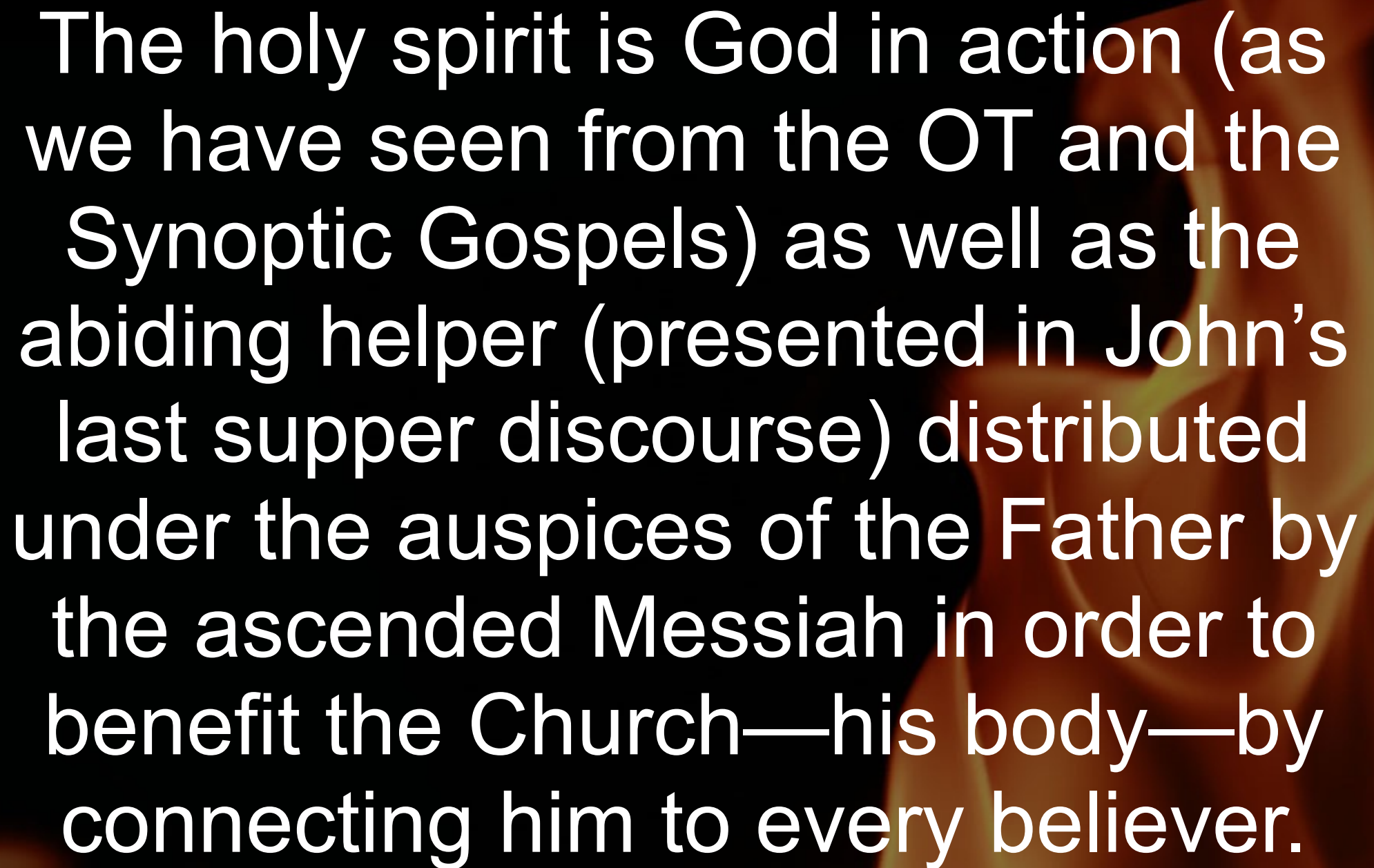


# THE HOLY SPIRIT





The holy spirit is God in action (as we have seen from the OT and the Synoptic Gospels) as well as the abiding helper (presented in John's last supper discourse) distributed under the auspices of the Father by the ascended Messiah in order to benefit the Church—his body—by connecting him to every believer.

The spirit is simply the way God and Christ are able to indwell and influence the church.

