

Holy Spirit

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(Redirected from Holy spirit)



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In various religions, most notably mainstream Christianity, the **Holy Spirit** (Hebrew: ' *???? ??? Ruah haqodesh*; Latin: *Spiritus Sancti*; also called the **Holy Ghost**) is the third consubstantial Person of the Holy Trinity. As such, the various Christian perspectives view the Holy Spirit as God himself, a form of God, or a manifestation of God. The word "Spirit" commonly translates the Greek New Testament word *pneuma* (Greek: *πνευμα*). It is important to remember that Scripture on the Holy Spirit can be viewed by different sects of Christians in different ways. In Christianity, following the New Testament, the Holy Spirit is the One who guides a person to correctly interpret the word of God and He helps each person reach new levels of understanding. Since He knows each person perfectly and it is understood that people think differently, He can transfer information to people in ways that they would comprehend it (Acts of the Apostles 2:7)

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The Holy Spirit in the New Testament

In mainstream Christianity, the Holy Spirit is one of the three divine persons of the Holy Trinity which make up the single substance of God, the others being God the Father and God the Son (Jesus). The Holy Spirit is different from Jesus in that He does not have a physical manifestation (or incarnation), and that He frequently dwells in and amongst God's people as a spiritual guide or a Comforter.

Christians believe that the Holy Spirit leads people to faith in Jesus and gives them the ability to lead a Christian life. The Spirit dwells inside every true Christian, each one's body being His temple (1 Corinthians 3:16 (<http://www.biblegateway.com/passage/?search=1Corinthians%203:16;&version=50;>)). The Holy Spirit is depicted as a 'Counselor' or 'Helper' (**paracletus** in Latin, derived from Greek), guiding people in the way of the truth. The Spirit's action in one's life is believed to produce positive results, known as the Fruit of the Spirit. The Holy Spirit manifests these gifts by enabling a person to access his or her own innate abilities. Through the influence of the Holy Spirit a person sees more clearly the world around him or her and can use his or her mind and body in ways that exceed his or her previous capacity. A list of gifts that may be bestowed include the charismatic gifts of prophecy, tongues, healing, and knowledge. These gifts can not be viewed as purely charismatic however. Christians holding a view known as cessationism believe these gifts were given only in New Testament times. Christians almost universally agree that certain more mundane "spiritual gifts" are still in effect today, including the gifts of ministry, teaching, giving, leadership, and mercy (see, e.g. Romans 12:6-8 (<http://www.biblegateway.com/passage/?search=Romans%2012:6-8;&version=50;>)). In some sects of Christianity, the experience of the Holy Spirit is referred to as being "anointed".

Jesus describes the Holy Spirit as the promised "Comforter" (i.e. "strengtheners", "fortifiers") in John 14:26 (<http://www.biblegateway.com/passage/?search=John%2014:26;&version=9;>). After His resurrection, Christ told His disciples that they would be "baptized with the Holy Ghost", and would receive power from this event (Acts 1:4-8 (<http://www.biblegateway.com/passage/?search=Acts%201:4-8;&version=50;>)), a promise that was fulfilled in the events recounted in the second chapter of Acts. On the first Pentecost, Jesus' disciples were gathered in Jerusalem when a mighty wind was heard and tongues of fire appeared over their heads. A multilingual crowd heard the disciples speaking, and each of them heard them speaking in his or her native language.

In John's Gospel, emphasis is placed not upon what the Holy Spirit did for Jesus, but upon Jesus giving the Spirit to His disciples. This "Higher" Christology, most influential in later development of Trinitarian doctrine, sees Jesus as a sacrificial lamb, and as coming among mankind in order to grant the Spirit of God to humanity.

Although the language used to describe Jesus' receiving the Spirit in John's Gospel is parallel to the accounts in the other three Gospels, John relates this with the aim of showing that Jesus is specially in possession of the Spirit for the purpose of granting the Spirit to His followers, uniting them with Himself, and in Himself also uniting them with the Father. (See Raymond Brown, "The Gospel According to John", chapter on Pneumatology). In

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John, the gift of the Spirit is equivalent to eternal life, knowledge of God, power to obey, and communion with one another and with the Father.

Christian views on the Holy Spirit

Pentecostalism

The Christian movement called Pentecostalism derives its name from the event of Pentecost, the coming of the Holy Spirit when Jesus' disciples were gathered in Jerusalem. They also believe that, once received, the Holy Spirit is God working through the recipient to perform the gifts of the Spirit. These gifts are portrayed in 1 Corinthians chapter 12.

The Pentecostal movement places special emphasis on the work of the Holy Spirit, and especially on the gifts mentioned above, believing that they are still given today. Pentecostalism holds that the 'Baptism with the Holy Spirit' is distinct from the salvific born again experience, as a usually distinct experience in which the Spirit's power is received by the Christian in a new way, with the result that the Christian can now be more readily used to do signs, miracles, and wonders for the sake of evangelism or for ministry within the church.

