
THE HOLY SPIRIT

The personality, gifts and indwelling of the Holy Spirit

Quotations are mainly based on the King James text, amended where it is thought necessary to clarify the meaning. Readers are advised to look up each quotation in good translations of the Bible and examine them in context to satisfy themselves that we are not misusing them. Paraphrased bibles and dynamic interpretive translations (such as the Good News Bible) are not suitable for this kind of study.

CONTENTS

Pages

<u>THE PERSONALITY OF THE HOLY SPIRIT</u>	1
<u>THE INDWELLING OF THE FATHER, SON AND HOLY SPIRIT</u>	2
<u>SPIRITUAL GIFTS</u>	6
<u>CESSATION OF MIRACULOUS GIFTS</u>	7
<u>NOTES</u>	10

- THE PERSONALITY OF THE HOLY SPIRIT -

In the King James version of the Bible (also called The Authorised Version) "the Holy Spirit" is translated "the Holy Ghost*" {*πνεῦμα = Spirit}.

The Holy Spirit is the Spirit of God:

(1 John 4:12 " ... God ... v.13 ... hath given us of his Spirit"). Holiness is God's personal attribute. The holy Spirit is not an impersonal force. (John 16:13 "However when **he**, the Spirit of truth, is come, **he** will **guide** you into all truth: for **he** shall not speak of himself; but whatsoever **he** shall **hear**, that shall he speak: and **he** will **show** you things to come").

Force does not have intelligence. A force cannot guide, hear or show. Also a force cannot be grieved:

(Ephesians 4:30 "... **grieve not** the holy Spirit of God ...").

The Holy Spirit helps, makes intercession, groans, searches, knows.

("Romans 8:26 Likewise the Spirit also **helps** our infirmities: for we know not what we should pray for as we ought: but the Spirit itself **makes intercession** for us with **groans** which cannot be uttered. 27 And **he who searches** the hearts **knows** what is the mind of the spirit, because he **makes intercession** for the saints according to the will of God.")

These are all personality attributes. The Holy Spirit summoned Paul and Barnabas to work for him:

(Acts 13:2 "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work to which I have called them"). All these are attributes of personality.

See Note 4 on the false contention that "he" should be translated "it".

Just as your spirit, your real inner self, is a "he" or "she" and cannot be regarded as an "it",

or as a thing, so the Spirit of God is "he" and cannot be referred to as a mere impersonal thing, such as a force. Note Paul's comparison between man's inner spirit and God's Spirit, given under inspiration of the Holy Spirit himself, in 1 Corinthians 2:11 For what man **knows** the things of a man, save the spirit of man which is in him? **even so** the things of God knows no man, but the Spirit of God." In a similar way to which our spirit "knows" us so God's Spirit **knows** the things of God. An "it", a thing, an impersonal force cannot "**know.**" **It cannot even think.** If the Holy Spirit himself does not know who or what he is - who can know what or who he is?

It is foolish to talk about blaspheming an impersonal force as though the Holy Spirit is merely a thing. Slandering the Holy Spirit is sin. (Mark 3:29 "But whoever might blaspheme against the Holy Spirit does not have forgiveness {ΟΥΚ ΕΧΕΙ ΑΦΕΣΙΝ} in eternity but deserves {ΕΝΟΧΟΣ ΕΣΤΙΝ} eternal condemnation." (direct translation). It is a serious insult to say that God's Holy Spirit is an impersonal force. To say that God's Holy Spirit is merely a force is to run the risk of punishment for such a blasphemy.

Also lying against the Holy Spirit is lying against God (Acts 5:3 "But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.**"). So the Holy Spirit is God.

It follows that God is not a force nor an impersonal thing. He is the intelligent creator of things and of all things and that He is holy.

See Note 5 "The Greek of 1 John 5:8 shows the Holy Spirit is not an it".

Saying 'the Holy Spirit is God' is not the same as saying 'God is the Holy Spirit'. Just as saying 'birds are animals' is not the same as saying 'animals are birds.' The Holy Spirit is God but God has three aspects. These the personalities of: the Father, the Son and the Holy Spirit. They are one (Mark 12:29 "...Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one LORD"). They have **one name** (Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in **the name** of the Father, and of the Son, and of the Holy Spirit"). That name is YHWH (Deuteronomy 6:4 "Hear, O Israel: The LORD [YHWH] our God is one LORD [YHWH]"). All three are YHWH.

