

# PERSONALITY OF THE HOLY SPIRIT

--A. Ralph Johnson

## WATCHTOWER CLAIMS:

“Holy Spirit is God’s Active Force, Not a Person.”

See: Make Sure of All Things, p.487, 1965; p.389, 1953; Truth p.24, 1968.

## INTRODUCTION:

There is no place in either the Old or New Testament where Holy Spirit is ever said to BE a “power,” or “force.” God HAS power (Lk. 1:35) and the Holy Spirit HAS power (Mica 3:8; Luke 4:14). However, the Holy Spirit is always distinguished from power (Acts 10:38, 1Thes. 1:5). “Power of the Spirit” (Lk. 4:14) does not mean the Holy Spirit is a power any more than “Power of God” (Lk. 22:69) means God is only a power.

## EVIDENCES OF PERSONALITY OF THE HOLY SPIRIT

### I. **Matt. 28:19. Baptizing them into the NAME of the Father and of the Son and of the Holy Spirit.**

“Name,” 3686 “onoma” K.J.V. -is translated “name” 194 times, “named” 28, “called” 4, “surname” + #2007 2, “named” + #2564 1, not trans. 1; Total: 230 times.

Nine times, in the Greek New Testament, the phrase, “eis ton onoma” (into the name) is used, always of the authority of persons. (Jn. 1:12; 2:23; 3:18; Ac. 8:16; 19:5; I Co. 1:13; Heb. 6:10; I Jo. 5:13).

The fact that the “Holy Spirit” is here placed, with the Father and the son, in one “name,” strongly suggests that He is a person.

Some claim the Holy Spirit is only attributed personality as representing the personality of the Father. However, since the Father is mentioned separately, the Holy Spirit cannot be identical to the Father any more than the Son is identical to the Father.

In some versions “Holy Spirit” is capitalized and in others not, but this has nothing to do with personality so far as the original is concerned. Greek used no upper case to distinguish names. Hudson’s Greek Grammar says, “Greek was originally written in capitals, and the earliest manuscripts of the New Testament are all in capitals.”<sup>1</sup>

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<sup>1</sup> TEACH YOURSELF NEW TESTAMENT GREEK, by D. F. Hudson, Association Press, New York, Lesson I, THE ALPHABET, p.1

Note: Bible Text is American Standard 1901 unless otherwise specified.

Definitions and numbers are Strongs and Thayer from Hermeneutica computerized library.

“Holy Spirit” was not the “name” any more than “Father” or “Son” were names. Before Jesus came to earth that was not his name. John simply calls Him “the Word” (John 1:1). The Holy Spirit is called “the Comforter” (Greek: parakleetos) (Jn. 14:16, 26; 15:26; 16:7). Angels and demons are also referred to without giving them personal names. Lack of specifying a personal name does not indicate lack of personality.

**OBJECTION: I Jn. 5:6-8.**

*“For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”*

Here we have two non-personal things (water and blood) listed with “spirit.” Does this not indicate that “spirit” is not a person? Note it also says they “bear witness.” Thus, “bear witness” is not necessarily a characteristic of personality.

**ANSWER:**

To “bear witness” is not the same as sharing a name with two persons. Some inanimate things were said to bear witness (Jn. 5:39 - #3140 “martureo” from 3144). Context and usage must confirm whether it is speaking of personality or not.

Persons also bore witness (Jesus: Jn. 3:31-32). Therefore, it was perfectly proper to include things said to bear witness with a person who did the same.

The phrase, “in (or “into”) the name” (eis to onoma) is used many times in the New Testament and in not one instance is applied to impersonal things.

#3140 “Bear Witness” “matuero” KJV: “bear witness” 25 times, “testify” 19, “bear record” 13, “witness” 5, “be a witness” 2, “give testimony” 2, “have a good report” 2, misc. 11, total: 79.

Thayer: *1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration 1a) to give (not to keep back) testimony 1b) to utter honourable testimony, give a good report 1c) conjure, implore.*

**II. Throughout the New Testament, “spirit” overwhelmingly refers to personality.**

The term “spirit” (#4151 pneuma) is commonly used of persons.

Lk. 24:37. *But they were terrified and affrighted, and supposed that they beheld a spirit.*

Lk. 24:39. *See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.*

Ac. 23:9. *some of the scribes of the Pharisees part stood up, and strove, Saying, what if a spirit hath spoken to him, or an angel?*

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( see also I Jn. 4:1, 2, 3; 2Thes. 2:2; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17).  
Gal. 6:1. “*spirit of gentleness*”  
Eph. 1:17. “*spirit of wisdom*”  
2 Cor. 7:13. A person’s spirit can be “*refreshed*.”  
Mk. 14:38. “*The spirit is willing but the flesh is weak*.”  
Lk. 1:46. “*My spirit hath rejoiced*.”

- Demon “spirits” are persons (Mt. 8:16; 10:1; 12:43; Lk. 11:24-26; Mk. 3:11; Rev. 18:2).
- God is a spirit. (Jn. 4:24)
- Jesus is spoken of as a spirit when not in the body (I Cor. 15:45; II Cor. 3:17,18; I Pet. 3:18).
- Angels are spirits (Heb. 1:7,14).
- In reference to the human spirit it indicates characteristics of personality.

