

Person and Deity of the Holy Spirit

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Introduction:

Most of us have never questioned the identity of the Holy Spirit. We have been taught, and always believed, that the Holy Spirit is one of the three divine beings that comprise the Godhead. But this view has not gone unchallenged throughout history, and even today there are certain religious groups that refuse to acknowledge the Holy Spirit as a distinct personality possessing all the attributes of deity.

The phrase “the Holy Spirit” is found more than 90 times in the New Testament. This would lead one to think that the average Christian would have a good knowledge about Him, His nature, and His work. Unfortunately, the whole subject of the Holy Spirit has assumed a sort of mysterious sense. Perhaps the designation ‘Holy Ghost’, which was first used in the 1611 King James Version, has contributed to that mystique. An incredible array of speculation and wild imagination is evident in the varied teachings about the Holy Spirit.

Our study will briefly trace some of the more notable and historic challenges to the Holy Spirit’s identity, as well as some of the modern day false doctrines that persist. However, our main emphasis will be upon the biblical descriptions and proofs of His being and power.

I. False Views about the Godhead

A. Historic errors

1. Gnosticism

a. The Gnostics taught that “one infinite and self-existent being . . . has existed from all eternity, and is the original source of all being . . . there emanated from Him other beings . . . manifesting in each of them one of His divine attributes.”¹

b. One of those ‘manifestations’ was the Holy Spirit.

c. Early Gnostic writers disagreed with any attempt to divide the personalities or personages of the Father, Son, and Holy Spirit.

1) One such author was Praxeas.

2) Tertullian condemned him for teaching “that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person.”²

2. Around A.D. 190, Theodotus of Byzantium advocated the absolute personality of God - asserting that the Father, Son, and Holy Spirit were one person. He is said to be “the first representative of Dynamistic Monarchianism whose views have been recorded”.³

3. Sabellianism

a. Sabellius was a third-century priest and theologian.

¹ John Henry Blunt, *Dictionary of Sects and Heresies* (Detroit: Gale Research Company, 1874), 177

² Tertullian, *Against Praxeas*, chapter 2

³ A. H. Newman, *Manual of Church History*. Vol. 1. (Chicago, IL: American Baptist Publication Society, 1931) 198.

- b. He taught that God was single and indivisible, with Father, Son, and Holy Spirit being three modes or manifestations of one divine person.
- c. His views are sometimes referred to as 'Modalism'.
- d. He said: "The one God, to whom as the source of all things the name Father is given, going forth to the work of redemption . . . was called the Son. In like manner, going forth to the work of sanctification, he is called the Holy Spirit. These are names only of office, expressing the relations in which God puts Himself to created being."⁴

4. Marcellianism

- a. Marcellus of Ancyra was one of the bishops present at the Council of Nicaea (A.D. 325).
- b. He taught that the Son and the Holy Spirit were merely 'extensions' of the one God.
- c. Specifically, he said that the Father extended Himself into the Son at creation, and "in like manner . . . the Spirit was contained within the Logos until Jesus breathed on his disciples and bade them receive the Holy Ghost (John 20:22), after which it proceeded operatively from the Father and the Son".⁵

5. It should be noted that, while these false teachers were at work, others were upholding the truth about the distinct person of the Holy Spirit and his deity.

a. In his "*Epistle to the Corinthians*," Clement of Rome wrote:

1) 46:6 "We have only one God, one Christ, one only Spirit of grace within us".⁶

2) 58: 2 "For, as God lives, and as the Lord Jesus Christ and the Holy Ghost live—both the faith and hope of the elect, he who in lowliness of mind, with instant gentleness, and without repentance has observed the ordinances and appointments given by God—the same shall obtain a place and name in the number of those who are being saved through Jesus Christ."⁷

b. In "*The Martyrdom of Polycarp*," Polycarp was reported to have said, "Lord God Almighty, Father of Thy blessed and well beloved Son, Jesus Christ . . . in everything I praise Thee, I bless Thee, I glorify Thee by the eternal and celestial pontiff Jesus Christ, Thy well beloved Son, by whom, to Thee, with Him and with the Holy Ghost, glory now and for ever!"⁸

c. In the second half of the second century, Athenagoras, in his "*A Plea for Christians*," wrote: "Who would not be astonished to hear us called

⁴ Blunt, 511

⁵ *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York and London, Funk and Wagnalls Company, 1910) 171

⁶ *Ante-Nicene Fathers, Vol. 2.* Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.)

