

Matthew 28:19 and the Holy Spirit

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What Mat 28:19 says...

- Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”
- The only thing we are told here is that:
- “we baptize in the name of the Father, of the Son and of the Holy Spirit”

- So how do we end up here:
- “The Holy Spirit is another being separate from God the Father and the Son – co-equal, co-eternal and co-substantial to them”

- Well, we use logic, and to do that we use a premise.

What is a premise?

- “A **premise** is what forms the basis of a theory or a plot. When you called 000 on the guy in your back yard, it was on the **premise** that he was a thief and not the meter-reader. In logic, the **premise is the** basic statement upon whose truth an argument is based.” (Vocabulary.com)
- Similar to an assumption.
- “An **assumption** is something that you assume to be the case, even without proof. For example, people might **make** the **assumption** that you're a nerd if you wear glasses, even though that's not true.” (Vocabulary.com)
- Example of a premise - "All mammals are warmblooded [major **premise**]; whales are mammals [minor **premise**]; therefore, whales are warmblooded [conclusion].“ (Thought.com)
- Important point: If the premise is wrong, your conclusion is wrong, it's a false assumption.

Mat 28:19 premise

- Premise - Only an animate being can do certain things because it is a being. If **an entity** does what an animate being only can do, then **that entity** is another animate being equal to the first animate being. If so then the two entities **are equal**.
- Let us apply the premises to the Holy Spirit.
- Premise - Only God the Father can do certain things because his a divine eternal being. If **the Holy Spirit** does what God the Father only can do, then **the Holy Spirit** is also a divine eternal being to God the Father. If so, then the **Holy Spirit is equal to God the Father**.

That's how

- That's how we reach this conclusion.
- But remember that the Premise is not found in the Bible.
- It is human logic, human reasoning, theory if you like.
- **Important point: If the premise is wrong, your conclusion is wrong, it's a false assumption.**
- So let us test the premise.
- Question – Is it always true that “Only an animate being can do certain things because it is a being. If **an entity** does what an animate being only can do, then **that entity** is another animate being equal to the first animate being. If so then the two entities **are equal.**”

Testing the premise...

- Genesis 45:26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart **fainted**, for he believed them not.
- The heart of Jacob can faint. Jacob can also faint. So Jacob's heart can do that which Jacob can do. Is Jacob's heart therefore another being equal and separate from Jacob? NO!
- Genesis 45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father **revived**:
- The spirit of Jacob can be revived. Jacob can also be revived. So Jacob's spirit can do that which Jacob can do. Is Jacob's spirit therefore another being equal and separate from Jacob? NO!
- 1 Samuel 30:12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, **his spirit came again to him**: for he had eaten no bread, nor drunk any water, three days and three nights.
- This Egyptian's spirit came again to him. So his spirit could come. Therefore, his spirit could do that which the Egyptian could do. So is the spirit of the Egyptian another Egyptian equal to the Egyptian? NO!
- 2 Kings 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, **let a double portion of thy spirit be upon me**.
- 2 Kings 2:15 And when the sons of the prophets which were to view at Jericho saw him, they said, **The spirit of Elijah doth rest on Elisha**. And they came to meet him, and bowed themselves to the ground before him.
- Elijah's spirit was sent to Elisha, and it rested on Elisha. Elijah himself could do the same. So was Elisha given another being separate and equal to Elijah? NO!

Testing the premise...

- Job 21:4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?
- The Job's spirit was troubled. Job was also troubled. So Job's spirit can do/feel that which Job can do/feel. Is Job's spirit therefore another being equal and separate from Job? NO!
- We could go on and on throughout the Old and New Testament. Here are more examples.
- Psalms 77:3 I remembered God, and was troubled: I complained, and **my spirit was overwhelmed**. Selah.
- Psalms 77:6 I call to remembrance my song in the night: I commune with mine own heart: **and my spirit made diligent search**.
- Psalms 142:3 and 4 – David's spirit **overwhelmed**
- Proverbs 16:32 – Solomon says a man should **rule over** his spirit
- Isaiah 38:16 “O Lord, by these things men live, and in all these things is the life of my spirit..” (Isaiah's spirit has a life)

Testing the premise...

- Daniel 7:15 “I Daniel was **grieved** in my spirit in the midst of my body...”
- Luke 1:47 “And **my spirit hath rejoiced** in God my Saviour.”
- Luke 8:55 “And her **spirit came again...**”

- 1 Corinthians 13:4 “Charity suffereth long, and **is kind**; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not **behave itself** unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.”

- So is charity another being separate on its own? NO!!
- God’s grace serves believers.

- The premise that “Only *an animate being* can do certain things because it is a being. If ***an entity*** does what *an animate being* only can do, then ***that entity*** is another animate being equal *to the first animate being*. If so then the two entities **are equal.**”

is a false premise.

But, how about the Spirit of God?

- 1 Corinthians 2:11 “For what man knoweth the things of a man, save the spirit of man which is in him? **even so** the things of God knoweth no man, but the Spirit of God.”
- So there is something comparable about the Spirit of God and the spirit of man in terms of what they do to God and to man. The spirit of man can know, just like the Spirit of God.
- But can we understand the nature of the spirit?
- “**The nature of the Holy Spirit is a mystery**. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and **put a human construction on them**, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.” { YRP 11.3}
- In other words, do not go around talking of the equality, eternal nature, and substance of the spirit. You have no clue what you are talking about.

What is the correct premise?

- The Spirit is explained in many ways in the Bible, but never as a being equal to, separate from, nor of the same substance to the possessor of the Spirit. NEVER!!
- The Spirit (and any other human attribute, e.g. charity, jealousy, love, etc.), when personified, i.e. is spoken of in the **THIRD PERSON** or as a **PESRONALITY**, simply ALWAYS refers to the person who possesses it, as another person.
- Man, as given by God, possesses a spirit, just like the Holy Spirit is the Spirit **OF** God, i.e. **belonging to** God the Father (John 3:34).
- **Important: These premises are found in the Bible and can never be refuted by any text in the Bible or SOP.**
- Anything other than that is human theory. This human theory is applied to several verses the same way – Isaiah 48:16, 2 Corinthians 13:14, 1 John 5:7 and John Chapters 14 and 16.

THE END