

2J: *Why Believe in the Personality of the Holy Spirit?*

The Holy Spirit possesses all the essential attributes of personality.

1. Intelligence:

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. (KJV)

"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. (NASB)

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. (NIV)

John answered them, saying: "I baptize in water. In the midst of YOU one is standing whom YOU do not know, (NWT)

1 Corinthians 2:13

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (KJV)

which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (NASB)

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. (NIV)

These things we also speak, not with words taught by human wisdom, but with those taught by [the] spirit, as we combine spiritual [matters] with spiritual [words]. (NWT)

Nehemiah 9:20

Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. (KJV)

"You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, And You gave them water for their thirst. (NASB)

You gave your good Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst. (NIV)

And your good spirit you gave to make them prudent, and your manna you did not hold back from their mouth, and water you gave them for their thirst. (NWT)

Teaching requires intelligence.

2. Emotion:

Romans 15:30

*Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for **the love of the Spirit**, that ye strive together with me in your prayers to God for me; (KJV)*

*Now I urge you, brethren, by our Lord Jesus Christ and by **the love of the Spirit**, to strive together with me in your prayers to God for me, (NASB)*

*I urge you, brothers, by our Lord Jesus Christ and by **the love of the Spirit**, to join me in my struggle by praying to God for me. (NIV)*

*Now I exhort YOU, brothers, through our Lord Jesus Christ and through **the love of the spirit**, that YOU exert yourselves with me in prayers to God for me, (NWT)*

The Holy Spirit loves.

Ephesians 4:30

*And **grieve** not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (KJV)*

*Do not **grieve** the Holy Spirit of God, by whom you were sealed for the day of redemption. (NASB)*

*And do not **grieve** the Holy Spirit of God, with whom you were sealed for the day of redemption. (NIV)*

*Also, do not **be grieving** God's holy spirit, with which YOU have been sealed for a day of releasing by ransom. (NWT)*

The Holy Spirit can be grieved. The word translated as "grieve" (KJV) above is *lupeo*. It occurs 26 times in the New Testament¹ and **always** refers to a person. As such, applying *lupeo* to the Holy Spirit identifies the Holy Spirit as a personal being.

Hebrews 10:29

*Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath **done despite** unto the Spirit of grace? (KJV)*

*How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has **insulted** the Spirit of grace? (NASB)*

*How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has **insulted** the Spirit of grace? (NIV)*

*Of how much more severe a punishment, do YOU think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has **outraged** the spirit of undeserved kindness with contempt? (NWT)*

[1] Matthew 14:9, 17:23, 18:31, 19:22, 26:22, 26:37; Mark 10:22, 14:19; John 16:20, 21:17; Romans 14:15; 2 Corinthians 2:2, 2:4, 2:5, 6:10, 7:8, 7:9, 7:11; Ephesians 4:30; 1 Thessalonians 4:13; 1 Peter 1:6.

The Holy Spirit can be insulted. (NASB)

3. Will:

1 Corinthians 12:11

*But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he will**.* (KJV)

*But one and the same Spirit works all these things, distributing to each one individually just **as He wills**.* (NASB)

*All these are the work of one and the same Spirit, and he gives them to each one, just **as he determines**.* (NIV)

*But all these operations the one and the same spirit performs, making a distribution to each one respectively just **as it wills**.* (NWT)

Acts 13:2

*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto **I have called** them.* (KJV)

*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."* (NASB)

*While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which **I have called** them."* (NIV)

*As they were publicly ministering to Jehovah and fasting, the holy spirit said: "Of all persons set Bar´na-bas and Saul apart for me for the work to which **I have called** them."* (NWT)

The Holy Spirit is spoken of in personal terms and as a personal being throughout the Scriptures.

1. He guides us:

John 16:13

*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.* (KJV)

*"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.* (NASB)

*But when he, the Spirit of truth, comes, he will **guide** you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.* (NIV)

*However, when that one arrives, the spirit of the truth, he will **guide** YOU into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to YOU the things coming.* (NWT)

The word translated as "guide" (KJV) above is *hodegeo*. It occurs 5 times in the New Testament² and **always** refers to a person. As such, the application of *hodegeo* to the Holy Spirit identifies the Holy Spirit as a personal being.