⁷ *ibid*

⁸ *ibid*

atheists, us who confess God the Father, God the Son and the Holy Ghost, and hold them one in power and distinct in order.”⁹

B. Current errors concerning the person and deity of the Holy Spirit

1. History bears record to a number of ‘anti-trinitarian’ groups through the centuries that have debated the accurate identity of the Holy Spirit, and they persist to this day.
2. Oneness Pentecostals
 - a. Frequently referred to as ‘Jesus Only’.
 - b. The two main groups that hold to Oneness theology are the United Pentecostal Church International (the largest) and the United Apostolic church. There are others like the Assemblies of the Lord Jesus Christ and the Bible Way Churches of Our Lord Jesus Christ as well as a host of independent Oneness churches.
 - c. They do not recognize the distinct persons of the Godhead: Father, Son, and Holy Spirit. They see Jesus Christ as the one God, who sometimes manifests Himself as the Father or the Holy Spirit. In other words, Jesus is the Father and Jesus is the Spirit. There is one God who reveals Himself in different ‘modes.’
 - d. Their core doctrine:
 - i) “God is absolutely and indivisibly one . . . God has revealed Himself as Father (in parental relationship to humanity), in the Son (in human flesh), and as the Holy Spirit (in spiritual action) . . . The one God existed as Father, Word, and Spirit before His incarnation as Jesus Christ, the Son of God . . . the Bible does not teach that there are three distinct centers of consciousness in the Godhead or that Jesus is one of three divine persons.”¹⁰
 - ii) “There is one God with no essential divisions in His nature. He is not a plurality of persons, but He does have a plurality of manifestations, roles, titles, attributes. . . . Jesus Christ is the Son of God [not God the Son]. He is the incarnation of the fullness of God [the Father] in His deity, Jesus is the Father and the Holy Spirit. . . . Jesus is the name of the Father, Son, and Holy Spirit.”¹¹
3. Jehovah’s Witnesses
 - a. Among their many perversions is their denial of the unique identity of the Holy Spirit.
 - b. They teach that:
 - i) “The holy spirit is not a person . . . The holy spirit is not part of a Trinity. It is God’s active force.”¹²

⁹ *ibid*

¹⁰ “Our Doctrinal Foundation”, [<http://www.upci.org/component/content/article/83-beliefs/91-our-doctrinal-foundation>], 05/24/2011

¹¹ David K. Bernard, *The Oneness of God* (Hazelwood: Word Aflame, 1983), 294-95.

¹² “The Lie That Made God a Mystery”, *The Watchtower*, November, 2013

ii) “The holy spirit is God’s power in action, his active force. God sends out his spirit by projecting his energy to any place to accomplish his will. The Bible shows that the holy spirit is not a person. A craftsman’s hands cannot function independent of his mind and body; likewise, God’s holy spirit operates only as he directs it. The Bible also compares God’s spirit to water and associates it with such things as faith and knowledge. These comparisons all point to the impersonal nature of the holy spirit.”¹³

iii) “The Bible’s use of “holy spirit” indicates that it is a controlled force emanating from Jehovah God that He uses to accomplish a variety of things relative to his purposes. To a certain extent it can be likened to electricity, a force that can perform a great variety of operations.”¹⁴

4. Mary Baker Eddy, founder of “Christian Science,” characterized the Holy Spirit, not as a distinct person, but as merely “Divine Science”.¹⁵
5. Parley Pratt, one of the original ‘apostles’ of Mormonism, likened the Holy Spirit to “electricity, galvanism, magnetism” and went on to say that “the purest, most refined and subtle of all these substances, and the one least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit.”¹⁶
6. Other modern writers continue to promote these erroneous views about the Holy Spirit. For example:
 - a. “The Father, the Son, and the Holy Spirit, then, represent three ways in which the one God has manifested Himself in the world: as the Father through the creation, as the Son through Jesus, and as the Holy Spirit through prophecy and miracles.”¹⁷
 - b. “It is going beyond the evidence of Scripture to equate the Spirit of God with a person distinct from the One God . . . Not once does the Holy Spirit send greetings to the churches . . . It is quite extraordinary that Paul would constantly omit mention of the third person of the Trinity, if he believed him to exist.”¹⁸
 - i) This claim is, of course, not true.
 - ii) Romans 15:30 “Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.”

