

THE HOLY SPIRIT IS A PERSON

1. The Greek text of John 16:7, 8, 13, 14 emphasizes the fact that the **Holy Spirit is a person** and not just a force or feeling.

In John 16:13-14 there are nine references to the Holy Spirit as being, “He” and “His” indicating His personality.

The importance of this cannot be overlooked as it was the Lord Jesus Christ who referred to the Spirit in this manner.

Paul, in Romans, refers to the Spirit with a neuter pronoun (“AUTO” in Romans 8:16, 26). To this we say that Paul just used a neuter to modify a neuter, which is correct grammar. It must be noted that in both of these verses the Spirit is doing a **personal work** rather just an exegetical expression.

You will find that both the New Scofield Reference Bible and the New American Standard have corrected the King James Version “itself” to read “Himself.” This is an instance where context and the Lord’s revealed interpretation override the grammar of the text.

The Spirit’s personality is also proven by the Greek word “PARAKLETOS,” which means comforter, helper, exhorter, lawyer. It is used of the Spirit in John 14:16, 26; 15:26; 16:7.

It is used of Christ in two scriptures that describe the function of the Holy Spirit in the life of Christ, Matthew 10:19, Mark 13:11, Luke 12:11.

2. John 14:16:

This is one passage that puts Jesus Christ and the Holy Spirit on the same level, neither minimizing nor augmenting one or the other. Christ is speaking and He describes Himself as a “PARACLETE” or comforter and with the same words describes the Holy Spirit, “another comforter.” He was saying that He was a comforter and when He would leave this planet He would have the Father send another comforter.

Also, this same passage shows us that the other comforter would be just like the Lord Jesus Christ. The Holy Spirit has been called “Christ’s other self.” This is

brought out in the words “another comforter,” (ALLOS PARAKLETON).
The Greek adjective “ALLOS” means another of the same kind. Therefore, we conclude that both Jesus Christ and the Holy Spirit are persons.

As mentioned above, the only two passages applied to Christ are John 14:16 and 1 John 2:1. In both of these passages, personality is expressed when applied to Christ then it must also be applied to the Spirit.

3. The Holy Spirit’s Personality:

The Holy Spirit’s personality can also be proven from personal characteristics ascribed to Him. These characteristics coincide with what we recognize as the essence of the soul:

- A. Intellect: “knows...” the Spirit of God, 1 Corinthians 2:11.
- B. Emotions: (sensibilities): “love of the Spirit,” Romans 15:30.
- C. Volition: “the Spirit...as He will,” 1 Corinthians 12:11.
- D. Self-consciousness: The Holy Spirit is God and God is sovereign.
- E. Conscience: He is the Holy Spirit; Holiness is made up of sovereignty, justice, righteousness and veracity
- F. Old sin nature: NONE!

The Holy Spirit’s personality can also be proven from personal acts:

- A. Works: 1 Corinthians 12:11.
- B. Searches: 1 Corinthians 2:10.
- C. Speaks: Acts 13:2.
- D. Testifies: John 15:26
- E. Reproves: John 16:8-11.
- F. Regenerates: John 3:5.
- G. Prays: Romans 8:26.
- H. Guides: John 16:13.
- I. Glorifies Christ: John 16:14.
- J. Calls and directs men into services: Acts 13:2; 16:6, 7.

The Holy Spirit’s personality is also proven by the personal treatment by others:

- A. Tempted: Acts 5:9.
- B. Lied to: Acts 5:3.

- C. Grieved: Ephesians 4:30.
- D. Resisted: Acts 7:51.
- E. Insulted: Hebrews 10:29.
- F. Blasphemed: Matthew 12:31-32.
- G. Quenching: 1 Thessalonians 5:19.

The Holy Spirit's personality can also be proven from His association with the Father and the Son.

- A. The baptism formula: Matthew 28:19.
- B. The baptism of Jesus Christ: Matthew 3:13-17.
- C. The Apostolic Benediction: 2 Corinthians 13:14.