#4151 *pneuma*, from #4154;

Nominative case Noun

AV - Spirit 111 times, Holy Ghost 89 times, Spirit (of God) 13 times, Spirit (of the Lord) 5 times, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus’ own) spirit 6, (Jesus’ own) ghost 2, misc 21; 385

- 1) a movement of air (a gentle blast 1a) of the wind, hence the wind itself
  - 1b) breath of nostrils or mouth
- 2) the spirit, i.e. the vital principal by which the body is animated
  - 2a) the rational spirit, the power by which the human being feels, thinks, decides
  - 2b) the soul
- 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
  - 3a) a life giving spirit
  - 3b) a human soul that has left the body
  - 3c) a spirit higher than man but lower than God, i.e. an angel
    - 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
    - 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4) of God
  - 4a) God’s power and agency distinguishable in thought from his essence in itself considered
    - 4a1) manifest in the course of affairs
    - 4a2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings
    - 4a3) the third person of the trinity, the God the Holy Spirit
- 5) the disposition or influence which fills and governs the soul of any one
  - 5a) the efficient source of any power, affection, emotion, desire, etc.

### **III. Personality characteristics are commonly attributed to The Holy Spirit.**

**John 14:16.** *And I will pray the Father,*

|       |             |      |        |
|-------|-------------|------|--------|
| And   | I will pray | the  | Father |
| Kagoo | erootelesoo | ton  | Patera |
| 2504  | 2065        | 3588 | 3962   |

*and he shall give you another Comforter ,*

|      |         |             |               |         |
|------|---------|-------------|---------------|---------|
| and  | another | Comforter   | he shall give | to you, |
| kai  | allon   | Parakleeton | doosei        | humin   |
| 2532 | 243     | 3875        | 1325          | 5213    |

*that he may abide with you for ever;*

|      |      |        |      |      |         |            |
|------|------|--------|------|------|---------|------------|
| that | with | you    | unto | the  | forever | may abide. |
| hina | meth | humoon | eis  | ton  | aioona  | ee         |
| 2443 | 3326 | 5216   | 1519 | 3588 | 165     | 1510       |

|      |      |       |           |      |      |       |           |
|------|------|-------|-----------|------|------|-------|-----------|
| for  | with | you   | it dwells | and  | in   | you   | shall be. |
| hoti | par  | humin | menei     | kai  | en   | humin | estai     |
| 3754 | 3844 | 5213  | 3306      | 2532 | 1722 | 5213  | 2071      |

*18 I will not leave you comfortless: I will come to you.*

|      |              |       |              |             |      |       |
|------|--------------|-------|--------------|-------------|------|-------|
| not  | I will leave | you   | comfortless, | I will come | to   | you.  |
| Ouk  | afeesoo      | humas | orfanous     | erchomai    | pros | humas |
| 3756 | 863          | 5209  | 3737         | 2065        | 4314 | 5209  |

**John 14:26.** *But the Comforter, the Holy Ghost,*

|      |      |             |      |        |      |        |
|------|------|-------------|------|--------|------|--------|
| the  | But  | Comforter,  | the  | Spirit | the  | Holy,  |
| Ho   | de   | Parakleetos | to   | Pneuma | to   | hagion |
| 3588 | 1161 | 3875        | 3588 | 4151   | 3588 | 40     |

*whom [neuter] the Father will send in my name,*

|       |           |      |        |      |      |         |        |
|-------|-----------|------|--------|------|------|---------|--------|
| which | will send | the  | Father | in   | the  | name    | of me, |
| ho    | pempsei   | ho   | Pateer | en   | too  | onomati | mou    |
| 3739  | 3992      | 3588 | 3962   | 1722 | 3588 | 3686    | 3450   |

*he [neuter] shall teach you all things, and bring all things to your remembrance,*

|         |       |             |            |      |                   |        |            |
|---------|-------|-------------|------------|------|-------------------|--------|------------|
| which   | you   | shall teach | all things | and  | bring remembrance | or you | all things |
| ekeinos | humas | didaxei     | panta      | kai  | hupomneesei       | humas  | panata     |
| 1565    | 5209  | 1321        | 3956       | 2532 | 5279              | 5209   | 3956       |

*whatsoever I have said unto you.*

|            |           |          |      |
|------------|-----------|----------|------|
| whatsoever | have said | unto you | I    |
| ha         | eipon     | humin    | egoo |
| 3739       | 2036      | 5213     | 1473 |

**John 15:26.** *But when the Comforter is come,*

|       |         |      |             |
|-------|---------|------|-------------|
| when  | is come | the  | Comforter   |
| Hotan | elthee  | no   | Parakleetos |
|       | 3752    | 2064 | 3588        |

*whom I will send unto you from the Father,*

|      |   |           |          |      |     |        |
|------|---|-----------|----------|------|-----|--------|
| whom | I | will send | unto you | from | the | Father |
|------|---|-----------|----------|------|-----|--------|

hon egoo pempsoo humin para tou Patros  
3739 1473 3992 5213 3844 3588 3962

*[even] the Spirit of truth, which proceedeth from the Father,*

the Spirit of truth which from the Father proceeds,  
Pneuma tes aleetheias ho para tou Patros ekporeuetai  
4151 3588 225 3739 3844 3588 3962 1607

*he shall testify of me:*

he shall testify about me.  
ekeinos martureesei peri emou  
1565 3140 4012 1700

*27 And ye also shall testify*

also ye and shall bear witness,  
Kai humeis de martureite  
2532 5210 1161 3140

*because ye have been with me from the beginning.*

because from beginning with me ye have been  
hoti ap archees met emou este  
3754 575 746 3326 1700 2075

