρχομενον | coming | Neuter | lighting | alighting | alighting |
| 10:20 | τὸ λαλοῦν | which speaks | Neuter Neuter | which speaketh | who speaks | speaking |
| **Mark** | | | | | | |
| 1:10 | καταβαῖνον | descending | Neuter | descending | descending | descending |
| **John** | | | | | | |
| 1:32 | καταβαῖνον | descending | Neuter | descending | descending | descend |
| 1:33a | καταβαῖνον | descending | Neuter | descending | descending | descend |
| 1:33b | μένον | remaining | Neuter | remaining | remaining | remain |
| 6:63 | τὸ ζωοποιοῦν | that gives life | Neuter Neuter | that quickeneth | who gives life | that gives life |
| 14:17a[2] | ὅ | which (receive) | Neuter | whom (receive) | whom (receive) | whom (receive) |
| 14:17b[2] | αυτο | (perceives) it | Neuter | (seeth) him | (sees) Him | (sees) him |
| 14:17c[2] | ἀυτὸ[3] | (knows) [it] | Neuter | (knoweth) [him] | (knows) [Him] | (knows) [him] |
| 14:17d[2] | ἀυτὸ | (you know) it | Neuter | (ye know) him | (you know) Him | (you know) him |
| 14:26[2] | ὅ | which | Neuter | whom | whom | whom |
| 15:26[2] | ὅ | which (comes from) | Neuter | which | who | who |
| 16:13[2] | see "Comforter" | - | - | - | - | - |
| **Acts** | | | | | | |
| 5:32 | ὅ | which | Neuter | whom | whom | whom |
| 20:23 | λέγον | saying | Neuter | saying | saying | *- omitted -* |

# *Pneuma* Table 2: Matthew - Acts

| NRSV #4 | NASB (1995) #5 | ESV #6 | HCSB #7 | NIV #8 | TNIV #9 | Phillips #10 |
|---|---|---|---|---|---|---|
| descending | descending | descending | descending | descending | descending | coming down |
| alighting | lighting | coming | coming | lighting | alighting | resting |
| speaking | who speaks | speaking | is speaking | speaking | speaking | speaking |
| | | | | | | |
| descending | descending | descending | descending | descending | descending | coming down |
| | | | | | | |
| descending | descending | descend | descending | come down | come down | come down |
| descend | descending | descend | descending | come down | come down | coming down |
| remain | remaining | remain | resting | remain | remain | rest |
| that gives life | who gives life | who gives life | the One who gives life | - omitted - gives life | - omitted - gives life | which gives life |
| whom (receive) | whom (receive) | whom (receive) | (receive) Him | (accept) him | (accept) him | whom (accept) |
| (sees) him | (behold) Him | (sees) him | (see) Him | (sees) him | (sees) him | (see) - |
| (knows) [him] | (know) [Him] | (knows) [him] | (know) [Him] | (knows) [him] | (knows) [him] | (recognise) [that Spirit] |
| (you know) him | (you know) Him | (you know) him | (you do know) Him | (you know) him | (you know) him | (you recognise) him |
| whom | whom | whom | Him | whom | whom | whom |
| who | who | who | who | who | who | who |
| - | - | - | - | - | - | - |
| whom | whom | whom | whom | whom | whom | which |
| - omitted - | saying | - omitted - | - omitted - | - omitted - | - omitted - | - omitted - |

## *Pneuma* **Table 2:  Matthew - Acts**

| Jehovah's Witnesses #11 | NET #12 | Young's Literal #13 | LITV (Green) #14 | Analytical-Literal #15 | Goodspeed #16 | Montgomery #17 |
|---|---|---|---|---|---|---|
| descending | descending | descending | coming down | descending | come down | descending |
| coming | coming | coming | coming | coming | light upon | alighting |
| that speaks | speaking | that is speaking | who speaks | the One speaking | that will speak | who speaks |
| | | | | | | |
| coming down | descending | coming down | coming down | descending | coming down | descending |
| | | | | | | |
| coming down | descending | coming down | coming down | coming down | come down | descend |
| coming down | descending | coming down | coming down | coming down | come down | descending |
| resting | remaining | remaining | abiding | remaining | remain | resting |
| that is life-giving | the one who gives life | that is giving life | that gives life | the One giving life | what gives life | what gives life |
| which (receive) | whom (accept) | whom (receive) | whom (receive) | whom (receive) | (obtain) [that Spirit] | (receive) him |
| (beholds) it | (see) him | (behold) him | (see) Him | (look upon) Him | (see) it | (see) him |
| (knows) [it] | (know) [him] | (know) [him] | (know) [Him] | (knows) [Him] | (recognize) [it] | (know) [him] |
| (you know) it | (you know) him | (ye know) him | (you know) Him | (you know) Him | (you recognize) it | (you know) him |
| which | whom | whom | whom | whom | which | whom |
| which | who | who | who | who | that | who |
| - | - | - | - | - | - | - |
| | | | | | | |
| which | whom | whom | whom | whom | which | whom |
| as it says | *- omitted -* | saying | saying | saying | *- omitted -* | *- omitted -* |

