



05-21-2006

#21

Laurie

Senior Member



Join Date: Apr 2006
Location: Deuteronomy 18:21-22 NWT
Posts: 2,513
61 Reputation Points



Good Scriptures there WAT!!!!

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [Eph. 1:15-16]



05-21-2006

#22

Laurie

Senior Member



Join Date: Apr 2006
Location: Deuteronomy 18:21-22 NWT
Posts: 2,513
61 Reputation Points



Quote:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty

How many can say a hardy **Amen** to that!? I know I can..**Amen!**

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [Eph. 1:15-16]



05-21-2006

#23

TripleZ

Member

Join Date: Mar 2006
Posts: 905
21 Reputation Points



Th problem is that they (JW) do not have the Holy Spirit otherwise they would embrace Christianity with Faith Love and the Hope of eternal life.



06-07-2006

#24

Crispus

Member



Join Date: Mar 2006
Posts: 771
32 Reputation Points



Bttt

"Jesus Christ coming in the flesh." Present middle participle of *erxomai* treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied."
A.T. Robertson on 2 John 7



06-08-2006

#25

tkkclark

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



A thorough analysis and refutation of WTS pneumatology:

<http://www.thearmchairscholar.org/id14.html>

Includes a statistical analysis of the NWT translation of *pneuma*, in comparison to two formal equivalents (KJV, NASB) and one dynamic equivalent (NIV), thereby proving the NWT paraphrases its translation of *pneuma* (something on the order of 10% greater variation than the example dynamic equivalent).



06-11-2006

#26

Crispus

Member



Join Date: Mar 2006
Posts: 771
32 Reputation Points



Quote:

Originally Posted by **Crispus**

JW's often say that the Holy Spirit is personified like rocks, water, blood etc. are sometimes personified in the bible. It's about time for some JW who actually believes the WT's teaching on the Holy Spirit to explain these "personifications." Someone (maybe 2laws) posted this list before. I changed the order and added [Nehemiah 9:20](#).

The Holy Spirit

(can be) grieved [Eph. 4:30](#) (cf. [1Thess 4:13](#))

(can be) insulted [Heb 10:29](#)

(can be) known [John 14:17](#)*

(can be) lied to [Acts 5:3,4](#) (cf. [Heb 6:18](#))

(can be) received [John 14:17](#) [1Cor 2:12](#)

can be resisted [Acts 7:51](#)

can be spoken against [Matt 12:31,32](#) [Mark 3:29](#) [Lk.12:10](#)

(can be) tested [Acts 5:9](#)

is called Eternal [John 14:16](#) ([Heb 9:14](#))

is called God: [Acts 5:4](#)

is called Lord: [2Cor 3:17,18](#)

is from Heaven [Matt 3:16](#) [Mark 1:10](#) [Lk.3:22](#) [John 1:32](#)

is Holy: [Matt 12:32](#) [Acts 5:3](#) [13:2](#) ([Rom.1:4](#))

is our Helper: [John 14:16,26](#) [15:26](#) [16:7](#) ([Paraclete](#))

is Truth: [1John 5:6](#) (cf. [1John 2:20-27](#))

adopts [Rom. 8:15](#)

appoints [Acts 20:28](#) (cf. [Acts 1:7](#) [1Thess 5:9](#))

