

THE HOLY SPIRIT IS NOT A PERSON DISTINCT FROM THE FATHER

Unless otherwise stated all Scriptures are quoted from the English Standard Version or the NIV.

Prior to 381 A.D. the holy spirit was generally thought of as the power and presence of God rather than as a substance or a separate person. So Church of England Theologian Alan Richardson reasons:

To ask whether in the New Testament the spirit is a person in the modern sense of the word would be like asking whether *the spirit of Elijah* is a person. The spirit of God is of course personal; it is God's *dunamis* [power] in action. But the Holy Spirit is not a person, existing independently of God...The New Testament (and indeed patristic thought generally) nowhere represents the Spirit, anymore than the wisdom of God, as having independent personality. *Introduction to the Theology of the New Testament*, p.120.

Clearly *the spirit of Elijah* is not a person separate from Elijah. So too with the spirit of God—it is not a person separate from God. Yet at the Council of Constantinople in 381 A.D. Emperor Theodosius decided that the holy spirit was equal to the Father and to the Son. Yet this teaching was not widely accepted for many decades.

NOTE: there is no justification for the insertion of the definite article, in many cases, before the terms *spirit* or *holy spirit* or for the capitalization of these terms in these and most other translations.

CONTRASTED WITH "THE SPIRIT OF THE WORLD"

- ❖ “We have not received **the spirit of the world** but the Spirit **that** is from God” (1 Cor. 2:12).
(Also see NAB, KJV, Moffatt, Rotherham, Weymouth and Darby).

*It makes no sense to turn “the Spirit **that** is from God” into a person when it is contrasted with “the spirit of the world” which is clearly not a person.*

HOLY SPIRIT IS PARALLELED WITH POWER

In Luke’s account of the conception of Jesus it isn’t the holy spirit as a separate person which causes Jesus’ begetting but it is simply paralleled with God’s power:

- ❖ “The **Holy Spirit** will come upon you, and **the power** of the Most High will overshadow you”
(Luke 1:35).
- ❖ “I am filled with **power**, with **the Spirit** of the LORD” (Mic. 3:8). *Again this is Hebrew parallelism.*

FACTORS SHOWING THAT HOLY SPIRIT IS NOT A THIRD PERSON

Assuming (though falsely) that the holy spirit is a 3rd person he is evidently NOT OMNISCIENT as is the Father:

- ❖ “But concerning that day or that hour **no one knows** (including an imagined 3rd person)...**but only the Father**” (Mark 13:32).

Also the following statement would not be true if the holy spirit were a third person who was also omniscient and almighty God:

- ❖ “...no one knows the Son except the Father, and no one knows the Father except the Son”
(Matt. 11:27).

However, in reality, because the Spirit of God is actually His own outreach to humanity it is omnipotent. According to 1 Corinthians 2:10: “the Spirit searches everything.” It is also omnipresent (Ps. 139:7). However, there is no third person who is either omnipotent or omnipresent. *Furthermore,*

the spirit as a person CANNOT BE DISTRIBUTED, but the spirit as an influence can. So God says:

- ❖ "...I will take **some of** the Spirit that is on you and put it on them" (*Num. 11:17*).
- ❖ "...for he gives the Spirit without **measure**" (*John 3:3*).
- ❖ "...because he has given us **of his Spirit**" (*1 John 4:13*). Or "given us a share in his Spirit" NJB. Or "He has imparted his Spirit to us" REB.

By definition a person CANNOT BE GIVEN THE ATTRIBUTE OF THE ELEMENTS such as liquid, air or fire:

LIKE LIQUID

- ❖ "'Rivers of **living water** will flow from within him.' He said this in reference to the Spirit that those who came to believe in him were to receive" (*John 7:38, 39*).
- ❖ "...all were made **to drink** of one Spirit" (*1 Cor. 12:13*).
- ❖ "...God declares, that I will **pour out** my Spirit on all flesh" (*Acts 2:17*).
- ❖ "the gift of the Holy Spirit was **poured out** even on the Gentiles" (*Acts 10:45*).
- ❖ "...how God **anointed** Jesus **with** the Holy Spirit" (*Acts 10:38*) *as with oil*.
- ❖ "you were **sealed with** the promised Holy Spirit" (*Eph. 1:13*) *as with liquid sealing wax*.
- ❖ "you are a letter...written not with **ink** but with the Spirit" (*2 Cor. 3:3*).