- THE INDWELLING OF THE FATHER, SON AND HOLY SPIRIT -

Faithful Christians are indwelt by God:

(2 Corinthians 6:16 "... ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."),

And by Christ:

(2 Corinthians 13:5 "Examine yourselves, whether you are in the faith. Test yourselves, or do you not recognise yourselves, that Jesus Christ is in you, unless you are rejected?")

And by the Holy Spirit, the Christian's body being the Holy Spirit's temple:

1 Corinthians 6:19 "... your body is the temple of the Holy Spirit which is in you, which ye have of God ..."

Note how God's Spirit, Jesus' Spirit and the Holy Spirit are spoken of interchangeably by Paul:-

Romans 8:9 "But ye are not in the flesh, but in **the Spirit**, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you."

So Christ being in Christians, the Spirit of Christ being in Christians, God being in Christians and the Holy Spirit being in Christians, are all different aspects of the same phenomena. This must be born in mind during the rest of this study.

THE SPIRIT AIDS CHRISTIANS

In prayer the Holy Spirit searches our hearts and intercedes for us.

Romans 8:26 Likewise the Spirit also **helps our infirmities**: for we know not what we should pray for as we ought: but the Spirit itself **makes intercession for us** with groans which cannot be uttered. 27 And **he who searches the hearts** knows what is the mind of the spirit, because **he makes intercession for the saints** according to the will of God.

TRANSFORMED WORLDVIEW, LIFESTYLE AND ATTITUDES

1.John 4:12 "No man hath seen God at any time. If we love one another, **God dwells in us**, and **his love is perfected in us**. 13 Hereby know we that we dwell in him, and **he in us**, because he hath given us of **his Spirit**."

Paul yearned for Christ to be formed in Galatian Christians:

(Galatians 4:19 "My little children, of whom I travail in birth again until **Christ be formed in you**").

Christians should become mature in Christ:

(Colossians 1:28 " ... warning every man, and teaching every man in all wisdom; that we may present every man **perfect in Christ Jesus**:").

Christians should be filled with God's fullness:

Ephesians 3:19 "... **to know the love of Christ**, which passes knowledge, that you might be **filled with all the fulness of God**").

Christians' attitudes should be Christlike and Godlike being imbued with God's love:

(1 John 4:17 "Because as he [God] is, even so are we in this world" 1 John 4:12 "... If we love one another, **God dwells in us**, and his love is perfected in us ...")

This happens in response to God's love for us:

(1 John 4:10 "**Herein is love**, not that we loved God, but that **he loved us**, and sent his Son to be the propitiation for our sins").

Everything a Christian needs to know in order to live aright and worship God correctly is provided in the knowledge of the Lord Jesus:

(2 Peter 1:3 "his [God's] divine power hath given unto us **all things** that pertain unto life and godliness, **through the knowledge** of him that hath called us by his glory and virtue").

All of this is found in the Bible:

(2 Peter 1:19 "We have also a more sure word of prophecy; unto which ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit").

Christ's wisdom (logos - concept thought) should dwell in Christians.

Colossians 3:16 "Let the word of Christ dwell in you richly in all wisdom ..."

The Holy Spirit strengthens the inner man:

"...that he [the Father of our Lord Jesus Christ (v.14)] would grant you, ... **to be strengthened** with might by his Spirit **in the inner man**" (Ephesians 3:16).

NOTE: This is the purpose of the strengthening: "So that Christ might dwell in your hearts through faith. So that you, being rooted and grounded in love, might be totally able to appreciate [together] with all saints what [is] the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge. So that you might be filled with all the fullness of God." (Ephesians 3:17-19)

In this way He "... is able to do exceeding abundantly above all that we ask or think, according to the power that works in us" (Ephesians 3:20)

This way the church will bring Him glory:

"To Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:21)

THE HOLY SPIRIT IN CONVERSION AND HOLY LIVING

We receive Holy Spirit through faith:

(Galatians 3:14 "... that we might receive the promise of the Spirit **through faith**"):

A faith that produces active response:

(James 2:17 "... faith, if it hath not works, is dead, being alone").