baptized in His Name*
 bears witness [John 15:26](#) [Heb 10:15](#) [1John 5:6](#)
 bears witness with [Rom. 8:16](#) (cf. [Rom.2:15](#) [9:1](#))
 comforts [Acts 9:31](#) (cf. [2Cor. 1:3](#))
 declares [John 16:13,14,15](#)
 did many other things [John 16:12,13](#)
 did not permit [Acts 16:7](#) (cf. [Acts 14:16](#))
 dispatches [Acts 10:20](#)
 Divinely reveals [Luke 2:26](#)
 dwells within [John 14:17](#) [Rom.8:9,11](#) (cf. [Mark 9:25](#))
 forbids [Acts 16:6](#) (cf. [Luke 9:49,50](#) [11:52](#) [18:16](#))
 (gives) Life* [John 6:63](#) [2Cor.3:6](#)
 gives* (ability) [1Cor.12:7-11](#)
 gives* [Acts 2:4](#)
 Glorifies another [John 16:13,14](#)
 guides* [John 16:13](#) (cf. [Act6 8:31](#))
 hears [John 16:13](#) (cf. [John 11:42](#) [1John 4:6](#))
 helps [Rom. 8:26](#) (cf. [Luke 10:40](#))
 instructs [Nehemiah 9:20](#)
 Leads [Acts 4:1](#) [Luke 4:1](#) [Rom.8:14](#)
 Longs (yearns) [James 4:5](#)
 Loves* [Rom. 15:30](#) (cf. [1 John 4:8](#))
 makes it plain [Heb 9:8](#) [1Pet.1:11](#)
 pleads [Rom. 8:26,27](#) (cf. [Rom.11:2](#))
 raised Christ [Rom. 8:11](#)
 receives [John 16:14,15](#)
 remains [John 14:17](#) (cf. [1John 4:12,15](#))
 reminds [John 14:26](#)
 reproves [John 16:8](#) (cf. [Titus 1:9](#) [Heb 12:5](#))
 reveals [1Cor 2:10](#) (cf. [Gal 1:15,16](#))
 searches [1Cor 2:10](#) (cf. [Rom.8:27](#) [IPet.1:11](#))
 sends [Acts 13:4](#)
 shares [2Cor.13:14](#)
 signifies [Acts 11:28](#)
 Snatches away [Acts 8:39](#) (cf. [John 10:28,29](#) [2Cor 12:2](#))
 speaks (directly) [Acts 8:29](#) [10:19](#) [11:12](#) [13:2](#) (cf. [19:15](#))
 speaks aptly [Acts 28:25](#)
 speaks skillfully [1Tim 4:1](#) (cf. [Acts 24:1](#) orator)
 teaches* [Luke 12:12](#) [John 14:26](#) (cf. [John 8:28](#))
 thinks [Acts 15:28](#) (cf. [Acts 15:25](#))
 thoroughly witnesses [Acts 20:23](#) (cf. [Luke 16:28](#) [Acts 2:40](#))
 thrusts out [Mark 1:12](#)
 (wants us to be) baptized [Matt 28:19](#)
 wills [1Cor 12:11](#) (cf. [2Pet.3:9](#))
 witnesses [Acts 5:32](#) (cf. [Acts 2:32](#) [3:15](#))

"The correct identification of the holy spirit must fit all the scriptures that refer to that spirit. With this viewpoint, it is logical to conclude that the holy spirit is the active force of God. It is not a person but a powerful force that God causes to emanate from himself to accomplish his holy will. – [Ps. 104:30](#); [2 Pet. 1:21](#); [Acts 4:31](#)."

Reasoning from the Scriptures, 1985 pp. 380, 381.

Thanks for the link tkkclark. The page about the Holy Spirit and the definite article is very good. <http://www.thearmchairscholar.org/id22.html>

Holiness is an attribute or characteristic and the fact that the Spirit is called holy in itself indicates personality.

"Jesus Christ coming in the flesh." Present middle participle of *erxomai* treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied."
A.T. Robertson on 2 John 7



06-14-2006

#27

Crispus

Member



Join Date: Mar 2006
Posts: 771
32 Reputation Points

Quote:

Originally Posted by **Watch-a-Tower**
I totally agree with Laurie! This post of your's, Crispus, is to the glory of our Omnipotent, Glorious, & Eternal Thrice Holy God!

I would also like to add this post of your's to the Apologetics For All Christians section of the up and coming Watch-a-Tower Ministeries Christian Research Forum; giving you & 2laws, the credit for the research.

Thank you!

***For His glory,
Watch-a-Tower***

Here's a few more to add:

The Holy Spirit
(can be) embittered [Psalm 106:33](#)
(can be) hurt [Isaiah 63:10](#)
desires [Gal 5:17](#)

add [Gal 5:18](#) to leads

"Jesus Christ coming in the flesh." Present middle participle of *erxomai* treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied."
A.T. Robertson on 2 John 7



06-14-2006

#28

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

By using Galatians you must also insist that flesh is an independant person too.



