

# What or who is the Holy Spirit?

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Various groups have defined the Holy Spirit in different ways

Among them are these definitions of the Holy Spirit:

- an abstract principle
- an impersonal force
- a fluidlike substance
- an angel
- a subordinate divine being
- the third person in a triune Godhead.

But what does the Bible say?

Our opinions and our beliefs are immaterial in the light of the word of God.

*God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged*

Romans 3:4

Let's clarify some terms:

The titles "Holy Ghost" and "Holy Spirit" are interchangeable; both are translations of the same Greek phrase. The King James Version uses the term "Holy Ghost" more frequently, but it also uses the term "Holy Spirit". (See Luke 11:13; Ephesians 1:13; 4:30.)

The term "Holy Spirit" is usually more understandable to modern English speakers, especially those unfamiliar with the Bible.

Also, frequently the Bible simply speaks of "the Spirit."

So all three of these terms, Holy Ghost, Holy Spirit, the Spirit are all synonymous

## God in Spiritual Activity

God is referred to as "the Holy One" (Isaiah 54:5).

Only God is holy in Himself; all other holy beings derive their holiness from Him. (Hebrews 12:10.)

God is Spirit (John 4:24), and there is only one Spirit of God (Ephesians 4:4).

The title “Holy Spirit” describes the fundamental character of God’s nature, for holiness forms the basis of His moral attributes while spirituality forms the basis of His non-moral attributes.

So the term Holy Spirit it describes God Himself, the one Holy Spirit.

For example, Peter told Ananias and Sapphira that they had lied “to the Holy Ghost” and then said they had lied “unto God” (Acts 5:3-4).

The scriptures use these terms interchangeably, Paul wrote,

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

I Corinthians 3:16

“What? know ye not that your body is the temple of the Holy Ghost?”

I Corinthians 6:19

The Bible calls the Holy Spirit “the Spirit of the LORD [Jehovah],” “my [Jehovah’s] spirit,” “the Spirit of God” and “his [God’s] holy Spirit” (Isaiah 40:13; Joel 2:28; Romans 8:9; I Thessalonians 4:8).

*Who has directed the Spirit(7307) of the LORD(3068), Or as His counselor has taught Him?*

Isaiah 40:13

*“And it shall come to pass afterward That I will pour out My Spirit (7307) on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.*

Joel 2:28

*But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.*

Romans 8:9

*Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit.*

1 Thess 4:8

These phrases show that the Spirit is not distinct from God but rather pertains to God or is God Himself in spiritual essence.

For example, when we speak of the spirit of a man, we do not refer to another person but to the inward nature of the man himself.

The man is his spirit and vice versa. The Bible compares a man and his spirit to God and His Spirit:

**“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God”**

I Corinthians 2:11

The former is not two persons, and neither is the latter. We speak of a man’s spirit in order to refer to his thoughts, character, or nature, but we do not thereby mean that his spirit is a different person from him or is any less than the total personality. Speaking of God and His Spirit introduce a personal distinction or plurality in Him.

If the Holy Spirit is God Himself, why is this additional designation needed?

What distinction of meaning is intended? The title specifically refers to God in spiritual activity, particularly as He works in ways that only a Spirit can.

The first biblical mention of the Spirit is a good example.

Genesis 1:1, speaking in general terms, says, “God created the heaven and the earth.” Genesis 1:2, focusing on a specific act of God, says, “And the Spirit of God moved upon the face of the waters.”

Important spiritual activities of God are regenerating, indwelling, sanctifying, and anointing humanity; thus we usually speak of the Holy Spirit in connection with them. (See Acts 1:5-8.)

The roles of Father, Son, and Holy Spirit are necessary to God’s plan of redemption for fallen humanity.

In order to save us, God had to provide a sinless Man who could die in our place—the Son. In begetting the Son and in relating to humanity, God is the Father. And in working in our lives to transform and empower us, God is the Holy Spirit.

The Spirit of the Father

The Bible identifies the Father and the Holy Spirit as one and the same being. The title of Holy Spirit simply describes what the Father is. There is only one God (Deuteronomy 6:4).

The “only true God” is the Father (John 17:3), and He is Spirit (John 4:24).

The Holy Spirit is the Spirit of the Father, not a different person from the Father.

For example, Jesus said that in times of persecution God would give us proper words to say, “for it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matthew 10:20).

Jesus spoke of God as our Father in terms of personal relationship, but with reference to supernatural indwelling and anointing Jesus spoke of God as the Holy Spirit.

By definition, the one who begets (causes conception) is the father of the one begotten, the one conceived.