2. He calls us for service:

Acts 13:2

*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto **I have called them.*** (KJV)

*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.**"* (NASB)

*While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which **I have called them.**"* (NIV)

*As they were publicly ministering to Jehovah and fasting, the holy spirit said: "Of all persons set Bar´na-bas and Saul apart for me for the work to which **I have called them.**"* (NWT)

The word translated above as "called" (KJV) is *proskaleomai*. It occurs 17 times in the New Testament³ and the one who calls is **always** a person. As such, the application of *proskaleomai* to the Holy Spirit identifies the Holy Spirit as a personal being.

The remainder of this section discusses personal actions attributed to the Holy Spirit and a statistical analysis of how the very same terms are otherwise applied in the New Testament. The above-considered examples indicate that **all** occurrences of a given word attributed to the Holy Spirit are personal and identifies the Holy Spirit as a personal being. Those considered below, however, include impersonal references. As such, the terminology considered below is not proof of the personality of the Holy Spirit. The remainder of this section indicates probability, not proof.

In each instance, the terms are predominantly applied to personal beings. Yes, there are instances of each term referring to an impersonal being. There is, therefore, a possibility that the reference to the Holy Spirit is not personal. That assessment, however, limits our study to only one term. When assessing the aggregate of results as a whole, however, the preponderance of personal references becomes highly indicative of the personality of the Holy Spirit. True, it is possible that **all** of these terms are impersonal. But possibility is not proof, especially when cumulative probability of personal applications increases with each term whose primary reference is personal rather than impersonal.

3. He glorifies Jesus:

John 16:14

*He shall **glorify** me: for he shall receive of mine, and shall shew it unto you.* (KJV)

*"He will **glorify** Me, for He will take of Mine and will disclose it to you.* (NASB)

*He will **bring glory to** me by taking from what is mine and making it known to you.* (NIV)

*That one will **glorify** me, because he will receive from what is mine and will declare it to YOU.* (NWT)

[2] Matthew 15:14, Luke 6:39, **John 16:13**, Acts 8:31, Revelation 7:17.

[3] Matthew 10:1, 15:10, 15:32, 18:2, 18:32, 20:25; Mark 3:13, 3:23, 6:7, 7:14, 8:1, 8:34, 10:42, 12:43, 15:44; Luke 7:19, 15:26, 16:5, 18:16; Acts 2:39, 5:40, 6:2, **13:2**, 13:7, 16:10, 20:1, 23:17, 23:18, 23:23; James 5:14.

The word translated as "glorify" (KJV) is *doxazo*. It occurs 62 times in the New Testament.⁴ In 7 of those occurrences,⁵ the subject who is doing the glorifying is not explicitly stated and these references are therefore considered ambiguous and removed from our pool of references. In 1 occurrence, the subject who is glorifying may be considered impersonal.⁶ In every other occurrence, 54 total occurrences, the subject who is doing the glorifying is a person. The subject is explicitly stated to be a person by a factor of 98%. *Doxazo* is used predominantly in reference to personal beings and is highly indicative as to how *doxazo* should be considered as applied to the Holy Spirit in John 16:14.

4. He hears:

John 16:13

*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. (KJV)*

*"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. (NASB)*

*But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he **hears**, and he will tell you what is yet to come. (NIV)*

*However, when that one arrives, the spirit of the truth, he will guide YOU into all the truth, for he will not speak of his own impulse, but what things he **hears** he will speak, and he will declare to YOU the things coming. (NWT)*

[4] Matthew 5:16, 6:2, 9:8, 15:31; Mark 2:12; Luke 2:20, 4:15, 5:25, 5:26, 7:16, 13:13, 17:15, 18:43, 23:47; John 7:39, 8:54 (twice), 11:4, 12:16, 12:23, 12:28 (3 times), 13:31 (twice), 13:32 (3 times), 14:13, 15:8, **16:14**, 17:1 (twice), 17:4, 17:5, 17:10, 21:19; Acts 3:13, 4:21, 11:18, 13:48, 21:20; Romans 1:21, 8:30, 11:13, 15:6, 15:9; 1 Corinthians 6:20, 12:26; 2 Corinthians 3:10, 9:13; Galatians 1:24; 2 Thessalonians 3:1; Hebrews 5:5; 1 Peter 1:8, 2:12, 4:11, 4:14, 4:16; Revelation 15:4, 18:7.

