

THE HOLY SPIRIT:

Jehovah Witnesses (JW) teach that the Holy Spirit is not God in His nature, not even a person but rather a mere energy or power. In our Study, we are going to focus on four points:

- I. The Holy Spirit is a person:
- II. Answering JW arguments that the Holy Spirit is a mere power:
- III. The Deity of the Holy Spirit:
- IV. Answering JW Objections Against The Deity of The Holy Spirit:

I. The Holy Spirit is a being/person^{1 2 3}:

a. The Holy Spirit refers to Himself as a person:

Acts 13:2. “While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for *Me* Barnabas and Saul for the work to which *I* have called them.” Note that the Holy Spirit uses “for me” which is a pronoun for the 1st person⁴ and also “which I have called them” which is a middle voice form “to call for one’s self”⁵

b. The Holy Spirit is of the same nature as Christ:

John 14:16: “I will ask the Father, and He will give you *another* Helper, that He may be with you forever;”

There are 2 words in Greek for the english word “another.” “allos” which means “another of the same kind” and “hetros” which means “another of a different kind.” Now; Jesus used the word “allos, another of the same kind” in John 14:16 to describe the Holy Spirit. The reason the word

¹ let me start by saying when we, Christians, say that the Holy Spirit is a person, we don’t mean that He is like you and me...has a shape, has a physical form, and subject to limitation. He is SPIRIT. I, personally, would rather use the word “being” instead of “person.” However; the word “person” still in a way describes Him as a distinct, separate, and functional being.

² <http://www.letusreason.org/Trin4.htm>

³ copied from: <http://www.bible.ca/trinity/trinity-holy-spirit-personality-deity.htm>

⁴ <http://v3.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1473&t=NASB>

⁵ <http://v3.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G4341&t=NASB>

“allos” was used is because the Holy Spirit is a distinct being of the same kind like the divine Son of God⁶.

c. The Holy Spirit is the comforter/advocate:

John 14:16 “I will ask the Father, and He will give you another Helper, that He may be with you forever”

The word “helper” in Greek is *parakletos* which means an advocate, or literally the one who pleads someone’s case on their behalf.⁷ This word was mentioned only 5 times in the New Testament 4 times in reference to the Holy Spirit John 14:16, 26; 15:26; and 16:7 and 1 time in reference to the Lord Jesus himself 1 John 2:1 “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous”

d. The Holy Spirit can be fellowshiped: The Holy Spirit can be fellowshiped: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all" 2 Cor 13:14. We are not saying that the word fellowship itself, demands the Holy Spirit is a person, but that a word that normally, but not always implies personality, is used in conjunction with two other known persons.

e. The "Holy Spirit" is in contrast to "unholy Spirit", who are persons:

The very term "Holy Spirit" is used in contrast to "unholy spirits" like demons and the devil: Mark 3:22-23; Mt 12:32; 1 Tim 4:1; 1 Jn 3:24-4:6. If "unholy or evil spirits" are persons, then the Holy Spirit is a person. This point applies to Jehovah's Witnesses but not Christadelphians, because the later do not even ascribe personality to the devil or demons, but view them as the personification of sin and disease respectively. The Spirit The Holy said: "set Barnabas & Saul apart for ME for the work to which I have called them." Acts 13:2 The Spirit the Wicked said to them: "I know Jesus and Paul, but who are you" Acts 19:15

⁶ read a full explanation on the vine’s expository dictionary. <http://v3.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G243&t=NASB>.

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Allos expresses a numerical difference and denotes "another of the same sort;" *heteros* expresses a qualitative difference and denotes "another of a different sort." Christ promised to send "another Comforter" (*allos*, "another like Himself," not *heteros*), Jhn 14:16. Paul says "I see a different (AV, "another") law," *heteros*, a law different from that of the spirit of life (not *allos*, "a law of the same sort"), Rom 7:23. After Joseph's death "another king arose," *heteros*, one of quite a different character, Act 7:18. Paul speaks of "a different gospel (*heteros*), which is not another" (*allos*, another like the one he preached), Gal 1:6, 7. See *heteros* (not *allos*) in Mat 11:3; Act 27:1; in Luk 23:32 *heteroi* is used of the two malefactors crucified with Christ. The two words are only apparently interchanged in 1Cr 1:16; 6:1; 12:8-10; 14:17, 19, e.g., the difference being present, though not so readily discernible.

They are not interchangeable in 1Cr 15:39-41; here *heteros* is used to distinguish the heavenly glory from the earthly, for these differ in genus, and *allos* to distinguish the flesh of men, birds, and fishes, which in each case is flesh differing not in genus but in species. *Allos* is used again to distinguish between the glories of the heavenly bodies, for these also differ not in kind but in degree only.

⁷ <http://v3.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3875&t=NASB#>

f. The Holy Spirit speaks and can be directly quoted:

Rev 2-3: "Let him hear what the Spirit says to the Churches"

I Tim 4.1: "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits

Acts 28:25-27: "The Holy Spirit spoke spoke rightly through Isaiah the prophet to our fathers, "saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; and seeing you will see, and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them."

Acts 11:12: "Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house."

Mark 13.11: Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.

Acts 1:16: "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus

Someone might argue that in these scriptures where we see The Holy Spirit "speaks" might be not actual words but rather an impression that the "active force of God" i.e. the Holy Spirit can impress on the heart of the believers. So here are some scriptures where the Holy Spirit speaks audible words:

Heb.3.7: "So, as the Holy Spirit says: "Today, if you hear his voice."