Also Christ dwells in hearts by faith:

(Ephesians 3:17 "... **Christ** may dwell in your hearts **by faith** ...").

Paul is telling Christians that if they trust Christ implicitly the Spirit is able to enrich our inner man to the to the very limit:

(Ephesians 3:16-19 "... That he would grant you ... to be strengthened with might by **his Spirit in the inner man**; That* Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passes knowledge, that ye might be filled with all the fulness of God.).

* [NOTE the word "That" is added by the translators. It is better to omit the word "That" and translate as follows: -

"By faith, the Christ **to dwell** in your hearts; ... " - "κατοικησαι [aorist active infinitive] τον χριστον δια της πιστεως εν ταις καρδιαις υμων ... "]

And by that, accomplish things beyond anything we can imagine:

(Ephesians 3:20-21 "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.")

Faith comes by taking notice of God's word:

(Romans 10:17 "... faith comes by hearing, and hearing by the word of God"), by implicitly believing God's word.

We are born again into a new life by taking in the word of God and obeying the truth:

1. Peter 1:

18 For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of life received by tradition from your fathers;
19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was revealed in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
22 Seeing **ye have purified your souls in obeying the truth through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 **Being born again**, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.

This is how the Holy Spirit operates in our lives.

("Ephesians 6:17 And take ... **the sword of the Spirit**, which is **the word of God**")

We receive the Holy Spirit when we implicitly trust the gospel message and obey it.

(Galatians 3:1 "O foolish Galatians, who has bewitched you, that ye should not **obey the truth**, before whose eyes Jesus Christ has been evidently set forth, crucified among you? 2 This only would I learn of you, **Received ye the Spirit** by the works of the law, or **by the hearing of faith?**").

God gives the Holy Spirit to those who obey Him:

(Acts 5:32 And we are his witnesses of these things; and so is also **the Holy Ghost, whom God gives to those obeying Him**. το πνευμα δε το αγιον ο εδωκεν ο θεος τοις πειθαρχουσιν αυτω)

Also we put on Christ when implicit trust takes us through the waters of baptism:

(Galatians 3:26 "For ye are all the children of God **by faith in Christ Jesus**. 27 For **as many of you as have been baptized into Christ** have put on Christ").

Those who repent and go through the waters of baptism receive the gift of the Holy Spirit:

(Acts 2:37-38 "...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 Spirit")..

The Father and the Son live in Christians who love the Lord Jesus and follow his teaching:

(John 14:23 " ... **If a man love me, he will keep my words**: and my Father will love him, and we will come unto him, **and make our abode with him**").

God works in faithful Christians:

(Philippians 2:13 "... God ... works in you both to will and to do for *his* good purpose").

Also **God's word** works in faithful Christians:

(1.Thessalonians 2:13 "... the word of God, which effectually works also in you that believe") - It is active and powerful Hebrews 4:12 "... the word of God is quick, and powerful ...").

The indwelling of the Father, the Son, the Holy Spirit and the Word are different aspects of the same operation of God in our lives (Romans 8:9-11 quoted above) when we implicitly trust in and respond obediently to God.

i) It is not a physical experience - it is a spiritual reality at work in the faithful Christian's daily life producing fruit to the glory of God:

(Philippians 1:11 "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God").

ii) But it does bring peace with God and deep joy:

(Romans 8:6 "For to be carnally minded is death; but to be spiritually minded is life and peace." Philippians 3:3 "...For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh").

- SPIRITUAL GIFTS -

The indwelling of the Holy Spirit must not be confused with miraculous gifts of the Spirit. It is evident from the New Testament that many early Christians did not have any miraculous gifts. For example the Samaritan Christians did not have miraculous gifts until the Apostles laid their hand on them (Acts 8:14-18). Miraculous gifts were not an evidence of spirituality. The Corinthian church was well endowed with spiritual gifts:

(2.Corinthians 12:12 "Truly the signs of an apostle **were wrought among you** in all patience, **in signs, and wonders, and mighty deeds.** 13 For **what is it wherein ye were inferior to other churches,** ...").

Yet there were severe problems in that congregation:

(1.Corinthians 5:1 "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."

{Also 1.Corinthians 1:2, 3:1-4, 6:5, 14:26,40}).

