

not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words” (Rom. 8:26). “Pray in the Holy Spirit” (Jude 20).

*Teaching and Guiding* —The Holy Spirit teaches (John 14:26); guides “into all truth” (16:13); testifies of Christ (15:26); reminds of the past (14:26); hears the things God would have said and done, and shows them unto us (16:12-14).

### The Office of the Spirit

3. *An office is predicated of the Holy Spirit that could be predicated only of a person.*

*Another Counselor.* — We read in John 14:16-17, “And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.” Here we are told it is the office of the Holy Spirit to be “another Counselor.” Jesus told them that he was going to prepare a heavenly mansion for them — (John 14:3), and that when he had it prepared, he was coming back for them; but he told them further that even during his absence, while he was preparing heaven for them, he would not leave them orphaned (14:18), but that he would pray to the Father and the Father would send to them “another Counselor” to take his place. Was this to be a mere impersonal influence? If so, why could it not be felt while Jesus was yet with them? If this “Counselor” were only an “influence,” how did it happen that when Jesus “went away” he did not simply *leave this influence with them*, rather than carry it all to heaven, and then send it back suddenly at Pentecost? I submit that Russell would be hard pressed to explain these things? Could influence thus be carried to heaven or sent back?

*One at Our Side.* —This becomes clearer still when we bear in mind that the word translated “Counselor” means a great deal more. The word so translated is *Parakleetos*, the same word that is translated “advocate” in 1 John 2:1; but “advocate” does not give the full force and significance of the word etymologically....*Parakleetos* means one called alongside; that is, one who constantly stands by your side as your helper, counselor, comforter,

friend. While Jesus was on earth He was the helper, comforter, and friend of his disciples. They looked to Him in every time of trouble. He taught them how to pray; He stilled the tempest's wild commotion; He caught Peter as he was sinking in the boisterous sea. As he was about to go away He told them that he had many things yet to say unto them, but that they could not bear them now. But, He said, “When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you” (John 16:13-15). This work only a person can do.

The Holy Spirit is the third Person of the blessed Trinity.

(1) First published in 1886, *Millennial Dawn* was the earliest work of Jehovah's Witness founder Charles Taze Russell. The book's content is an embarrassment to present day Witnesses as it contained many unscriptural notions and false prophecies.

### The Evangelization Station

Hudson, Florida, USA

E-mail: [evangelization@earthlink.net](mailto:evangelization@earthlink.net)

[www.evangelizationstation.com](http://www.evangelizationstation.com)

Pamphlet 175

# Jehovah's Witnesses and the Holy Spirit

## The Personality and Deity of the Holy Spirit

There seem to be among many professing Christians — some of them leaders and teachers, past and present, — those who fail to recognize and acknowledge the personality and deity of the Holy Spirit. Among these was Charles Taze Russell, the founder of the Jehovah's Witnesses.

Obviously, this is a very important subject. The Holy Spirit is either a person and one of the “Godhead,” or he is *not*. The doctrine of the personality of the Holy Spirit is of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, ‘How can I get hold of and use the Holy Spirit’; but if we think of him in the biblical way, as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, ‘How can the Holy Spirit get hold of and use me?’

Before taking up the various lines of truth in proof of the personality and deity of the Holy Spirit, we shall cite a few clear quotations from *Millennial Dawnism* (1) showing its denial of this fundamental Bible truth.

After quoting some scripture texts containing the words “Holy Spirit” or “Spirit,” Russell says:

“It is impossible to harmonize these various statements with the ordinary idea of a third God; but it is entirely consistent with everyone of them to understand these various expressions as descriptive of the spirit, disposition and power of one God, our Father.” —*Studies in the Scriptures*, Series V, p. 168.

Commenting upon Jesus' promise of the “comforter,” the “Spirit of truth,” the “Holy Ghost,” as recorded in John 14: 16, 17, 26, Elder Russell says:

“The passage has no reference whatever to a person, but to the influence of the truth,

and the effect of the same upon the Lord's people." —p. 170.

"There is absolutely no ground whatever for thinking of or speaking of the Holy Spirit as another God, distinct in personality from the Father and the Son." —p. 169.

"So, then, let us not overlook the fact that the use of the personal pronouns does not prove the holy Spirit of God to be another person from the Father and the Son — another God. The holy Spirit or influence is the Father's spirit or influence, and the Son's also." —p. 172. The promise of being "filled with the Spirit" or mind of God." —p. 205.