[5] John 7:39, 12:16, 12:23, 13:31 (first occurrence); 1 Corinthians 12:26; 2 Corinthians 3:10; 2 Thessalonians 3:1.

[6] John 11:4 *When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. (KJV)*

The word translated "hear" (KJV) is *akouo* and is used 438 times in the New Testament.⁷ In 4 occurrences, the subject hearing isn't directly identified and is therefore considered ambiguous and removed from our pool of references. Only once is *akouo* applied to an impersonal being⁸ and it should be noted that this application is in the negative sense. Revelation 9:20 states that idols (impersonal objects) **cannot** hear. The term is applied to impersonal objects (idols) **only** to the extent that it is stated that the impersonal objects cannot perform the action the term identifies. As such, does the term truly refer to an impersonal object? No. A negative application indicates the **absence**, not the **presence** of the specified action. If anything, the application of *akouo* to idols in Revelation 9:20 emphasizes that no impersonal beings can hear, that only personal beings can and that the Holy Spirit (who hears) **is** a personal being. Even if *akouo* is said to refer to impersonal beings (idols) in Revelation 9:20, to which I strongly disagree as the context clearly indicates, *akouo* refers to personal beings by an overwhelming factor of 99.8% and is highly indicative of how *akouo* should be considered when applied to the Holy Spirit in John 16:13.

5. He speaks:

Matthew 10:20

*For it is not ye that speak, but the Spirit of your Father which **speaketh** in you.* (KJV)

*"For it is not you who speak, but it is the Spirit of your Father who **speaks** in you.*
(NASB)

*for it will not be you speaking, but the Spirit of your Father **speaking** through you.*
(NIV)

