

God's Holy Spirit

Summary Insights

All these pages are a result of me looking up every text that had

he & Spirit	141 Verses
he & Comforter	3 Verses
he & Ghost	33 Verses
Holy Ghost	89 Verses
Holy Spirit	7 Verses

Looking up all these verses also gave me several insights on the Holy Spirit.

1. Not once in the whole Old Testament does “Spirit” and “he” come together. Just “the Spirit”.
2. There are also other unclean “Spirits” who are devils, demons, or fallen angels who can control, cut, speak, hear, negotiate, enter and leave individuals (See Matthew 12:43, Mark 1:26, 5:9, 10, 12, 13, 9:20, 25, 26, & Acts 16:18).
3. We do find in the Old and New Testament that the Holy Spirit is given credit for doing things that an abstract force would not be given credit for.
 - a. Matthew 1:18, 20 Jesus was conceived by the Holy Ghost
 - b. Matthew 3:11 We are baptized with the Holy Ghost (see also Mark 1:8 and Luke 3:16)
 - c. Mark 3:29 The Holy Ghost can be blasphemed against.
 - d. Luke 1:5, Acts 7:55 & Romans 8:11 The Holy Ghost can dwell in a person, even to the point of filling them.
 - e. Luke 2:26 & 21:11 The Holy Ghost can reveal future events.
 - f. John 14:26 & 1 Cor 2:13 He teaches, reminds and compares.
 - g. 2 Cor 13:14 The Holy Ghost has communion with people.
 - h. Hebrews 3:7 The Holy Ghost pleads with us to make good choices
 - i. Acts 1:2 The Holy Ghost gave commandments.
 - j. Acts 1:8 The Holy Ghost gives power so humans can become witness of the divine.
 - k. Acts 2:23 The Holy Ghost made promises to Christ.
 - l. Acts 2:4, 19:6 The Holy Ghost causes us to receive gifts.
 - m. Acts 5:3, Eph 4:30 & Isaiah 63:10 The Holy Spirit can be lied to, grieved and he can be vexed (Irritated, distressed, or annoyed).

- n. Acts 7:51 And it can be resisted.
 - o. Luke 4:1 & Romans 8:14 The Holy Spirit can lead us.
 - p. Romans 8:27 The Holy Spirit has a mind.
 - q. 1 Peter 3:18 The Holy Spirit can make a dead person (both spiritually and physically) live.
 - r. 1 Peter 3:19 The Holy Spirit can preach.
 - s. Luke 4:18 The Spirit can anoint to ministry including preaching, healing – even on an emotional level, freeing captives, and giving sight to the blind.
 - t. Acts 13:2 The Holy Ghost directed the church to put certain men (by name) into ministry.
 - u. Acts 20:28 The Holy Ghost makes us overseers.
 - v. Titus 3:5 The Holy Ghost renews us.
 - w. 1 John 5:6, Hebrews 10:13 & Acts 5:32 The Spirit can “bear witness” as in a court of law just like people.
 - x. Revelation 2: 7, 11, 17, 29, 3:6, 13, 22 And the Spirit can speak – through people like John in vision, through the written word like “he” did to the seven churches. When in trial the Holy Ghost will be the one to speak through us. Mark 13:11
4. Jesus, when He was referring to the Holy Spirit, talked about him with the personal pronoun he, him & himself. See John 14:16, 17, 26, 15:26, 16:7-8-13-14-15. *
 5. The Holy Ghost has a name, like a person, and by the direction of Jesus we are to baptize in His name as well as that of the Father and the Son. Matthew 28:19
 6. In Genesis 1:1 the word God is ‘elohiym and it is plural. God is plural title implying there is more than one. Could this include the Holy Spirit?
 7. According to Paul, Peter, and Luke the Bible – all the Bible – was given by the inspiration of the Holy Spirit. 2 Timothy 3:16, 2 Peter 1:21, Acts 1:16, 28:25.

*ALSO – Following are 21 references to the Holy Spirit as he him himself from John and from Paul.

JOHN 14:16-18

The Holy Spirit –	HE	2
	HIM	3
	<u>TOTAL</u>	<u>5</u>

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he? may abide with you for ever;

Joh 14:17 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.

Joh 14:18 I will not leave you comfortless: I will come to you.*
? In the person? Or the Spirit?

* Is Christ with us in fact or by the power of the Holy Spirit. See Ephesians 3:16, 17-21 & Acts 1:2

JOHN 14:26

The Holy Spirit –	HE	1
	<u>TOTAL</u>	<u>1</u>

Joh 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.

JOHN 15:26

The Holy Spirit –	HE	1
	<u>TOTAL</u>	<u>1</u>

Joh 15:26 = But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he? shall testify of me:

JOHN 16:7-15

The Holy Spirit –	HIM	1
	HE	11
	<u>HIMSELF</u>	<u>1</u>
	TOTAL	13

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 16:12 I have yet many things to say unto you, but ye cannot bear them now.

Joh 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.

Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Joh 16:15 All things that the Father hath are mine*: therefore said I, that he? shall take of mine, and shall shew it unto you.

* Even the Spirit? Rom 8:9

1 Corinthians 12:4-31

The Holy Spirit –	HE	1
	TOTAL	1

In the passage it seems that the Holy Spirit is firmly equated with God – at minimum part of the Godhead, but possibly also taking on the name Lord and God. In verses 4 he is “Spirit” and in verse 5 is He “Lord” and in verse 6 is he “God?”

1Co 12:4 Now there are diversities of gifts, but the same Spirit.

1Co 12:5 And there are differences of administrations, but the same Lord?. (Is this Lord talking about Jesus?)

1Co 12:6 And there are diversities of operations, but it is the same God which worketh all in all. (Is this God, God the Father?)

1Co 12:7 But the manifestation of the Spirit is given to every man to profit withal.

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

1Co 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1Co 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he? will. (Is this he, the Father or the Spirit?)

~One Body, Many Parts

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1Co 12:14 For the body is not one member, but many.

1Co 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

1Co 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

1Co 12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

1Co 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1Co 12:19 And if they were all one member, where were the body?

1Co 12:20 But now are they many members, yet but one body.

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

1Co 12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

1Co 12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

1Co 12:25 That there should be no schism in the body; but that the members should have the same care one for another.

1Co 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

1Co 12:27 Now ye are the body of Christ, and members in particular.

1Co 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1Co 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

1Co 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

1Co 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

1 John 5:6-8

1Jo 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

1Jo 5:7 For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost(4151 SRN): and these three are one.**

1Jo 5:8 **And there are three that bear witness in earth, the Spirit(4151 SRN), and the water, and the blood: and these three agree in one.**

Textual evidence attests the omission of the passage (**in red**). The resultant reading of verses 7 & 8 is as follows. “For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one.” The passage is given in the KJV is in no Greek manuscript earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus. It is said that Erasmus offered to include the disputed words in his Greek Testament if he were shown even one Greek manuscript that contained them. A library in Dublin produced such a manuscript (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance In the Vulgate *A Catholic Commentary on Holy Scripture* freely admits regarding these words: “It is now generally held that this passage, called the *comma Johanneum*, is a gloss that crept into the text of Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries” (Thomsas Nelson and Sons, 1951, p. 1186).

Though we should not use 1 John 5:7 to support the Spirit as the third person of the Godhead, there is suffecient evidence in other passages listed in this document to embrace a belief in the Holy Spirit as a “person” and part of the Godhead.