4. In the preceding we have discussed definite lines of truth that prove the personality of the Holy Spirit. The Greek shows the personality of the Holy Spirit by the use of the personal pronoun in the masculine, the use of the substantive "PARAKLETOS" in relation to Christ and the Spirit, and the adjective "ALLOS" (another of the same kind and not "HETEROS" another of a different kind.

The proof that the Holy Spirit has essence is seen by the characteristics attributed to Him. There are at least ten personal activities attributed to Him, and seven forms of personal treatment that He is susceptible to.

The last line of proof is found in His association with God the Father and God the Son in three places in the New Testament.

The Old Testament teaches much about the Holy Spirit but the extraction of such is very difficult as the emphasis is on the Tri-unity and Tri-personality of God. The New Testament offers clearer information as the Holy Spirit figures more predominantly in the Church Age as per the indwelling and filling of the Holy Spirit, and therefore more relevant to the reader. However, the Holy Spirit is mentioned singularly in various places in the Old Testament and these passages will be covered in the following study, The Deity of the Holy Spirit.

THE DEITY OF THE HOLY SPIRIT

1. References to the Holy Spirit as God:

Probably the best line of reasoning as far as proving the deity of the Holy Spirit is to see whether or not the Scriptures refer to Him as God. We have already seen in the previous section that Jesus Christ and the Holy Spirit were of the same essence.

If we were to say that Christ was not divine, then we could easily say that the Spirit is not divine. We must realize the words of Christ which make it clear that He and the Father are one in essence. However, the deity of the Holy Spirit does not ride on the coattails of the Son. It stands on its own merits, as we shall see.

2. Acts 5:1-11: In this passage we find the account of a fraudulent offering. A believer and his wife lose their lives because of sinning against the Holy Spirit. In this account we see that the Holy Spirit is called God, and, therefore, the reason for the sin unto death for the two believers.

Verse 3 says, "Satan has filled their heart to lie to the Holy Spirit," showing that the offense was received by the Holy Spirit. In the next verse, Peter continues and explains to this believer that "Thou hast not lied unto men, but unto God."

3. We can determine that the deity of the Holy Spirit was a Christian teaching, as is demonstrated in one of the epistles; 2 Corinthians 3:17-18 gives a beautiful touch to this as the opening line says, "Now the Lord is that Spirit...."

Other scriptures to show the deity of the Holy Spirit are Genesis 6:3; 2 Chronicles 15:1; Isaiah 11:2; Psalm 51:11; Zechariah 12:10; Job 32:8; Isaiah 61:1; and Hebrews 9:14.

The Holy Spirit possesses divine attributes:

Omniscience: 1 Corinthians 2:10-11; John 14:26; 16:12-13.

Omnipotence: Zechariah 4:6; Luke 1:5.

Omnipresence: Psalm 139:7-10; John 14:17.

Eternal Life: Hebrews 9:14.

Veracity: 1 John 5:6.

Works of a Divine nature are ascribed to Him.

Restoration of the earth: Genesis 1:2; Psalm 104:30.

Regeneration: John 3:5.

Inspiration of the Scriptures: 2 Peter 1:21.

Raising of the dead: Romans 8:11.

His words and works were considered to be of God:

Isaiah 6:8 cf. Acts 28:25-27.

Psalm 95:8-11 cf. Hebrews 3:7-9.

4. Conclusion:

We again resort to the places where the Holy Spirit is noted as co-equal with God the Father and God the Son.

The baptismal formula shows that the believer is not only identified with Christ but is also approved by the Father and the ministry of the Spirit upon the believer.

Now that the believer is included in the glorious plan of God he enjoys a relationship with the Trinity.

The baptism of Jesus shows that the Spirit of God and the Father were well-pleased to see the Son IDENTIFY with the plan of redemption.

The “Apostolic Benediction” shows the fullness of the plan of God resting on the believer.