Throughout our study so far, we have focused on what the holy spirit is, rather than what it is not. However, considering the fact that so much of Christendom holds to the doctrine of the Trinity—including the idea that the holy spirit is a distinct individual from the Father and Son—I thought it would be appropriate to discuss why the spirit is not a “person.”

**The Holy Spirit Does Not  
Have a Name**

In the Bible, one's name meant more than what people said to get someone's attention. Rather, one's name encapsulated all that a person stood for. The meaning of one's name reflected his or her nature. For example, God's proper name, Yahweh, is derived from the Hebrew verb "to be."

The statements, “I am who I am”  
and “[He] who was and who is  
and who is to come” reflect the  
meaning of His name (Exodus  
3:14; Revelation 4:8) To be  
Yahweh is to be the existent one  
—the one who is always there.

Jesus' name means "Yahweh is salvation," which makes sense when one stops to consider that Jesus was the means of Yahweh's salvation for all mankind.

Consider the statement about Jesus, "For there is no other name under heaven...by which we must be saved" (Acts 4:12).



The holy spirit is given no proper name. This is astounding if the holy spirit were truly a “person” equal with, yet distinct from the Father and Son. In fact, in biblical culture having one’s name stricken from the record was one of the severest punishments. It is hard to imagine why “God the Holy Spirit” neglected to reveal “his” name when the Father and Son certainly have.

**The Holy Spirit Never  
Sends Greetings**

At the beginning of each of the thirteen letters written by Paul, the first few verses include some variation of the following benediction: “Grace to you and peace from God our Father and the Lord Jesus Christ.” This consistency is remarkable. Paul delivers grace and peace from God and Jesus to his readers but never from the holy spirit.

Romans 1:7; 1 Corinthians 1:3;  
2 Corinthians 1:2; Galatians 1:3;  
Ephesians 1:2; Philippians 1:2;  
Colossians 1:2;  
1 Thessalonians 1:1; 2  
Thessalonians 1:2; 1 Timothy 1:2;  
2 Timothy 1:2;  
Titus 1:4;  
Philemon 1:3

If the spirit were a person, distinct from the Father and Son, then why does “he” never send grace and peace? In addition, the letter of James opens with “James, a bond-servant of God and of the Lord Jesus Christ.....”


Apparently, James considers himself a lifetime slave to the Father and the Son, but no mention is made concerning the holy spirit.

The first letter of John begins with the following statement of fellowship: "... indeed our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). Again, it would not make sense to leave out the holy spirit from fellowship with the believers if it were an independent person from the Father and Son.

**The Holy Spirit Is Owned  
by God**

The phrase “spirit of God” appears twelve times in the NT, not counting variations.<sup>18</sup> In Greek, the phrase “of God” is one word, theou, which is in the genitive case. This is the possessive case and can be translated into either English using the preposition “of” or the apostrophe and “s” designation.





Matthew 3:16; 12:28;  
Romans 8:9, 14; 1 Corinthians  
2:11, 14; 3:16; 7:40; 12:3;  
Ephesians 4:30;  
Philippians 3:3; 1 John 4:2

For example, if Spot is the dog of Grace, then Spot is Grace's dog—Grace is Spot's owner.