He also speaks of acquiring "more and more of the holy Spirit" (page 185), and says that "we must eat the Word of God, if we would derive his Spirit from it." —p. 225. "Now we have received the Spirit [mind, disposition or will] of God." —p. 202.

This above citations should be sufficient to see Russell's position clearly. To him there is no personal Holy Spirit. It is only "mind," "will," "disposition," "influence." The disciples had received and eaten the word of God, had followed right along with Christ during his ministry on earth, and yet he must "go away" before this "holy mind" or "influence" could affect them. Imagine God curbing or "cornering" this "mind," or "influence," some place, and preventing it from emanating as a natural consequence of Christ's presence and of his mighty works! The idea of a mere blind, impersonal influence's being "sent forth" *at a definite time, under specific conditions, and into particular persons, instantaneously*, is ridiculous.

There are four lines of proof in the Bible that the Holy Spirit is a person.

### The Characteristics of the Holy Spirit

1. *All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.*

These are knowledge, feeling, will, mind, love, intelligence, goodness, grief. Any being who knows and feels and wills is a person. When we speak of the personality of the Holy Spirit some people think

we mean that the Spirit has hands, feet, eyes, nose, and so on; but these are the marks, not of *personality*, but of *corporeity*. When we speak of the Holy Spirit as a person, we mean that he is not a mere influence or power that God sends into our lives, but that he is a Being who knows and feels and wills. These characteristics are ascribed to the Holy Spirit over and over again in the Bible.

*Knowledge.* —Does the Holy Spirit have knowledge? Yes. In 1 Cor. 2: 10-11, we read, "God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God"

The Holy Spirit is not merely an illumination that comes into our minds, but he is a Being who comes into our hearts, and reveals to us the deep things of God. "But the Counselor, 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 have said to you" (John 14:26).

*Will.* —"All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Cor. 12:11). Here "will" is ascribed to the Holy Spirit. We receive gifts according to the will of the Spirit; that is, as we consecrate ourselves to work for God the Holy Spirit imparts to us gifts according to *His* will. No, we can never get and use the Holy Spirit according to our own foolish wills; we must make a complete surrender of ourselves to the Father, and let him send the Comforter into our hearts, who will work in and through us according to his good pleasure.

*Mind.* —The Holy Spirit has a mind. "And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God" (Rom. 8:27). Russell applies the word "mind" here to the man—the spirit of the man. Well, if the spirit of man has a *mind*, then it is certain that the Spirit of God also has a mind. But we beg to differ from the Russell's interpretation. It is God who "searches the hearts"; hence He knows what is the mind of the Spirit, because He (*i.e.*, the Spirit) "makes intercession for the saints." This can not be said of the spirit of man. The spirit of man can not "make intercession for the saints according to the will of God," for man does not know the will of God concerning the saints, but

the Holy Spirit *does* know, and he knows God's will in a universal sense. An impersonal influence has no intelligence, and hence can have no "mind."

*Intelligence and Goodness.* —"Thou gavest thy good Spirit to instruct them, and didst not withhold thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20). Here intelligence and goodness are ascribed to the Holy Spirit. This does not add any new thought to what has been said, but I bring it forth as additional testimony, and to show that the idea of this personality was established in the minds of the Old Testament writers. True, it was not so fully developed then as in New Testament times; but this weighs nothing on the negative side, for there are many revealed New Testament truths which were more or less obscure in Old Testament times.

*Grief.* —"And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption" (Eph. 4:30). The Holy Spirit is a person who comes to dwell in our hearts; He knows every thought, word, and action, and can be grieved at any unholy conduct. A blind influence has no *knowledge*, and therefore can feel no sense of grief. The Holy Spirit is a distinct personality; for this reason He is frequently referred to in the Bible. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God (1 Cor. 6:19). These words strongly imply personality. Stephen, as he was being stoned, looked into heaven and saw Jesus standing on the right hand of God. But it is said of Stephen that he was full of the Holy Spirit (Acts 6: 5). We should be careful how we live before God, for his Spirit dwells in us and we are commanded to "grieve" him not.

### The Acts of the Spirit

2. *Many acts that only a person can perform are ascribed to the Holy Spirit.*

*Speaking and Praying.* —"It is not you who speak, but the Spirit of your Father speaking through you" (Matt.10:20). Here speech is ascribed to the Holy Spirit. The disciples were told that when they should be brought before magistrates, they should not try to rehearse their answers; for, said Jesus, the Spirit will speak through you. Again, "Likewise the Spirit helps us in our weakness; for we do