

# Introduction to The Seven Pillars of the New Testament

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Proverbs 9:1

Wisdom has built her house; she has hewn out her Seven Pillars.

The foundation of the gospel is “the apostles and prophets, Jesus Christ himself being the cornerstone” (Eph. 2:20). Jesus did not lay out that foundation, that is, he did not reveal what it was and explain it while on earth; that was not his mission from God. Indeed, it would have been useless for him to try to do so, for his followers did not yet have the Spirit, through which all truth is known. Jesus plainly told his disciples the night before he died, “I still have many things to tell you, but you cannot bear them right now” (Jn. 16:12). It was Paul, not Jesus, who was anointed by God to lay out the foundation of the gospel of Christ:

1 Corinthians 3

10. According to the grace of God that is given to me as a wise master-builder, I have laid the foundation, but another builds upon it. But let each man take heed how he builds.
11. For no one can lay a foundation other than that which is laid, which is Jesus Christ.

The foundation which Paul laid out is simple and pure. In his letter to the Ephesians, he named the Seven Pillars upon which the New Testament is built:

Ephesians 4

1. I, the prisoner of the Lord, exhort you to walk worthy of the calling to which you were called,
2. with all humility and meekness, with long-suffering, forbearing one another in love,
3. making every effort to maintain the unity of the Spirit in the unifying bond of peace:
4. one body, and one Spirit, just as you were also called to one hope of your calling;
5. one Lord, one faith, one baptism,
6. one God and Father of all, who is over all, and through all, and in us all.

The Seven Pillars listed in verses 4–6, above, are “the unifying bond of peace” of which Paul spoke in verse 3. If all God’s children would base their lives and their worship upon these Seven Pillars, adding and omitting nothing, they would all enjoy perfect peace and unity and be bound together in the love of God. If the Seven Pillars are neglected, or if anything is added to them, strife, confusion, and competition always follow.

When we receive the Spirit of God, these seven fundamentals of the Faith are deposited in our hearts. The challenge then is for us to listen to the Spirit and come to understand God’s Seven Pillars. They are the immovable foundation of the New Testament, which was instituted by God on the day of Pentecost when He poured out His Spirit on Jesus’ followers.

## The Seven Pillars of the New Testament

One Body  
One Spirit  
One Hope  
One Lord  
One Faith  
One Baptism  
One God

## Pillar #1: One Body

Jesus named the body of Christ the Assembly of God

Isaiah 62

1. For Zion's sake, I will not be silent, and for Jerusalem's sake, I will not be still until her righteousness goes forth like brightness, and her salvation like a flaming torch.
2. The Gentiles shall see your [Zion's] righteousness, and all kings, your glory. And you shall be called by a new name, which the mouth of Jehovah shall give.

So, Isaiah prophesied that Jehovah would someday give a new name for Zion. This Zion does not mean the geographic location in Jerusalem; it refers to God's New Testament people. And what is that new name? What did "the mouth of Jehovah" say through His Son Jesus?

Matthew 16

18b. Upon this rock I will build my Assembly, and the gates of Hades will not prevail against it.

The new name for Zion, then, is "Assembly", that is, the Assembly of God, also called the body of Christ. That new name is not "church".

### *The History of "Church"*

Every place in New Testament translations where you see the word *church* is a mistranslation. The word *church* does not belong in the New Testament; the Greek noun for church does not exist in any Greek manuscript of the New Testament. A church is a building dedicated to a god, any god. The Assembly of God is people, called by God to assemble together to edify one another. The new name for the body of Christ is Assembly or Congregation, and Jesus is the one who named it.

Who first started using the word *church* for the body of Christ, we do not know, but it was already being used that way in the second century. In the early 1500s, William Tyndall made an English translation of the New Testament (which was illegal at the time), and he refused to mistranslate the Greek as *church*; instead, he used *congregation*. For his efforts to make a faithful English translation, churchmen hunted Tyndall down and had him burned at the stake, after extending to him the Christian courtesy of strangling him. Not being a commoner, they didn't just burn him alive. They made sure he was dead before they burned his body. And all he had done was to translate the New Testament into English, leaving out the word *church*.

Just a few decades later, when the King James Version came out, King James commanded his translators to mistranslate the word for Assembly as *church*. His original list of commandments for his translators still exists at Cambridge University, and #3 on that list is that they must use the word *church*, for King James, needing the support of politically

powerful churchmen, wanted to please them. But *church* does not belong and should not be in the New Testament.