¹³ “What Is The Holy Spirit?” in “Bible Teachings” [<http://www.jw.org/en/bible-teachings/questions/what-is-the-holy-spirit/>]

¹⁴ “The Holy Spirit - God's Active Force” in “Jehovah’s Witnesses United” [<http://www.jehovah.to/exe/general/holyspirit.htm>]

¹⁵ Mary Baker Eddy, *Science and Health With Key to the Scriptures* (Boston, MA: First Church of Christ, Scientist)

¹⁶ Parley P. Pratt, *Spirituality, The Key to the Science of Theology*, (Salt Lake City, UT: Deseret News Co., 1883) 26

¹⁷ Gary T. Cage, *Clothed With Power* (Charlotte, NC: Charlotte House Publishers, 1996) 124

¹⁸ Anthony F. Buzzard and Charles F. Hunting, *The Doctrine of the Trinity, Christianity’s Self-Inflicted Wound* (Lanham, MD: University Press of America, 1998) 227-228

iii) 2 Corinthians 13:14 "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

II. Biblical Monotheism

- A. Monotheism is the belief in one God - in contrast to polytheism, the notion that numerous gods exist. Unquestionably, the Bible affirms the concept of monotheism.
- B. In the Old Testament:
 - 1) "You shall have no other gods before me" (Exodus 20:3).
 - 2) "Hear, O Israel: Jehovah our God is one Jehovah" (Deuteronomy 6:4).
 - 3) "Jehovah, he is God; there is none else besides him" (Deuteronomy 4:35, 39; 1 Kings 8:60; 1 Chronicles 17:20; Isaiah 43:11; Zechariah 14:9).
- C. In the New Testament:
 - 1) "God is one" (Galatians 3:20)
 - 2) "You believe that God is one; you do well: the demons also believe, and shudder" (James 2:19).
- D. Clearly, therefore, the oneness of God, in some sense, is a biblical truth. The question is: what does Scripture mean by one God?
- E. In the Old Testament, the words *el*, *eloah*, and *elohim*, from related roots, are generic designations of God. The New Testament term is *theos*.
- F. These terms simply suggest the nature or quality of being divine, or deity. The word "God" is not the name of a personality; it is the name of a nature, a quality of being.
- G. When we say that there is but one God, the meaning is: there is but one divine nature. There is a unified set of traits or characteristics that distinguish a personality as God.

III. Three Distinct Divine Beings

- A. It is clear that the Scriptures teach that there is a personal distinction between those individuals identified as the Father, the Son, and the Holy Spirit.
- B. In the Old Testament:
 - 1) And God said, Let **us** make man in **our** image, after **our** likeness" (Genesis 1:26).
 - a) This cannot refer to angels, as is sometimes claimed.
 - i. "It is most likely that the plural pronoun 'us' contains a reference to the one God's attendant council of angels . . ." ¹⁹
 - ii. But angels are themselves created (Nehemiah 9:6; Psalm 148:2, 5), not creators.

¹⁹ Buzzard and Hunting, *op.cit.*, 22

- iii. The context of Genesis 1 limits the creating to God (v. 27).
- b) Furthermore, this is not the 'plural of majesty' as some have argued, for that figure of speech "was not known then."²⁰
- 2) "The man is become as one of **us**, to know good and evil" (Genesis 3:22).
- 3) "Come, let **us** go down, and there confound their language" (Genesis 11:7).
- 4) "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for **us**?" (Isaiah 6:8).
- 5) In Zechariah 11:12, 13, Christ prophetically says: "And I said unto them, if ye think good, give **me my** hire; and if not, forbear. So they weighed for **my** hire thirty pieces of silver. And **Jehovah** said unto **me** . . ."
- 6) "Jehovah [the first person] said unto my Lord [the second person], Sit thou at my right hand" (Psalm 110:1).
- 7) "Jehovah [the Father] laid on him [Christ] the iniquity of us all" (Isaiah 53:6).
- 8) "The kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, [the Father] and against **his anointed** [the Son] saying, Let us break **their** bonds asunder, And cast away **their** cords from us" (Psalm 2:2, 3).