LIKE FIRE

- ❖ "He will **baptize** [*immerse*] you **with** Holy Spirit and fire" (*Matt. 3:11*). See Acts 1:5
- ❖ "Do not **quench** the Spirit" (*1 Thess. 5:19*) *as if it were fire*.

LIKE AIR

- ❖ "...he **breathed** on them and said to them 'Receive the Holy Spirit...'" (*John 20:22*).

LIKE AIR or LIQUID

- ❖ "Elizabeth was **filled with** the Holy Spirit" (*Luke 1:4*).
- ❖ "...they were all **filled with** the Holy Spirit" (*Acts 2:4*).
- ❖ "...be **filled with** the Spirit" (*Eph. 5:18*). *Here it is likened to wine*
- ❖ "But he [*Stephen*], **full of** the Holy Spirit..." (*Acts 7:55*).

Of course, none of these expressions mean that "spirit" is a substance, but rather both *breath* and *wind* are *apt metaphors* for the invisible powerful presence of God.

THE SPIRIT IS NOT ABSTRACT POWER BUT POWER ASSOCIATED WITH A PERSON

Although Luke 1:35 and Micah 3:8 make the connection between "The Holy Spirit" and "the power of the Most High" this does not mean that they can be equated. The following Scriptures show that power is simply one facet of holy spirit:

- ❖ "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by **the power of the Holy Spirit**" (*Rom. 15:13*).
- ❖ *And so meaning: that these aspects of the Christian life are caused by God's personal power and presence in their lives. This also included the miracles that God did through their hands:*
- ❖ "...by the power of signs and miracles, **through the power of the Spirit**. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (*Rom. 15:19*).

The various facets of 'spirit' include: **power** (influence), **presence** and **mind** (intelligence) all of which are personal to an individual i.e. things which belong to them.

THE SPIRIT IS NOT IMPERSONAL

❖ The following Scriptures are often mistakenly taken by Trinitarians as referring to a third person in the Godhead. Nevertheless, these statements do indicate that the holy spirit is personal i.e. it is God's own spirit – the Father's spirit which he now shares with the Son:

❖ “And everyone who speaks a word against the Son of Man will be forgiven, but anyone who **blasphemes against** the Holy Spirit will not be forgiven. ‘When you are brought before synagogues, rulers, and authorities do not worry about how you will defend yourselves or what you will say, for the Holy Spirit **will teach** you at that time what you should say’” (Luke 12:10-12).

It makes no sense to speak of blasphemy against an impersonal power that is therefore set above Jesus. But the blasphemy that “will not be forgiven” is that which is directed to God i.e. Yahweh—the Father. A further point to be made is that if “a word [spoken] against the Son of Man will be forgiven” then evidently Jesus cannot be equal to the Father. The following texts give more of the personal characteristics of holy spirit:

❖ “It **seemed good to** the Holy Spirit and to us not to burden you with anything beyond the following requirements...” (Acts 15:28).

❖ “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit **warns me** that prison and hardships are facing me” (Acts 20:22, 23).

❖ “Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, ‘The Holy Spirit **says**, ‘In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles’” (Acts 21:11).

❖ “So, as the Holy Spirit **says**: ‘Today, if you hear his voice...’” (Heb. 3:7).

❖ “The Holy Spirit also **testifies** to us about this. First **he says**: ‘This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds. ‘Then **he adds**: ‘Their sins and lawless acts **I will remember** no more’” (Heb. 10:15-17).

It is obvious that the testifying, the teaching, the decision making, the giving of instructions, the foreseeing of the future, the warnings, and the forgiving of sins cannot have been made by an impersonal force or power, but as will be shown these are the activities of God and/or Jesus i.e. their presence by spirit. However, just to labour the point they are not the activities of a third person.