THE GIFT OF PROPHECY

What is prophecy?

Consider 2nd. Peter chapter 1

Prophecy is not men' expressing their own ideas:-

Verse 20 "Knowing this first, that no prophecy of the scripture is of any private interpretation".

It is God's Holy Spirit miraculously causing men to express God's ideas:-

Verse 21 "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost".

- CESSATION OF MIRACULOUS GIFTS -

The supernatural gifts of the Holy Spirit ceased soon after the passing of the Apostles. When Paul wrote to the Corinthians he spoke of a time then imminent, when faith and hope and love ("charity" AV) would continue to exist, but not the endowed miraculous gifts. This did happen and Christians of the 5th. century acknowledged the "long since"^{NOTE 3} passing of miraculous gifts of the Spirit.

1. Corinthians 13 "v.8 Charity (αγαπη=love) never fails but whether there are prophecies, they shall fail; whether there are tongues, they shall cease; whether there is knowledge, it will vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part will be done away. 11 When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abides faith, hope, charity, these three; but the greatest of these is charity."

Hope is only relevant to the here and now. In the next life, for the faithful, hope will be replaced by experience. So "when that which is perfect is come" and "then shall I know even as also I am known" does not have been referring to the next life, because we experience in this life now, what we are hoping for in the next life.

Also - according to this passage - the miraculous gifts were to continue, without a break, until they were replaced by "that which is perfect". But the "Pentecostal/Charismatic" movement is a relatively recent phenomena. Historically it began in the 19th. century with the "Holiness" movement. For over 1,700 years there was an absence of the miraculous gifts. So that which is perfect must have come long before the current "Pentecostal/Charismatic" trend.

At that time God imparted information piecemeal, as and when the occasion required it:

"For we know **in part¹**, and we prophesy **in part¹**."

This method of revealing His will would stop when all revelation was complete:

"But **when that which is perfect² is come**, then **that which is in part¹ shall be done away.**"

Then it was like looking through a tunnel. They relied on those with miraculous gifts, such as the gift of prophecy, to give them the answers to questions as they arose.

"For we know **in part¹**, and we prophesy **in part¹**."

The New Testament being incomplete, new congregations needed such spiritual gifts to "establish" them. That is why Paul was anxious to go to the new Christians in Rome.

Romans 1:11 "For I long to see you, **that I may impart unto you some spiritual gift**, to the end ye may **be established**"

Now we are able consult that complete collection of God's revelation, and understand His will as clearly as we are able to understand each other when we talk face to face. "but then shall I know even as also I am known."

The imminence at that time of the end of the gift of prophecy, is seen in the way Peter refers to false **prophets** as a thing of the past in contrast to false **teachers** as the thing of

the future in 2 Peter 2:1:-

"But there WERE false **prophets** also among the people, even as there SHALL BE false **teachers** among you, who privately will bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction."

If prophecy was to be an ongoing phenomenon in the church, then Peter would have warned us against false prophets as well as warning us against false teachers. There haven't been any prophets since those on whom the apostles laid their hands, like Philip.

Miraculous gifts were imparted through the laying on of the apostles' hands:

Philip was not an apostle but he was able to work convincing miracles

Acts chapter 8

6 "And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. ... 9 But there was a certain man, called Simon, who previously, in the same city, used sorcery and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women".

Even the sorcerer was convinced by them:-

13 "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

But Philip could not pass that power to others. So apostles were sent from Jerusalem:

14 "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost".

Only the apostles of Jesus the Lord could do that:

18" And when Simon **saw that through laying on of the apostles' hands the Holy Ghost was given**, he offered them money, 19 Saying, Give me also this power, **that on whoever I lay hands, he may receive the Holy Ghost**".

Note the word "saw". These people started doing something exceptional that convinced Simon that they had received miraculous powers. He didn't only want to be able to work miracles but he wanted to be able to pass the power onto others, just like the apostles could.

From the 1st epistle to the Corinthians it appears that Paul's apostleship and consequently the authority of his teaching, was being called into question:

Chapter 9, verse 1:

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? **are not ye my work** in the Lord?"

It was vital that he should prove to them convincingly, that he was without doubt an apostle of the Lord. Paul had preached the gospel to them and many had become Christians, but one did not have to be an apostle to make converts. Paul could work miracles. So could Philip and others. That would not prove Paul's apostleship.