Many Pentecostals also believe that the normative evidence of this infilling (baptism) of the Holy Spirit is the ability to speak in other tongues (glossalalia).

Roman Catholicism

The Catechism of the Catholic Church states the following in the first paragraph dealing with the Apostles Creed's article *I believe in the Holy Spirit*. "No one comprehends the thoughts of God except the Spirit of God." Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who "unveils" Christ to us "will not speak on his own." Such properly divine self-effacement explains why "the world cannot receive [him], because it neither sees him nor knows him," while those who believe in Christ know the Spirit because he dwells with them."

As regards the Holy Spirit's relationship with the Church, the Catechism states: "The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit...Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity...Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body."

The Catechism also lists the various symbols of the Holy Spirit in the Bible:

- ☞ *Water* - signifies the Holy Spirit's action in Baptism. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit." (1 Corinthians 12:13 (<http://www.biblegateway.com/passage/?search=1Corinthians%2012:13;&version=50;>)) Thus the Spirit is also personally the living water welling up from Christ crucified (John 19:34 (<http://www.biblegateway.com/passage/?search=John%2019:34;&version=50;>); 1 John 5:8 (<http://www.biblegateway.com/passage/?search=1John%205:8;&version=50;>)) as its source and welling up in us to eternal life. (Cf. John 4:10-14

(<http://www.biblegateway.com/passage/?search=John%204:10-14;&version=50;>); John 7:38
 (<http://www.biblegateway.com/passage/?search=John%207:38;&version=50;>); Exodus 17:1-6
 (<http://www.biblegateway.com/passage/?search=Exodus%2017:1-6;&version=50;>); Isaiah 55:1
 (<http://www.biblegateway.com/passage/?search=Isaiah%2055:1;&version=50;>); Zechariah 14:8
 (<http://www.biblegateway.com/passage/?search=Zechariah%2014:8;&version=50;>); 1 Corinthians 10:4
 (<http://www.biblegateway.com/passage/?search=1Corinthians%2010:4;&version=50;>); Revelation 21:6
 (<http://www.biblegateway.com/passage/?search=Revelation%2021:6;&version=50;>); 22:17
 (<http://www.biblegateway.com/passage/?search=Revelation%2022:17;&version=50;>)

- ✧ *Anointing* - The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. (Cf. 1 John 2:20,27 (<http://www.biblegateway.com/passage/?search=1John%202:20;2:27;&version=50;>); 2 Corinthians 1:21 (<http://www.biblegateway.com/passage/?search=2Corinthians%201:21;&version=50;>)) In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit.
- ✧ *Fire* - symbolizes the transforming energy of the Holy Spirit's actions. In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself.
- ✧ *Cloud and light* - The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'" (Luke 9:34-35 (<http://www.biblegateway.com/passage/?search=Luke%209:34-35;&version=50;>))
- ✧ *The seal* is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him. (John 6:27 (<http://www.biblegateway.com/passage/?search=John%206:27;&version=50;>); cf. 2 Corinthians 1:22 (<http://www.biblegateway.com/passage/?search=2Corinthians%201:22;&version=50;>); Ephesians 1:13 (<http://www.biblegateway.com/passage/?search=Ephesians%201:13;&version=50;>); Ephesians 4:3 (<http://www.biblegateway.com/passage/?search=Ephesians%204:3;&version=50;>)) Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.
- ✧ *The hand*. It is by the Apostles' imposition of hands that the Holy Spirit is given. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.
- ✧ *The finger*. "It is by the finger of God that [Jesus] cast out demons." If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." (Exodus 31:18 (<http://www.biblegateway.com/passage/?search=Exodus%2031:18;&version=50;>); 2 Corinthians 3:3 (<http://www.biblegateway.com/passage/?search=2Corinthians%203:3;&version=50;>))
- ✧ *The dove*. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him. (Matthew 3:16 (<http://www.biblegateway.com/passage/?search=Matthew%203:16;&version=50;>))

Eastern Catholic teaching, on the other hand, coincides with that of the Orthodox Church (in the next section).

Orthodoxy

Eastern Orthodoxy proclaims that the Father is the eternal source of the Godhead, from Whom is begotten the Son

eternally and also from Whom the Holy Spirit proceeds eternally. Note that unlike the Catholic Church and western Christianity in general, the Orthodox Church does not espouse the use of the *Filioque* in describing the procession of the Holy Spirit. The Holy Spirit is believed to eternally proceed from the Father, not from the Father *and* the Son. Orthodox doctrine regarding the Holy Trinity is summarized in the Symbol of Faith (Nicene-Constantinopolitan Creed). Eastern Catholics and Oriental Orthodox also coincide with Eastern Orthodox usage and teachings on the matter.