HOLY SPIRIT IS GOD'S POWERFUL PERSONAL INFLUENCE
ALSO GRANTED TO JESUS

Not only is God's spirit His power, but also His presence or the outreach/influence of His mind and is paralleled with “presence”:

❖ “Where can I go from your **Spirit**? Where can I flee from your **presence**? (Ps. 139:7).

The phrase “*the spirit of God*” (Matt. 12:28) is also paralleled with “*the finger of God*” in Luke 11:20. Just as an individual's **mind** or hand or **finger** are personal to that individual, but not separate persons from the individual, so too, “the spirit of God” as God's hand (Ezek. 3:14) or finger is the extension of His mind—His outreach to make contact with the creation—but is not a separate person. Also because “spirit” (Gk *pneuma*) means ‘breath’ it serves as a metaphor throughout the Scriptures for God's personal presence—His **projected thoughts** or mind.

SPIRIT = MIND

The spirit of God is, in fact, an *interchangeable term with **mind of God*** as Paul shows in *Romans and 1 Corinthians* when he quotes from *Isaiah*:

- ❖ “Who has measured **the Spirit** of the LORD, or what man shows him his counsel?” (*Isa. 40:13*).
- ❖ “Who has known **the mind** of the Lord, or who has been his counsellor?”
(*Rom. 11:34 quoting Isa. 40:13*).
- ❖ “For who has understood **the mind** of the Lord so as to instruct him? But we have the **mind of Christ**” (*1 Cor. 2:16*).

SPIRIT = PRESENCE/OUTREACH OF GOD

- In *Luke 1:35* the Most High and the holy spirit are **not 2 fathers of Jesus**, but are closely synonymous terms, whereby God personally extends his mind and power to *beget* Jesus.
- In *Acts 5:3, 4* Ananias did **not lie to 2 different persons**. The term *God* is used rather than *Father*, so these verses do not speak of 2 distinct persons who are God. So God’s spirit is shown to make decisions because it is God Himself that is making those decisions rather than simply raw power. Furthermore, one cannot lie to ‘power.’

SPIRIT = THE PRESENCE/OUTREACH OF BOTH GOD AND CHRIST

In three parallel accounts in the synoptic gospels:

- ❖ “For it is not you who speak, but the **Spirit of your Father** speaking through you” (*Matt. 10:20*).
- ❖ “...for it is not you who speak, but **the Holy Spirit**” (*Mark 13:11*).
- ❖ “...for **I [Jesus]** will give you a mouth and wisdom” (*Luke 21:15*).

In Acts:

- ❖ “**The Spirit** told him [*Peter*] ... **God** showed me that I ...” (*Acts 10:19, 28*).
- ❖ “...**the Holy Spirit** said, “Set apart for me Barnabas and Saul for the work to which **I [probably Jesus]** have called them” (*Acts 13:2*).
- ❖ “...having *been forbidden by the Holy Spirit* to speak the word in Asia...they attempted to go into Bithynia, but **the Spirit of Jesus** did not allow them” (*Acts 16:6, 7*).

Here in Acts holy spirit is being used as a means of communication by Jesus. To illustrate: one might say, “The radio said it’s going to rain later today.” From this, one does not conclude that the radio is a person separate from the weather forecaster. A further example is in *Luke 11:49* where Jesus says: “Therefore also the **wisdom of God** said ‘I will send them prophets...’ and yet the parallel account in *Matthew 23:34* shows that it is Jesus speaking: “Therefore **I** send you prophets...” Clearly Jesus is here being called ‘the wisdom of God.’ So similarly with holy spirit as referring to God’s or Jesus’ presence depending on the context of the passage. In fact, Emeritus professor of Divinity James Dunn states that:

In Jewish thinking, the Spirit of God was more naturally understood as closely identified with God, as a dimension or aspect of God, or as a way of characterizing God’s presence and power.