The only phenomenon that could prove to the Corinthian Christians beyond dispute, that Paul was an apostle of the Lord, would be Corinthian Christians ability to display miraculous powers in direct consequence of Paul laying his hands on them.

Corinthians were the "SEAL", the indisputable proof, of Paul's apostleship. Not one of them could question his authority:

1 Corinthians 9:2 "If I be not an apostle unto others, yet doubtless I am **to you:** for **the seal** of mine apostleship **are ye** in the Lord."

It could only have been through the laying on of his hands producing in them the ability to perform miracles.

Corinthian Christians were in no way inferior to those of other churches in their ability to work miracles. This was conclusive evidence that Paul was no less an apostle of Christ than Peter or John:

2 Corinthians 12:11 " ... I ought to have been commended of you: for in nothing am I behind the most chief apostles, though I be nothing. 12 Truly **the signs of an apostle** were wrought among you in all patience, **in signs, and wonders, and mighty deeds.** 13 For what is it wherein **ye were inferior** to other churches,"

Again, towards the end of his second letter to Corinth, asserting his authority as an Apostle of Christ, Paul reminds them of how their ability to do mighty miracles is proof of Christ "speaking in" him:

2 Corinthians 13:3 Since ye seek a **proof of Christ speaking in me, which** to you-ward is not weak, but **is mighty in you.**

If there was any way of receiving spiritual gifts other than by the laying on of apostle's hands, then the excuse could be made that the Corinthian Christians received their miraculous powers without the laying on of Paul's hands.

So the ability of Christians to work miracles was conclusive evidence that an apostle of Christ had laid hands on them. Apart from the personally appointed Apostles of Christ and Cornelious' household, no one received miraculous gifts except by the laying on of the hands of the Apostles of Christ.

As the apostles of the Lord passed away so the power to pass on miraculous gifts passed away with them. Now that which is perfect (complete) is come, that which is in part (piecemeal) has gone. We do not need prophets to reveal God's word.

"If they speak not according to my word there is no truth in them." (Isaiah 8:20)

Anything less than the Bible is not enough. Anything more than the Bible is too much. Anything the same as the Bible is superfluous....We already have the Bible.

Please note that we are not denying answer to prayer:-

James - Chapter 5

13 "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avails much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

They were to send for the elders. The qualifications of elders (1 Timothy 3:1-9 and Titus 1:6-8) do not require the candidate to be able to perform miracles. The effectiveness of the prayer depended on the righteousness of the supplicant not on an ability to work miracles. Elders were required to be righteous men. So it made sense to send for the elders.

Oil is poured on for the same reason that the good Samaritan poured oil on the the sick man's wounds (Luke 10:34 "... bound up his wounds, pouring in oil and wine ...").

It follows that medicine should be applied and that righteous men should pray fervently.

We do deny modern day claims by people to have the miraculous powers that existed in the apostles' time, of which the gift of prophecy was one.

NOTES

1 **"part"** Greek. *meros* = part of the whole.

2 **"perfect"** Greek. *teleios* = complete, finished.

3 **John Chrysostom, [died 408 AD]**

Homily IV,1. Comments on 2.Thessalonians 2:2-9 :-

"What is that which withholds,...why Paul expresses it so obscurely. what then is it that hinders him [Antichrist] from being revealed? Some indeed say the grace of the Spirit, but others the Roman Empire, to whom I most of all accede. Because if he meant the Spirit, he would not have spoken obscurely, but plainly, that, even now the grace of the Spirit, that is, the gifts, withhold him. Otherwise he ought now to have come, if he was about to come when the gifts ceased; for **they long since ceased !**"

4 **The Holy Spirit is not an "it"**

In Romans 8:27 "**he searches**" [ὁ ἐρευνῶν] is a **masculine** participle

And **he** (i.e. the Holy Spirit) **who searches** the hearts what is the mind of the spirit, because he intercession for the saints according to the will of God.

It is true that masculine personal pronouns can sometimes be translated "it". So it is important to know why in the following passages ἐκτενός must be translated "he" and not "it".

New Testament Greek Grammar requires pronouns to agree in gender with the nouns they represent. Neuter pronouns should be used to represent neuter nouns, male pronouns for male nouns and female pronouns for female nouns.