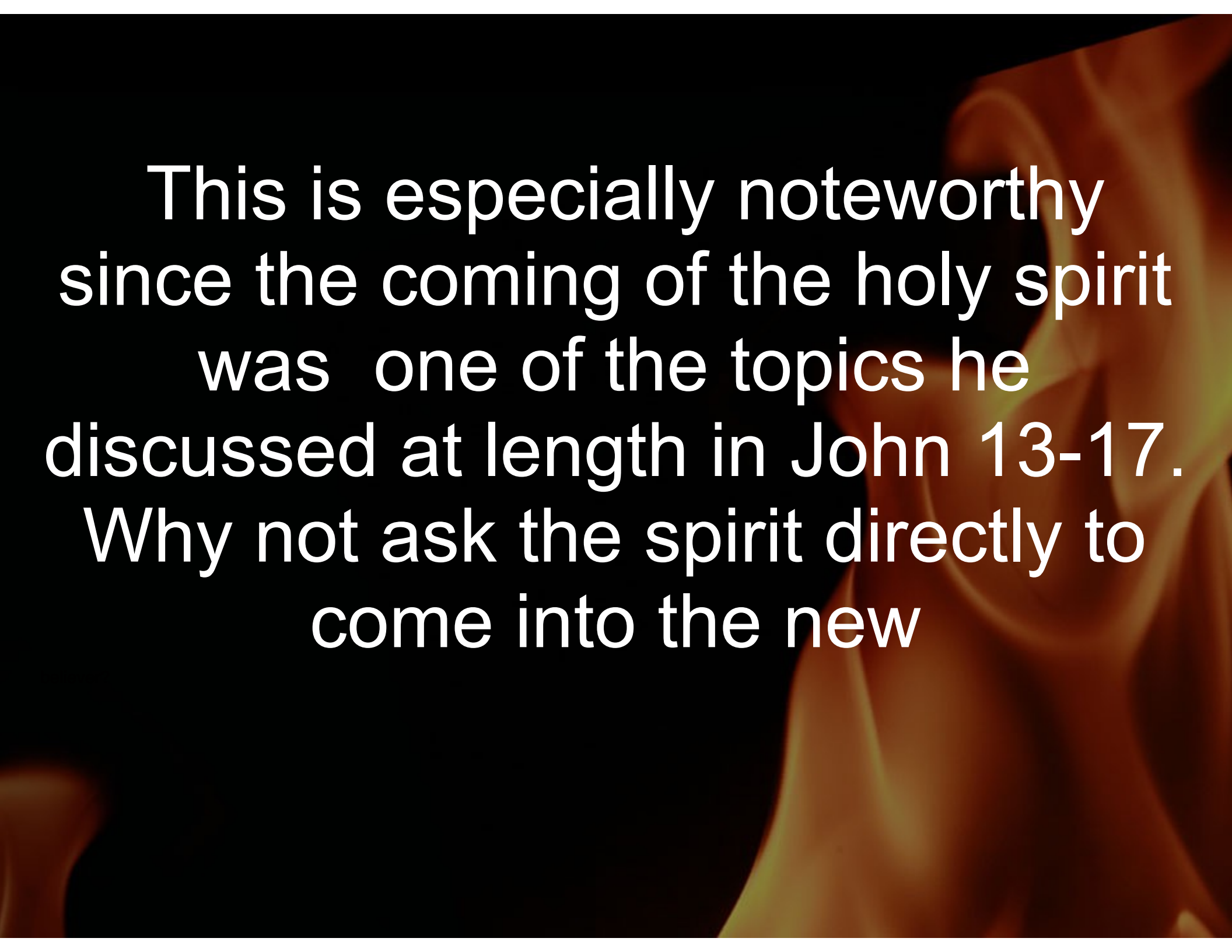
Thus it is with the spirit. It is God's spirit—Yahweh is the source and possessor of the spirit.

It goes where He sends it and does what He wants it to do. The spirit is not independent of God, but it is His influence and presence.

For example, Paul asks,  
“For who among men knows the  
thoughts of a man except the  
spirit of the man which is in him?  
Even so the thoughts of God no  
one knows except the Spirit of  
God” (1 Corinthians 2:11).

**The Holy Spirit Is Never  
Prayed To**

Jesus gave explicit instructions for prayer in the Sermon on the Mount and then again at the last supper. He always instructed his disciples to pray to the Father. Then, at the last supper, he told them to pray to the Father in the name of Jesus Christ.

The background of the slide features a close-up of several hands, likely of different ethnicities, reaching towards a central point where a bright, glowing orb of light is visible. The lighting is warm, with shades of orange, red, and yellow, creating a sense of unity and shared purpose. The text is overlaid on the left side of the image in a clean, white, sans-serif font.

This is especially noteworthy  
since the coming of the holy spirit  
was one of the topics he  
discussed at length in John 13-17.  
Why not ask the spirit directly to  
come into the new

Instead, Jesus says, "...if you ask the Father for anything in my name, he will give it to you" (John 16:23) and "...but if I go, I will send him [the helper] to you" (John 16:7). Furthermore, John the Baptist prophesied that one would come after him who would baptize in holy spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33).



This was fulfilled on the day of Pentecost when Jesus poured forth what the people saw and heard—the holy spirit (Acts 2:33). If the spirit were a person, then why does it not have a say about its own sending? The chain of events is clear, the convert or evangelist prays to God in the name of Jesus to receive spirit, and then Jesus baptizes the new believer in the spirit which proceeds from God.