The Greek word for church is *kuriakon* (κυριακόν). The Greek word for assembly is *ekklesia* (ἐκκλησία), from “ek” (ἐκ), meaning “out,” and “kaleo” (καλέω), to be called out or to be summoned. That is the name Jesus gave to the people of God. But men have perverted that. The new name *Assembly* was not a new word; the Greeks had been using it for many centuries, notably in Athens, where they were summoned together to conduct the city’s business, such as vote on new laws. That gathering was called the Assembly. So, *Assembly* was a known word, but Jesus used it for us! The word *church* has been added by Christian translators to the New Testament for one purpose, to wit, to promote their Institution.

From the beginning, as we see in the book of Acts, God’s people assembled in homes. Doing that keeps the meetings of God’s people small and personal, as He intended. All God’s children need to have such a spiritual home; they all need a place they can call “our meetings”.

### Jesus is the head of the Assembly of God

Ephesians 1

22. [God] subjected all things under his feet and appointed him head of all things in the *Assembly of God*,  
 23. which is his [Jesus’] body, the fullness of Him who fills all things with all things.

Colossians 1

18. He is also the head of the body, the *Assembly of God*; he is the beginning, the firstborn from the dead, so that in everything, he might be preeminent.

There is no questioning that Jesus is the head of the Assembly of God.

### The Assembly of God is Spirit-baptized people

1Corinthians 12

13. For by one Spirit were we all baptized into one body, whether Jews or Greeks, whether slaves or free, and all were given to drink of one Spirit.

This is the starting point of all right understanding in the New Testament. Knowing who is in the body of Christ and how one enters into it is essential to the knowledge of the truth of Christ. Paul said, “If any man have not the Spirit of Christ, he does not belong to him” (Rom. 8:9b), and it is essential to know who has the Spirit, and so, is in the body and who does not. A person receives the Spirit of Christ when he is baptized with it, and when someone is baptized with the Spirit of Christ, a sound from the Spirit is always heard (Jn. 3:8), just as it was heard on the day of Pentecost (Acts 2:1–4). That was the day the body of Christ, the Assembly of God on earth, was created by the power of God.

If we do not understand this pillar of the Faith, if we do not know who is in the body of Christ and how someone enters into it, we do not rightly understand anything concerning the kingdom of God.

### Jesus loves the Assembly of God

Ephesians 5

25. Husbands, love your own wives, just as Christ loved the Assembly and gave himself up for it.

This is a sobering and comforting thought. Let us all love one another the way Jesus has loved us.

### There are many members of the Assembly of God

Romans 12

4. Just as we have many members in one body, and not all the members have the same function,
5. so we, being many, are one body in Christ, and each one members of one another.

1Corinthians 12

14. For the body is not one member, but many.

There are certain phrases in the New Testament that only Paul used, and “body of Christ” is one of them. Only Paul called the Assembly of God the body of Christ. His view of the Assembly of God was very wise and good. He conceived of the body of Christ as a functioning body when its members are filled with the holy Ghost. Only Paul had that wisdom. He saw the Assembly of God as a body with many different functioning members, all working together for the same purpose at the same time.

### God puts the Assembly of God together as it pleases Him

1Corinthians 12

18. God has set the members, each one of them, in the body as He pleases.

God has a reason for how He puts the body together. God saw beforehand that the testimony of every soul in the body of Christ would be needed in order for the body to be healthy. The body uses testimonies the way a natural body uses vitamins and minerals. We are together because God saw we would need one another and, so, created the body this way. That is the norm in God’s kingdom.

In a body, wherever the blood flows, there is life, and so it is with the body of Christ; wherever the blood of Christ flows, the life of God goes, and the body is able to function properly. Wherever the blood of Christ flows, the body can feel what Jesus feels, think what Jesus thinks, and do what Jesus did. If his blood is flowing through a body of believers, that body of Christ is truly alive.

Every member of the Assembly of God has a function  
Amen! Every single member.

Ephesians 4

16. From [Christ,] the whole body, fitted together and held together by the support of every ligament [that is, each other's support] according to the work meted out [by God] to each individual member, produces the growth of the body for edification of itself in love.

When one member edifies others, he edifies himself because they are all one in Christ. No member of the body can bless the Assembly without himself being blessed.