06-14-2006

#29

Dan

251-500 Posts

Join Date: May 2006
Posts: 356
13 Reputation Points

trinitarians really scrape the barrel.....

There is not one coherant point you make...these quotes are all paralleled with gods will/action at the exact same time....this either means god needs the spirit to do anything....and has no authority without 'him' or the spirit cannot do anything without god, thus not making it a 'him' at all but merely describing gods will/power to act...ie jesus clearly says that both jesus has and spirit have no authority without god, but jesus acts independantly of god (garden of getsmeane is good example) and jesus is created as gods first creation...no

where is the spirit created....sorry im not a JW either...just not a brainwash victim



06-15-2006

#30

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by [mondo](#)
By using Galatians you must also insist that flesh is an independant person too.

Is sarx, "flesh," indicated to have a will, intelligence and emotion in Scripture? At the same frequency the Holy Spirit is stated to have those attributes? Does sarx speak? Does Scripture indicate sarx shares God's name with the Father and the Son ([Matthew 28:19](#))? Has anyone ever confused sarx with an actual person? Did the ANFs treat sarx as a personal being and directly state that sarx is a person? Do the Scriptures apply terms used **only** of personal beings to sarx as the Bible applies terms limited solely to personal beings to the Holy Spirit?

Galatians 5:17 is just **one** among **many** illustrations of the personality of the Holy Spirit in Scripture. If one is to demand a comparison between the Holy Spirit and flesh, we must consider both the Holy Spirit and flesh in the broader context of personality.

Galatians 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.* (KJV)

What purpose does the alleged personification of the Spirit in this verse serve? Here, our "flesh" lusteth against...God's active force, described by the WTS as electricity and radio waves. So, the flesh lusts against God's electricity and God's electricity lusts against flesh. Why did Paul choose this alleged personification of pneuma? What larger concept is he trying to illustrate? If the Spirit is not a person here...Why did he ascribe human characteristics to this impersonal force here? What emotion is being evoked, what greater truth illustrated?



06-15-2006

#31

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by [Dan](#)
...sorry im not a JW either...just not a brainwash victim

*but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, **yet with gentleness and reverence**; ([1 Peter 3:15, NASB](#); emphasis mine)*

"brainwash victim" is entirely unnecessary. Please attack the argument, not the people who disagree with you. I imagine you would not like it if I were to slap the same insulting generalization on you, correct?



06-15-2006

#32

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Quote:

Originally Posted by **tkkclark**

*Is sarx, "flesh," indicated to have a will, intelligence and emotion in Scripture? At the same frequency the Holy Spirit is stated to have those attributes? Does sarx speak? Does Scripture indicate sarx shares God's name with the Father and the Son ([Matthew 28:19](#))? Has anyone ever confused sarx with an actual person? Did the ANFs treat sarx as a personal being and directly state that sarx is a person? Do the Scriptures apply terms used **only** of personal beings to sarx as the Bible applies terms limited solely to personal beings to the Holy Spirit?*

To personify something with a will is seen in Scripture. Sarx does not speak, but neither does the Holy Spirit outside of doing so through people. [Matthew 28:19](#) says nothing about "God's name". The ANF were far from in agreement on what the Holy Spirit was. And the Bible doesn't use terms for the Holy Spirit that are only used of personal beings.

Quote:

Galations 5:17 is just **one** among **many** illustrations of the personality of the Holy Spirit in Scripture. If one is to demand a comparison between the Holy Spirit and flesh, we must consider both the Holy Spirit and flesh in the broader context of personality.

It does not illustrate personality, it shows personification, which is common in Scripture and other Jewish literature. There are numerous texts that teach against the Holy Spirit's personhood.

Quote:

What purpose does the alleged personification of the Spirit in this verse serve? Here, our "flesh" lusteth against...God's active force, described by the WTS as electricity and radio waves. So, the flesh lusts against God's electricity and God's electricity lusts against flesh. Why did Paul choose this alleged personification of pneuma? What larger concept is he trying to illustrate? If the Spirit is not a person here...Why did he ascribe human characteristics to this impersonal force here? What emotion is being evoked, what greater truth illustrated?