C. In the New Testament:

- 1) The three persons of the Godhead are clearly seen at the baptism Jesus, where Jesus is in the water, the Father is speaking from heaven, and the Spirit is descending as a dove (Matthew 3:16-17).
- 2) Christ is said to be a "mediator" between God and man (1 Timothy 2:5).
 - a) The word "mediator" translates the Greek *mesites* (from *mesos*, "middle," and *eimi*, "to go"), and so literally, a go-between.
 - b) Arndt and Gingrich note that the term is used of "one who mediates between two parties to remove a disagreement or reach a common goal."²¹
 - c) Clearly, Christ cannot be a mediator **between** God and man if he is the totality of the holy Godhead.
- 3) In John 8:16-17, the Lord cited the Old Testament principle of multiple witnesses for legal documentation.
 - a) He is countering the Pharisaic allegation that his witness is not true (v. 13).
 - b) He reasons, therefore, that just as the law requires at least two witnesses to establish credibility, so the Lord is "not alone"; he bears witness of himself, and the Father bears witness of him.
 - c) If Jesus **is the same person as the Father**, his argument makes no sense!

²⁰ Nathan Stone, *Names of God* (Chicago, IL, Moody, 1944) 12

²¹ W. F. Arndt and F. W. Gingrich, *Greek English Lexicon of the New Testament* (Chicago, IL: University of Chicago Press, 1967) 508

- 4) Christ taught: "I am the vine, and my Father is the husbandman" (John 15:1).
 - a) In the same context he identified the disciples as "branches."
 - b) The narrative thus has three principal features: husbandman (the Father), vine (the Son), and branches (disciples).
 - c) There is as much distinction between the husbandman and the vine as there is between the vine and the branches.
- 5) "But of that day nor that hour knows no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13:32).
 - a) While Jesus was upon the earth, he knew not the time of the judgment day. The Father, however, **did know!**
 - b) Thus, clearly the Father and the Son were not the same person.
- 6) "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him" (Matthew 12:32).
 - a) The contrast here between the Son and the Holy Spirit plainly shows that they are not identical in personality.
 - b) Thus, clearly the Son and the Holy Spirit are not the same person.
- 7) In speaking of Christ's subordination to God, Paul says: "the head of Christ is God" (1 Corinthians 11:3).
 - a) The word "head" (Greek *kephale*) means "the chief, one to whom others are subordinate"²².
 - b) Would it make any sense to speak of one being head of himself?
- 8) The promise of Jesus to His disciples concerning the coming of the Holy Spirit involves all three persons of the Godhead.
 - a) "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16)
 - b) "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26)
- 9) In the well known section of Scripture that speaks of keeping the unity of the spirit in the bond of peace, Paul said: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Ephesians 4:4-6).
- 10) The following passages contain contrasts which reveal a distinction between the Father and the Son:
 - a) Christ did not seek his own will, **but** the will of his Father (John 5:30).
 - b) Jesus' teaching was not his, **but** the Father's (John 7:16).