Dispensationalism

According to dispensationalism (a pejorative term applied by many modernist groups within the boundaries of Western Christian orthodoxy), we are now living in the Age of the Spirit, or church age. The Old Testament period, under this view, may be called the Age of the Father, or of the (Mosaic) law; the period covered by the Gospels, the Age of the Son; from Pentecost until the second advent of Christ, the Age of the Spirit, or the church age (see also Joachim of Fiore).

The Mosaic law was still in effect up to the time when Jesus Christ (the second person of the Trinity) died on a Roman cross, was buried and rose from the dead (1 Corinthians 15:1-5 (<http://www.biblegateway.com/passage/?search=1Corinthians%2015:1-5;&version=50;>)). The church age was fully established at Pentecost where the disciples' were given the Holy Spirit, and sent out by Him to plant His church in the world.

A once popular view which is seldom mentioned today is that at the Rapture, the Holy Spirit will be gone from the Earth, based on 2 Thessalonians 2:7 (<http://www.biblegateway.com/passage/?search=2Thessalonians%202:7;&version=50;>).

The church age is said to close with the second coming of Christ.

Churches of God

In the Scriptures, the word most frequently used for "spirit" is ru'ach, meaning "breath; wind; spirit." In the Greek Scriptures, the word is pneu'ma, having a similar meaning. The Churches of God (Anderson, IN)[[1] ([http://en.wikipedia.org/wiki/Church_of_God_\(Anderson\)](http://en.wikipedia.org/wiki/Church_of_God_(Anderson)))] believe that the Holy Spirit one of the three within the Holy Trinity. As the promised comforter (John 16:7)[2] (<http://www.biblegateway.com/passage/?search=John%2016:7;&version=31;>) The Holy Spirit comes into the life not only as a gift but an experience. Through the infilling and work of the Holy Spirit a Christian grows in their relationship with God and there is an instilling of wisdom, understanding, and an increasing of faith and strength. The Holy Spirit is offered generously through Gods love, but given only to those that seek it.

Third Wave

The expression Third Wave was coined by Christian theologian C. Peter Wagner around 1980 to describe what followers believe to be the recent historical work of the Holy Spirit. It is part of a larger movement known as the Neocharismatic movement. The Third Wave involves those Christians who have received Pentecostal-like experiences, however Third Wavers claim no association with either the Pentecostal or Charismatic movements.

[[3] (http://en.wikipedia.org/wiki/Third_Wave_of_the_Holy_Spirit)]

"Holy Spirit" or "Holy Ghost"

Holy Ghost was the common name for the Holy Spirit in English prior to the 20th century. It is the name used in the Book of Common Prayer and the King James Version of the Bible, and is still used by those who prefer more

traditional language, or whose religious vocabulary is largely derived from the King James Version. The original meaning of the English word *ghost* paralleled the words *spirit* or *soul*; only later did the former word come to acquire the specific sense of "disembodied spirit of the dead" and the associated pejorative connotations.

In 1901 the American Standard Version of the Bible translated the name as *Holy Spirit*, as had the English Revised Version of 1881-1885 upon which it was based. Almost all modern English translations have followed suit. Some languages still use a word that overlaps both English words, such as the German *Geist*.

In the United Kingdom, Religious Education teachers are told to avoid using "Holy Ghost" as it "*suggests a trivial and spooky element to the third part in the Trinity*" [4]

(<http://education.guardian.co.uk/faithschools/story/0,13882,1457028,00.html>).

Gifts and fruit of the Holy Spirit

Fruit of the Spirit

Christians believe the "Fruit of the Spirit" are virtues engendered in an individual by the acceptance of the Spirit and His actions in one's life. They can be found in the New Testament (Galatians 5:22-23 ([http://www.biblegateway.com/passage/?search=Galatians%205:22-23;&version=31](http://www.biblegateway.com/passage/?search=Galatians%205:22-23;&version=31;))): "But the fruit of the Spirit is love (Gk: *agape*), joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control." The Tradition of the Roman Catholic Church, (*Catechism of the Catholic Church*, Section 1832), lists 12 Fruits of the Holy Spirit: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, [and] chastity." Many Christians believe that these fruits of the Holy Spirit are enhanced over time by exposure to the written word of God and by the experience of leading a Christian life. They further believe that the Fruits of the Holy Spirit are products of the Gifts of the Holy Spirit: "wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord."