For the sake of the Assembly of God as a whole, some members may have to be cut off  
Matthew 18

15. If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won your brother.
16. But if he doesn't listen, take one or two more with you so that "by the mouth of two witnesses, or three, every matter may be confirmed."
17. And if he won't listen to them, speak to the Assembly. And if he won't listen to the Assembly either, let him be just like a Gentile or a publican to you.

Matthew 5

29. If your right eye offends you, tear it out and cast it away from you! It's better for you that one of your members perish, and not that your whole body be cast into Gehenna.<sup>1</sup>
30. And if your right hand offends you, cut it off and cast it from you! It's better for you that one of your members perish, and not that your whole body be cast into Gehenna.

Whenever Jesus does this, it has to be done for the survival of the body. He has to cut off a leg that has gangrene in it. It must be done for the welfare of the body as a whole.

In my years of being a pastor, I have learned that every member of the body has personal issues to work out, especially husbands and wives, and I do not need to get involved with most of them. They and Jesus will work it out. However, if the problem grows so great that it starts affecting the body, then it becomes my business. In order that the body is not damaged by any individual member, I have had to perform surgery a few times and cut a member of the body off. It is not something anyone can look forward to doing, but in some cases, it must be done for the good of the body.

As a shepherd under Jesus, the "Chief Shepherd", I must care more about the body of Christ than for any individual member in it because that is how Jesus feels. He loves the Assembly of God as a whole more than he loves any individual member of it, though he loves each one dearly. He will not allow any member to pervert his body and corrupt it. So,

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<sup>1</sup> Jesus used Gehenna as a reference for the Lake of Fire. See my book, *What the Bible Really Says about HELL*, at [GoingtoJesus.com](http://GoingtoJesus.com).

sometimes, he will cut off a diseased member. And when he does that, the body hurts, but God always heals it.

On January 18, 1981, Jesus and my pastor cut off four dear, but self-willed, members of our little body of believers, and we hurt for seven months. It was then that I learned how God heals a wounded body. It is as the Psalmist said: “He sent His word and healed them” (Ps. 107:20a). On August 23<sup>rd</sup> of that year, the word of the Lord came to me with a powerful revelation which lifted us all out of sorrow and “set our feet on high places.”<sup>2</sup> I did not even realize how badly we needed that wonderful, healing visitation until He healed us and we felt the difference.

Individually and as a whole, the Assembly of God is the earthly dwelling place of God  
1 Corinthians 6

19. Your body is a temple of the holy Spirit that is in you, which you have from God.

1 Peter 2

5. You, as living stones, are being built into a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

God’s children, together, are His temple in this covenant. If God has a church, Spirit-baptized people are it. I do not speak of the word *church* as I have done because I am afraid of the word. There is nothing wrong with the word itself. The bodies of God’s people are, spiritually speaking, a building dedicated to and inhabited by God. And we are being built up together, as Peter said, as a place for offering spiritual sacrifices made acceptable to God through His Son Jesus. Then, we may rightly call the body of Christ the church of God; however, since *church* has been for so long badly used by Christians, it is more edifying not to use it.

Those in the Assembly of God are reconciled to God

Ephesians 2

16a. And that he might reconcile both to God in one body through the cross, having put to death the enmity by it....

How thankful we are that we have been reconciled to God when we were lost in sin! That reconciliation could not have been accomplished by any other means than the sacrificial death of Jesus – and he did it! Jesus offered himself to God as a sacrifice for *our* sins.

In the Assembly of God is the peace of God

Colossians 3

15. Let the peace of God rule in your hearts, for which also you were called out into one body; and be thankful.

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<sup>2</sup> For this testimony, see my book, *Suffering and the Saints*, at [GoingtoJesus.com](http://GoingtoJesus.com).



“For which you were called out.” God’s children have been called out of the world into the Assembly of believers. And why were they called out? For peace! The extraordinary peace of God. Let that peace rule in your heart! And it will rule in our hearts much more quickly when we understand these Seven Pillars of the Faith. They, together, are the bond of unity, the bond of perfection.

This is the eternal peace for which we have been called out of the world. The peace of knowing there is but one God, one body, one spirit, one Lord, one faith, one baptism, one hope. That is where God’s peace is found. If there were two of everything, or three, we would fall into debating, or quarreling over which one was right. But now, thanks be to God, we don’t have to wonder at all; we can just let the peace of God rule in our hearts. Believing the truth brings the peace of God into our hearts. Let that be in charge of our thoughts. Amen! And be thankful that you have been called to this peace.