**John 16:7.** *Nevertheless I Tell you the truth;*

Nevertheless I the truth tell you  
All edoo teen aleetheian legoo humin  
235 1473 3588 225 3004 5213

*It is expedient for you that I go away:*

it is expedient for you that I go away.  
sumferei humin hina egoo apeithoo  
4851 5213 2443 1473 464

*for if I go not away, the Comforter will not come unto you;*

if for not I go away, the Comforter not will come unto you.  
Ean gar mee apeithoo ho Parakleetos ouk eleusetai pros humas  
1437 1063 3361 565 3588 3875 3756 2064 4314 5209

*but if I depart, I will send him unto you.*

if but I depart, I will send him unto you.  
Ean de poreuthoo pempsoo auton pros humas  
1437 1161 4198 3992 846 4314 5209

*8 And when he is come, he will reprove the world*

And when comes he will reprove the world  
Kai elthoon ekeino elengxei ton kosmon  
2532 2064 1565 1651 3588 2889

*of sin, and of righteousness, and of judgment:*

about sin and about righteousness and about judgment

peri hamartias kai peri dikaiosunees kai peri kriseoos  
 4012 266 2532 4012 1343 2532 4012 2920

*13 Howbeit when he, the Spirit of truth, is come,*

when Howbeit comes he, the Spirit of the truth,  
 Hotan de elthee ekeinos to Pneuma tees aletheias  
 3752 1161 2064 1565 3588 4151 3588 225

*he will guide you into all truth:*

he will guide you into the truth all.  
 hodeegeesei humas en tee aletheia pasee  
 3594 5209 1722 3588 225 3956

*for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak:*

not for he shall speak of himself, but whatsoever he shall hear shall he speak  
 Ou gar laleesei af heatou all hosa akousei laleesei  
 3756 1063 2980 575 1438 235 3745 191 2980

*and he will shew you things to come.*

|      |        |           |              |       |
|------|--------|-----------|--------------|-------|
| and  | things | to come   | he will show | you., |
| kai  | ta     | erchomena | anangelei    | humin |
| 2532 | 3588   | 2064      | 312          | 5213  |

*14 He shall glorify me:*

He me shall glorify,  
 Ekeinos eme doxasei  
 1565 1691 1392

*for he shall receive of mine, and shall shew [it] unto you.*

for of (the) mine he shall receive and shall show unto you.  
 hoti ek tou emou leempsetai kai anangelei humin  
 3754 1537 3588 1700 2983 2532 312 5213

**A. “Comforter”** (Greek: #3875 “Parakletos”)

Always refers to personality.

It has reference to a legal assistant or advocate and then to one who gives help. It is used of the Holy Spirit in Jn. 14:16-26; 16:7; 15:26. It is used of Jesus in Jn. 14:16; 1Jn. 2:1. The fact that Jn. 14:16 speaks of the Holy Spirit as being “another helper” indicates his parallel role with Jesus, also a person.

#3875 parakletos, a root word. Masculine, noun,

AV - comforter 4, advocate 1; 5

1) summoned, called to one’s side, esp. called to one’s aid

1a) one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant, an advocate

- 1b) one who pleads another's cause with one, an intercessor
  - 1b1) of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
- 1c) in the widest sense, a helper, succourer, aider, assistant
  - 1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.

**B. He “teaches” [#1321 “didasko”]**

John 14:26. *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. Luke 12:12 for the Holy Spirit shall teach you in that very hour what ye ought to say.*

**Persons “teach”**

John 8:2 *and all the people came unto him; and he sat down, and taught them.*

Luke 11:1 *one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.*

#1321 didasko a prolonged (causative) form of a primary verb dao (to learn) Verb

AV - teach 93, taught + 2258 4; 97 times

1) to teach 1a) to hold discourse with others in order to instruct them, deliver didactic discourses 1b) to be a teacher 1c) to discharge the office of a teacher, conduct one's self as a teacher 2) to teach one 2a) to impart instruction 2b) instill doctrine into one 2c) the thing taught or enjoined 2d) to explain or expound a thing 2f) to teach one something.

**C. He “bears witness.” [#3140 martureo]**

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, (even) the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:*

**Persons “bear witness”**

Jn.15:27 *“Ye also shall bear witness.”*

#3140 martureo from 3144, Verb

AV - bear witness 25, testify 19, bear record 13, witness 5, be a witness

2, give testimony 2, have a good report 2, misc 11; 79 times. 1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration 1a) to give (not to keep back)

testimony b) to utter honourable testimony, give a good report 1c) conjure, implore

**D. He “comes”** [#2064 “erchomai”]

John 16:7. *if I go not away, the Comforter will not come unto you*

John 16:8. *And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:*

John 16:13. *Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth:*

**Persons “come.”**

John 14:18. *I will not leave you desolate: I come unto you.*

John 14:23. *Jesus answered and said unto him, If a man love me, he will keep my word: and my father will love him, and we will come unto him, and make our abode with him.*

John 14:28. *Ye heard how I said to you, I go away, and I come unto you.*

#2064 erchomai, middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai {el-yoo'-thom-ahee}, or [active] eltho {el'-tho}, which do not otherwise occur) Verb