Gifts and Filling of the Spirit

Some Christians claim that when they align themselves with God through Jesus Christ that the Holy Spirit dwells inside of them. Some consider conversion to be the point of filling, others hold to a "later filling", "second work of grace", or "baptism of the Spirit" when a believer begins manifesting various gifts and abilities. The Holy Spirit empowers the believer for ministry to the church and world and allows him/her to commune with the Creator. Different Christians are given different Spiritual Gifts so when they come together in unity they work in sync like the human body, each with a special role. Scriptures and personal claims hold that when one is filled with the Spirit one might:

- ✧ Be given wisdom
- ✧ Have eyes illuminated to the Word of God
- ✧ Have knowledge revealed to them
- ✧ Express a supernatural faith
- ✧ Perform miracles
- ✧ Heal or experience healing
- ✧ Be called as an "apostle" (sent one, missionary)
- ✧ Be called as a Pastor
- ✧ Have the ability to teach from the Word of God
- ✧ Be able to lead and administer
- ✧ Have a knack for seeing needs and extending mercy
- ✧ Give
- ✧ Use one's life to help others
- ✧ Consistently open one's home in hospitality

- ✧ Love and forgive supernaturally
- ✧ Evangelise (speak forth Good News)
- ✧ Engage in Glossolalia, commonly called "speaking in tongues"
- ✧ Raise the dead
- ✧ Engage in Xenoglossy or Religious Xenoglossia, speaking in an unlearned language
- ✧ Interpretation of tongues
- ✧ Hear God speak
- ✧ Expel evil spirits that are possessing a person
- ✧ Have a strong, personal connection to God
- ✧ Prophecy
- ✧ Have visions
- ✧ Discern spiritual, physical and mental conditions
- ✧ See angels and demons at work

There are three listings of gifts of the Spirit. 1 Corinthians 12:8-10 (<http://www.biblegateway.com/passage/?search=1Corinthians%2012:8-10;&version=50;>), Ephesians 4:11-12 (<http://www.biblegateway.com/passage/?search=Ephesians%204:11-12;&version=50;>), and Romans 12:6-8 (<http://www.biblegateway.com/passage/?search=Romans%2012:6-8;&version=50;>). In each of these references it is made clear that these gifts are for the building up of the Body of Christ, or the Church. St. Paul is aware of spiritual power that manifests itself in at least these ways and teaches the church of their presence, role and importance. These are to be distinguished from talents which all people enjoy because they are created in the image of God. Spiritual gifts provide the power and abilities needed to do the work of Christ in the world.

Some Christians, especially of Eastern Orthodoxy, believe that early fathers were especially guided by the Holy Spirit, making their writings almost as canonical as the Testaments.

Numerous other supernatural happenings have been linked to the Holy Spirit, and it is often claimed that the power of the Holy Spirit is manifested more in some than it is in others depending on the individual's openness to God using them and the Spirit's sovereign will.

Life in the Spirit

The following is an example of what is generally held by evangelical Christians.

Life in the Spirit is spoken of in many places within the Bible. We note this fact from many theological scholars, including Dr. Gilbert Stafford in his book *Theology for Disciples*, "*The church was empowered both to increase numerically and to live a quality of life.*" We should be able to recognize the work of the Holy Spirit in the lives of all Christians. This can be seen as three separate movements, the conviction of sin, the holiness of character, and for power in service.

The Conviction of Sin This is an on going ministry and work of the Holy Spirit. It was first spoken of by Jesus as recorded in John 16:8 [5] (<http://www.biblegateway.com/passage/?search=John%2016:8;&version=31>). The purpose of this conviction is for Christians to live set apart lives to honor God. It is through the conviction of sin that the Holy Spirit leads into a life that can be described as having a holiness of character.

With the infusion of the Holy Spirit into the lives of Christians so that they can live with a holiness of character. Holiness, and the Holiness movement, at times has been looked upon as legalism, and sometimes went that path. Yet the call to holiness of character should not be perverted by history. One who follows Jesus and is indwelt by the Spirit and submitting to that Spirit will live a life that has the fruit of the Spirit coming out of it, but this is not only for our own benefit, it is to serve God, and others.

Finally, we realize the movement of the Holy Spirit giving Christians power for service. This is for serving the kingdom of God. This is where the gifts of the Spirit come in. The purpose of service within the Kingdom of God

is to glorify God, and to extend the purposes and ministry of the kingdom, as stated in Acts 1:8[6] (<http://www.biblegateway.com/passage/?search=Acts%201:8;&version=31>).

Depiction in art



The Holy Spirit depicted as a dove in the stained glass window behind the *Cathedra Petri* in *St Peter's Basilica, Rome*.

The Holy Spirit is often depicted as a dove, based on the account of the Holy Spirit descending on Jesus in the form of a dove when He was baptized in the Jordan. In many paintings of the Annunciation, the Holy Spirit is shown in the form of a dove/lily, representing the Angel Gabriel's "whispering" (announcing) of Christ's coming into Mary's ear.

The dove also parallels the one that brought the olive branch to Noah after the deluge (also a symbol of peace), and Rabbinic traditions that doves above the water signify the presence of God.