In the Assembly of God is liberty from the law of rites and rules

Romans 7

4. My brothers, you also were made dead to the law through the body of Christ so that you might belong to another, to him who was raised from the dead, that we might bear fruit to God.

If anyone asks you if you want to be baptized in water, say, “No. I belong to another. I don’t belong to that Jesus. I belong to the Jesus who set me free from the law of sin and death.” That is letting the peace of God rule in your heart.

It is necessary to know who is who in the Assembly

1Thessalonians 5

12. We beseech you, brothers, to acknowledge those who labor among you and who rule over you in the Lord and admonish you,  
13. and to esteem them as highly as possible in love because of their work. Be at peace among yourselves.

We will enjoy God’s peace if we do this.

14. And we exhort you, brothers, warn the disorderly, encourage the faint-hearted, help the weak, and be patient with everyone.

This is what Jesus showed me in the early 1980s. My pastor told me he wanted me to “work up a sermon on discerning the Lord’s body”. So, that night I attempted to do it. But when I opened my Bible concordance, I found only one verse in the Bible that mentioned discerning the Lord’s body:

1Corinthians 11

29. He who eats and drinks [of the Lord's supper] unworthily, eats and drinks condemnation to himself, not discerning the Lord's body.

Based on that single verse, I tried to come up with a sermon, focusing on knowing who is in the body and who is not, but that didn't feel right; it was not the right direction, and I could sense it.

Finally, I just gave up. I turned out the light on my desk and started toward my bedroom. Then, quite unexpectedly, Jesus gave me the sermon I had been trying to "work up". He showed me that discerning the Lord's body is much more than discerning who is in it and who is not. Discerning the Lord's body is discerning who's who in the body. It is discerning where people are, spiritually, and what their place in the body is and how far along they are in the knowledge of God. You don't give an exam on chemistry to first graders; they are not able to handle that. If we don't discern where people are in the body, we may, instead of warning the disorderly, warn the elders whom we should respect; instead of encouraging the faint-hearted, we may encourage somebody who needs to be reproved. If we don't discern the body, we may fail to help the weak, and revere the foolish instead of pitying them.

The pastor in Revelation 2 did well to discern the body in his Assembly. Jesus told him,

Revelation 2

2. I know your works, and your labor, and your patience, and that you cannot tolerate those who are evil. And you have put to the test those who make themselves out to be apostles but are not, and you have found them liars.

This pastor was able to test the false apostles because he discerned the body. He discerned more than who was in the body and who was not; he was able to discern who was who in the body. He had the knowledge of God required in order to put false apostles to the test and expose them. He was judging righteous judgment, and there is nothing wrong with doing that. Jesus commanded his disciples to judge that way (Jn. 7:24). There is nothing wrong with us knowing right from wrong, who is telling the truth and who is not.

Every child of God has the right to demand that of their pastor. You, as God's child, have a right to be told nothing but the truth. The truth belongs to you. Why would you settle for something you have a bad feeling about? Child of God, demand that you be taught nothing but the truth! After all, your soul is at stake. You are betting your life on what you believe about Jesus. So, insist on being told the truth! Have it no other way. Insist on a clean plate with good food on it. That's your right in Jesus.

Finally, discerning the Lord's body includes discerning who you, yourself, are, and where you stand with Jesus. James gave this exhortation to the saints:

James 3

14. If you have bitter envy and strife in your heart, do not glory in spite of it and, so, lie against the truth.

15. This wisdom does not come down from above, but is earthly, unspiritual, demonic.

If there is ungodliness in your heart and you come to a gathering of the saints and rejoice with them in the Spirit, James said you are lying against the truth. Do not do that. Be honest with the children of God about where you stand with God.

That is what was on Paul's mind when he mentioned "eating and drinking unworthily". He was not talking about physically eating and drinking; he was referring to drinking of the Spirit and sharing the bread of life with fellow believers. Paul explained this to the Corinthians:

1Corinthians 10

15. I speak as to wise men; judge what I say.

16. The cup of blessing that we bless, is it not the fellowship of the blood of Christ? The bread that we break, is it not the fellowship of the body of Christ?

17. For we, being many, are one bread, one body, for we all partake of the one bread.

It is an honor for believers to praise God – if God accepts it. However, it can be a curse to us if He does not. That is why David cautioned the saints to "serve Jehovah with fear, and rejoice with trembling" (Ps. 2:11). David knew the danger of worshipping God with an unclean heart. Hypocrisy, covering an unclean spirit with worship, is the plaything of fools.

