

renderings as: "the spirit-forces of evil on high" (AT), "the spiritual hosts of wickedness in the heavenly places" (RS), "the spiritual army of evil in the heavens" (JB), "the superhuman forces of evil in the heavens" (NE).

God's Active Force; Holy Spirit. By far the majority of occurrences of *ru'ach* and *pneu'ma* relate to God's spirit, his active force, his holy spirit.

Not a person. Not until the fourth century C.E. did the teaching that the holy spirit was a person and part of the "Godhead" become official church dogma. Early church "fathers" did not so teach; Justin Martyr of the second century C.E. taught that the holy spirit was an 'influence or mode of operation of the Deity'; Hippolytus likewise ascribed no personality to the holy spirit. The Scriptures themselves unite to show that God's holy spirit is not a person but is God's *active force* by which he accomplishes his purpose and executes his will.

It may first be noted that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (KJ) found in older translations at 1 John 5:7 are actually spurious additions to the original text. A footnote in *The Jerusalem Bible*, a Catholic translation, says that these words are "not in any of the early Greek MSS [manuscripts], or any of the early translations, or in the best MSS of the Vulg[ate] itself." *A Textual Commentary on the Greek New Testament*, by Bruce Metzger (1975, pp. 716-718), traces in detail the history of the spurious passage. It states that the passage is first found in a treatise entitled *Liber Apologeticus*, of the fourth century, and that it appears in Old Latin and Vulgate manuscripts of the Scriptures, beginning in the sixth century. Modern translations as a whole, both Catholic and Protestant, do not include them in the main body of the text, because of recognizing their spurious nature.—RS, NE, NAB.

Personification does not prove personality.

It is true that Jesus spoke of the holy spirit as a "helper" and spoke of such helper as 'teaching,' 'bearing witness,' 'giving evidence,' 'guiding,' 'speaking,' 'hearing,' and 'receiving.' In so doing, the original Greek shows Jesus at times applying the personal pronoun "he" to that "helper" (paraclete). (Compare Joh 14:16, 17, 26; 15:26; 16:7-15.) However, it is not unusual in the Scriptures for something that is not actually a person to be personalized or personified. Wisdom is personified in the book of Proverbs (1:20-33; 8:1-36); and feminine pronominal forms are used of it in the original Hebrew, as also in many

English translations. (KJ, RS, JP, AT) Wisdom is also personified at Matthew 11:19 and Luke 7:35, where it is depicted as having both "works" and "children." The apostle Paul personalized sin and death and also undeserved kindness as "kings." (Ro 5:14, 17, 21; 6:12) He speaks of sin as "receiving an inducement," 'working out covetousness,' 'seducing,' and 'killing.' (Ro 7:8-11) Yet it is obvious that Paul did not mean that sin was actually a person.

So, likewise with John's account of Jesus' words regarding the holy spirit, his remarks must be taken in context. Jesus personalized the holy spirit when speaking of that spirit as a "helper" (which in Greek is the masculine substantive *para'kle-tos*). Properly, therefore, John presents Jesus' words as referring to that "helper" aspect of the spirit with masculine personal pronouns. On the other hand, in the same context, when the Greek *pneu'ma* is used, John employs a neuter pronoun to refer to the holy spirit, *pneu'ma* itself being neuter. Hence, we have in John's use of the masculine personal pronoun in association with *para'kle-tos* an example of conformity to grammatical rules, not an expression of doctrine.—Joh 14:16, 17; 16:7, 8.

Lacks personal identification. Since God himself is a Spirit and is holy and since all his faithful angelic sons are spirits and are holy, it is evident that if the "holy spirit" were a person, there should reasonably be given some means in the Scriptures to distinguish and identify such spirit *person* from all these other 'holy spirits.' It would be expected that, at the very least, the definite article would be used with it in all cases where it is not called "God's holy spirit" or is not modified by some similar expression. This would at least distinguish it as THE Holy Spirit. But, on the contrary, in a large number of cases the expression "holy spirit" appears in the original Greek without the article, thus indicating its lack of personality.—Compare Ac 6:3, 5; 7:55; 8:15, 17, 19; 9:17; 11:24; 13:9, 52; 19:2; Ro 9:1; 14:17; 15:13, 16, 19; 1Co 12:3; Heb 2:4; 6:4; 2Pe 1:21; Jude 20, *Int* and other interlinear translations.