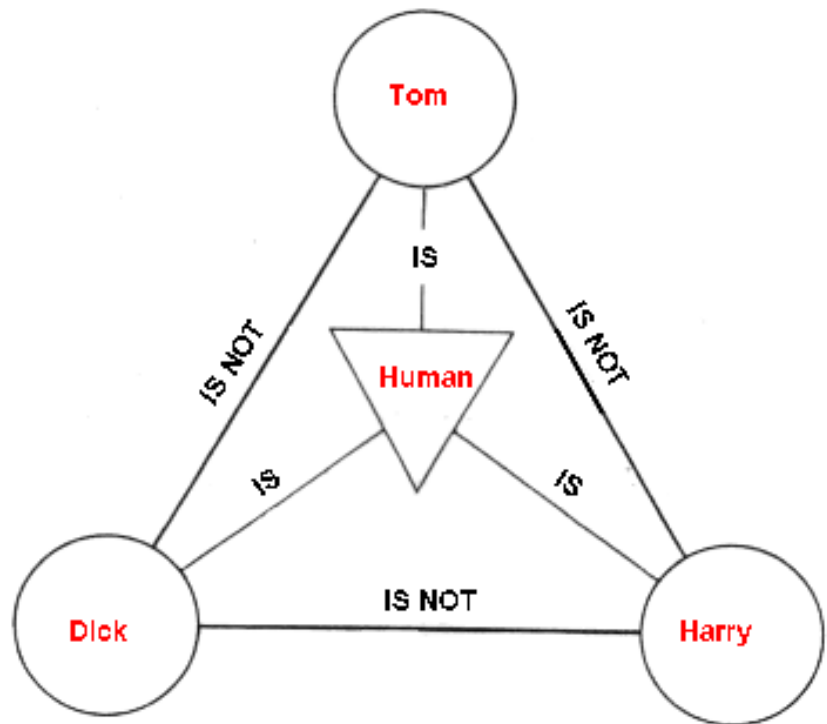
²² Edward Robinson, *A Greek-English Lexicon of the New Testament* (New York, NY: Harper and Brothers, 1855) 398

- c) Christ came not of himself, **but** was sent of the Father (John 7:28; 8:42).
- d) The Father glorified the Son (John 8:54).
- e) The Father does not judge, **but** has given judgment unto the Son (John 5:22).

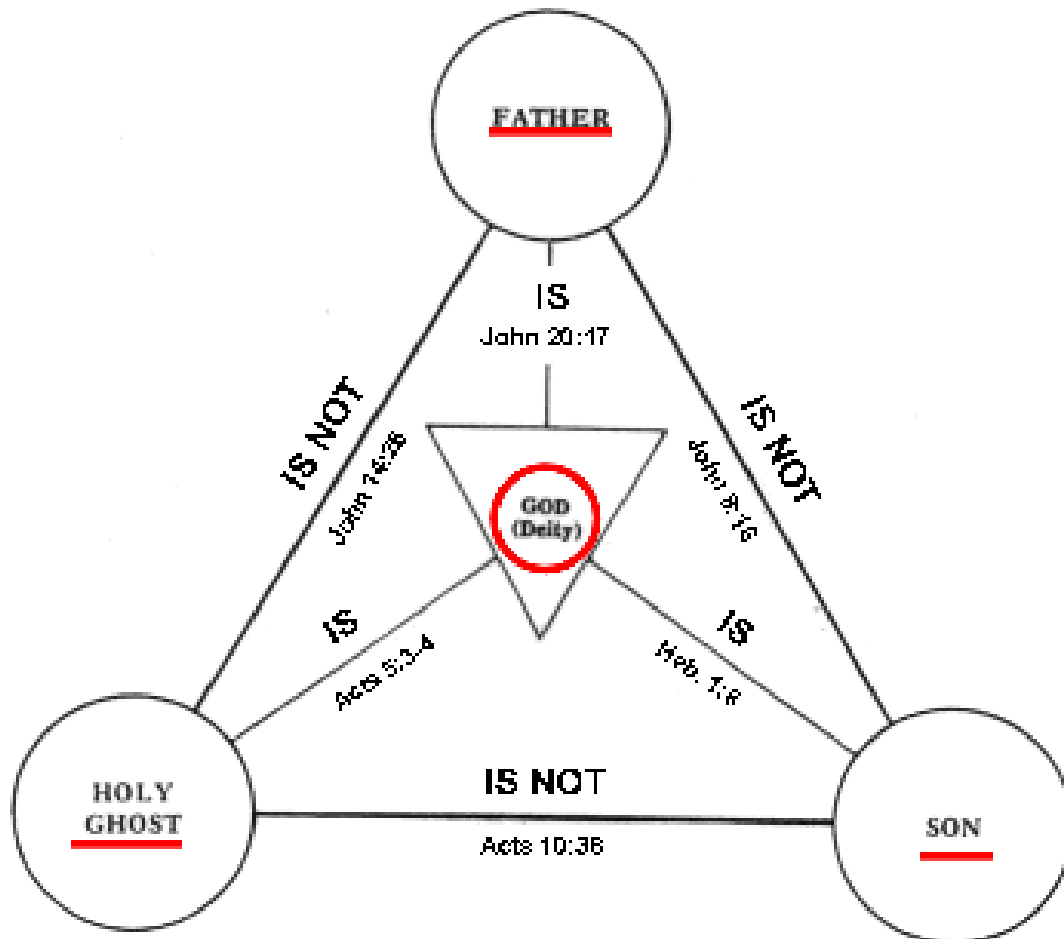
IV. How Can 'Three' Be 'One'?