Flesh is idiomatic for sinfulness or our sinful nature. It is an influence in our life. So that influence works against the Spirit, which is God's influence a positive one, which works against the flesh.



06-15-2006

#33

tkkclark

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by **mondo**

To personify something with a will is seen in Scripture.

I never argued that it didn't. Will, however, is just **one** of the essential attributes of personality. To demand an equivalent comparison between sarx and pneuma, we must consider **all** attributes of personality -- will, intelligence and emotion -- as they are applied to each. Limiting ourselves to only **one** of those attributes without considering the broader context of the argument (personality) leads to a

shallow and frivolous comparison.

Quote:

Sarx does not speak, but neither does the Holy Spirit outside of doing so through people.

In the verse cited below, who does Scripture say is speaking?

Acts 8:29 *Then the Spirit said to Philip, "Go up and join this chariot." (NASB)*

Acts 13:2 *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)*

Revelation 14:13 *And I heard a voice from heaven, saying, "Write, `Blessed are the dead who die in the Lord from now on!' " "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them." (NASB)*

Revelation 22:17 *The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. (NASB)*

Quote:

Matthew 28:19 says nothing about "God's name".

*Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost:** ([Matthew 28:19, KJV](#); emphasis mine)*

Perhaps I should have been more clear. The Holy Spirit is said to share the same name, as representing authority, as the Father and the Son here.

Quote:

The ANF were far from in agreement on what the Holy Spirit was.

Which ANF are you speaking of? I've read and studied the earliest ANFs: Clement, Mathetes, Polycarp, Ignatius (both long and short rescensions, though I obviously focused on the shorter), Barnabas, Papias, Justin Martyr and part of Irenaeus (I believe I stopped midway through *Against Heresies*, Book 3). I've read other ANFs as well (Tertullian, Hippolytus, etc), but not the entirety of each's body of work, rather selectively instead. Oh, and I suppose I should mention the Didache as well.

In any event, in what I **have** read, I don't recall coming across an ANF stating that the Holy Spirit is not a person. Of course, my study of the ANFs was quite some time ago and hardly encompassed all of the ANFs...

Which ANF are you referring to? And what does/do this ANF/s say that contradicts the Holy Spirit as a personal being? I'm not being deliberately obtuse here. I genuinely don't recall seeing anything like you claim. If it's there and I inadvertently missed it or is perhaps contained in works I haven't read or studied as yet...

Quote:

And the Bible doesn't use terms for the Holy Spirit that are only used of personal beings.

Yes. It does. (Stolen shamelessly from <http://www.thearmchairscholar.org/id25.html>)

[Eph 4:30](#), the word translated as "grieve" (KJV) is lupeo. It occurs 26 times in the NT and always refers to a person.

[Jn 16:13](#), the word translated as "guide" (KJV) is hodegeo. It occurs 5 times in the NT and always refers to a person.

[Acts 13:2](#), the word translated as "called" (KJV) is proskaleomai. It occurs 17 times in the NT and the one who calls is always a person.

Quote:

It does not illustrate personality, it shows personification, which is common in Scripture and other Jewish literature. There are numerous texts that teach against the Holy Spirit's personhood.

Can you quote these texts? The ones that state outright that the Holy Spirit is not a person and state outright that the Holy Spirit is a personification only? I don't believe I've seen them before.

Quote:

Flesh is idiomatic for sinfulness or our sinful nature. It is an influence in our life. So that influence works against the Spirit, which is God's influence a positive one, which works against the flesh.

Thank you for the explanation. Sincerely. No one's ever offered an explanation for any of the alleged personifications before, although I've asked (not here, IRL) repeatedly.



06-15-2006

#34

tkkclark

Member

Join Date: Apr 2006

Posts: 275

18 Reputation Points

Quote:

And the Bible doesn't use terms for the Holy Spirit that are only used of personal beings.

Quote:

Yes. It does. (Stolen shamelessly from <http://www.thearmchairscholar.org/id25.html>)
[Eph 4:30](#), the word translated as "grieve" (KJV) is lupeo. It occurs 26 times in the NT and always refers to a person.
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Sorry. Just thought of another. "in the name of" always refers to a person in Scripture, both Old and New Testaments. We are to baptize "in the name of" the Father, the Son and the Holy Spirit. If the authority represented by "in the name of" always refers to a person and the phrase is applied to the Holy Spirit in Mt

28:19...