3

## *Pneuma* **Table 2:  Matthew - Acts**

| Moffatt #18 | Williams #19 | God's Word Trans. #20 | TEV #21 | CEV #22 | The Message #23 | New Jerusalem #24 |
|---|---|---|---|---|---|---|
| coming down | coming down | coming down | coming down | coming down | descending | descending |
| omitted | - omitted - | - omitted - | lighting | - omitted - | landing | coming |
| that is speaking | that is speaking | will be speaking | speaking | will tell | will supply the words | will be speaking |
| | | | | | | |
| coming down | coming down | coming down | coming down | coming down | come down | descending |
| | | | | | | |
| descend | coming down | coming down | come down | come down | flying down | come down |
| descending | coming down | coming down | come down | come down | flying down | come down |
| resting | remaining | stay on | stay on | stay on | making himself at home | rest |
| what gives life | what gives life | - omitted - | what gives life | the one who gives life | can make life | that gives life |
| (receive) him | whom (accept) | (accept) him | (receive) him | (accept) [the Spirit] | (take) him (in) | whom (accept) |
| (sees) - | (see) Him | (sees) - | (see) him | (see) - | (to see) him | (sees) - |
| (knows) him | (recognize) [Him] | (know) him | (know) [him] | (know) him | (know) - | (knows) him |
| (you know) him | - omitted - | (you know) him | (you know) him | (you know) [the Spirit] | (you know) him | (you know) him |
| whom | whom | whom | whom | - omitted - | whom | whom |
| which | that | who | who | who | - omitted - | who |
| - | - | - | - | - | - | - |
| | | | | | | |
| which | that | whom | who | who | whom | whom |
| - omitted - | - omitted - | - omitted - | - omitted - | - omitted - | - omitted - | - omitted - |

# *Pneuma* Table 2:  Matthew - Acts

| Knox #25 | Berkeley #26 | NAB (Catholic) #27 | Tyndale #28 | Jewish NT #29 | Wycliff #30 |
|---|---|---|---|---|---|
| coming down | descending | descending | descend | coming down | coming down |
| resting | lighting | coming | lyght upon | *- omitted -* | coming |
| that speaks | speaking | speaking | which speaketh | speaking | that speaketh |
| | | | | | |
| coming down | coming down | descending | descending | descending | coming down |
| | | | | | |
| coming down | come down | come down | descend | coming down | coming down |
| coming down | descend | come down | descend | descending | coming down |
| rest | remain | remain | tary | remaining | dwelling on |
| gives life | *(is) the life-giver* | that gives life | that quyckeneth | who gives life | that quickeneth |
| (for) whom (can find no life) | whom (receive) | which (accept) | whome (receave) | (receive) him | which (receive) |
| (see) him | (observes) - | (sees) - | (seyth) him | (sees) - | (sees) - |
| (recognize) [him] | (understands) Him | (knows) it | (knoweth) [him] | (knows) him | (knows) him |
| (you are to recognize) him | (you know) Him | (you know) it | (ye knowe) him | him | (you know) him |
| whom | which | that | whom | whom | whom |
| who | which | that | which | who | which[7] |
| - | - | - | - | - | - |
| | | | | | |
| [the Holy Spirit] | which | that | whom | whom | whom |
| *- omitted -* | *- omitted -* | *- omitted -* | sayinge | *- omitted -* | saith |

## *Pneuma* **Table 3: Romans - Revelation**

| VERSE | GREEK | Correct Translation | GENDER | KJV[1] #1 | NKJV #2 | RSV #3 |
|---|---|---|---|---|---|---|
| **Romans** | | | | | | |
| **8:16** | αὐτὸ...συμμαρτυρεῖ | itself bears witness | Neuter | itself beareth witness | Himself bears witness | himself bearing witness |
| **8:26** | αὐτὸ... ὑπερεντυγχάνει | itself makes intercession | Neuter | itself maketh intercession | Himself makes intercession | himself intercedes |
| **1Corinth.** | | | | | | |
| **2:12** | τὸ | which | Neuter | which | who | which |
| **12:11** | διαιροῦν | distributing | Neuter | dividing | distributing | [who] apportions |
| **15:45** | ζωοποιοῦν | life-giving | Neuter | quickening | life-giving | life-giving |
| **Galatians** | | | | | | |
| **4:6** | κρᾶζον | crying out | Neuter | crying | crying out | crying |
| **Ephesians** | | | | | | |
| **1:14** | ὅ ὅς | UBS - which Byz. - who | Neut. Masc. | which (TR) | who (MT) | which |
| **6:17[5]** | ὅ | which | Neuter | which | which | which |
| **1Peter** | | | | | | |
| **1:11a** | τὸ | which | Neuter | which | who | - *omitted* - |
| **1:11b** | προμαρτυρόμενον | it was bearing witness beforehand | Neuter | it testified beforehand | He testified beforehand | predicting |
| **1John** | | | | | | |
| **5:6** | τὸ μαρτυροῦν | that bears witness | Neuter | that beareth witness | who bears witness | - *omitted* - is the witness |