AV - come 616, go 13, misc 13, vr come 1; 643

1) to come 1a) of persons 1a1) to come from one place to another, and used both of persons arriving 1a2) to appear, make one's appearance, come before the public 2) metaph. 2a) to come into being, arise, come forth, show itself, find place or influence 2b) be established, become known, to come (fall) into or unto 3) to go, to follow one

**E. He is “sent”** [#3992 “pempo”]

John 15:26. *But when the Comforter is come, whom I will send unto you from the Father*

John 16:7. *if I go, I will send him unto you.*

**Persons are “sent”**

John 15:21. *But all these things will they do unto you for my name's sake, because they know not him that sent me.*

John 16:5. *But now I go unto him that sent me*

Luke 20:13. *And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.*

#3992 pempo, apparently a root word; Verb

AV - send 77, thrust in 2, again send 2; 81

1) to send 1a) to bid a thing to be carried to one 1b) to send (thrust or insert) a thing into another

**F. He “reproves”** [#1651 “elegcho”]

John 16:8. *And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:*

**Persons “reprove”** [#1651 elegcho]

Rev 3:19. *Those whom I love, I reprove and chasten;*

#1651 elegcho, of uncertain affinity; verb

AV - reprove 6, rebuke 5, convince 4, tell (one’s) fault 1, convict 1; 17

1) to convict, refute, confute 1a) generally with a suggestion of shame of the person convicted 1b) by conviction to bring to the light, to expose 2) to find fault with, correct 2a) by word 2a1) to reprehend severely, chide, admonish, reprove 2a2) to call to account, show one his fault, demand an explanation 2b) by deed 2b1) to chasten, to punish

**G. He “guides”** [#3594 “hodegeo”]

John 16:13. *Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth:*

**Always of personalities**

Matt 15:14. *Let them alone: they are blind guides [#3595]. And if the blind guide [#3594] the blind, both shall fall into a pit.*

Luke 6:39. *And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?*

Rev 7:17. *for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life:*

Acts 8:31. *And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.*

#3594 hodegeo, from #3595; verb

AV - lead 3, guide 2; 5

1) to be a guide, lead on one’s way, to guide 2) to be a guide or a teacher 2a) to give guidance to

**H. He “speaks”** [#2980 “laleo”]

John 16:13. *he shall not speak from himself; but what things soever he shall hear, (these) shall he speak:*

Mar 13:11. *it is not ye that speak, but the Holy Spirit.*

**-Always of persons**

John 16:1 *These things have I spoken unto you, that ye should not be caused to stumble.*

John 16:4 *But these things have I spoken unto you,*

John 16:6 *But because I have spoken these things unto you, sorrow hath filled your heart.*

#2980 laleo, a prolonged form of an otherwise obsolete verb; verb

AV - speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3, vr speak 1; 296

1) to utter a voice or emit a sound 2) to speak 2a) to use the tongue or the faculty of speech

2b) to utter articulate sounds 3) to talk 4) to utter, tell 5) to use words in order to declare

one's mind and disclose one's thoughts 5a) to speak

#### I. He shows [#312 “anaggello”]

John 16:13. *he shall declare unto you the things that are to come.*

John 16:14. *He shall glorify me: for he shall take of mine, and shall declare (it) unto you.*

John 16:15. *All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare (it) unto you.*

#### Persons “show”

John 16:25. *the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.*

#312 anaggello, from 303 and the base of 32; verb

AV - tell 6, show 6, declare 3, rehearse 1, speak 1, report 1; 18 times total.

1) to announce, make known 2) to report, bring back tidings, rehearse.

#### J. He “hears” [#191 “akouo”]

John 16:13. *what things soever he shall hear, (these) shall he speak:*

#### -Always of personalities

John 14:24. *He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.*

John 14:28. *Ye heard how I said to you, I go away, and I come unto you.*

John 15:15. *all things that I heard from my Father, I have made known unto you.*

#191 akouo, a root; verb

AV - hear 418, hearken 6, give audience 3, hearer 2, misc 8; 437

1) to be endowed with the faculty of hearing, not deaf 2) to hear 2b) to attend to, consider

what is or has been said 2c) to understand, perceive the sense of what is said 3) to hear

something 3a) to perceive by the ear what is announced in one's presence 3b) to get by

hearing learn 3c) a thing comes to one's ears, to find out, learn 3e) to give ear to a teaching

or a teacher 3f) to comprehend, to understand

**K. He “glorifies” [#1392 “doxazo”]**

John 16:14. *He shall glorify me: for he shall take of mine, and shall declare (it) unto you.*

**Always by personalities.**

John 12:28. *Father, glorify thy name. There came therefore a voice out of heaven, (saying), I have both glorified it, and will glorify it again.*

John 17:4. *I glorified thee on the earth, having accomplished the work which thou hast given me to do.*

#1392 doxazo {dox-ad'-zo} from 1391; TDNT - 2:253,178; v

AV - glorify 54, honour 3, have glory 2, magnify 1, make glorious 1, full of glory 1; 62 times

to think, suppose, be of opinion 2) to praise, extol, magnify, celebrate 3) to honour, do honour to, hold in honour 4) to make glorious, adorn with lustre, clothe with splendour 4a) to impart glory to something, render it excellent 4b) to make renowned, render illustrious 4b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged.