The whole world has always praised God, or something called God, but how much of it has been acceptable? Very little. To say it another way, how much of it has been sanctified by the holy Ghost? Very little. How much of it has not been a lie against the truth? Very little. If worship is not in the Spirit, it is a lie. The praise of unclean lips is nothing but flattery, and God is not a sucker for it. An unclean soul is not even worthy to praise God.

You do not want to lie against the truth and then have God deal with you in wrath. Let us examine ourselves, and then we may freely praise God and be blessed for it.

The Assembly of God is nourished by the word of God

Matthew 16

17. Jesus answered him, "You are a blessed man, Simon bar-Jonah, for flesh and blood did not reveal that to you, but my Father who is in heaven.

18. And I tell you that you are Peter, and upon this rock I will build my Assembly, and the gates of Hell will not prevail against it."

What did Jesus say he would build his Assembly on? "This rock." The Catholics say the rock was Peter. If you go to the Saint Peter's basilica in Rome, in the center you may see that verse written along wall near the ceiling, for it is the basis of Catholics' claim of authority for their popes. Protestants say the rock wasn't Peter himself; it was his confession. Well, Peter's confession did him a lot of good, but it didn't do anything for you. You have to have your own testimony.

The rock was neither of those things; it was what had happened to Peter. Jesus was saying, "Peter, what you just said came from my Father and upon this rock I'm going to build

my Assembly.” Nothing can build up the body of Christ except something from God. God’s children are born again, Peter said, by “the incorruptible word of God.” The word of God came to you when you were a sinner and convicted you of sin, led you to Christ, who washed you with the Spirit. Now, he nourishes you the same way, that is, by the word of God. Nothing else does it. The saints are kept from sin and death by hearing the word of God. The body must hear from God or die, for otherwise, it will have no food.

Whatever God has ever said to any pastor, He has said in order to nourish the Assembly. It would be sin for me to withhold the counsel of God from the Assembly entrusted to me; I would be withholding precious food from God’s children. The members of the body of Christ are not mine; they are his, and he expects them to be cared for. In a healthy body, every joint and sinew supplies what is needed to keep the body going. And “the gates of Hell shall not prevail against it.”

A wise old saint whom we called Uncle Joe once said in a testimony, “What is a gate of Hell?” Then he said, “One gate is called Baptist. One gate is called Methodist. One gate is called Presbyterian. One gate is called Pentecostal. One gate is called Catholic. They’re all just gates to Hell.” It is the Spirit that gives life, not church religion! Whenever someone starts a church, it is just another gate to Hell. He can name his church, “Gateway to Heaven Church”, but it will still be a gate to Hell. Church religion in this covenant is not of God.

Be thankful if you have been baptized with the Spirit into the one and only body of Christ; you have been greatly blessed.

The ONE BODY is the first of the Seven Pillars of the New Testament of Jesus Christ.

## Pillar #2: One Spirit

In AD 325, the foundation of Christianity was laid, a religion that Constantine and apostate believers came up with. Part of the foundation was the doctrine of the Holy Trinity, which holds that the Spirit of God is a person. The Apostates and Constantine made the Spirit of God into a philosophical idea, one that nobody can explain. Books that are honestly written about the Trinity admit that nobody can explain it, and nobody can understand the Trinity; still, Christian teachers insist that followers of Jesus must believe it. But it is a lie. Man was created in the image of God, and man's spirit is not a person. Our spirit is the life that is inside our bodies, and so it is with God. His Spirit is the life that is within Him.

I have heard it said many times that the Bible indicates God's Spirit is a person because His Spirit is said to feel things, know things, and do things. So, with that in mind, we will examine the Scriptures to see what they say about spirits feeling things, knowing things, and doing things.

### **The Spirit of God is God's life and the spirit of man is his life.**

God:

Romans 8

10b. The Spirit is life because of righteousness.

Man:

James 2

26. Just as the body without a spirit is dead, so also, faith without works is dead.

If a person's spirit is his life without it being a person, and we are created in God's image, then God's Spirit can be His life without it being a person.

### **Both the Spirit of God and the spirit of man can be grieved.**

God:

Ephesians 4

30. Do not grieve the holy Spirit of God, by which you were sealed until the day of redemption.

Man:

Isaiah 54

6. For Jehovah called you when *you were* a wife forsaken and grieved in spirit, even a young wife when she is rejected, says your God.