Acts 8.29: The Spirit spoke to Philip, "Go to that chariot and stay near it."

Rev 22.17: The Spirit and the bride say, "Come!" If the Spirit is impersonal so is the Bride.

Acts 10:19: "While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you."

Rev 14:13: "Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "amen," says the Spirit, "they will rest from their labor, for their deeds will follow them."

g. The Holy Spirit is outright said to have a mind which energy does not.

Rom 8:27 He has a mind. (The Father who searches the heart of man knows the mind of the Holy Spirit who intercedes.)⁸

⁸ JW has an objection on this scripture. See <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>. I am not really clear what they are trying to say. The NWT reads "but the spirit itself pleads for us with groanings unuttered. Yet he who searches the hearts knows what the meaning of the spirit is, because it is pleading in accord with God for holy ones." So I guess they saying the person who searches his heart will be spirituality minded as in Rom. 8:6. Whatever the case is, "the one who searches the hearts" is God...and Paul was saying that the Holy Spirit intercedes on our behalf to the Father who knows exactly what are the concerns/intercessions of the Holy Spirit are and what exactly on His mind.

h. The Holy Spirit experience emotions, slights and injuries which energy does not.

1. Mt 12:31 "blasphemy against the Holy Spirit " (blaspheme energy?)
2. Heb 10:29 "and have insulted the Spirit" (insult energy?)
3. Acts 5:3 "You have lied unto the Holy Spirit " (lie to energy?)
4. Rom 15:30 "I urge you by the love of the Holy Spirit " (love energy?)
5. Eph 4:30 (Isa 63:10) "and do not grieve the Holy Spirit" (grieve energy?)

i. The Holy Spirit evaluates, reasons and chooses with intelligent freewill which energy cannot do.

1. John 16:13 "He will not speak on His own initiative, but whatever He hears, He will speak"
2. Acts 15:28 "it seemed good to us and the Holy Spirit"
3. 1 Cor 2:11 "He knows God's thoughts.
4. Jn 16:13 "He will guide you"
5. Acts 13:1-4 "being sent out by the Holy Spirit"
6. Acts 16:6 "forbidden by the Holy Spirit to go to Asia"
7. Acts 11:12 "He told Peter to go with Cornelius' men.
8. Acts 8:39 "He "caught Phillip away."
9. Matt 4:1; 1:12; Luke 4:11 He led Jesus into the wilderness.
10. Acts 20:28 The Holy Spirit has made [appointed] you overseers."

j. The Holy Spirit originates intelligent thought which energy cannot do.

1. 2 Pet 1:21 He guided men to write Scripture and speak from God. The words of the Bible itself were chosen by the Holy Spirit. Energy is not intelligent.
2. Heb 9:8 "the Holy Spirit is indicating this."
3. Heb 10:15-17 (Jer. 31:33-34) "And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them""
4. Mark 13:11; 10:19-20 "it is not you who speak, but the Holy spirit"
5. Acts 4:25 He spoke "by the mouth of David."
6. Jn 16:13 "Whatever He hears He will speak" He will disclose to the apostles "things to come."
7. Jn 16:14 "He shall glorify me"
8. Rom 8:14 "being led by the Spirit of God"
9. Luke 2:26 "He revealed to Simeon he would see the Christ.
10. 1Cor 2:10 "for the Spirit searches the mind of God" Is the Holy Spirit merely a web crawler of information... a massive data base?
11. Eph 3:5 "He reveals the mystery of Christ."
12. 1 Pet 1:11 "Spirit of Christ" in the prophets "testified beforehand the sufferings of Christ and the glories that would follow."
13. 1 Cor 2:13 "words taught by the Spirit"

14. 1 Ti 4:1 "The Spirit explicitly says"

15. Acts 2:4 He gave the Apostles "utterance."

k. The Holy Spirit assists us in ways only another person could.

1. Rom 8:26 "He helps our weaknesses"

2. Rom 8:26 "He intercedes for us"

3. John 14:16,17,26; 16:7 The helper, advocate, lawyer like Christ 1 Jn 2:1

4. He teaches: Luke 12.12: for the Holy Spirit will teach you at that time what you should say."

Also I Cor. 2.13: "This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit,"

l. He has a will:

1 Cor.12:11: "But the one and the same spirit works all these things dividing to each one as He wills.

II. Objections against the Holy Spirit being a person/being:

Objection 1:

We can even see the same understanding when the word "spirit" is used for the activating power or force used by other creatures. For example, Ezekiel 1:19, 20, speaking about the angels or cherubim who control the movement of God's chariot, says literally, "and when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose for the spirit of the living creatures was in the wheels." - *RSV*. It is clear that this means the controlling power of the cherubim moved the wheels. In fact the very trinitarian *Good News Bible (GNB)* paraphrases this to read: "the wheels did exactly what the creatures did, because the creatures controlled them."⁹

Answer:

The Hebrew word RUAKH translated "spirit" has multiple meanings like wind, breath, spirit...etc. One of its meaning is that the spirit of a man is the very core of man, the part that gives life. Just as a couple of examples;

Gen 41:8 Now in the morning *his spirit* was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh

Gen. 45:37 When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, *the spirit* of their father Jacob revived

Judge 15:19 But God split the hollow place that is in Lehi so that water came out of it. When he drank, his *spirit/strength* returned and he revived. Therefore he named it En-hakkore, which is in Lehi to this day.