And with this in mind it becomes very easy to understand how Jesus could be referred to as the Son if the spirit inside of him was the Spirit of the Father

John 1:18

John 5:37

The spirit of God does not have a bodily form and when he created a bodily form since that body was not the body of the father, Jesus was referred to as the Son

And concerning that son, there are amazing claims that Jesus made

Rev 1:8 – Alpha and Omega

Rev 22:13,16 – He is both the root and the offspring of David

Now

The Holy Spirit is literally the Father of Jesus, for Jesus was conceived by the Holy Spirit (Matthew 1:18, 20). If the Father and the Holy Spirit were two persons, then Jesus would have two fathers.

When the Bible speaks of the man Christ Jesus in relationship to God it uses the title of Father, but when it speaks of God’s action in causing the baby Jesus to be conceived it uses the title of Holy Ghost so that there will be no mistake about the supernatural, spiritual nature of this work.

### **The Spirit of Jesus Christ**

In Jesus Christ dwells all the fullness of the Godhead bodily (Colossians 2:9).

Thus the Holy Spirit is literally the Spirit that was in the man Jesus Christ.

All of Christendom confesses that Jesus is Lord, and II Corinthians 3:17 plainly identifies the Lord as the Spirit: “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

The Bible also describes the Holy Spirit as “the Spirit of Christ,” “the Spirit of his [God’s] Son,” and “the Spirit of Jesus Christ” (Romans 8:9; Galatians 4:6; Philippians 1:19). The way that Christ dwells in our hearts is as the Holy Spirit (Romans 8:9-11; Ephesians 3:14-17).

### **“Another Comforter” *other versions Orphan***

Some point to John 14:16 as evidence that the Holy Spirit is a separate and distinct person from Christ: *“I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”*

But the context reveals that Jesus was speaking of Himself in another form—in Spirit rather than in flesh.

In the very next verse He identified the Comforter as someone who already dwelt with the disciples: *“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you”* (John 14:17).

Jesus was the One whom they knew and who dwelt with them. The difference was that the Comforter would soon come in them, in a new relationship of spiritual indwelling rather than physical accompaniment.

And in the following verse Jesus plainly identified Himself as the Comforter: “I will not leave you comfortless: I will come to you” (John 14:18).

Some try to argue this clear designation by saying Jesus was speaking of His physical return, either by the Resurrection or the Second Coming, but both explanations ignore the immediate context.

Moreover, the Resurrection would have fulfilled the promise only for forty days, while the Second Coming would not have fulfilled the promise for many centuries, long after the listeners’ deaths. Clearly, Jesus spoke of coming and

abiding in Spirit, as parallel promises show:

*“Where two or three are gathered together in my name, there am I in the midst of them”* (Matthew 18:20);

*“I am with you always, even unto the end of the world”* (Matthew 28:20).

### **“He Shall Not Speak of Himself”**

Some point to John 16:13 as evidence for an independent personality of the Holy Spirit: *“Howbeit 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 shew you things to come.”*

The Greek text literally says, “He will not speak from Himself,” meaning, “He will not speak on His own authority” (NKJV).

If Jesus Christ was a third person in a co-equal, co-existent, co-eternal trinity, this description in John 16:13 would show that third person would be in a very subordinate role and possibly would not even be omniscient, contrary to the trinitarian doctrine of coequality.

He would not be able to say or know anything except what he received from another person. How then could this third person be God and have the power of God?

In fact, this verse says the Spirit does not have independent authority or identity.

He does not come under another name but in Jesus' name (John 14:26).

In actuality, Jesus described the baptism of the Holy Spirit and the working of the Spirit in the believer. (See John 16:7.)

It seems that He was trying to counter the tendency that sometimes arises among Spirit-filled people to think that they have some kind of supernatural authority in their own right.

In other words, people who receive the Holy Spirit do not thereby have authority to establish any doctrine or teaching of their own.

Though they may exercise the gifts of prophecy, tongues, and interpretation of tongues, the Spirit within them will not speak as a separate entity residing within them. Rather, the Spirit in them will only speak what is communicated by the mind of God—what is consistent with the Word of God.

Which also brings us to this point, if you see somebody claiming to manifest the gifts of the spirit and what they are manifesting is contrary to the word of God, you know it's not the holy spirit prompting them

Because the Spirit in them will only speak what is communicated by the mind of God—what is consistent with the Word of God.

Romans 8:26-27 says, *“The Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”*

In other words, when the Spirit prompts us and speaks through us in intercessory prayer, we can have confidence that our prayers are in God's will because the Spirit of God will certainly make intercession in accordance with the will of God, for the Spirit is God Himself working in our lives.

You can pray for things you don't know because the spirit is omniscient

So the Holy Spirit is in very simple terms the spirit of the Father working in spiritual activity, particularly as He works in ways that only a Spirit can.