# *Pneuma* **Table 3: Romans - Revelation**

| NRSV #4 | NASB #5 | ESV #6 | HCSB #7 | NIV #8 | TNIV #9 | Phillips #10 |
|---|---|---|---|---|---|---|
| that very (Spirit) bearing witness | Himself testifies | himself bears witness | Himself testifies | himself testifies | himself testifies | himself endorses |
| that very (Spirit) intercedes | Himself intercedes | himself intercedes | Himself intercedes | himself intercedes | himself intercedes | *- omitted -* praying |
| that | who | who | who | who | who | *- omitted -* |
| [who] allots | distributing | [who] apportions | distributing | he gives | [he] distributes | [who] distributes |
| life-giving | life-giving | life-giving | life-giving | life-giving | life-giving | life-giving |
| crying | crying | crying | crying | who calls out | who calls out | to cry |
| this | who | who | He | who | who | *- omitted -* |
| which | which | which | which | which | which | *- omitted -* |
| *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* |
| it testified in advance | He predicted | he predicted | He testified in advance | he predicted | he predicted | he foretold |
| the one that testifies | who testifies[6] | the one who testifies | the One who testifies | who testifies | who testifies | *- omitted -* bears witness |

## *Pneuma* Table 3: Romans - Revelation

| Jehovah Witness #11 | NET #12 | Young's Literal #13 | LITV (Green) #14 | Analytical-Literal #15 | Goodspeed #16 | Montgomery #17 |
|---|---|---|---|---|---|---|
| itself bears witness | himself bears witness | himself doth testify | Himself witnesses | Himself testifies | itself testifies | himself bears witness |
| itself pleads | himself intercedes | himself doth make intercession | Himself intercedes | Himself makes intercession | itself pleads | himself intercedes |
| which | who | that | - omitted - | [the *One*] | that | which |
| making a distribution | distributing | dividing | distributing | distributing | apportioned | distributing |
| life-giving | life-giving | life-giving | life-giving | life-giving | life-giving | life-giving |
| it cries out | who calls | crying | crying | crying out | with the cry | crying |
| which | who | which | who (TR) | who (Byz) | which | who |
| that is, | which | which | which | which | which | which |
| - omitted - | - omitted - | that | - omitted - | - omitted - | - omitted - | which |
| it was bearing witness beforehand | he testified beforehand | testifying beforehand | testifying beforehand | predicting | predicting | he (ever) testified beforehand |
| that which is bearing witness | the one who testifies | that is testifying | the One witnessing | the One testifying | - omitted - testifies | he who bears testimony |

# *Pneuma* **Table 3: Romans - Revelation**

| Moffatt #18 | Williams #19 | God's Word Trans. #20 | TEV #21 | CEV #22 | The Message #23 | New Jerusalem #24 |
|---|---|---|---|---|---|---|
| this (Spirit) testifying | **Himself bears witness** | **himself testifies** | **himself to declare** | *- omitted -* **makes us sure** | *- omitted -* **confirms** | **himself to bear witness** |
| *- omitted -* pleads | **Himself pleads** | *- omitted -* **intercedes** | **himself pleads** | *- omitted -* **prays** | **he making prayer** | **personally makes our petitions** |
| that | that | **who** | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* |
| apportioning | apports | **[who] does...by giving** | **[he] gives** | to give | are handed out | distributing |
| life-giving | life-giving | life-giving | life-giving | life-giving | life-giving | life-giving |
| crying | crying | to call out | **who cries out** | tells | crying out | crying |
| which | **who** | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | **who** |
| that is, | which | that | which | that | *- omitted -* | that is, |
| *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* | *- omitted -* |
| foretold | foretelling | **he predicted** | predicting | was telling | *- omitted -* | bearing witness |
| *- omitted -* is the witness | *- omitted -* testifies | **the one who verifies** | **himself testifies** | *- omitted -* tells about | *- omitted -* is confirming | that bears witness |

## *Pneuma* **Table 3: Romans - Revelation**

| Knox #25 | Berkeley #26 | NAB (Catholic) #27 | Tyndale #28 | Jewish NT #29 | Wycliff #30 |
|---|---|---|---|---|---|
| himself assures | this (Spirit) bears witness | itself bears witness | the same (sprete) certifieth | himself bears witness | that [spirit] yieldeth witnessing |
| himself intercedes | Himself intercedes | itself intercedes | *- omitted -* maketh intercession | himself pleads | that [spirit] asketh for us |
| that | that | that | which | *- omitted -* | that |
| [who] distributes | distributing | distributing | devydynge | distributing | parting to |
| life-giving | alive-making | life-giving | quickening | life-giving | quickening |
| crying out | calling out | crying out | crying | cries out | crying |
| which | who | which | which | who | which |
| *- omitted -* | which | which | which | that is, | that is, |
| *- omitted -* | *- omitted -* | *- omitted -* | which | *- omitted -* | *- omitted -* |
| making known | it predicted | it testified in advance | [sprete] testified before | predicting | before told |
| *- omitted -* witness | *- omitted -* bears witness | the one that testifies | that beareth witness | *- omitted -* bears witness | he that witnesseth |