Did the First Christians Worship Jesus, p. 72

SPIRIT = THE PRESENCE/OUTREACH OF CHRIST

In Romans 8:26, 27 NAB:

- ❖ “...the Spirit too comes to the aid of our weakness ... but **the Spirit** itself *intercedes* with inexpressible groanings.”
- ❖ “**Christ Jesus** is the one ... who indeed *intercedes for us*” (*Rom. 8:33, 34*).

So the spirit and Jesus are near synonyms as our one intercessor (1 Tim. 2:5). They are not 2 distinct persons. So when the spirit intercedes for us it is as the outreach of Jesus doing so.

NOTE: Just as in the NAB, Romans 8:11, 16, 26 are correctly translated as “through his Spirit **that**.” and “the Spirit **itself**” in KJV, Rotherham, Smith & Goodspeed and Darby. *Moffatt uses neither reflexive pronoun.*

Jesus through the spirit acts as the means of sanctification:

- ❖ “God chose you as the first-fruits to be saved, *through sanctification by the Spirit*” (2 Thess. 2:13).
- ❖ “To those *sanctified in Christ Jesus* called to be saints” (1 Cor. 1:2).
- ❖ “He [*God*] is the source of your life in **Christ Jesus**, whom God made our ... *sanctification*”
(1 Cor. 1:30).

So when we are sanctified by the spirit it is the outreach of Jesus sanctifying us.

Jesus through the spirit dwells in our hearts:

- ❖ “...he [*God*] may grant you to be strengthened with power through **his Spirit** in your inner being, so that **Christ** may dwell in your hearts...” (Eph. 3:16).

So having the spirit in our hearts means that we have Jesus in our hearts through his outreach to us.

Jesus through the spirit gives the Revelation:

- ❖ “The revelation of **Jesus Christ** which God gave him...” (Rev. 1:1).
- ❖ “...**the Spirit** says to the churches” (Rev. 2:7).

Then each of the 7 churches receives the words of Jesus. So when the spirit speaks to Christians it is Jesus reaching out from heaven to inform his people

“THE SPIRIT OF CHRIST” IS NOT A PERSON SEPARATE FROM HIM

Just as the spirit of Elijah is not a person separate from him, and just as the spirit of the world means the world’s mindset, so too, with the spirit of Christ, which is the very same mindset as that of God and which is conveyed to Christians:

- ❖ “God has sent forth the **Spirit of his Son** into our hearts...” (Gal. 4:6).
- ❖ “...and the help of **the Spirit of Jesus Christ**” (Phil. 1:19).
- ❖ “You are not in the flesh but in the spirit, if in fact **the Spirit of God** dwells in you. Anyone who does not have **the Spirit of Christ** does not belong to him” (Rom. 8:9).
- ❖ “...the time and circumstances that **the Spirit of Christ** *within them* indicated when it testified in advance to the sufferings destined for Christ and the glories to follow them” (1 Pet. 1:11).

This means that the Messianic spirit moved the prophets to search for the details of Messiah’s career. Also no 3rd person is mentioned by Paul to the Corinthians:

- ❖ “Now **the Lord is the Spirit**, and where **the Spirit of the Lord** is, there is freedom ... For this comes from **the Lord who is the Spirit**” (2 Cor. 3:17, 18).

*Whether we view the Lord mentioned here as the Father or more likely as the Christ, we, here, have proof that there is no 3rd person. Either the Father is the Spirit or **the Christ is the Lord who is the Spirit.***

“ANOTHER ADVOCATE” IS THE SPIRIT OF JESUS NOT A THIRD PERSON

It is the general Trinitarian view that “the advocate” or “helper” that the apostle John writes about is a third person in the God-head. However, the followings texts show “the advocate” to be the power/presence/influence of Jesus as God’s agent:

- ❖ “...we have **an Advocate** (Gk *parakletos*) with the Father, **Jesus Christ** the righteous” (1 John 2:1).
- ❖ “...the Father...will give you **another Advocate** (Gk *parakletos*), to be with you always, **the Spirit of truth**, which the world cannot accept because it neither sees nor knows **it**. But you know **it**, because **it** remains with you and will be in you ... **I** [Jesus] will not leave you orphans; **I** will come to you” (John 14:16, 18 NAB).
- ❖ “But **the Advocate, the holy Spirit**, that the Father will send in my name—he will teach you everything ... **I** will come to you” (John 14:26, 28 NAB).
- ❖ “But when **the Advocate** comes, **whom** I will send you from the Father, **the Spirit of truth that** proceeds from the Father, **he** will testify to me” (John 15:26 NAB).
- ❖ “If I do not go, **the Advocate** will not come to you. But if I go, I will send **him** to you”
(John 16:7 NAB).

This is because it is Jesus who has been given “All authority in heaven and on earth.” (Matt. 28:18) so he sends his spirit—personified as an advocate, comforter or helper.

THE GRAMMAR OF ‘PARAKLETOS’

Because *parakletos* (advocate/comforter/helper) is masculine and its qualifying pronouns are correctly translated as “he” or “whom” this does not prove that the spirit is a person separate from God or Jesus. As can be seen above whenever the pronoun qualifies the term “spirit” it is translated as “it.” This is because the Greek word for **spirit is always neuter** and therefore refers to the personal presence and power of God or of Jesus.

NEUTER PRONOUNS TO AGREE WITH NEUTER “SPIRIT”

The Greek word *pneuma* for “spirit” is in the neuter gender. Now while it is possible in Greek to apply masculine/feminine pronouns to certain inanimate things (as in personification), it is not correct to apply neuter pronouns to personalities:

- ❖ “The Spirit **itself** bears witness (*intercedes*)...” (Rom. 8:16, 26 NAB).
- ❖ “And I will ask the Father and he will give you another Advocate, the Spirit of truth, **which** the world cannot accept, because it neither sees nor knows **it**. But you know **it**...” (John 14:16, 17 NAB).
- ❖ “But the encourager, the spirit holy, **which** will send the Father in the name of me, *that one* will teach you...” (John 14:26 UBS).

So if the spirit were a person it would be incorrect to apply neuter pronouns to the word *spirit* which, in fact, the Bible does; thereby showing that the word *spirit* does not represent a personality. Marshall’s Interlinear, Rotherham, and Smith & Goodspeed all use neuter pronouns wherever the word *spirit* occurs. The UBS 4th and the NAB also use neuter pronouns wherever the word *spirit* occurs except in 1 Corinthians 6:19. The KJV is also inconsistent in this area of grammar. However, the Smith and Goodspeed translation is accurate with: “...the holy Spirit **that** is within you, **which** you have received from God” (1 Cor. 6:19 S & G).

If the spirit were actually a person neuter pronouns could never be used with the word “spirit.” However, because neuter pronouns are used, “the spirit” cannot be a person.

NOTE: Many translations render 1 Corinthians 2:12: "...the Spirit *who* is from God" NIV, ESV, NASB, NKJV. However, there is no pronoun here in the Greek text. It reads: "*but the spirit from God.*" So a pronoun and verb are sometimes inserted for smoothness of English. The broad context from other passages shows that it should be a neuter pronoun - either *which* or *that* as in all the above translations and the following ones. The KJV and Darby render it: "the Spirit **which** is of God." Weymouth: "the Spirit **which** comes from God." The NRSV: "the Spirit **that** is from God." Moffatt and JB: "the Spirit **that** comes from God." There are also translations which avoid inserting a pronoun: NJB: "but God's own Spirit." REB: "we have received this Spirit from God." NLT: "we have received God's Spirit."

DOESN'T "GRIEVING THE HOLY SPIRIT" MEAN THAT IT IS A THIRD PERSON?