**L. He “takes” or “receives” [#2983 “lambano”]**

John 16:14. *He shall glorify me: for he shall take of mine, and shall declare (it) unto you.*

John 16:15. *he taketh of mine, and shall declare (it) unto you.*

**Always of personalities. Jn. 16:14,15 cf. Jn. 19:30.**

John 16:24. *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.*

John 19:30. *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.*

John 10:17,18. *Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.*

#2983 lambano {lam-ban'-o} a prolonged form of a primary verb, which is use only as an alternate in certain tenses; TDNT - 4:5,495; v

AV - receive 133, take 106, have 3, catch 3, not tr 1, misc 17; 263

1) to take 1a) to take with the hand, lay hold of, any person or thing in order to use it 1a1) to take up a thing to be carried 1a2) to take upon one's self 1b) to take in order to carry away 1b1) without the notion of violence, i.e to remove, take away 1c) to take what is

one's own, to take to one's self, to make one's own 1c1) to claim, procure, for one's self 1c1a) to associate with one's self as companion, attendant 1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend 1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud 1c4) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self 1c5) catch at, reach after, strive to obtain 1c6) to take a thing due, to collect, gather (tribute) 1d) to take 1d1) to admit, receive 1d2) to receive what is offered 1d3) not to refuse or reject 1d4) to receive a person, give him access to one's self, 1d41) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something 1e) to take, to choose, select 1f) to take beginning, to prove anything, to make a trial of, to experience 2) to receive (what is given), to gain, get, obtain, to get back

**M. He “teaches”** [#1321 didasko].

John 14:26. *But the Comforter, (even) the Holy Spirit,... he shall teach you all things, and bring to your remembrance all that I said unto you.*

Luke 12:12. *for the Holy Spirit shall teach you in that very hour what ye ought to say.*

**Persons “teach”**

Luke 13:10. *And he was teaching in one of the synagogues on the sabbath day.*

John 8:2. *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.*

#1321 didasko {did-as'-ko} a prolonged (causative) form of a primary verb dao (to learn);

TDNT - 2:135,161; v

AV - teach 93, taught + 2258 4; 97

1) to teach 1a) to hold discourse with others in order to instruct them, deliver didactic discourses 1b) to be a teacher 1c) to discharge the office of a teacher, conduct one's self as a teacher 2) to teach one 2a) to impart instruction 2b) instill doctrine into one 2c) the thing taught or enjoined 2d) to explain or expound a thing 2f) to teach one something

**IV. I Cor. 12:11. The Holy Spirit has a “will.”** [#1014 boulomai]

*“but all these worketh the one and the same Spirit, dividing to each one severally even as he will.”*

**Persons have wills:**

Matt 11:27. *neither doth any know the Father, save the Son, and he to homsoever the Son willeth to reveal (him.)*

Lk. 22:42. *Father, if thou be willing, remove this cup*

Ac. 5:28. *intend to bring this man's blood upon us.*

Ac. 18:27. *And when he was minded to pass over into Achaia,*

Ac. 27:43. *But the centurion, desiring to save Paul*

II Co. 1:15. *I wanted to come to you first,*  
 1Tim. 2:8. *I desire therefore that the men pray in every place*  
 1Tim. 5:14. *I desire therefore that the younger (widows) marry*  
 1Tim. 6:9. *But they that are minded to be rich*  
 Heb. 6:17. *Wherein God, being minded to show more abundantly*  
 James 1:18. *Of his own will he brought us forth*  
 James 3:4. *whither the impulse of the steersman willeth.*  
 II Pet. 3:9. *not wishing that any should perish,*  
 III John 1:10. *them that would he forbiddeth and casteth (them) out of the church.*  
 Jud 1:5. *Now I desire to put you in remembrance,*

#1014 boulomai {boo'-lom-ah-ee} middle voice of a primary verb; TDNT - 1:629,108; v  
 AV - will 15, would 11, be minded 2, intend 2, be disposed 1, be willing 1, list 1, of his own  
 will 1; 34  
 1) to will deliberately, have a purpose, be minded 2) of willing as an affection, to desire

## V. Rom. 8:26-27.

### A. The Holy Spirit has a “mind” [#5427 “phronema”]

Rom. 8:27. *he that searcheth the hearts knoweth what is the mind of the Spirit*

#### Persons have minds

Rom 8:6. *For the mind of the flesh is death; but the mind of the Spirit is life and peace:*

Rom 8:7. *because the mind of the flesh is enmity against God*

Compare the verb form, #5426 “phroneo.” (Phil. 1:7; 3:15,16,19).

Rom. 12:3. *not to think of himself more highly than he ought to think; but to think as to think soberly*

Rom 12:16. *Be of the same mind one toward another.*

*Set not your mind on high things*

Phi 1:7. *even as it is right for me to be thus minded on behalf of you all,*

Phi 2:2. *make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;*

Phi 2:5. *Have this mind in you, which was also in Christ Jesus*

Even the 1963 New World (Watchtower) translation gives the footnote “Or, ‘mind;’ ‘thought.’” (p.3266).

#5427 phronema {fron'-ay-mah} from 5426; TDNT - 9:220,1277; n n

AV - mind 2, carnally minded + 4561 1, spiritually minded + 4151 1; 4

1) what one has in the mind, the thoughts and purposes

OBJECTION: “This is speaking of the human mind or attitude that is receptive to Jehovah’s active force (Rom. 8:6,7).”