How baptized in its "name." At Matthew 28:19 reference is made to "the name of the Father and of the Son and of the holy spirit." A "name" can mean something other than a personal name. When, in English, we say, "in the name of the law," or "in the name of common sense," we have no reference to a person as such. By "name" in these expressions we mean 'what the law stands for or its authority' and 'what common sense represents or calls for.' The Greek term for

"name" (*o'no-ma*) also can have this sense. Thus, while some translations (*KJ, AS*) follow the Greek text at Matthew 10:41 literally and say that the one that "receiveth a prophet *in the name of* a prophet, shall receive a prophet's reward; and he that receiveth a righteous man *in the name of* a righteous man, shall receive a righteous man's reward," more modern translations say, "receives a prophet *because he is* a prophet" and "receives a righteous man *because he is* a righteous man," or similar. (*RS, AT, JB, NW*) Thus, Robertson's *Word Pictures in the New Testament* (1930, Vol. I, p. 245) says on Matthew 28:19: "The use of name (*onoma*) here is a common one in the Septuagint and the papyri for power or authority." Hence baptism 'in the name of the holy spirit' implies recognition of that spirit as having its source in God and as exercising its function according to the divine will.

Other evidence of its impersonal nature.

Further evidence against the idea of personality as regards the holy spirit is the way it is used in association with other impersonal things, such as water and fire (Mt 3:11; Mr 1:8); and Christians are spoken of as being baptized "in holy spirit." (Ac 1:5; 11:16) Persons are urged to become "filled with spirit" instead of with wine. (Eph 5:18) So, too, persons are spoken of as being 'filled' with it along with such qualities as wisdom and faith (Ac 6:3, 5; 11:24) or joy (Ac 13:52); and holy spirit is inserted, or sandwiched in, with a number of such qualities at 2 Corinthians 6:6. It is most unlikely that such expressions would be made if the holy spirit were a divine person. As to the spirit's 'bearing witness' (Ac 5:32; 20:23), it may be noted that the same thing is said of the water and the blood at 1 John 5:6-8. While some texts refer to the spirit as 'witnessing,' 'speaking,' or 'saying' things, other texts make clear that it spoke through persons, having no personal voice of its own. (Compare Heb 3:7; 10:15-17; Ps 95:7; Jer 31:33, 34; Ac 19:2-6; 21:4; 28:25.) It may thus be compared to radio waves that can transmit a message from a person speaking into a microphone and cause his voice to be heard by persons a distance away, in effect, 'speaking' the message by a radio loudspeaker. God, by his spirit, transmits his messages and communicates his will to the minds and hearts of his servants on earth, who, in turn, may convey that message to yet others.

Distinguished from "power." *Ru'ach* and *pneu'ma*, therefore, when used with reference to God's holy spirit, refer to God's invisible active force by which he accomplishes his divine purpose and will. It is "holy" because it is from Him,

not of an earthly source, and is free from all corruption as "the spirit of holiness." (Ro 1:4) It is not Jehovah's "power," for this English word more correctly translates other terms in the original languages (Heb., *ko'ach*; Gr., *dy'namis*). *Ru'ach* and *pneu'ma* are used in close association or even in parallel with these terms signifying "power," which shows that there is an inherent connection between them and yet a definite distinction. (Mic 3:8; Zec 4:6; Lu 1:17, 35; Ac 10:38) "Power" is basically the ability or capacity to act or do things and it can be latent, dormant, or inactively resident in someone or something. "Force," on the other hand, more specifically describes energy *projected* and *exerted* on persons or things, and may be defined as "an influence that produces or tends to produce motion, or change of motion." "Power" might be likened to the energy stored in a battery, while "force" could be compared to the electric current flowing from such battery. "Force," then, more accurately represents the sense of the Hebrew and Greek terms as relating to God's spirit, and this is borne out by a consideration of the Scriptures.

Its Use in Creation. Jehovah God accomplished the creation of the material universe by means of his spirit, or active force. Regarding the planet Earth in its early formative stages, the record states that "God's active force [or "spirit" (*ru'ach*)] was moving to and fro over the surface of the waters." (Ge 1:2) Psalm 33:6 says: "By the word of Jehovah the heavens themselves were made, and by the spirit of his mouth all their army." Like a powerful breath, God's spirit can be sent forth to exert power even though there is no bodily contact with that which is acted upon. (Compare Ex 15:8, 10.) Where a human craftsman would use the force of his hands and fingers to produce things, God uses his spirit. Hence that spirit is also spoken of as God's "hand" or "fingers."—Compare Ps 8:3; 19:1; Mt 12:28 with Lu 11:20.

Modern science speaks of matter as organized energy, like bundles of energy, and recognizes that "matter can be changed into energy, and energy into matter." (*The World Book Encyclopedia*, 1987, Vol. 13, p. 246) The immensity of the universe that man has thus far been able to discern with his telescopes gives some slight concept of the inexhaustible source of energy to be found in Jehovah God. As the prophet wrote: "Who has taken the proportions of the spirit of Jehovah?"—Isa 40:12, 13, 25, 26.