- ❖ The idea of a personality of the holy spirit is supported by the Trinitarian argument that it requires a real person to be able to suffer grief:
 - ❖ "And do not *grieve* the holy Spirit of God, with **which** you were sealed..." (*Eph. 4:30 NAB*).
- However, the neuter pronoun "**which**" rather than "**whom**" is correctly used as in the NAB also in the KJV, REB, S&G, Young's Literal and by Rotherham for this verse. Because it is actually the spirit of God, it is actually God Himself through His outreach who is grieved. This is demonstrated by a comparison of Isaiah 63:10 and Psalm 78:40:
- ❖ "... they rebelled, and **grieved** his holy spirit; so he turned on them like an enemy" (*Isa. 63:10 NAB*).
 - ❖ "How often they rebelled against **God** in the desert, **grieved** him in the wasteland" (*Ps. 78:40*).
- These verses from the Hebrew Scriptures detail the same situation as that in Ephesians 4:30. So evidently the holy spirit is not a separate person from God but is His outreach to others. When it is rejected He is grieved.*

GOD'S SPIRIT THROUGH AN ANGEL

As with Jesus so, too, angels may convey God's spirit and so be called "the Spirit": "Now an angel of the Lord said to Philip ... And the Spirit said to Philip" (*Acts 8:26, 29*). *Clearly no 3rd person of the Trinity is being spoken of here.*

OTHER FACTORS IN THE SCRIPTURES WHICH SHOW THAT HOLY SPIRIT IS NOT A THIRD PERSON IN A TRINITY

The Holy Spirit:

- Is not given a **personal name**.
- *Is never called 'God the Holy Spirit.'*
- Is **never worshipped**, prayed to or sung to.
- Is missing from the **salutations** in the letters sent by the apostle Paul. He mentions only God and Jesus.
- Is missing from the order of responsibility in 1 Corinthians 11:3: "the **head of** every man is Christ." This would have been a perfect place to express the Trinity.
- Is missing from **John 1:1-3** according to the usual Trinitarian interpretation of these verses.
- Is missing from statements about Jesus sitting **at the right hand of God** (except Acts 2:33: "[Jesus] exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit").
- Is missing from scenes that describe God and Jesus as being **enthroned or reigning** e.g. Rev 7:10: "Salvation belongs to our God who sits on the throne, and to the Lamb!"

- Is missing from the vision seen by **Stephen** when he “saw the glory of God and Jesus standing at the right hand of God” (Acts 7:55).
- Is missing from the important doctrinal letter to the **Colossians**. This would be unlikely in this type of letter if the holy spirit were a person.
- Is missing from 1 Timothy 5:21: “In the presence of **God** and of **Christ** and of the elect **angels**. So the angels must be the third person in the Trinity according to Trinitarian reasoning.
- Is missing from the **book of Revelation** (see next section), especially since God and the Lamb are so closely associated in this book.

THE REFERENCES TO SPIRIT/SPIRITS IN THE BOOK OF REVELATION

1. Lit “*The seven spirits which are before the throne of him*” (UBS; Marshall) 1:4; 3:1; 4:5; 5:6. This most likely refers to the seven angels (Heb 1:1, 14 and Rev. 8:2: “the seven angels who stood before the throne”). “The seven spirits” of Revelation 1:4 has generally been interpreted as the sevenfold spirit and so as a part of a supposed Trinitarian formula. However, “The Spirit” that speaks to the 7 churches is not sent out into all the earth as is the case with “the seven spirits” (5:6). Mounce understands these to be the seven principle angels. Also Aune in the *Word Biblical Commentary* states:

A second important view, in my opinion certainly the correct one, understands the seven spirits as the seven principal angels of God. In early Jewish literature the term “spirits” was used only rarely as a synonym for “angels” (*Jub.* 1:25; 2:2; 15:31–32; *1 Enoch* 61:12, “spirit of light”), or of various types of heavenly beings (*1 Enoch* 75:5, “the spirit of the dew”; see *2 Enoch* 12:2 [J], “flying spirits”; 16:7, “the heavenly winds, and spirits and elements and flying angels”); see *TDNT* 6:375–76. ... However, angels are designated “spirits” in the Qumran literature (Sekki, *RUAH* 145–71). In *1QM* 12:8–9 the phrase “host of angels,” is used as a parallel to, “host of his spirits” thy messengers, fire and flame thy ministers,” an important passage in view of the association with the seven spirits of God with seven torches of fire in 4:5. In an explanatory gloss in 4:5, the seven torches of fire burning before the throne are interpreted by John as the seven spirits of God.