Surely, the word strength can be used here as in judge 15:19 to translate *ruakh* but it is no secret to an faithful student to the word of God that the meaning in all these examples as in Ez. 1:20 goes beyond "impersonal force" but it rather speaks of the very source of core of life.

Objection 2:

The "Holy Spirit" in the original Greek is neuter and therefore the neuter pronouns "it," "itself" are used with it in the original NT Greek! Any strictly literal Bible translation would have to use "it" for the holy spirit (since it is really not a person, but God's active force, a literal translation would be helpful in this case)... since its literal title ("holy spirit") is really neuter in the NT Greek and really uses the neuter pronoun ("it") and takes the neuter definite article (Gr. *to*), there is the extremely high probability, from grammar alone, that it is not a person.

The only exception to this that I have found deals with very young, immature persons and animals. Young children sometimes are called *paidion* ("young child" - Matt. 2:8) and *brephos*

⁹ <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>

("infant" - Luke 1:41). These two Greek words are neuter and so are the article and pronouns that usually accompany them! Why these words are exceptions, I'm not certain. Perhaps one was not considered fully a person (at least as far as gender is concerned) until he reached maturity. (At any rate, the Holy Spirit would certainly be considered mature if it were really a person!)

In Hebrew, the holy spirit is feminine. Hebrew has only feminine or masculine words, it doesn't have neuter, and so we see that even things can be referred to as masculine and feminine. If the writers of the OT believed that the holy spirit is a person equal to the Father or the Messiah, they would have used the masculine form just as they did with God and the Messiah. So, we can either take the feminine gender "spirit" in Hebrew to mean neuter (a thing), or we can take it literally to mean that "the trinity" has as its third "person" a Mother Goddess! In Numbers 11:17 we see: "I will take [some - *NRSV, NJB*] of the Spirit which is upon thee, and will put it upon them" – *ASV*, also in Is. 34:16 the *King James Version* and the *ASV* render it: "my mouth, it hath commanded, and his Spirit, it hath gathered them." So, you see, even many trinitarian translations prefer the use of "it" in the OT to the only other honest pronoun alternative: "she"/"her." ¹⁰

Answer:

It is quite obvious that those who used this argument are confused between the grammatical constructions of words and their meanings.

1. *Demon* in Greek is neuter¹¹. Does this mean that demons are not beings? They are fallen angels so if demons are things so angels must be things too. JW official website recognizes demons as beings "demon: An invisible, wicked, spirit creature having superhuman powers...¹²" The neuter pronouns used also to refer to girls Matt 9:24-25 and to angels Heb 1:4¹³
2. *Child* and *infant* in Greek are neuter. The Greek text uses neuter personal pronouns to refer to them. Why? Proper grammar in the Greek demands that pronouns agree in gender with the noun the pronouns refer to. Jesus is referred to with a neuter pronoun in Matthew 2:8, 11, 13, 14, 20, and 21 because in those verses, Jesus is identified as a "young child" (KJV) and in Greek, child is a neuter noun. That does not, however, demand that Jesus is an impersonal being, nor does the use of neuter pronouns referencing the Holy Spirit demand he is an impersonal being¹⁴.
3. If the Spirit is impersonal because it is neuter then the Father, must also be impersonal Jn

¹⁰ <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>

¹¹ <http://www.thearmchairscholar.org/id21.html>

¹² <http://wol.jw.org/en/wol/d/r1/lp-e/1200001153?q=demon&p=par>

¹³ http://4witness.org/jwysbt/ysbt_ch6.php

¹⁴ <http://www.thearmchairscholar.org/id21.html>

4:24, so is Jesus in 1Cor 15:45¹⁵ because in these 2 examples they referred to in neuter forms.

4. It is true that the holy spirit is feminine in Hebrew, yet if the point of this objection is fundamentally grammatical, i.e. the holy spirit is not a person since it is neuter in Greek, then we must conclude that either the grammatical gender of the word is not a valid argument to determine its meaning or that the fact that the gender/personality of the Holy Spirit to any group of people is determined solely on the language they speak.
5. A literal translation to Num. 11:17 should be “I will take of the Spirit who is upon you, and will put upon them” and Is. 34:16 “His mouth has commanded, And His Spirit has gathered them” no he or she or it in the original Hebrew.

Objection 3:

The word *Paraklete* in Greek “comforter/advocate” is masculine. And the few times the NT used the masculine pronoun “he/him” in reference to the holy spirit in John it was actually referring to the *paraklete* not to the spirit.

See John 14:16, 26; and 16:7 for all the uses of "comforter" (*paraclete* - masculine) applied to holy spirit. You can see that the masculine pronoun (*auton*) does follow "comforter" after the word was introduced as the antecedent in John 16:7 (remember, the Greek pronoun, as well as the article, must agree with its antecedent in gender in NT Greek).

Sometimes it is not easy to determine what the actual antecedent is, as it may have been introduced sentences earlier¹⁶. If we look at John 14:16, for example, we see that *paraclete* is introduced. This means that, in spite of the introduction of "the spirit" (neuter) in John 14:17, the pronouns in that verse could have referred back to *paraclete* in verse 16 as their antecedent, and, in that case they would have to be masculine in the Greek! Instead, they obviously refer to the neuter "spirit" in verse 17 and, therefore, must be the neuter *auto* ('it')

Just the opposite may be occurring at John 16:7, 13. Although *paraclete* is introduced in verse 7 and “spirit” is introduced in verse 13 itself, the masculine demonstrative pronoun *ekeinos* in verse 13 refers back to *paraclete* in verse 7 as its antecedent. Therefore, “he” is grammatically accurate in verse 13.