[7] Matthew 2:3, 2:9, 2:18, 2:22, 4:12, 5:21, 5:27, 5:33, 5:38, 5:43, 7:24, 7:26, 8:10, 9:12, 10:14, 10:27, 11:2, 11:4, 11:5, 11:15 (twice), 12:19, 12:22, 12:24, 12:42, 13:9 (twice), 13:13 (twice), 13:14, 13:15 (twice), 13:16, 13:17 (three times), 13:18, 13:19, 13:20, 13:22, 13:23, 13:43 (twice), 14:1, 14:13 (twice), 15:10, 15:12, 17:5, 17:6, 18:15, 18:16, 19:22, 19:25, 20:24, 20:30, 21:16, 21:33, 21:45, 22:7, 22:22, 22:33, 22:34, 24:6, 26:65, 27:13, 27:47, 28:14; Mark 2:1, 2:17, 3:8, 3:21, 4:3, 4:9 (twice), 4:12 (twice), 4:15, 4:16, 4:18, 4:20, 4:23 (twice), 4:24 (twice), 4:33, 5:27, 5:36, 6:2, 6:11, 6:14, 6:16, 6:20 (twice), 6:29, 6:55, 7:14, 7:16 (twice), 7:25, 7:37, 8:18, 9:7, 10:41, 10:47, 11:14, 11:18, 12:28, 12:29, 12:37, 13:7, 14:11, 14:58, 14:64, 15:35, 16:11; Luke 1:41, 1:58, 1:66, 2:18, 2:20, 2:46, 2:47, 4:23, 4:28, 5:1, 5:15, 6:17, 6:27, 6:47, 6:49, 7:3, 7:9, 7:22 (twice), 7:29, 8:8 (twice), 8:10, 8:12, 8:13, 8:14, 8:15, 8:18, 8:21, 8:50, 9:7, 9:9, 9:35, 10:16 (twice), 10:24 (3 times), 10:39, 11:28, 11:31, 12:3, 14:15, 14:35 (twice), 15:1, 15:25, 16:2, 16:14, 16:29, 16:31, 18:6, 18:22, 18:23, 18:26, 18:36, 19:11, 19:48, 20:16, 20:45, 21:9, 21:38, 22:71, 23:6, 23:8; John 1:37, 1:40, 3:8, 3:29, 3:32, 4:1, 4:42, 4:47, 5:24, 5:25 (twice), 5:28, 5:30, 5:37, 6:45, 6:60 (twice), 7:32, 7:40, 7:51, 8:9, 8:26, 8:40, 8:43, 8:47 (twice), 9:27 (twice), 9:31 (twice), 9:32, 9:35, 9:40, *10:3, 10:8, 10:16, 10:20, 10:27, 11:4, 11:6, 11:20, 11:29, 11:41, 11:42, 12:12, 12:18, 12:29, 12:34, 12:47, 14:24, 14:28, 15:15, **16:13**, 18:21, 18:37, 19:8, 19:13, 21:7*; Acts 1:4, 2:6, 2:8, 2:11, 2:22, 2:33, 2:37, 3:22, 3:23, 4:4, 4:19, 4:20, 4:24, 5:5 (twice), 5:11, 5:21, 5:24, 5:33, 6:11, 6:14, 7:2, 7:12, 7:34, 7:37, 7:54, 8:6, 8:14, 8:30, 9:4, 9:7, 9:13, 9:21, 9:38, 10:22, 10:33, 10:44, 10:46, 11:1, 11:7, 11:18, 11:22, 13:7, 13:16, 13:44, 13:48, 14:9, 14:14, 15:7, 15:12, 15:13, 15:24, 16:14, 16:38, 17:8, 17:21, 17:32 (twice), 18:8, 18:26, 19:2, 19:5, 19:10, 19:26, 19:28, 21:12, 21:20, 21:22, 22:1, 22:2, 22:7, 22:9, 22:14, 22:15, 22:22, 22:26, 23:16, 24:4, 24:22, 24:24, 25:22 (twice), 26:3, 26:14, 26:29, 28:15, 28:22, 28:26, 28:27 (twice), 28:28; Romans 10:14 (twice), 10:18, 11:8, 15:21; 1 Corinthians 2:9, 5:1, 11:18, 14:2; 2 Corinthians 12:4, 12:6; Galatians 1:13, 1:23, 4:21; Ephesians 1:13, 1:15, 3:2, 4:21, 4:29; Philippians 1:27, 1:30, 2:26, 4:9; Colossians 1:4, 1:6, 1:9, 1:23; 2 Thessalonians 3:11; 1 Timothy 4:16; 2 Timothy 1:13, 2:2, 2:14, 4:17; Philemon 1:5; Hebrews 2:1, 2:3, 3:7, 3:15, 3:16, 4:2, 4:7, 12:19; James 1:19, 2:5, 5:11; 2 Peter 1:18; 1 John 1:1, 1:3, 1:5, 2:7, 2:18, 2:24 (twice), 3:11, 4:3, 4:5, 4:6 (twice), 5:14, 5:15; 2 John 1:6; 3 John 1:4; Revelation 1:3, 1:10, 2:7, 2:11, 2:17, 2:29, 3:3, 3:6, 3:13, 3:20, 3:22, 4:1, 5:11, 5:13, 6:1, 6:3, 6:5, 6:6, 6:7, 7:4, 8:13, 9:13, 9:16, 9:20, 10:4, 10:8, 11:12, 12:10, 13:9, 14:2 (twice), 14:13, 16:1, 16:5, 16:7, 18:4, 18:22 (twice), 18:23, 19:1, 19:6, 21:3, 22:8 (twice), 22:17, 22:18. Bold type indicates verses that apply to the Holy Spirit. Italicized type indicates verses where the subject referred to with *akouo* is figurative such as sheep. Please, however, note that the figure **always** represents people, **never** impersonal things.

[8] Revelation 9:20, *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:* (KJV)

*for the ones speaking are not just YOU, but it is the spirit of YOUR Father that **speaks** by YOU. (NWT)*

(See also Mark 13:11, John 16:13 and Acts 28:25.)

The word translated as "speaks" (NASB) above is *laleo*. It occurs 295 times in the New Testament.⁹ 6 occurrences¹⁰ are ambiguous in that they do not specifically state who (or whom) is speaking and are therefore removed from the pool of references. In 3 references, the subjects indicated to be speaking are impersonal.¹¹ *Laleo* refers to personal beings 280 times in the New Testament, however, and refers to personal beings by a factor of 99%. *Laleo* is predominantly applied to personal beings and is highly indicative of how *laleo* should be considered when applied to the Holy Spirit.