I have no idea how often the phrase "in the name of" occurs in the Bible, though. Sorry. And since this is a phrase rather than a single word, this may not apply to my original argument, but...Well, there you are.



06-15-2006

#35

[mondo](#)

501-1000 Posts

Join Date: Mar 2006

Posts: 816

13 Reputation Points



Have you ever studied personification in Jewish literature? It is very common. Nothing you have presented contradicts such a notion, but there are many scriptures that contradict personality.



06-15-2006

#36

[mondo](#)

501-1000 Posts

Join Date: Mar 2006

Posts: 816

13 Reputation Points



Quote:

Originally Posted by [tkkclark](#) *I never argued that it didn't. Will, however, is just **one** of the essential attributes of personality. To demand an equivalent comparison between sarx and pneuma, we must consider **all** attributes of personality -- will, intelligence and emotion -- as they are applied to each. Limiting ourselves to only **one** of those attributes without considering the broader context of the argument (personality) leads to a shallow and frivolous comparison.*

It is a valid response to proof texting arguments.

Quote:

In the verse cited below, who does Scripture say is speaking?
Acts 8:29 *Then the Spirit said to Philip, "Go up and join this chariot." (NASB)*

Likely the angel in the context.

Quote:

Acts 13:2 *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)*

See some Trinitarian commentators. It is well recognized that this was a matter of inspiration and that a voice was not actually heard.

Quote:

Revelation 14:13 *And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!' " "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them." (NASB)*

Revelation 22:17 *The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. (NASB)*

[/quote]

Do you really want to turn to apocalyptic literature to argue this point? Not a safe way to go in light of the type of language used within Revelation and similar writings. A couple of points I will note.

- 1) No voice is heard from the Spirit in [Revelation 14](#), while the first is a voice. Simple inspiration.
- 2) The bride and spirit are attributed the same words is in line with inspiration, where Scripture will at times attribute words to the Holy Spirit that were provided via inspiration, while in other places those same words are attributed to the author.

Quote:

*Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost**: ([Matthew 28:19](#), [KJV](#); emphasis mine)*

Perhaps I should have been more clear. The Holy Spirit is said to share the same name, as representing authority, as the Father and the Son here.

There is no basis in saying they even share a name as in authority. Name, in the singular, is common for plurals and yet almost never refers to only a single name. For example, we commonly read of "the name of gods." In [Gen 48](#) we read of the name (singular) of the fathers Abraham and Isaac.

Quote:

Which ANF are you speaking of? I've read and studied the earliest ANFs: Clement, Mathetes, Polycarp, Ignatius (both long and short rescensions, though I obviously focused on the shorter), Barnabas, Papias, Justin Martyr and part of Irenaeus (I believe I stopped midway through *Against Heresies*, Book 3). I've read other ANFs as well (Tertullian, Hippolytus, etc), but not the entirety of each's body of work, rather selectively instead. Oh, and I suppose I should mention the Didache as well.

In any event, in what I **have** read, I don't recall coming across an ANF stating that the Holy Spirit is not a person. Of course, my study of the ANFs was quite some time ago and hardly encompassed all of the ANFs...

Which ANF are you referring to? And what does/do this ANF/s say that contradicts the Holy Spirit as a personal being? I'm not being deliberately obtuse here. I genuinely don't recall seeing anything like you claim. If it's there and I inadvertently missed it or is perhaps contained in works I haven't read or studied as yet...

Unfortunately I do not have any material in front of me at the moment to discuss this. In light of that and because it is what is essential, let us just stick with Scripture.

Quote:

Yes. It does. (Stolen shamelessly from <http://www.thearmchairscholar.org/id25.html>)

[Eph 4:30](#), the word translated as "grieve" (KJV) is *lupeo*. It occurs 26 times in the NT and always refers to a person.

[Jn 16:13](#), the word translated as "guide" (KJV) is hodegeo. It occurs 5 times in the NT and always refers to a person.