There is no real reason to regard the holy spirit as a person because of the figurative use in a very few places of the masculine *paraclete*. The much more frequent use of the neuter "holy spirit" and its neuter article and pronouns more strongly indicates just the opposite! (This is similar to the figurative use of the neuter "Lamb" in Rev. 5:6; 5:12; and 6:1 for Jesus. The masculine "Je-

¹⁵ <http://www.bible.ca/trinity/trinity-holy-spirit-arian-proof-texts-refuted.htm#three>

¹⁶ For further discussion and JW proofs: we can see that the antecedent for "him" in John 6:8 is probably not "Philip" (6:7 and 6:5), but "Jesus" (earlier in 6:5). And "him" in John 11:16 probably refers to the antecedent "Jesus" (11:14) and not to "Lazarus" even though "Lazarus" is found closer to it (whereas the "he/him" found at Jn 11:17 obviously does *not* refer to Jesus nor even Thomas in the previous verse). Also see John 13:2 (note that *AT*, *NIV*, *GNB*, and Beck even add the word "Jesus" to clear up the ambiguity).

<http://examiningthetrinity.blogspot.com/2011/06/note-7-to-hs-is-holy-spirit-person-god.html>

sus" and "Christ," etc. of his literal name and descriptions show that he is a male person in spite of the neuter articles and pronouns that must be used in the NT Greek to agree with the neuter "Lamb."¹⁷)

Answer:

Note: we will discuss if paraklete is figurative or literal in later objections.

It is true that in Greek articles and pronouns follow the antecedent gender. Sometimes they don't refer back to the nearest antecedent but to the dominant thought of the writer. For example; 1 John 2:22 "Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son" The word "This" doesn't refer to "The Christ" but to "the liar." Having that in mind; let us examine the times where masculine pronouns referred to the Holy Spirit in John. I will divide these scriptures into 3 groups based on the grammatical possibility if the masculine pronoun refers to the Holy Spirit.

A.

John 16:7 for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

Grammatically; the masculine pronoun here refers to the Helper and not to the Holy Spirit since He is not mentioned in this verse.

B.

John 14:16-17 I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

John 15:26 "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,

We can see that in these verses the *helper* could be the dominant thought for the writer and that the masculine pronouns could refer to the *helper*. However; neither the trinitarians or the unitarians can prove beyond the shadow of doubt whether the masculine pronouns grammatically refer to the masculine helper or to the immediate antecedent Holy Spirit since they are essentially one.

C.

¹⁷ <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>

John 16:13-14 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose *it* to you.

Now JW argues that the masculine pronouns in v 13-14 still refers to the *helper* in v7. This is not plausible. There is a definite shift of the subject from the helper v7 to the “Spirit of truth” v13. Grammatically, pronouns in v13 and 14 should be neuter following the “Spirit of truth” yet John used masculine pronouns “at the expense of strict grammatical procedure”¹⁸

Objection 4:

We are urged over and over in the OT to know and respectfully use God's personal name. Likewise, as important as the spirit is (whether it is God or not), if it is a person, it must have a personal name and we must know it! How could we even begin to know God - John 17:3 - and not even know his personal name(s)? Surely, if the holy spirit were a person (especially a person who is God) he would be properly identified in at least one of the hundreds of scriptures which speak of the holy spirit! (We might also compare the title "God" [masculine form], which simply means "Mighty One." This person is further identified nearly 7000 times, more than any other name, by the personal name "Jehovah" [masculine form] in the Holy Scriptures. We can also compare the title "Christ" and its further identification hundreds of times by "Jesus".) Also; the “holy spirit” can't be a personal name since all personal names are either masculine or feminine but the holy spirit is neuter.¹⁹

Answer:

But who said that “Jehoveh” is the name of God the Father??? The 1st time, God identified himself as “YHWH” was in Ex 3:14 when He appeared to Moses in the burning bush. However, this can't be the Father since “NO ONE has ever seen God at ANY TIME” John 1:18. So who was “YHWH”?? he is “The one and only Son who is in the bosom of the Father, who has revealed him” John 1:18. Not to mention that the Bible teaches that “YHWH” is the angel of the Lord Ex. 3:2²⁰. The Holy Spirit might not have a personal name neither does God the Father himself.

Also; the Son of God was given a personal name “Jesus” only in incarnation. But what was His personal name for all eternally before He “became flesh”???? and Note also why He was called Jesus; “because He will save His people from their sins” Matt. 1: 21. He was given a personal

¹⁸ <http://www.thearmchairscholar.org/id21.html>

¹⁹ <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>

²⁰ for further discussion visit the deity of Christ in the OT chapter in the deity of Christ on trail research in the resources section.

name only in connection to His role in God’s plan to redem mankind. Hypothetically; If it was the plan of God that the Spirit of God would be the one who would incarnate and not the Son of God, then we would have a personal name for the Holy Spirit and not for the Son of God. What would make that the son of God? NOT a person!!!!