The book of Acts describes the Holy Spirit descending on the apostles at Pentecost in the form of a wind and tongues of fire resting over the apostles' heads. Based on the imagery in that account, the Holy Spirit is sometimes symbolized by a flame of fire.

Non-Trinitarian Christian views

In the belief of many nontrinitarian religions — Unitarians and Jehovah's Witnesses, for instance — the Holy Spirit is God's spirit or God's active force, and not an actual person. These beliefs may be drawn from passages such as these:

"yet for us there is but *one God, the Father*, from whom all things came and for whom we live; and there is but *one Lord, Jesus Christ*, through whom all things came and through whom we live. But not everyone knows this....." - 1 Corinthians 8: 6-7.

John 10:30 - "I and My Father are one".

Latter-day Saint views

The Church of Jesus Christ of Latter-day Saints teaches that the name "Holy Spirit" has many references, depending on its usage and the context in which it appears. The term "Holy Spirit" can denote the Holy Ghost; Spirit; the Spirit of God; Spirit of the Lord; Spirit of Christ (or Light of Christ) or even Spirit of Truth. Latter-day Saints teach that these terms are distinct from one another, showing the many aspects and/or functions of God. For example, the *Spirit of God* has been used as a synonym for the "Holy Ghost", which is a usage that denotes the nature of the *Holy Ghost*, a distinct personage of the Spirit and an actual distinct and separate person of the Godhead. *Spirit of God* has also been used to denote a force or power which is impersonal and fills the immensity of space. This latter use is not the *Holy Ghost*, but denotes a "non-personage", as the *Power of God* or the *Light of God* that emanates everywhere.

Examples of these distinctions are shown within the Bible (King James Version) verses as:

☞ *Holy Spirit* - Psalm 51:11 ([http://www.biblegateway.com/passage/?search=Psalm%2051:11;&version=50](http://www.biblegateway.com/passage/?search=Psalm%2051:11;&version=50;)); Luke 11:13 ([http://www.biblegateway.com/passage/?search=Luke%2011:13;&version=50](http://www.biblegateway.com/passage/?search=Luke%2011:13;&version=50;)); Ephesians 1:13 ([http://www.biblegateway.com/passage/?search=Ephesians%201:13;&version=50](http://www.biblegateway.com/passage/?search=Ephesians%201:13;&version=50;));

- ⚡ *Spirit* - Romans 8:16 (<http://www.biblegateway.com/passage/?search=Romans%208:16;&version=50;>)
- ⚡ *Spirit of God* - Genesis 1:2 (<http://www.biblegateway.com/passage/?search=Genesis%201:2;&version=50;>); Exodus 31:1 (<http://www.biblegateway.com/passage/?search=Exodus%2031:1;&version=50;>); 1 Samuel 11:6 (<http://www.biblegateway.com/passage/?search=1Samuel%2011:6;&version=50;>); Romans 15:19 (<http://www.biblegateway.com/passage/?search=Romans%2015:19;&version=50;>)
- ⚡ *Spirit of the Lord* - Judges 3:10 (<http://www.biblegateway.com/passage/?search=Judges%203:10;&version=50;>); Isaiah 11:2 (<http://www.biblegateway.com/passage/?search=Isaiah%2011:2;&version=50;>); Acts 8:39 (<http://www.biblegateway.com/passage/?search=Acts%208:39;&version=50;>)
- ⚡ *Spirit of Christ* - Romans 8:9 (<http://www.biblegateway.com/passage/?search=Romans%208:9;&version=50;>) (notice here how the word "Spirit" is linked to "Spirit of God" and the "Spirit of Christ"); 1 Peter 1:11 (<http://www.biblegateway.com/passage/?search=1Peter%201:11;&version=50;>)
- ⚡ *Light of Christ* - 2 Corinthians 4:4 (<http://www.biblegateway.com/passage/?search=2Corinthians%204:4;&version=50;>); Ephesians 5:14 (<http://www.biblegateway.com/passage/?search=Ephesians%205:14;&version=50;>); 1 John 1:7 (<http://www.biblegateway.com/passage/?search=1John%201:7;&version=50;>)
- ⚡ *Spirit of Truth* - John 14:17 (<http://www.biblegateway.com/passage/?search=John%2014:17;&version=50;>); John 16:13 (<http://www.biblegateway.com/passage/?search=John%2016:13;&version=50;>); 1 John 4:6 (<http://www.biblegateway.com/passage/?search=1John%204:6;&version=50;>)

There are many other such references within the Book of Mormon, Doctrine and Covenants and Pearl of Great Price.