ANSWER: The Spirit makes intercession for us with groanings that can not be uttered. That cannot be the human spirit because it says “we do not know what to ask for as we ought.” The Spirit helps our weakness with groanings that can not be uttered. Jesus searches the hearts and in turn expresses the petition of the Spirit to God.

**B. He helps.** [#4878 sunantilambanomai]

Rom.8:26. “*the Spirit also helps our infirmity:*”

**Persons “help”**

Lk. 10:40. “*bid her therefore that she help me.*”

#4878 sunantilambanomai {soon-an-tee-lam-ban’-om-ahee} from 4862 and 482;

DNT - 1:375,62; v -2 times) Rom. 8:26. cf. Lk. 10:40

1) to lay hold along with, to strive to obtain with others, help in obtaining

2) to take hold with another

**C. He “makes intercessions”** [#5241 “huperentugchano” –1]

Rom 8:26. *the Spirit himself maketh intercession for (us)*

**Persons “make intercession”** See #5228 from which this word comes.

Matt 5:44. *pray for them that persecute you;*

#5241 huperentugchano {hoop-er-en-toong-khan’-o}

from 5228 and 1793; TDNT - 8:238,1191; v

AV - make intercession for 1; 1 time

1) to intercede for one

**D. He “groans”** [#4726 stenagmos]

Rom 8:26. *the Spirit himself maketh intercession for (us) with groanings that cannot be uttered.*

**Persons “groan”**

Acts 7:34. *I have surely seen the affliction of my people that is in Egypt, and have heard their groaning*

#4726 stenagmos {sten-ag-mos’} from 4727; TDNT - 7:600,1076; n m

AV - groaning 2; 2  
1) a groaning, a sigh

**VI. Ac. 15:28. “seemed” cf. v.25.**

Acts 15:28. *For it seemed good to the Holy Spirit, and to us*

**-Always of intelligence.**

Acts 15:25. *it seemed good unto us*

Acts 15:22. *Then it seemed good to the apostles and the elders*

#1380 dokeo --K.J.V. “think” 33 times, “seem” 13, “suppose” 7, “seem good” 3, “please” 2, misc. 5; total: 63 times.

Thayer: “1) to be of opinion, think, suppose 2) to seem, to be accounted, reputed 3) it seems to me 3a) I think, judge: thus in question 3b) it seems good to, pleased me, I determined.”

**VII. Eph. 4:30. The Holy Spirit can be “Grieved”**

**Eph. 4:30. “Grieve not the Holy Spirit of God.”**

**Always of personalities.**

**Persons are “grieved”**

2Co 2:2. *For if I make you sorry, who then is he that maketh me glad but he that is made sorry by me? 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love that I have more abundantly unto you. 5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.*

#3076 “lupeo” from #307, K.J.V. -”be sorrowful” 6, “grieve” 6, “make sorry” 6, “be sorry” 3, “sorrow” 3, “cause grief” 1, “be in heaviness” 1; total: 26.

Thayer: 1) to make sorrowful 2) to affect with sadness, cause grief, to throw into sorrow 3) to grieve, offend 4) to make one uneasy, cause him a scruple.

**VIII. Ac. 13:2. “The Holy Spirit said, separate Barnabas and Saul.”**

**Persons “say” things.**

Acts 12:8. *And the angel said unto him, Gird thyself,*

Acts 13:10. [Paul] *said, O full of all guile and all villany, thou son of the devil,*

Acts 13:16. *And Paul stood up, and beckoning with the hand said,*

Acts 19:15. *And the evil spirit answered and said unto them, Jesus I know, and Paul I know, but who are ye?*

#2036 “epo” K.J.V.- say 859, “speak” 57, “tell” 41, “command” 8, “bid” 5, misc. 6, vr “say” 1;  
total: 977 times.

Thayer: 1) “to speak, say.”

**IX. Ac. 5:3. The Holy Spirit can be “lied to.” #5574 “pseudomai,”**

Acts 5:3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit,

**Persons are “lied to”**

Acts 5:4. *thou has not lied unto men, but unto God.*

Col 3:9. *lie not one to another;*

#5574 “pseudomai,” K.J.V. - lie 11, falsely 1; total: 12

Thayer: 1) to lie, to speak deliberate falsehoods 2) to deceive one by a lie, to lie to.

**X. Mat. 12:31. He can be “blasphemed” #988 blasphemia**

Matt 12:31. *Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.*

Mark 3:28. *Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:*

Luke 12:10. *And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.*

(Note: Luke defines blasphemy as to “speak a word against.”)

God is blasphemed

Rev 13:6. *And he opened his mouth for blasphemies against God,*

#988 blasphemia {blas-fay-me’-ah} from 989; TDNT - 1:621,107; n f AV - blasphemy 16, railing 2, evil speaking 1; 19 1) slander, detraction, speech injurious, to another’s good name 2) impious and reproachful speech injurious to divine majesty

**XI. Luke 2:26. “revealed by the Holy Spirit” #5537 chrematizo**

Luke 2:26. *And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord’s Christ.*

**God reveals**

Matt 2:12. *And being warned in a dream that they should not return to Herod,*

Matt 2:22. *being warned in a dream, he withdrew into the parts of Galilee,*

Act. 10:22. *Cornelius was warned by a holy angel*

#5537 chrematizo {khray-mat-id'-zo} from 5536; TDNT - 9:480,1319; v

AV - be warned of God 3, call 2, be admonished of God 1, reveal 1, speak 1, be warned from God 1; 9 times