Your spirit can be grieved just like God's Spirit can be grieved. That doesn't mean God's Spirit is a person any more than it means your spirit is a person.

### **Both the Spirit of God and the spirit of man can be outside the body.**

God:

John 14

26. The comforter, the holy Spirit which the Father will send in my name, will teach you all things and will bring to your remembrance everything that I've told you.

When God sent His Spirit down from heaven, He shared with us what He has inside of Him, and with His Spirit within us, we may share in God's feelings and thoughts.

Man:

1 Corinthians 5

4. In the name of our Lord Jesus Christ, when you and my spirit are gathered together, with the power of our Lord Jesus Christ....

What Paul meant by telling the elders in Corinth to do this was that they would have the same thoughts Paul had concerning that situation and that they would say what he would say if he was there in person. He is saying, "When you get together, I'm going to be right there with you." And that's how Jesus is with us, through his Spirit which creates within us God's thoughts and feelings.

If your spirit being somewhere other than where you yourself are does not make your spirit a person, and we are created in God's image, then God's Spirit being somewhere other than where He is does not make God's Spirit a person.

### **Both the Spirit of God and the spirit of man know things**

God:

1 Corinthians 2

11b. No one knows the things of God, except the Spirit of God.

Man:

1 Corinthians 2

11a. Who among men knows the things of man except the spirit of man that is in him?

If your spirit knowing something does not make your spirit a person, and we are created in God's image, then neither does God's Spirit knowing something mean that God's Spirit a person.

### **Both the Spirit of God and the spirit of man can testify**

God:

Romans 8

16. The Spirit itself testifies with our spirit that we are the children of God,

Man:

John 15

26. Now, when the Comforter comes, whom I will send to you from the Father, the Spirit of truth which comes out from the Father, he will testify of me,

27. and you also will testify because you have been with me from the beginning.

If a person's spirit can testify without it being a person, and we are created in God's image, then God's Spirit can testify without it being a person.

### **Both the Spirit of God and the spirit of man can restrain a person**

God:

Acts 16

6. When they had traveled through Phrygia and the region of Galatia, having been forbidden by the holy Spirit to speak the word in Asia....

Man:

Job 32

18. I am full of words; the spirit in my belly constrains me.

If man's spirit can constrain him from an action without it being a person, and we are created in God's image, then God's Spirit can constrain somebody without it being a person.

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Other things God's Spirit and man's spirit can do, feel, or think include the following:

#### The Spirit of God

The Spirit of God can intercede for people (Rom. 8:26–27).

Man can also intercede for people (1Tim. 2:1–2).

The Spirit of God can speak (Mt. 10:20; 1Tim. 4:1; 2Sam. 23:2).

Man can also speak (Acts 2:4; 1Cor. 14:14).

The Spirit of God can be tempted (Acts 5:9).

Man can also be tempted (Jas. 1:13–14).

The Spirit of God can strive with people (Gen. 6:3).

Man can also strive (Lk. 13:24; 2Tim. 2:24).

The Spirit of God can be quieted (Zech. 6:8).

Man can also

#### The spirit of man

The spirit of man can be jealous (Num. 5:14)

God can also be jealous (Ex. 20:5)

The spirit of man can be stirred up (2Chron. 21:16; 36:22; Acts 17:16).

God can also be stirred up (Ps. 35:23; Isa. 42:13).

The spirit of man can rise up (Eccl. 10:4).

God can also rise up (Num. 10:35; Isa. 14:22).

The spirit of man can be troubled (Dan. 2:3).

God can also be vexed (Isa. 63:10).

The spirit of man can rejoice (Lk. 1:47).

God can also rejoice (Dt. 28:63; 30:9).

There are many other things God's Spirit can do, feel, and think (e.g. Rom. 8:26; Lk. 1:47), and because man is created in God's image, man's spirit can also do, feel, and think many things (Prov. 20:27; Gen. 45:27; Isa. 57:15; Prov. 18:14). None of that means God's Spirit is a person or that man's spirit is a person.

Lastly, there are many spirits — of animal, humans, angels, and other creatures — in heaven, on earth, and beneath the earth. But there is only one holy Spirit of God because there is only one God.

The ONE SPIRIT is the second of the Seven Pillars of the New Testament of Jesus Christ.