- A. The Bible reveals that each of three persons is God – meaning that each of them possesses the qualities or nature of deity. The Father is deity (John 20:17), as is the Son (Hebrews 1:8), and so also the Holy Spirit (Acts 5:3-4).
- B. A problem, of course, arises when we describe the Godhead as both 'one' and 'three'. This is a contradiction if 'one' and 'three' are employed in the identical sense.
- C. But the fact of the matter is, they are not used in the same sense. There is but one divine nature, but there are three distinct personalities possessing that unified set of infinite qualities.
- D. Brethren have often employed some familiar charts to graphically represent the truth that there is one God, but three persons in the Godhead.

- 1) We understand how three distinct men all share the same unique attributes of the human kind . . .



- 2) Similarly, the three beings of the Godhead are distinct, but all possess the attributes of deity . . .



V. The Holy Spirit: A Personal Entity

A. The dictionary defines a “person” as: “a being characterized by conscious apprehension, rationality, and moral sense.”²³ The Holy Spirit has the identifying marks of a personal being.

B. Jesus referred to the Holy Spirit as “He” (John 14:26; 16:13)

C. The Holy Spirit has the characteristics of a person

1. He possesses ‘will’ or desire (1 Corinthians 12:8-11)
2. He makes judgments (Acts 15:28)

D. He does things which manifest personality. He:

1. Searches (1 Cor. 2:11)
2. Teaches (1 Cor. 2:13)
3. Speaks (1 Tim. 4:1)
4. Testifies (John 15:26)
5. Leads (Rom. 8:14)

²³ Merriam-Webster.com 2011 (<http://www.Merriam-Webster.com> (8 Sept 2014))

6. Forbids (Acts 16:6,7)
7. Convicts (Heb. 10:29)
8. Hears (John 16:13)
9. Intercedes (Rom. 8:26,27)

E. The Holy Spirit suffers things that reflect personality.

1. He can be grieved (Ephesians 4:30)
2. He can be insulted (Hebrews 10:28,29)
3. He can be resisted (Acts 7:51)
4. He can be spoken against (Matthew 12:32)
5. He can be lied to (Acts 5:3,4)

VI. The Holy Spirit: A Divine Being

A. The Holy Spirit possesses the attributes of deity

1. He is eternal (Hebrews 9:14)
2. He is omnipresent (Psalm 139:7-10)
3. He is omniscient (1 Corinthians 2:10-11)
4. The works that God does (omnipotence) are also attributed to the Holy Spirit (Job 33:4; Psalms 104:30)

B. The Holy Spirit is equated with God

1. Several passages discuss the Father, Son, and Holy Spirit as equals.

a) In a discussion of spiritual gifts, Paul puts the Spirit, the Lord, and God in grammatically parallel constructions (1 Corinthians 12:4-6).

b) Paul closes a letter with a three-part prayer: "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:14).

c) Peter begins a letter with this three-part formula: "who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood" (1 Peter 1:2).