Source of animate life, reproductive power. Not only inanimate creation but also all animate creation owes its existence and life to the operation

tion of Jehovah's spirit that produced the original living creatures through whom all living creatures today have come to exist. (Compare Job 33:4; see section of this article under "Breath; Breath of Life; Life-Force.") Jehovah used his holy spirit to revive the reproductive powers of Abraham and Sarah, and therefore Isaac could be spoken of as "born in the manner of spirit." (Ga 4:28, 29) By his spirit God also transferred his Son's life from heaven to earth, causing conception in the womb of the virgin Jewess Mary.—Mt 1:18, 20; Lu 1:35.

Spirit Used on Behalf of God's Servants. A principal operation of God's spirit involves its ability to inform, to illuminate, to reveal things. Therefore David could pray: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps 143:10) Much earlier, Joseph had given the interpretation of Pharaoh's prophetic dreams, being enabled to do so by God's help. The Egyptian ruler recognized the operation of God's spirit in him. (Ge 41:16, 25-39) This illuminating power of the spirit is particularly notable in prophecy. Prophecy, as the apostle shows, did not spring from human interpretation of circumstances and events; it was not the result of some innate ability of the prophets to explain the meaning and significance of these or to forecast the shape of coming events. Rather, such men were "borne along by holy spirit"—conveyed, moved, and guided by God's active force. (2Pe 1:20, 21; 2Sa 23:2; Zec 7:12; Lu 1:67; 2:25-35; Ac 1:16; 28:25; see PROPHECY; PROPHET.) So, too, all the inspired Scriptures were "inspired of God," which translates the Greek *theopneustos*, meaning, literally, "God-breathed." (2Ti 3:16) The spirit operated in various manners in communicating with such men and guiding them; in some cases causing them to see visions or dreams (Eze 37:1; Joe 2:28, 29; Re 4:1, 2; 17:3; 21:10), but in all cases operating on their minds and hearts to motivate and guide them according to God's purpose.—Da 7:1; Ac 16:9, 10; Re 1:10, 11; see INSPIRATION.

God's spirit, then, not only brings revelation and understanding of God's will but also energizes his servants to accomplish things in accord with that will. That spirit acts as a driving force that moves and impels them, even as Mark says the spirit "impelled" Jesus to go into the wilderness after his baptism. (Mr 1:12; compare Lu 4:1.) It can be like a "fire" within them, causing them to be "aglow" with that force (1Th 5:19; Ac 18:25; Ro 12:11), in a sense 'building up steam' or pressure in them to do certain work. (Compare Job 32:8, 18-20; 2Ti 1:6, 7.) They receive the "power of the

spirit," or "power through his spirit." (Lu 2:27; Eph 3:16; compare Mic 3:8.) Yet it is not merely some unconscious, blind impulse, for their minds and hearts are affected as well so that they can intelligently cooperate with the active force given them. Thus the apostle could say of those who had received the gift of prophecy in the Christian congregation that the "gifts of the spirit of the prophets are to be controlled by the prophets," so that good order might be maintained.—1Co 14:31-33.

Variety of operations. Even as an electric current can be used to accomplish a tremendous variety of things, so God's spirit is used to commission and enable persons to do a wide variety of things. (Isa 48:16; 61:1-3) As Paul wrote of the miraculous gifts of the spirit in his day: "Now there are varieties of gifts, but there is the same spirit; and there are varieties of ministries, and yet there is the same Lord; and there are varieties of operations, and yet it is the same God who performs all the operations in all persons. But the manifestation of the spirit is given to each one for a beneficial purpose."—1Co 12:4-7.

The spirit has qualifying force or capacity; it can qualify persons for a work or for an office. Though Bezalel and Oholiab may have had knowledge of crafts before their appointment in connection with the making of the tabernacle equipment and priestly garments, God's spirit 'filled them with wisdom, understanding, and knowledge' so that the work could be done in the way purposed. It heightened whatever natural abilities and acquired knowledge they already had, and it enabled them to teach others. (Ex 31:1-11; 35:30-35) The architectural plans for the later temple were given to David by inspiration, that is, through the operation of God's spirit, thus enabling David to undertake extensive preparatory work for the project.—1Ch 28:12.

God's spirit acted on and through Moses in prophesying and performing miraculous acts, as well as in leading the nation and acting as judge for it, thereby foreshadowing the future role of Christ Jesus. (Isa 63:11-13; Ac 3:20-23) However, Moses as an imperfect human found the load of responsibility heavy, and God 'took away some of the spirit that was on Moses and placed it upon 70 older men' so that they might help in carrying the load. (Nu 11:11-17, 24-30) The spirit also became operative on David from the time of his anointing by Samuel onward, guiding and preparing him for his future kingship.—1Sa 16:13.

Joshua became "full of the spirit of wisdom" as Moses' successor. But the spirit did not produce in