In the The Church of Jesus Christ of Latter-day Saints, the Holy Spirit (in this reference, the "Holy Ghost") is considered a third and individual member of the Godhead; by virtue of their holy nature and the everlasting covenant existent between them, the Father, the Son and the Holy Spirit operate as "One God" (united in the attributes of perfection and pursuit of a common, divine goal). The Holy Spirit exists as a distinct and separate being from the Father and the Son, having a body of spirit with no flesh and bones, whereas the Father and the Son are said to be resurrected individuals having immortalized bodies of flesh and bone. Though the The Church of Jesus Christ of Latter-day Saints is technically "Non-Trinitarian", their belief in the Godhead is often misinterpreted as an endorsement of Trinitarianism.

Jehovah Witness views

Jehovah's Witnesses point out^[7] (http://www.watchtower.org/library/ti/article_07.htm) that personification in the Bible occurs often, including terms such as *wisdom*, *sin and death*, *water* and *blood*, and does not indicate that the subject is a person. The fact that the Holy Spirit is referred to impersonally several times is used to assert that references of this manner would not occur in such frequency if this was a divine member of God, just as it does not occur with the Father or the Son. Additionally, at Jesus' baptism in Matthew 3:16 (<http://www.biblegateway.com/passage/?search=Matthew%203:16;&version=50;>), Jesus received God's spirit at that time, which Witnesses say conflicts with the idea that the Son was always one with the Holy Spirit. Jesus relates in Mark 13:32 "But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The Witnesses note that the Holy Spirit is conspicuously missing from this statement, just as it is missing from Stephen's vision in Acts 7:55, 56 (<http://www.biblegateway.com/passage/?search=Acts%207:55-56;&version=50;>) where he sees only the Son and God in heaven.

Also noted, in regards to the mentions of the Father, Son and Holy Spirit together (as in 2 Corinthians 13:14 (<http://www.biblegateway.com/passage/?search=2Corinthians%2013:14;&version=50;>); 1 Corinthians 12:4-6 (<http://www.biblegateway.com/passage/?search=1Corinthians%2012:4-6;&version=50;>); Matthew 28:19 (<http://www.biblegateway.com/passage/?search=Matthew%2028:19;&version=50;>)), nontrinitarians bring out that none of these verses offer any evidence of the equality of nature or authority among them, just as the numerous

simultaneous references to "Abraham, Isaac, and Jacob" or "Peter, James and John", or "Tom, Dick and Harry" do not infer an equality in any manner. Alvan Lamson says in *The Church of the First Three Centuries*: "The modern popular doctrine of the Trinity . . . derives no support from the language of Justin Martyr: and this observation may be extended to all the ante-Nicene Fathers; that is, to all Christian writers for three centuries after the birth of Christ. It is true, they speak of the Father, Son, and . . . holy Spirit, but not as co-equal, not as one numerical essence, not as Three in One, in any sense now admitted by Trinitarians. The very reverse is the fact."

Roman Catholic views on unitarianism

There are many Roman Catholic writings that attempt to explain how the Holy Spirit, prior to Pentecost, might have been mistaken as not being a Person of the Trinity. One, the *New Catholic Encyclopedia* states: "The O[ld] T[estament] clearly does not envisage God's spirit as a person . . . God's spirit is simply God's power. If it is sometimes represented as being distinct from God, it is because the breath of Yahweh acts exteriorly. . . . The majority of N[ew] T[estament] texts reveal God's spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God." (*New Catholic Encyclopedia*, 1967, Vol. 14, pp. 574, 575).

According to the *New Catholic Encyclopedia*, 2nd edition, article: *Spirit of God*: "The OT Old Testament clearly does not envisage God's spirit as a person, neither in the strictly philosophical sense, nor in the Semitic sense. God's spirit is simply God's Power .

If it is sometimes represented as being distinct from God, it is because the breath of Yahweh acts exteriorly (Isa. 48:16; 63:11; 32:15).....Very rarely do the OT writers attribute to God's spirit emotions or intellectual activity (Isa. 63:10; Wis.1:3-7). When such expressions are used, *they are mere figures of speech* that are explained by the fact that the RUAH was regarded also as the seat of intellectual acts and feeling (Gen. 41:8).

Neither is there found in the OT or in rabbinical literature the notion that God's spirit is an intermediary being between God and the world. This activity is proper to the angels, although to them is ascribed some of the activity that elsewhere is ascribed to the spirit of God"

This encyclopedia further states:

".....the NT (New Testament) concepts of the Spirit of God are largely a continuation of those of the OT.....The majority of NT texts reveal God's spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God.

When a quasi -personal activity is ascribed to God's spirit, e.g., speaking, hindering, desiring, dwelling (Acts 8:29; 16:7; Rom.8:9), one is not justified in concluding immediately that in these passages God's spirit is regarded as a Person; the same expressions are used in regard to rhetorically personified things or abstract ideas (see Rom.6:6; 7:17).