[Acts 13:2](#), the word translated as "called" (KJV) is proskaleomai. It occurs 17 times in the NT and the one who calls is always a person.

There is nothing unique about these verbs that shows personhood for anyone aware of the use of personification in Scripture and Jewish literature. This is normal and to be expected. Read Ecclesiastes and look at all of the personal terms that are applied to the human heart. Are we to believe that the heart is a person too? No. It is personified, much as the Holy Spirit is. There are so many Scriptures that clearly show that the Holy Spirit is not a person. One we recently discussed on this forum is [Hebrews 2:4](#), which when translated literally speaks of "distributions of holy spirit." A person cannot be distributed, but God can distribute his influence by placing it upon certain individuals.

Quote:

Can you quote these texts? The ones that state outright that the Holy Spirit is not a person and state outright that the Holy Spirit is a personification only? I don't believe I've seen them before.

Similarly there are no texts that say the heart is not a person and that it is only personified. But we know from other places that this is the case, and the same is true with the Holy Spirit.



06-15-2006

#37

Crispus

Member



Join Date: Mar 2006
Posts: 771
32 Reputation Points

Quote:

Originally Posted by **mondo**

Read Ecclesiastes and look at all of the personal terms that are applied to the human heart. Are we to believe that the heart is a person too?

It is a given that the human heart is not a person. Likewise, it is understood that rocks and stones do not cry out with an actual voice and when it says in the bible that the heavens declare the glory of God it is understood that they are no literally speaking.

"Jesus Christ coming in the flesh." Present middle participle of exomai treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied."
A.T. Robertson on 2 John 7



06-15-2006

#38

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **Crispus**

It is a given that the human heart is not a person. Likewise, it is understood that rocks and stones do not cry out with an actual voice and when it says in the bible that the heavens declare the glory of God it is understood that they are no literally speaking.

Did you ever stop and think that it was also a given in the 1st century that the

Holy spirit was not a person?



06-15-2006

#39

[tkkclark](#)

Member

Join Date: Apr 2006

Posts: 275

18 Reputation Points

Quote:

Originally Posted by **mondo**

It is a valid response to proof texting arguments.

We **are** considering [Galatians 5:17](#) within the broader argument of personality, correct? The fact that the Holy Spirit is spoken of in personal terms is only **one** of many elements indicating his personality. You offered sarx, flesh in Galatian 5:17 for comparison. I merely showed this comparison to be shallow and fallacious in that sarx fails to satisfy some of the other arguments indicating the personality of the Holy Spirit.

Quote:

Likely the angel in the context.

Where does the Bible state that the angel is speaking in [Acts 8:29](#)? Scriptures says the Spirit spoke. That's it. The text doesn't indicate in any manner whatsoever that the angel and the Spirit are the same speaker. There is **no** basis for demanding that they are. None.

Quote:

See **some** Trinitarian commentators. It is well recognized that this was a matter of inspiration and that a voice was not actually heard.

(Emphasis above mine.) You indicate "some" commentators, meaning there is some disagreement. Shall we play dueling commentators then? Appealing to authorities for support when those authorities conflict is fallacious. Some support your position of revelation through others. Some support my position of the Holy Spirit speaking directly. Neither provides incontrovertible support...So why appeal to them?

Quote:

Do you really want to turn to apocalyptic literature to argue this point?

Quite obviously, I do or I would not have cited those verses.

Quote:

Not a safe way to go in light of the type of language used within Revelation and similar writings.

Granted, Revelation and othe apocalyptic literature is loaded with symbolism and figurative language, but direct speech **is** contained within this genre.

Quote:

1) No voice is heard from the Spirit in [Revelation 14](#), while the first is a voice. Simple inspiration.

Is there any reason a literal voice could not have come from heaven?

I am a literalist when it comes to Bible interpretation. As a general rule, when

the plain sense makes sense, seek no other sense. [Revelation 14](#) says a voice came from heaven. There's no reason to believe that a voice could not come from heaven so I believe a voice **did** come from heaven. The Scriptures also says the Holy Spirit spoke. So I believe he spoke. Period.