2. Word interchanges.

a) Acts 5:3 says that Ananias lied to the Holy Spirit; verse 4 says that Ananias lied to God.

b) 1 Corinthians 3:16 and 6:19 - Christians are not only temples of God, they are also temples of the Holy Spirit. A temple is a habitation for a deity. When Paul writes "temple of the Holy Spirit," he implies that the Holy Spirit is God.

c) Hebrews 3:7-11 tells us that the Holy Spirit said the Israelites "tested and tried me"; the Holy Spirit said that "I was angry.... They shall never

enter my rest.” However, the quote is from Psalms 95:7-11, where it is credited to God. Thus the Holy Spirit is God.

d) Hebrews 10:15-17 (quoting Jeremiah 31:33,34) says that the Holy Spirit promised the new covenant. But the reference in Jeremiah states that it was Jehovah who made the promise. Therefore, the Holy Spirit is God.

e) Isaiah 6:8-9 says “I heard the voice of the Lord, saying . . . Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.” But in Acts 28:25,26 the quote is credited to the Holy Spirit: “Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive.”

3 Worship

a) There are no scriptural examples of worshipping the Holy Spirit.

b) However, as an opposite of worship, we note that the Spirit can be blasphemed (Matthew 12:31).

VII. Some arguments answered.

A. “The Holy Spirit is neuter gender throughout the New Testament Greek proving it is an "it" not a person. The use of a neuter gender word shows us that the Holy Spirit is a thing not a person.”

1. Many animate beings are referred to with neuter gender words in the New Testament: Infants (Luke 1:41,44; 2:16; 18:15), children (Mark 5:39-41), angels (Hebrews 1:14), demons (over 45 times)

2. The word ‘spirit’ is also neuter gender when it refers to the Father in John 4:24, and to Jesus in 1Corinthians 15:45

3. Actually, in the Old Testament, the Hebrew word for ‘spirit’ (*ruach*) is a noun of feminine gender. Thus, one could as easily argue for ‘She’ as for ‘It’ in reference to the Holy Spirit – but, of course, both would be wrong.

B. “The Bible actually calls the Holy Spirit an "it" - proving that the Holy Spirit is not a person.”

1. Romans 8:16 “The Spirit **itself** beareth witness with our spirit, that we are the children of God.”

2. Romans 8:26 “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit **itself** maketh intercession for us with groanings which cannot be uttered.”

3. 1 Peter 1:10-11 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when **it** testified beforehand the sufferings of Christ, and the glory that should follow.”

4. The fault is not in the original text, but in the translation. Greek nouns relating to persons may be neuter (such as TEKNON and PAIDION, both words for "child"). It does not follow that these nouns describe "its" rather than "hes" or "shes," and when translating into English, no one would sensibly translate "the child, it. . ."

C. "The Holy Spirit is the personification of God's power and is not a person. It is not unusual in the Scriptures for something to be personified. For example, wisdom is said to have "children." (Luke 7:35) Sin and death are spoken of as kings. (Rom 5:14,21)"²⁴

1. Personification is found throughout the Bible with endless examples of trees clapping and stars singing, etc.. But, the vast majority of times the Bible refers to things like stars and trees, they are not personified. Personification is the EXCEPTION to the usage in scripture.

2. However, the problem with this argument is that, if true, the Holy Spirit IS ALWAYS PERSONIFIED. Personification would not be the exception to the general use, personification would be the rule.

D. "The Holy Spirit is directly called the power of God in Luke 1:35.

1. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you." (Luke 1:35)

2. This is a 'paired' statement commonly found in the Scriptures. In each context it must be determined whether the two things are intended to be interchangeably synonymous or if two different things are working together to have a common effect.

3. We conclude that in Luke 1:35 we see two different things that are working together to produce a common effect. This is due to the fact that elsewhere the Holy Spirit and power are differentiated: "God anointed Him [Jesus] with the Holy Spirit and with power" (Acts 10:38). It makes no sense that Jesus was "anointed with power and power".

Conclusion:

We must conclude that the Holy Spirit is one of the three divine beings of the Godhead. He possesses distinct personality and owns all the attributes of deity. While many historic and current false doctrines deny it, we must acknowledge and honor Him as God.

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²⁴ *Reasoning from the Scriptures* (Watchtower Bible and Tract Society) 380