Objection 5:

In this point we gonna go through some verbs that are used in connection to the Holy Spirit that JW argue that they are proofs that the Holy Spirit is not a person since these verbs can be used with things not persons.²¹

The Verb	Applied to the Holy Spirit	Applied to other beings
fills	<p><u>Since we can be filled with the Holy Spirit, then it is not a being or a person:</u> Luke 1:41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. (NASB) Also in Acts 2 we see the Holy Spirit filling the 120 disciples in the same time which proves that he is not a being.</p>	<p>But we can be filled with God and Christ dwells in our hearts: Eph. 3:17-19 [17] <i>so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, [19] and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.</i> Jesus fills all things: Eph. 4:10 <i>He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)</i> Note: just as the Holy Spirit filled the 120 disciples so Jesus fills every thing. <u>Satan can fill the heart:</u> Acts 5:3 <i>But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land?"</i></p>

²¹ this section entirely including the footnotes is taken from: <http://www.thearmchairscholar.org/id15.html>

<p>baptize</p>	<p>Since we can be baptized with the Holy Spirit, then He is not a person: Matt. 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.</p>	<p>But we are also baptized into Christ, who is a being: Rom. 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?</p>
<p>Anointed with the Holy Spirit</p>	<p>Since we can be anointed with the Holy Spirit, then the Holy Spirit is not a person. Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (KJV)</p>	<p>The Greek word used for “anointed” here is Chriô which is used in the New Testament 5 times and never refers to oil and physical anointing. Chriô speaks of appointing, assigning or consecrating. For instance: 2 Corinthians 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God. Another word altogether, aleiphô, is used in the New Testament (9 times) to refer to physical anointing with oil. For example: Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. Jesus, OT kings, and Christians are anointed by the Holy Spirit and with the Holy Spirit that is to say they are set apart to God through the Holy Spirit. That doesn’t make the Holy Spirit a thing or a force.</p>

<p>Poured out</p>	<p>Since the Holy Spirit can be poured out, therefore it is not a person: Acts 2:17 (quoting from Joel 2:28-32) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (KJV)</p>	<p>But Jesus was poured out: Psalm 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. <u>And Paul was poured out:</u> Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.</p>
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<p>Can be measured out</p>	<p>Since the Holy Spirit can be poured out in portions, so He can't be a person: In Acts 2:17-18 God pours out FROM his Holy Spirit. In Num. 11:25 (NIV) Then the LORD came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again</p>	<p>The point of these scriptures isn't percentages and ratios. Paul said that Christ "fills all in all" Eph. 1:23 the point here isn't what percentage of Christ fills what. Same principle is applied to the Holy Spirit. Acts 2 is a quote of Joel 2:29 which reads "I will pour out my Spirit" Peter quoted that as "I will pour out FROM my Spirit" simply because the point is the people of God will be filled with the Spirit of God...not the ratio of the Holy Spirit being poured. Same principle in Num. 11:25. When Elisha received double of Elijah's anointing, that doesn't mean he received 200% volume of the Spirit of Elijah. Now let us examine these scriptures: Paul prayed "that you may be filled up to all the fullness of God" Eph. 3:19 if one can argue that "some" of the Holy Spirit can be poured out, then one must accept that during Paul's prayer, the Ephesians had "some" of God. Also; Col. 2:9 "For in Him all the fullness of Deity dwells in bodily form" if ratios are applicable to the Holy Spirit, then we need to understand Col. 2:9 that there was 0% of God outside the body of Christ during His incarnation.</p>
<p>Gift</p>	<p>Since the Holy Spirit is described as a gift, then it can't be a being: Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.</p>	<p>But Christ is also a gift: John 3:16 For God so loved the world, that he gave his one and only Son, that whosoever believeth in him should not perish, but have everlasting life.</p>

<p>The Holy Spirit is associated with things like water and fire which proves that He is not a person</p>	<p>Matt. 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.</p>	<p>God is associated with Fire yet He is a being: Deut. 4:24 For the LORD thy God is a consuming fire, even a jealous God. Ex. 13:21: And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. <u>God is associated with water yet He is a being:</u> Jer. 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. See also Jer. 17:13; Psalm 36:8,9 <u>Jesus is associated with water yet He is a being:</u> John 7:37-38: [37] In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water</p>
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<p>The Holy Spirit is listed among adjectives which proves he is not a person:</p>	<p>2 Cor. 6:5-8 in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left.</p>	<p>Even though in this scripture Paul listed the Holy Spirit among the ways in which he endured persecution, yet the meaning is quite clear...Paul endured persecution...through <i>the strength of Holy Spirit</i>. This Scripture, if any thing, proves that the Holy isn't the impersonal power of God. Because "in the power of God" is listed later in this scripture "in the Holy Spirit, in genuine love, in the word of truth, in the power of God" if the Holy Spirit is the same as the impersonal power of God, then Paul must have been suffering from a severe short memory span that he repeated himself few words later.</p>
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Objection 6:

The Holy Spirit is personified and not a person.

Trinitarians say that the Holy Spirit is a person because He grieves: Eph. 4:30 He can be insulted: Heb. 10:29 He can be blasphemed: Matt. 12:23 He loves: Rom. 15:30
 But The Bible teaches that the heart can be grieved: 1 Sam 1: 8; Proverbs 15:13 The Sun will be ashamed: Is. 24:23 The heavens rejoice: Ps. 96:11. The mountains tremble: Habakkuk 3:10 The sun "knows": Psalm 104:19. And Zion can be comforted Is 51:3

Trinitarians argue that the Holy Spirit is a person because He speaks: Rev 2-3 and because He teaches: Luke 12:12
 But the scriptures speak: Rom. 4:3 The Heavens tell: Psalm 19:1 Blood and water testify: 1 John 5:7-8

Trinitarians argue that the Holy Spirit is a person because He wills 1 Cor 12:11 but the bible says that the winds will John 3:8 and the scriptures discern our thoughts Heb. 4:12.