Only when we fail to take Scripture in its plain, literal sense can we deny the Holy Spirit spoke in [Revelation 14](#).

Quote:

There is no basis in saying they even share a name as in authority. Name, in the singular, is common for plurals and yet almost never refers to only a single name. For example, we commonly read of "the name of gods." In [Gen 48](#) we read of the name (singular) of the fathers Abraham and Isaac.

Before I pursue this issue further, IF we pursue it further, what do you understand the name to represent in [Matthew 28:19](#)? What do you believe the name represents in [Genesis 48:16](#) (which you refer to above re the name of the fathers Abraham and Isaac, which, btw, does not use the phrase "in the name of" but "the name of" only and I was unable to pinpoint your reference to "the name of gods" at all). Do the meanings you ascribe to name in [Matthew 28:19](#) and [Genesis 48:16](#) agree or differ?

Frankly, I'm confused and unclear as to what point you are trying to make here.

Quote:

Unfortunately I do not have any material in front of me at the moment to discuss this. In light of that and because it is what is essential, let us just stick with Scripture.

Alright. **But** I do not cede the point. The ANFS wrote of the Holy Spirit in personal terms, as a personal being and directly stated that he **is** a person. If you'd like quotes, I'll be happy to provide them.

Quote:

There is nothing unique about these verbs that shows personhood for anyone aware of the use of personification in Scripture and Jewish literature. This is normal and to be expected.

They are not proofs, but indications of how the Holy Spirit is treated in Scripture. If none but personal beings are grieved, guide or call, then what does that say when those terms are applied to the Holy Spirit? As I said, it isn't proof, but quite indicative, especially on a cumulative basis, IMO.

Btw, I **have** studied personifications. Quite extensively. I really wish you would cease presuming ignorance on my part simply because I disagree with you. Disagreement does not demand nor require that I have not studied the subject at hand.

Quote:

Read Ecclesiastes and look at all of the personal terms that are applied to the human heart. Are we to believe that the heart is a person too?

Alright. Let's discuss the heart in the context of personality. Did anyone ever mistake a heart for a person? Did the ANFs discuss the heart in personal terms, as a personal being and directly state that the heart is a person? Does the Bible give the heart the same essential attributes of personality and with the same

frequency? Is the personification of the heart limited to Ecc (one of the poetic books where one can expect figurative language) -- or do we find the personification of the heart in, say, the historic books of the OT? Remember, the personification of the Holy Spirit would need to saturate the **entire** Bible and not be limited, primarily, to one book or division of books.

Quote:

No. It is personified, much as the Holy Spirit is. There are so many Scriptures that clearly show that the Holy Spirit is not a person. One we recently discussed on this forum is [Hebrews 2:4](#), which when translated literally speaks of "distributions of holy spirit." A person cannot be distributed, but God can distribute his influence by placing it upon certain individuals.

I'm new on this board and will search for this thread, time permitting, but...Just off hand, I checked a few Bibles and was unable to find one that agreed with your "distributions of holy spirit". They translated it as "gifts of" rather than distributions. Is your quote from an interlinear? And if so, dare I ask why?

Quote:

Similarly there are no texts that say the heart is not a person and that it is only personified. But we know from other places that this is the case, and the same is true with the Holy Spirit.

I disagree. I don't know of any verses or texts that gives any indication that the Holy Spirit is not a person. Every verse I've seen that's been offered as a "proof" has applied figurative language that has **also** been applied to the Father, the Son, both or other personal beings (such as Paul, David, etc). If the same (or very similar) language can be used of personal beings, would you not agree that such language is no proof of impersonality?

In regards to your example, heart, however, I must say that it's not that the Scriptures explicitly state the heart is not a person. No reasonable thinking person would ever confuse the heart as a person, for one, and for another thing, the heart fails to satisfy the elements arguing for personality (attributes, ANF support, etc) that the Holy Spirit fulfills. In spades.



06-15-2006

#40

[tkkclark](#)

Member

Join Date: Apr 2006

Posts: 275

18 Reputation Points



Quote:

Originally Posted by [mondo](#)
Did you ever stop and think that it was also a given in the 1st century that the Holy spirit was not a person?

Evidence, please?

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