6. He teaches:

Luke 12:12

*For the Holy Ghost shall **teach** you in the same hour what ye ought to say. (KJV)*

*for the Holy Spirit will **teach** you in that very hour what you ought to say." (NASB)*

*for the Holy Spirit will **teach** you at that time what you should say." (NIV)*

*for the holy spirit will **teach** YOU in that very hour the things YOU ought to say." (NWT)*

(See also John 14:26, 1 John 2:27.)

The word translated as "teach" (KJV) is *didasko*. It occurs 97 times in the New Testament.¹² 1 occurrence is impersonal.¹³ *Didasko* refers to a personal being by a factor of 99% and is highly indicative of personality in its application to the Holy Spirit.

[9] Matthew 9:18, 9:33, 10:19 (twice), **10:20 (twice)**, 12:22, 12:34 (twice), 12:35, 12:46, 12:47, 13:3, 13:10, 13:13, 13:33, 13:34 (twice), 14:27, 15:31, 17:5, 23:1, 26:13, 26:47, 28:18; Mark 1:34, 2:2, 2:7, 4:33, 4:34, 5:35, 5:36, 6:50, 7:35, 7:37, 8:32, 9:6, **13:11 (three times)**, 14:9, 14:43, 16:17, 16:19; Luke 1:19, 1:20, 1:22, 1:45, 1:55, 1:64, 1:70, 2:17, 2:18, 2:20, 2:33, 2:38, 2:50, 4:41, 5:4, 5:21, 6:45, 7:15, 8:49, 9:11, 11:14, 11:37, 12:3, 22:47, 22:60, 24:6, 24:25, 24:32, 24:36, 24:44; John 1:37, 3:11, 3:31, 3:34, 4:26, 4:27 (twice), 6:63, 7:13, 7:17, 7:18, 7:26, 7:46, 8:12, 8:20, 8:25, 8:26, 8:28, 8:30, 8:38, 8:40, 8:44 (twice), 9:21, 9:29, 9:37, 10:6, 12:29, 12:36, 12:41, 12:48, 12:49 (twice), 12:50 (twice), 14:10 (twice), 14:25, 14:30, 15:3, 15:11, 15:22, 16:1, 16:4, 16:6, **16:13 (twice)**, 16:18, 16:25 (twice), 16:29, 16:33, 17:1, 17:13, 18:20 (twice), 18:21, 18:23, 19:10; Acts 2:4, 2:6, 2:7, 2:11, 2:31, 3:21, 3:22, 3:24, 4:1, 4:17, 4:20, 4:29, 4:31, 5:20, 5:40, 6:10, 6:11, 6:13, 7:6, 7:38, 7:44, 8:25, 8:26, 9:6, 9:27, 9:29, 10:6, 10:7, 10:32, 10:44, 10:46, 11:14, 11:15, 11:19, 11:20, 13:42, 13:46, 14:1, 14:9, 14:25, 16:6, 16:13, 16:14, 16:32, 17:19, 18:9, 18:25, 19:6, 20:30, 21:39, 22:9, 22:10, 23:7, 23:9, 23:18, 26:14, 26:22, 26:26, 26:31, 27:25, 28:21, **28:25**, 28:25; Romans 3:19, 7:1, 15:8; 1 Corinthians 2:6, 2:7, 2:13, 3:1, 9:8, 12:3, 12:30, 13:1, 13:11, 14:2 (3 times), 14:3, 14:4, 14:5 (twice), 14:6 (twice), 14:9 (twice), 14:11 (twice), 14:13, 14:18, 14:19, 14:21, 14:23, 14:27, 14:28, 14:29, 14:34, 14:35, 14:39; 2 Corinthians 2:17, 4:13 (twice), 7:14, 11:17 (twice), 11:23, 12:4, 12:19, 13:3; Ephesians 4:25, 5:19, 6:20; Philippians 1:14; Colossians 4:3, 4:4; 1 Thessalonians 1:8, 2:2, 2:4, 2:16; 1 Timothy 5:13; Titus 2:1, 2:15; Hebrews 1:1, 1:2, 2:2, 2:3, 2:5, 3:5, 4:8, 5:5, 6:9, 7:14, 9:19, 11:4, 11:18, 12:24, 12:25, 13:7; James 1:19, 2:12, 5:10; 1 Peter 3:10, 4:11; 2 Peter 1:21, 3:16; 1 John 4:5; 2 John 1:12; 3 John 1:14; Jude 1:15; Revelation 1:12, 4:1, 10:3, 10:4 (twice), 10:8, 13:5, 13:11, 13:15, 17:1, 21:9, 21:15. Bold type indicates verses that apply to the Holy Spirit.