Trinitarians argue that the Holy Spirit is a person because he is the comforter John 14:16 But the bible teaches that God's staff can also comfort us Psalm 23:4

Finally; Trinitarians argue that the Holy Spirit is a person because he can be directly quoted and

refers to himself as I and me Acts 13:2. “the Holy Spirit said, “Set apart for *Me* Barnabas and Saul for the work to which *I* have called them.” But Bones can be directly quoted Psalm 35:10 the city of Tyre referred to itself as “me” Ezekiel 26:2, the city of Tyre speaks, "Aha, the gate of the peoples is broken, it has swung open to me; I shall...." so did the wisdom of God Proverbs 8:1, 3-4, "Does not wisdom call,....She cries aloud: 'To you, o men, I call,....'" Proverbs 9:5, "come eat of my bread and drink of the wine I have mixed." For another excellent comparison with the personified Holy Spirit see: Prov. 1:23, 25, 26; and 8:4, 6, 13, 17, 20 for many personal attributes of wisdom!

Answer:

A. This objection doesn't prove that the Holy Spirit is the impersonal force of God. It works only if the bible clearly established that the Holy Spirit doesn't have a personality, then we can take use these scripture as a proof of personification. Let me illustrate:

My heart grieved for the loss

My friend grieved for the loss

We all agree that the 1st sentence is personification because we already know that “heart” is a thing and not a person. But we all also agree that there is no personification in the 2nd sentence because we already know that “friend” is a real person.

B. The vast majority of times the Bible refers to things like sun, mountains, scriptures, water, blood...etc they are not personified. Personification is the EXCEPTION to the usage in scripture. The problem for anti-Trinitarians is that the Holy Spirit IS ALWAYS PERSONIFIED. Personification is not the exception to the general use, personification is the rule... every time, without exception!²² Note how this argument needed to compare the heart, the sun, the heavens, the mountains, Zion, blood, water, wind, scriptures, staff, the wisdom of God so they can cover most of the examples when the Holy Spirit referred to as a person.

C. A figure of speech is a form of expression (as a simile or metaphor) used to convey meaning or heighten effect often by comparing or identifying one thing with another that has a meaning or connotation familiar to the reader or listener²³

I can see some example when if someone believes that the Holy Spirit is not a person, that this definition can be applicable. However, there are many scriptures that is used in connection with the Holy Spirit that personification or a figure of speech won't make any sense.

For example; when the bible says that Zion will be comforted Is. 51:3 the message the Bible is highlighting is that the Lord will restore Zion to Himself so Isaiah described Zion as a person who found comfort. But when Paul in Rom. 15:30 says “I urge you...by the love of the Holy Spirit...” what is the message that he is highlighting? If the Holy Spirit isn't capable of love,

²² <http://www.bible.ca/trinity/trinity-holy-spirit-arian-proof-texts-refuted.htm#one>

²³ <http://www.merriam-webster.com/dictionary/figure%20of%20speech>

what is the point of personification?

When the bible says that heavens “tells” of the glory of God in Psalm 19:1, we know that the message being high lightened is that God is a magnificent creator, and the personification of Heavens is to convey that message. But when the Bible says "Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "amen," says the Spirit, "they will rest from their labor, for their deeds will follow them." Rev 14:13. How can we think of this as personification? John heard an AUDIBLE voice spoken by the Spirit...no figure of speech there. The message is simply communicated no comparisions, no greater messages to be conveyed just a simple message spoken by the person of the Holy Spirit.

When The bible says that “wind blow as it wills” John 3:8, we know that Jesus was saying that we have no control on the direction of the wind. Personification of the wind conveys this message. But when Paul says that we are given gifts “as the Holy Spirit wills” 1 Cor. 12:11. If that is personification, what is the message that this figure of speech would convey? If Paul wanted to say that God is the distrebuter of gifts, and he substituted God with the impersonal Holy Spirit, then this is one figure of speech gone bad.

When wisdom says “To you, O men, I call,

And my voice is to the sons of men.” Pro. 8:4 we know that the message conveyed that we need to pay attention to God’s wisdom so we can live. But when the bible says Acts 8:29: The Spirit spoke to Philip, "Go to that chariot and stay near it." there is no hidden message conveyed through metaphor. Actually, this was a narrative. Philip recieved specific instruction from the Holy Spirit that he followed just as he recieved spesific instructions from the angel of the Lord prevesiously v26.

Finally; We can’t understand calling the Holy Spirit “comferter” in a metaphoric way. We have seen that the word “another” in “another comferter” means “another of the same kind²⁴” just like Jesus who is a being, the Holy Spirit is a person.