Thus the context of the phrase 'blasphemy against the spirit' (Mat.12:31; cf. Mat.12:28; Luke 11:20) shows that reference is being made to the power of God".

Thus, it must be noted that Roman Catholic teaching has always held the Holy Spirit, however depicted, to be a distinct Person of the Trinity, not just an aspect or manifestation of some attribute of the Father or the Son.

According to those who hold the minority (and, for Catholics, heretical) view of Binitarianism, the Holy Spirit is not a separate being, but the Father and the Son are. One such group, the Living Church of God teaches this about the Holy Spirit, "The Holy Spirit is the very essence, the mind, life and power of God. It is not a Being. The Spirit is inherent in the Father and the Son, and emanates from Them throughout the entire universe (1 Kings 8:27 ([http://www.biblegateway.com/passage/?search=1Kings%208:27;&version=50](http://www.biblegateway.com/passage/?search=1Kings%208:27;&version=50;)); Psalm 139:7

(<http://www.biblegateway.com/passage/?search=Psalm%20139:7;&version=50;>); Jeremiah 23:24 (<http://www.biblegateway.com/passage/?search=Jeremiah%2023:24;&version=50;>)). It was through the Spirit that God created all things (Genesis 1:1-2 (<http://www.biblegateway.com/passage/?search=Genesis%201:1-2;&version=50;>); Revelation 4:11 (<http://www.biblegateway.com/passage/?search=Revelation%204:11;&version=50;>)). It is the power by which Christ maintains the universe (Hebrews 1:2-3 (<http://www.biblegateway.com/passage/?search=Hebrews%201:2-3;&version=50;>)). It is given to all who repent of their sins and are baptized (Acts 2:38-39 (<http://www.biblegateway.com/passage/?search=Acts%202:38-39;&version=50;>)) and is the power (Acts 1:8 (<http://www.biblegateway.com/passage/?search=Acts%201:8;&version=50;>); 2 Timothy 1:6-7 (<http://www.biblegateway.com/passage/?search=2Timothy%201:6-7;&version=50;>)) by which all believers may be "overcomers" (Romans 8:37 (<http://www.biblegateway.com/passage/?search=Romans%208:37;&version=50;>); Revelation 2:26-27 (<http://www.biblegateway.com/passage/?search=Revelation%202:26-27;&version=50;>)) and will be led to eternal life" (Official Statement of Fundamental Beliefs).

The view that the Holy Spirit is not a distinct person has been considered to be heretical by mainstream Christianity, including Roman Catholicism. For example, Epiphanius of Salamis referred to some of those as Semi-Arians and *Pneumatomachi* ("spirit-fighters") and called them, "A sort of monstrous, half-formed people of two natures...Semi-Arians...hold the truly orthodox view of the Son, that he was forever with the Father...but has been begotten without beginning and not in time...But all of these blaspheme the Holy Spirit, and do not count him in the Godhead with the Father and the Son" (Epiphanius. *The Panarion of Epiphanius of Salamis*, Books II and III (Sects 47-80), *De Fide*). Section VI, Verses 1,1 and 1,3. Translated by Frank Williams. EJ Brill, New York, 1994, pp.471-472)

Rastafarian view of the Holy Spirit

As a movement that developed out of Christianity, Rastafari has its own unique interpretation of both the Holy Trinity and the Holy Spirit. Although there are several slight variations, they generally state that it is Haile Selassie who embodies both God the Father and God the Son, while the Holy (or rather, "*Hola*") Spirit is to be found within Rasta believers (see 'I and I'), and within every human being. Rastas also say that the true church is the human body, and that it is this church (or "*structure*") that contains the Holy Spirit.

Other views

Judaism

Judaism as a whole does not have a developed pneumatology. Most Jews consider the Holy Spirit to be a thoroughly Christian concept. "The designation of the third person of the Trinity, the Holy Ghost, stems from a Hebrew figure of speech, the *ruah hakodesh* ("holy spirit"). In Jewish usage, however, this concept was never identified with a separate person, but with a Divine power which could fill men, as, for instance, the prophets." - *The Universal Jewish Encyclopedia*, 1943, 1969, see: "Trinity", pp. 308. See also: *Shekhinah* In the first verse of the Torah there is the reference to The Spirit hovering over the waters and intimately involved in Creation. Some translate Spirit here "wind" or "Wind", which might be true in light of a Owen Barfield context. There might be a question as to whether wind hovers or blows though.

Hinduism

In Hinduism SHIVA is considered to be Holy spirit. There lot of importance given to Holy spirit in Hinduism than any other religion.