## **XII. Gal. 5:17. “the Spirit desires against the flesh.”**

Gal 5:17. *For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. (RSV)*

### **Persons “desire”**

1Ti 3:1. *Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. (ASV)*

Heb 6:11. *And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: (ASV)*

#1937 epithumeo {ep-ee-thoo-meh'-o} from 1909 and 2372; TDNT - 3:168,339; v

AV - desire 8, covet 3, lust 3, lust after 1, fain 1; 16

1) to turn upon a thing 2) to have a desire for, long for, to desire 3) to lust after, covet 3a) of those who seek things forbidden

## **XIII. Gal. 5:18. “Led by the Spirit” [#71 ago]**

Luke 4:1. *And Jesus, was led by the Spirit in the wilderness*

Gal 5:18. *But if ye are led by the Spirit, ye are not under the law.*

Rom 8:14. *For as many as are led by the Spirit of God, these are sons of God.*

### **Persons “lead”**

John 10:16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock*

Luke 4:9. *And [the devil] led [Jesus] to Jerusalem, and set him on the pinnacle of the temple,*

Acts 9:27. *But Barnabas took him, and brought him to the apostles,*

#71 ago {ag'-o} a primary word; v

AV - bring 45, lead 12, go 7, bring forth 2, misc 5, vr bring 1; 72

1) to lead, take with one 1a) to lead by laying hold of, and this way to bring to the point of destination: of an animal 1b) to lead by accompanying to (into) a place 1c) to lead with one's self, attach to one's self as an attendant 1d) to conduct, bring 1e) to lead away, to a court of justice, magistrate, etc. 2) to lead, 2a) to lead, guide, direct 2b) to lead through, conduct to: to something 2c) to move, impel: of forces and influences on the mind 3) to pass a day, keep or celebrate a feast, etc. 4) to go, depart

**XIV. 1Tim. 4:1. “The Spirit expressly says” [#4490 rhetos #3004 lego]**

Heb 3:7. *Wherefore, even as the Holy Spirit saith [#3004] today if ye shall hear his voice, harden not your hearts*

**Persons say things**

Matt 1:20. *But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David,*

Matt 1:22. *Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,*

Acts 23:9. *of the scribes of the Pharisees part stood up, and strove, saying... what if a spirit hath spoken to him, or an angel?*

#3004 lego {leg'-o} a root word; TDNT - 4:69,505; v

AV - say 1184, speak 61, call 48, tell 33, misc 17; 1343

1) to say, to speak 1a) affirm over, maintain 1b) to teach 1c) to exhort, advise, to command, direct 1d) to point out with words, intend, mean, mean to say 1e) to call by name, to call, name 1f) to speak out, speak of, mention

#4490 rhetos {h-ray-toce'} from a derivative of 4483; adv

AV - expressly 1; 1

1) expressly, in express words

**XV. 2Tim. 1:14. The Holy Spirit “dwells” in us [#1774 enoikeo]**

Rom 8:11. *But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.*

**Spirits can “dwell in” people**

2Co 6:16. *And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

Col 1:27. *to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:*

John 14:20. *In that day you will know that I am in my Father, and you in me, and I in you.*

Matt 12:43. *The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then he saith, I will return into my house whence came out; and when he is come, he findeth it empty, swept, and garnished.*

Mar 16:9. *Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.*

#1774 enoikeo {en-oy-keh'-o} from 1722 and 3611;; v

AV - dwell in 5, vr dwell in 1; 6

1) to dwell in 2) metaph. to dwell in one and influence him (for good)

## **XVI. I Pet. 1:11. The Spirit “pointed to” or “signified” [#1213 delo]**

1Pet 1:11. *searching what (time) or what manner of time the Spirit of Christ which was in them did point unto,*

Heb 9:8. *the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;*

### **Persons “point”**

2Pe 1:14. *even as our Lord Jesus Christ signified unto me.*

1Co 1:11. *For it hath been signified unto me concerning you, my brethren, by them (that are of the household) of Chloe, that there are contentions among you.*

Col.1:7. *As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; 8 Who also declared unto us your love in the Spirit.*

#1213 delo {day-lo'-o} from 1212; TDNT - 2:61,148; v

AV - declare 3, signify 3, show 1; 7

1) to make manifest 2) to make known by relating, to declare 3) to give one to understand, to indicate, signify

## **XVII. I Pet. 1:11. The Spirit “testified Beforehand” [#4303 promarturomai]**

1Pe 1:11. when it testified beforehand the sufferings of Christ, and the glories that should follow them.

### **Persons “testify” [#3143 from which #4303 comes]**

Acts 20:26. *Wherefore I testify unto you this day, that I am pure from the blood of all men.*

Gal 5:3. *Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.*

Eph 4:17. *This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,*

#4303 promarturomai {prom-ar-too'-rom-ahee}

from 4253 and 3143; TDNT - 4:510,564; v

AV - testify beforehand 1; 1

1) antetester 2) to testify beforehand 2a) to make known, predict

## **XVIII. Heb. 10:15. The Holy Spirit also bears witness (as Christ did). [#3140 martureo]**

### **Persons “bear witness”**

Gal 4:15. *I bear you witness, that, if possible, ye would have plucked out your yes and given them to me.*

Acts 15:8. *And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;*

#3140 martureo {mar-too-reh'-o} from 3144; TDNT - 4:474,564; v

AV - bear witness 25, testify 19, bear record 13, witness 5, be a witness 2, give testimony 2, have a good report 2, misc 11; 79

1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration 1a) to give (not to keep back) testimony 1b) to utter honourable testimony, give a good report 1c) conjure, implore.