[10] Matthew 26:13; Mark 14:19; Hebrews 3:5; Revelation 10:3, 10:4 (twice), 13:11.

[11] "the law," Romans 3:19; "blood of sprinkling," Hebrews 12:24; "image of the beast," Revelation 13:15.

[12] Matthew 4:23, 5:2, 5:19 (twice), 7:29, 9:35, 11:1, 13:54, 15:9, 21:23, 22:16, 26:55, 28:15, 28:20; Mark 1:21, 1:22, 2:13, 4:1, 4:2, 6:2, 6:6, 6:30, 6:34, 7:7, 8:31, 9:31, 10:1, 11:17, 12:14, 12:35, 14:49; Luke 4:15, 4:31, 5:3, 5:17, 6:6, 11:1 (twice), **12:12**, 13:10, 13:22, 13:26, 19:47, 20:1, 20:21 (twice), 21:37, 23:5; John 6:59, 7:14, 7:28, 7:35, 8:2, 8:20, 8:28, 9:34, **14:26**, 18:20; Acts 1:1, 4:2, 4:18, 5:21, 5:25, 5:28, 5:42, 11:26, 15:1, 15:35, 18:11, 18:25, 20:20, 21:21, 21:28, 28:31; Romans 2:21 (twice), 12:7; 1 Corinthians 4:17, 11:14; Galatians 1:12; Ephesians 4:21, Colossians 1:28, 2:7, 3:16; 2 Thessalonians 2:15; 1 Timothy 2:12, 4:11, 6:2; 2

7. He forbids:

Acts 16:6

*Now when they had gone throughout Phrygia and the region of Galatia, and were **forbidden** of the Holy Ghost to preach the word in Asia, (KJV)*

*They passed through the Phrygian and Galatian region, having been **forbidden** by the Holy Spirit to speak the word in Asia; (NASB)*

*Paul and his companions traveled throughout the region of Phrygia and Galatia, **having been kept** by the Holy Spirit from preaching the word in the province of Asia. (NIV)*

*Moreover, they went through Phryg´i-a and the country of Ga-la´ti-a, because they were **forbidden** by the holy spirit to speak the word in the [district of] Asia (NWT)*

The word translated as "forbidden" (KJV) is *kaluo*. It occurs 23 times in the New Testament.¹⁴ One occurrence does not directly state the subject who is forbidding and is therefore considered ambiguous and removed from our pool of references.¹⁵ 2 of the remaining occurrences are impersonal.¹⁶ The 20 remaining occurrences refer to personal beings. *Kaluo* refers to personal beings by a factor of 90% and is indicative of personality in its application to the Holy Spirit.

8. He witnesses:

Hebrews 10:15

*Whereof the Holy Ghost also is a **witness** to us: for after that he had said before, (KJV)*

*And the Holy Spirit also **testifies** to us; for after saying, (NASB)*

*The Holy Spirit also **testifies** to us about this. First he says: (NIV)*

*Moreover, the holy spirit also **bears witness** to us, for after it has said: (NWT)*

(See also John 15:26, 1 John 5:6.)

The word translated above as "witness" (KJV) is *martureo*. It occurs 79 times in the New Testament.¹⁷ 2 of these occurrences are impersonal.¹⁸ *Martureo* refers to personal beings by a factor of 97.5%.

Timothy 2:2; Titus 1:11; Hebrews 5:12, 8:11; **1 John 2:27 (3 times)**, Revelation 2:14, 2:20. Bold type indicates verses that apply to the Holy Spirit.

[13] "nature," 1 Corinthians 11:4.

[14] Matthew 19:14; Mark 9:38, 9:39, 10:14; Luke 6:29, 9:49, 9:50, 11:52, 18:16, 23:2; Acts 8:36, 10:47, 11:17, **16:6**, 24:23, 27:43; Romans 1:13; 1 Corinthians 14:39; 1 Thessalonians 2:16; 1 Timothy 4:3; Hebrews 7:23; 2 Peter 2:16; 3 John 1:10.