Again in 5:6 the seven eyes of the Lamb are interpreted as “the seven spirits of God sent out into all the earth.” Though commentators formerly noted the absence of the phrase from the OT and early Jewish literature (Beckwith, 424), that situation has changed with the publication of the Dead Sea Scrolls, for “spirits” is a common designation for angels at Qumran ... In the NT, only in Heb 1:14 are angels called spirits. The “seven spirits” of Rev 1:4 are equivalent to “the seven spirits of God” of 3:1, 4:5; 5:6 and must be identified with “the seven angels who stand before God” in 8:2. Thus the view that the seven spirits are the seven archangels (*TWNT* 6:450) seems correct.

2. “Let anyone who has an ear hear what the Spirit is saying to the churches” (2:7, 11, 17, 29; 3:6, 13, 22). As shown earlier “the spirit of God” = “the finger of God” – His outreach to His creation. This is also true of Jesus. He is the one who speaks to each of the seven churches (2:1, 8, 12, 18; 3:1, 7, 14). So “what the Spirit is saying” means ‘what Jesus is saying’. The Spirit is not a separate person from him.
3. “In the spirit” (1:10; 4:2; 17:3; 21:10). This simply means that John was caught up in prophetic ecstasy—that he was transported mentally into the world of prophetic visions by Jesus as “the spirit.”
4. “The testimony of Jesus is the spirit of prophecy” (19:10). This simply means that it is the essence or inspiration (breath) of prophecy.

So none of the 15 references to the word “spirit” in the book of Revelation implies that there is a person who is called “the Holy Spirit” and who is separate from the Father and Jesus. There is no ‘God the Holy Spirit.’

MISAPPLIED TEXTS

John 14:16:

“And I will send you another (Greek *allos*) **helper** (*parakletos*), to be with you forever.”

Because *allos* denotes distinction of individuals, Trinitarians believe this verse to be showing a separating of Jesus as ‘God the Son’ from ‘God the Holy Spirit’. However **verse 18** shows this **helper** to be Jesus: “I will not leave you as orphans; I will come to you.” Because he is physically absent he comes to the Christian by means of the spirit. Furthermore, 1 John 2:1 shows Jesus to be the *parakletos*—the advocate.

Both 2 Corinthians 13:14 concerning “**the fellowship of the Holy Spirit**” and 1 Corinthians 12:11 which calls the spirit “**he**” are explained in STUDY 8. ANSWERING TRINITARIAN ARGUMENTS.

AUTHORITATIVE COMMENTS

Fortman in *The Triune God* states:

The Jews never regarded the spirit as a person; nor is there any solid evidence that any Old Testament writer held this view ... The Holy Spirit is usually presented in the synoptic gospels and in Acts as a divine force or power. pp. 6, 15.

The *New Catholic Encyclopedia* similarly notes:

The Old Testament clearly does not envisage God’s spirit as a person...God’s spirit is simply God’s power. If it is sometimes represented as being distinct from God, it is because the breath of Yahweh acts exteriorly...The majority of New Testament texts reveal God’s spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God. 14:574, 575.

CONCLUSION

Evidently the holy spirit is not a 3rd person within the formula of a trinity; but rather is God’s own spirit—His mind powerfully expressed into action as outreach to his creation. Since his exaltation to the right hand of God Jesus also expresses his spirit—his mind into action as outreach to his disciples. Because holy spirit means God’s thoughts (and therefore also Jesus’ thoughts)—His mind projected to the receptive human mind, we can say that we have God’s spirit when we are considering the holy Scriptures i.e. when reading/studying them, discussing them or in living our lives in a way that is in harmony with them, including prayer. In this way we are empowered to do God’s will in its many aspects. Also the spirit of God has such power that it brought the universe into being, and will be the power (in Christ’s hands) that brings “the new heavens and earth” into being in the future.

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