Islam

Islamic interpretations consider the Holy Spirit (Arabic: ruhul qudus) to be another name for the archangel Gabriel or an impersonal, supra-angelic Agent of Revelation. In Sura 2:97, the Qur'an states that Gabriel delivered the Word of God (Allah) to the Prophet Muhammad. The actual term "Holy Spirit" ا ???????? is used in the following verses in the Qur'an: 2:87 (<http://www.usc.edu/dept/MSA/quran/002.qmt.html#002.087>);2:253 (<http://www.usc.edu/dept/MSA/quran/002.qmt.html#002.253>) ;5:110 (<http://www.usc.edu/dept/MSA/quran/005.qmt.html#005.110>); and 16:102. (<http://www.usc.edu/dept/MSA/quran/016.qmt.html#016.102>) In these verses, the Holy Spirit is strongly supportive of Moses, Jesus, and Muhammad in their divine missions. The Qur'an also mentions the Holy Spirit in Sura 21:91, yet the term "Our Spirit" is used. The 91st Ayah of Sura Al-Anbiya (21:91) is in clear reference to the Virgin Mary and Jesus, while "Our Spirit" refers to Gabriel. In Islam, angels are genderless and have no will of their own, meaning it is impossible for them to disobey God, (please see: Angels in Islam).

Mandaeanism

Comparisons in fiction

In several popular role-playing games, the measure of *Honour* or *Grace* to Paladins can be superficially compared to the views towards the Holy Spirit. The Paladin, by doing good deeds and helping others (the NPCs), is favoured by the deity he serves, which translates into points for experience and honour. These points mark his ability to do Paladin spells like healing, repulsing undead, blessing, giving strength etc. which are usually dependent on his level of charisma. When doing honourless or evil actions, Paladin is punished by his deity with removal of these abilities.

Another possible parallel is the Force of Star Wars and the Jedi knights, that has much in common with the concept of Paladins in the role-playing games. The Force resembles some interpretations of the Holy Spirit, in that it flows between living beings and holds the universe together. A Jedi, by having connection to the Force, can use it to obtain abilities that vaguely resemble some of the 'fruits' of the Holy Spirit. However, the Holy Spirit in mainstream Christianity is believed to be a personal being, and one that is served by the believer, whereas the Force is impersonal, and works at the behest of the character who is wielding it. The Force is more usually compared to the Chi.

J.R.R. Tolkien, Christian fantasy author, in the *Ainulindalë* speaks about the Flame Imperishable by which the Ilúvatar the Creator made the Ainur and brought Being to the world of his mythos. The Flame was not a separate being, but was in the Creator. Gandalf also mentions the Secret Fire which he claims he serves, before the Balrog (Gandalf is of the Maiar, beings parallel in Tolkien's mythology to angels). This description is to be understood as a model of the Holy Spirit, which appeared at Pentecost as "tongues of fire" which descended on the heads of the Apostles.

See also

- ✎ The Virgin Mary
- ✎ God
- ✎ Christ
- ✎ Jesus
- ✎ Trinity

- ✂ Fleur de lys
- ✂ God the Father
- ✂ Preventive Grace
- ✂ Agape
- ✂ Pneumatology
- ✂ Revelation
- ✂ Slain in the Spirit
- ✂ Christian anarchism
- ✂ Holy Spirit according to Protestantism
- ✂ Athanasian Creed

External links

- ✂ The Baptism of the Holy Spirit Study Series (<http://www.njupc.com/>)
- ✂ Testimonies of the Power of the Holy Spirit in Everyday Lives (<http://www.wordsoftestimony.com/>)
- ✂ Heraldica.org (<http://www.heraldica.org/topics/fdl.htm>)
- ✂ Entheomedia.org (http://www.entheomedia.org/datura_gallery.htm)
- ✂ The Holy Spirit at WikiChristian (http://www.wikichristian.org/index.php?title=Holy_Spirit)
- ✂ Catholic Apologetics of America (<http://catholicapologeticsofamerica.blogspot.com/>)
- ✂ Holy Spirit:Scripture Reference Guide (<http://www.blessedlady.com/holyguide.htm>)
- ✂ a Lutheran's view of what the Holy Spirit does (<http://www.spirithome.com/spirwork.html>)
- ✂ Jewish perspective (<http://www.outreachjudaism.org/evangelize1.html>)
- ✂ Jewish Encyclopedia: Holy Spirit (<http://jewishencyclopedia.com/view.jsp?artid=865&letter=H>)
- ✂ Yorktown Assembly of God - "Come Holy Spirit" (<http://www.yorktownag.org/>)
- ✂ Lois Roden's studies on the Feminine aspect of the Godhead (http://www.the-branch.org/God's_Wife_Holy_Spirit_Mother_Shekinah_Lois_Roden)
- ✂ How To Live By The Power Of The Holy Spirit (<http://www.new-testament-christian.com/HolySpirit.html>) (Protestant Christian)
- ✂ THE HOLY SPIRIT (<http://www.christianwalks.org/churchgodpro/holyspirit.htm>) THE HOLY SPIRIT — God's Active Force

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