### **XIX. Lk. 3:22. The Holy Spirit even appeared in a bodily form “like a dove.”**

OBJECTION: “The Holy Spirit is sometimes spoken of as ‘it’.”

ANSWER:

The Holy Spirit, as the “comforter” is many times also referred to as “He,” (masculine gender). compare. Jn. 14:26; 15:26; 16:7,8,13-15.

The reason the Holy Spirit is spoken of as “it” is that “Spirit” is a neuter noun. Nouns have fixed gender and neuter nouns remain neuter even when speaking of persons. The pronouns and adjectives that modify spirit, whether speaking of the Holy Spirit, the spirit of a person, angelic spirits or demonic spirits, must all be neuter.

However, when the Holy Spirit is called the “comforter,” the pronouns that modify it are masculine because the word is masculine (Lk. 9:10; 11:24-26). Nouns may be neuter because it is not thought of as having sex.

The same principle is found with reference to the Greek word, “child” (#3813 “paidion”--Mt. 2:13, and “teknon” #5043 --Luke 1:7). These are neuter gender and take neuter pronouns (#846 “auto” --Lk. 2:38, 40; Mt. 18:2; Lk. 1:59; 9:47). Indeed, people are sometimes called “it” (Jn. 6:39; Jn. 14:17).

OBJECTION: Persons cannot be “quenched.”

ANSWER:

Several examples in the Greek Old Testament show such expressions were used of persons. (LXX).

Ezek. 32:7. “*I will put thee out* (margin--“extinguish”)

Isa. 43:17. The army would be “*quenched as tow*.”

Isa. 1:31. “*None shall quench the strong*” cf. Heb. 1:7; Mt. 12:20; II Sam. 14:7; Prov. 17:9; 20:20.

OBJECTION: Persons can not be “poured.”

ANSWER:

The Holy Spirit can not be limited to our physical limitations. Jesus says, “A spirit has not flesh and bones” Lk. 24:79. Mk. 10:27 says that with God all things are possible. I Co. 3:19 says the wisdom of this world is foolishness with God. God doesn’t always explain just how something is possible (Deut. 29:29) but that does not invalidate what He has said. If he says the Spirit can be “poured” then it is so, no matter how many try to rationalize it away. If Jesus can pass through a locked door (Jn. 20:19) then who am I to say that God is wrong about the Holy Spirit?

The Bible speaks of persons being “poured.”

Ps. 22:14. I am poured out like water, And all my bones are out of joint: My heart is like wax; It is melted within me.

Job. 10:10. Hast thou not poured me out as milk, And curdled me like cheese?

OBJECTION: One person cannot be in another person.

ANSWER: False again.

Demons (evil spirits) dwelt in people.

Lk. 8:2. Mary had seven demons.

Lk. 11:24-26. Eight evil spirits in one man. (cf. also Lk, 9:33-42)

Lk. 26-38. A man was filled up with a whole legion of demons.

Christ is said to dwell in us. (II Cor. 13:5; Col. 1:27; Jn. 14:20). If this does not discount the personality of Christ then it certainly does not discount the personality of the Holy Spirit in Jn. 14:27.

OBJECTION: But Jesus does not do so literally.

ANSWER: The Holy Spirit may not do so literally either.

OBJECTION: If the Holy Spirit is the third person of the trinity, why are the father and the son so often cited without mention of the Holy Spirit?

ANSWER:

First, there are several places where all three are mentioned.

**Gal. 4:6** And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (ASV)

**2Cor 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. (ASV)

**Rom. 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; (ASV)

**Rom 8:26, 28, 35** The work of the three covered by the whole chapter.

**Eph. 4:4-6** One Spirit, One Lord, On God and Father.

Secondly, there are passages where God and the Holy Spirit are mentioned without mention of Christ.

There are also passages where Christ and the Holy Spirit are mentioned without mention of the Father. Mentioning only the Holy Spirit does not indicate lack of personality (Matt. 1:18; 4:1; Jn. 7:39; Gal. 3:14; Ac. 2:38; 1Cor. 12:12-13 etc).

OBJECTION: 1Cor. 8:6 speaks of one God and one Lord. Why does it not include the Spirit?

ANSWER:

So what? Why is it necessary to always mention all if one or two are mentioned?

OBJECTION: If the Holy Spirit is a person, why did no one ever speak to Him?

ANSWER:

The Spirit is invisible. There is really no need to converse. Such arguments prove nothing.

OBJECTION: Why is the Spirit never seen in Heaven in the book of Revelation?

ANSWER:

The Spirit is specifically mentioned in Rev. 22:17; 2:7, 11, 17; 3:6, 13, 22. Revelation uses symbolic language. In Rev. 4:5 it speaks of the "seven spirits of God" in heaven before the throne. The number, seven is commonly used to indicate complete or whole.

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Note: The Bible text used is the Revised Standard version of 1901 except when otherwise specified. Accent marks are by A.R.J. The definitions and numbering are Strongs and Thayer's from Bible Works Hermeneutica computerized library.