The Greek word for "Spirit" is πνευμα. (In the AV πνευμα is sometimes translated "Ghost"). Πνευμα is neuter - that is it is neither male nor female. So, **unless there is some significant reason, its pronoun should also be neuter.**

In the following passages εκεινος is used to represent πνευμα. Εκεινος is **not neuter!** It is masculine. To be grammatically correct the neuter form of the pronoun (εκεινα) should have been used. So why has the Holy Spirit broken the rules of grammar by using the male form εκεινος. Evidently to clarify the point that he is not an impersonal thing?

John 14:26

But the Comforter, which is the Holy **Ghost**, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

ο δε παρακλητος το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου εκεινος υμας διδαξει παντα και υπομνησει υμας παντα α ειπον υμιν

John 15:26

But when the Comforter is come, whom I will send unto you from the Father, even the **Spirit** of truth, who proceeds from the Father, **he** shall testify of me:

οταν δε ελθη ο παρακλητος ον εγω πεμψω υμιν παρα του πατρος το πνευμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου

John 16:13

However when **he**, the **Spirit** of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

οταν δε ελθη εκεινος το πνευμα της αληθειας οδηγησει υμας εις πασαν την αληθειαν ου γαρ λαλησει αφ εαυτου αλλ οσα αν ακουση λαλησει και τα ερχομενα αναγγελοι υμιν

Note the personality attributes of actively teaching, testifying, guiding, hearing and showing in these passages. [The fact that he would first receive the information then pass it on shows that "testify" is not being used figuratively of the Holy Spirit being the testimonial evidence.]

5 The Greek of 1 John 5:8 shows the Holy Spirit is not an it.

In this passage there is a grammatical anomaly in the Greek text for which the only reasonable explanation is that it is in recognition of the personality of the Holy Spirit.

IN THE AUTHORISED VERSION [KING JAMES VERSION] THE RELEVANT TEXT READS:-

... there are three that bear witness ... the Spirit, and the water, and the blood: and these three agree in one.

THE GREEK TEXT READS:-

... τρεις^{M/F} εισιν οι μαρτυρουντες^M ... το πνευμα^N και το υδωρ^N και το αιμα^N και οι τρεις^{M/F} εις το εν εισιν

NOTES:-

^M = Masculine.

^{M/F} = Either masculine or feminine

^N = Neuter

New Testament Greek Grammar requires adjectives numerals and verbs etc. to agree in gender with the nouns to which they relate. For example, neuter numerals and neuter verbal nouns are to agree with neuter nouns. An exception is where there is a masculine noun in a grouping of nouns of more than one gender. Then agreement must be with the masculine noun.

Here we have a masculine numeral and a masculine verbal noun in the phrase (τρεις^M εισιν οι μαρτυρουντες^M) governing three neuter nouns (το πνευμα^N και το υδωρ^N και το αιμα^N). Strictly speaking this is grammatically wrong. Is there a significant reason which would justify this break with what is considered correct syntax?

WHY IS THERE A SYNTAX ANOMALY?

This evidently deliberate conflict with what is considered correct Greek syntax (using the male phrase τρεις^M εισιν οι μαρτυρουντες^M to introduce neuter nouns) makes the personality of the Holy Spirit apparent to any Greek reader. The word πνευμα (spirit), even though it is neuter is being regarded as masculine because the Spirit is not merely a neuter thing - He has personality.

This cannot be said of the word water (υδωρ) or of the word blood (αιμα). They are things. They do not have personality. So the only sensible explanation left open to us is that it is because of the personality Holy Spirit that the neuter word πνευμα is regarded as a masculine word. So this imposed masculine gender takes precedence over the neuter of the words υδωρ and αιμα. This in turn requires the introductory phrase (τρεις^M εισιν οι μαρτυρουντες^M) to have a masculine numeral and a masculine verbal noun.

This then is additional scripture evidence that the Holy Spirit is definitely not a neuter thing - He has personality. which must be respected.

Ephesians 4:30 "... do not grieve God's holy Spirit ..."

Mark 3:29 "But whoever might blaspheme against the Holy Spirit does not have forgiveness in eternity but deserves eternal condemnation:"

(direct translation)