[15] Acts 8:36.

[16] "death," Hebrews 7:23; "the dumb ass," 2 Peter 2:16.

[17] Matthew 23:31; Luke 4:22, 11:48; John 1:7, 1:8, 1:15, 1:32, 1:34, 2:25, 3:11, 3:26, 3:28, 3:32, 4:39, 4:44, 5:31, 5:32 (twice), 5:33, 5:36, 5:37, 5:39, 7:7, 8:13, 8:14, 8:18 (twice), 10:25, 12:17, 13:21, **15:26**, 15:27, 18:23, 18:37, 19:35, 21:24; Acts 6:3, 10:22, 10:43, 13:22, 14:3, 15:8, 16:2, 22:4, 22:12, 23:11, 26:5, 26:22; Romans 3:21, 10:2; 1 Corinthians 15:15; 2 Corinthians 8:3; Galatians 4:15; Colossians 4:13; 1 Thessalonians 2:11; 1 Timothy 5:10, 6:13; Hebrews 7:8, 7:17, **10:15**, 11:2, 11:4 (twice), 11:5, 11:39; 1 John

9. He reproves:

John 16:8

*And when he is come, he will **reprove** the world of sin, and of righteousness, and of judgment: (KJV)*

*"And He, when He comes, will **convict** the world concerning sin and righteousness and judgment; (NASB)*

*When he comes, he will **convict** the world of guilt in regard to sin and righteousness and judgment: (NIV)*

*And when that one arrives he will **give** the world **convincing evidence** concerning sin and concerning righteousness and concerning judgment: (NWT)*

The word translated as "reprove" is *elegcho*. It is used 17 times in the New Testament.¹⁹ 2 references are ambiguous in that the subject performing the action (reproving) is not directly identified and is therefore removed from our pool of references.²⁰ 1 occurrence is impersonal.²¹ *Elegcho* is applied to personal beings by a factor of 93%.

As noted at the beginning of this section, the predominance of personal references to each of these words does not prove that each word's reference to the Holy Spirit is personal as well. Each word is applied to impersonal beings and there is, therefore, the possibility that the various references may be impersonal when applied to the Holy Spirit. Taking each term on an individual basis, the possibility of impersonal reference seems plausible. However, when we consider each of these seven terms as an aggregate...The WTBS demands of impersonality of the Holy Spirit requires that **all** these applications must all be impersonal, term after term, after term. In spite of the fact that New Testament usage for several of these terms indicates that impersonal usage is a rare 1-2%. Is it possible that these terms all have impersonal applications? Yes. Is it probable? Given the vast preponderance of New Testament evidence of personal applications, coupled with terms listed above that have a personal application in every instance **and** the fact that the Holy Spirit possesses the essential attributes of personality...The probability that these references are personal far outweighs the comparatively remote possibility that they are not.

Further Evidences

To consider how the Anti-Nicene Fathers spoke of the Holy Spirit, see 2C: The Holy Spirit & Personification. To consider personal pronouns indicating the personality of the Holy Spirit, see 2F: The Holy Spirit & Neuter Pronouns. To review the evidence of personality illustrated by Matthew 28:19, please see 2D: The Holy Spirit & Matthew 28:19.

**Overwhelming evidence identifies the Holy Spirit as a personal being.
The WTBS assertion to the contrary completely lacks merit.**

1:2, 4:14, **5:6**, 5:7, 5:8, 5:9, 5:10; 3 John 1:3, 1:6, 1:12 (twice); Revelation 1:2, 22:16, 22:20. Bold type indicates verses that apply to the Holy Spirit.

[18] "faith," Hebrews 11:2; "a more excellent sacrifice," Hebrews 11:4 (first occurrence).

[19] Matthew 28:15; Luke 3:19; John 3:20, 8:9, 8:46, **16:8**; 1 Corinthians 14:24; Ephesians 5:11, 5:13; 1 Timothy 5:20; 2 Timothy 4:2; Titus 1:9, 1:13, 2:15; Hebrews 12:5; James 2:9; Revelation 3:19. Bold type indicates verses that apply to the Holy Spirit.

[20] John 3:20, Ephesians 5:13.

[21] "law," James 2:9.