Objection 7²⁵:

The Holy Spirit is called the power of God in Luke 1:35 ““The Holy Spirit will come upon you, and the power of the Most High will overshadow you”

Answer:

- a. Only to an anti-Trinitarian does this verse outright call the Holy Spirit God's power. The verse does not say, "The Holy Spirit is the power of God". It uses a paired statement. Notice Luke 1:35 is the closest verse Arians can come up with that might suggest the Holy Spirit is said to be God's power.
- b. Granted that "Hebrew parallelism" is in fact common in the Bible, there are so many state-

²⁴ footnote 36

²⁵ objection and answer are taken from <http://www.bible.ca/trinity/trinity-holy-spirit-arian-proof-texts-refuted.htm#one>

ments like Luke 1:35 that are not "Hebrew parallelisms" that no further really needs to be said. Even still, there are different kinds of "Hebrew parallelisms". Some where two things are intended to be interchangeably synonymous and others where two different things are working together to have a common effect. Arians view Luke 1:35 as two interchangeably synonymous things: Holy Spirit and Power. But there are so many examples where different things are linked to have a common effect, that Arians simply have no firm proof of anything.

- c. Here is a verse very close to Luke 1:35. God himself and His power are used in a "Hebrew parallelism". "I will also cut off the inhabitant from Ashdod ... I will even unleash My power upon Ekron" Amos 1:8. God is no more mere power in Amos 1:8 than the Holy Spirit is mere power in Luke 1:35.
- d. The scriptures are even called the power of God in Rom 1:16, but everyone knows that they are not used interchangeably synonymous in this verse but are two distinct things: "You are mistaken, not understanding the Scriptures, or the power of God." Mt 22:29 The scriptures were the source of their doctrinal misunderstandings and God's power would raise all men from the dead at the second coming. To demand that scriptures and God's power are interchangeably synonymous in Mt 22:29 is just as wrong as demanding the Holy Spirit and power are interchangeably synonymous in Luke 1:35.
- e. Here we have a similar statement where two different things are mentioned. God's power is linked to God's hand. Two different things that are not interchangeably synonymous: "Thou didst redeem by Thy great power and by Thy strong hand" Nehemiah 1:10
- f. Here the Holy Spirit and power are differentiated: "God anointed Him [Jesus] with the Holy Spirit and with power" Acts 10:38; "demonstration of the Spirit and of power" 1 Cor 2:4. It makes no sense that Jesus was "anointed with power and power".

Objection 8:

The Bible calls the Holy Spirit "it" 7 times which proves that He is not a person. John 1:32²⁶; Rom 8:16,26; 1Cor 12:11; Heb 10:15,17; 1 Pet 1:11

Answer:

As we have discussed before the Holy Spirit is neuter in Greek. So grammatically using "it" as a reference to the Holy Spirit doesn't eliminate his personality just as the Bible refers to the child Jesus as "it" 5 times in: Mt 2:8, 11, 13, 14, 20, 21 and the child John the Baptist as "it" 8 times:

²⁶ Another passage Arians try to use to prove the Holy Spirit is not a person is John 1:32 "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and IT abode upon him." (KJV) The word IT is really not problematic. Since the word IT refers specifically to the "DOVE shape" the Holy Spirit took as a form. Not that the Holy Spirit was a dove, but that he took the form of a dove, hence, using "it" is quite natural even in English. Example: "My son dressed up as a gorilla. It was real scary!"

Lk1:59, 60, 62, 63, 66, 67²⁷

But The Father referred to as “what” even in the JW translation john 4:22 “YOU worship what YOU do not know; we worship what we know, because salvation originates with the Jews.²⁸”

Humans are called "it": "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. John 6:39 Nothing more needs to be said, after quoting this one verse, but we must address each verse Arians misuse.

The men living in the world are called an "its" in John 14:17 " Spirit of the truth, whom the world cannot receive, because it does not behold Him or know Him"

²⁷ <http://www.bible.ca/trinity/trinity-holy-spirit-arian-proof-texts-refuted.htm#one>

²⁸ http://www.chick.com/reading/books/158/158_33.asp

III. The Holy Spirit is God in His nature²⁹:

A. The Holy Spirit is interchangeable with God:

1. Acts 5:3-4 "You have lied unto the Holy Spirit ... you have lied to God"
2. Mt 12:28; Lk 11:20 "If I cast out demons by the Spirit of God ... finger of God"
3. 2 Cor. 3:17-18 "The Lord is the Spirit"
4. 1 Cor 6:19 we are the temple of the Holy Spirit and 2 Cor 6:16 we are the temple of the loving God

B. The Holy Spirit shares Qualities that only God possesses:

1. Eternal like the Father: Heb 9:14
2. Omnipresent like the Father: Ps 139:7
3. Omniscient like the Father: 1 Cor 2:10-11

C. The Holy Spirit is divine in power:

1. To create: Ps 104:30 "Thou send forth thy Spirit, they were CREATED."
2. To work miracles: 1 Cor 12:11
3. To inspire prophets: 2 Pe 1:21 "men MOVED by the HOLY SPIRIT spoke from God"

D. The Holy Spirit is divine in character:

1. Heb 9:14 "Who through" the ETERNAL Spirit"
2. Neh 9:20 "Thy GOOD Spirit"
3. He is omnipresent: Ps 139:7 "Where can I flee from thy Spirit"
4. He is all knowing: 1 Cor 2:11 "The Spirit searches the mind of God"

E. The Holy Spirit speaks in the first person in the New Testament what Jehovah spoke in the first person in the Old Testament. Like Jesus, the Holy Spirit is Jehovah, although not the same person as the Father or the Son.

1. Heb 10:15-17 (Jer. 31:33-34) And the Holy Spirit also bears witness to us; for after saying, 16 "This is the covenant that I will make with them After those days, says the Lord: I will put My

²⁹ copied: <http://www.bible.ca/trinity/trinity-holy-spirit-personality-deity.htm>

laws upon their heart, And upon their mind I will write them," *He then says*, 17 "And their sins and their lawless deeds I will remember no more." Cautionary note: We recognize there is a partially valid counter argument Anti-Trinitarians could make against our point here in Heb 10:15-17. Rom 10:19, "Moses says, 'I [Jehovah] will make you jealous '" and Rom 10:20, "And Isaiah is very bold and says, 'I [Jehovah] was found by those who sought Me not'" We feel the answer is that Moses and Isaiah are both persons who did actually write the texts. The same must also be true for the Holy Spirit that He is also a person. But even admitting this, the Anti-Trinitarian counter argument does not prevent our interpretation that the Holy Spirit is Jehovah in Heb 10:15-17, just that we cannot be certain either way. Both interpretations are possible. However, although this pattern of bearing witness by quoting Old Testament scripture may not definitively prove the Holy Spirit is Jehovah, it does prove He is a person!

2. Heb 3:7-11 (Ps. 95:7-11) Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9 Where your fathers tried *Me* by testing *Me*, And saw My works for forty years. 10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart; And they did not know My ways'; 11 As I swore in My wrath, 'They shall not enter My rest. Cautionary note: same as Heb 10:15-17.

3. Isa. 6:8-10 + Acts 28:25-27 Acts 28 shows the Holy Spirit who actually spoke: "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, 26 saying, 'go to this people and say, "you will keep on hearing, but will not understand"'".

4. The Holy Spirit is called "Jehovah". (Ex 17:7; Heb 3:7-9; Num 12:6; 2 Pet 1:21)

5. The Holy Spirit is called is invoked as "Jehovah". (Lk 2:26-29; Acts 4:23-25; 1:16,20; 2 Th 3:5)

6. The Holy Spirit is called "Jehovah of hosts". (Isa 6:3,8-10; Acts 28:25)

7. The Holy Spirit is called "Jehovah, Most High". (Ps 78:17,21; Acts 7:51)

IV. Objections against the Deity of the Holy Spirit:

Objection 1: Acts 5:3,4: “you lied to the Holy Spirit....you lied to God”

This type of reasoning is painfully ridiculous at best! Ananias actually lied directly to the Apostles! So this type of "reasoning" applies even more strongly to the Apostles than it does to the Holy Spirit! By using this "evidence" we could say with equal credibility that Peter is saying the Apostles are God when he says "you have not lied to men but to God"!

We can also see a similar usage in the rest of Acts 5:3, 4. In 5:3 we see that Satan filled Ananias' heart to lie. But in 5:4 we find that Ananias himself conceived this thing in his heart. So this trinitarian-type evidence "reveals" another essential "mystery": Satan is Ananias! Also analyze 1 Thess. 4:2, 6, 8; 1 Cor. 8:12; and James 4:11.

In Mark 9:27 "Whoever receives one such child in my name receives me [so trinitarian-type 'evidence' proves this child is Jesus!]; and whoever receives me, receives not me but him who sent me." - *RSV*. So receiving the child is actually receiving the Son and the Father! The child, then, "must" be God Himself (by trinitarian standards of evidence)!

since the holy spirit (this impersonal power/force/direction) comes directly (and perfectly) from God himself, then, no matter what one does against that holy spirit, it is always equivalent to doing that very thing against God himself. For example, if I spit in disgust on the letter (the impersonal thing providing direction to me) from the king, it will always be understood as equivalent to my spitting on the king himself. If, on the other hand, I spit on a messenger from the king, it might not be considered such a serious offense if I were merely expressing a dislike for the person of the messenger himself, not his message from the king³⁰.

Answer:

The Argument that the apostles must be God in response to substituting the Holy Spirit with God, is simply not found in the text. V3,4 “But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land? 4 While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.” Peter is saying that he wasn’t even lied to. The one person that was done wrong against is the Holy Spirit...nothing here makes any one think that the apostles are God.

Comparing the Holy Spirit/ God alteration in this story to Ananias/Satan isn’t fair. Although Ananias was the one who physically lied, yet Satan was the cause for the lie when he filled his

³⁰ <http://defendingjehovahswitnesses.blogspot.com/2012/09/the-holy-spirit-not-person-or-god-but.html?m=1>

heart. While replaced “God” for the “Holy Spirit” in “you lied to the Holy Spirit....you lied to God” is not cause/effect relationship.

Comparing Acts 5:3-4 to Mark 7:27 and the analogy of spitting on the King’s letter is biased and unfair to the text of Acts 5. Obviously, in Mark 7 the children represent Christ who in turn represent the Father. But let us examine Acts 5.

In V 3 Peter told Ananias “you lied to the Holy Spirit”

And in v 9 Peter told Sapphira “Why is it that you have agreed together to put the Spirit of the Lord to the test?”

Now there is figure of speech that can explain how can anyone lie to or put to test and examine the response of an impersonal power. If a JW believe that “lie to electricity/power” can make a good figure of speech, then please contact me I have a nice bridge to sell you overseas.

Peter was simply showing Ananias and Sapphira the magnitude of their sin. They lied to and tempted the person of the Holy Spirit and in doing so they didn’t sin against what is man but against what is God.