



Trinitarians have used some scriptures out of context to assert “proof” of their dogma that the holy Spirit is a person. Is the holy Spirit a person? This article analyzes some of the assertions Trinitarians have made about certain scriptures, claiming the holy Spirit is a person. These so-called “proofs of the personhood of the holy Spirit” are each debunked, one by one, as follows. The Trinitarian “proofs” of “the personhood of the holy Spirit” are shown in italics, and the Biblical explanations of truth follow each one.

But having a ‘mind’ does. [Romans 8:27](#) — ‘interceding’ for us does. [Romans 8:26](#)

[Romans 8:16,26,27](#) - “The Spirit itself bears witness with our spirit that we are the children of God . . . the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will” (NAB). These verses use the pronouns “itself” and “it” to describe the holy Spirit. The pronouns “it” and “itself” do not describe a person, proving that the holy Spirit is not a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

having the ability to ‘speak’ does. [Acts 8:29](#) [Acts 10:19](#) [Acts 11:12](#) [Romans 8:16](#) [1 Timothy 4:1](#) [1 John 5:6](#) [Revelation 2:7](#) [Revelation 14:13](#) [Revelation 22:17](#)

‘agreeing’ does. [1 John 5:8](#)

Acts 8:29 - “The Spirit said to Philip, ‘Go and join up with that chariot’”

(NAB). Trinitarians claim that here, when the scripture refers to the Spirit speaking, that means the holy Spirit is a person. We notice, however, that three verses earlier, it is reported that **“the angel of the Lord spoke to Philip” (Acts 8:26)**, but that doesn’t mean the angels is God. In fact, the Bible is replete with examples of God speaking through angels (**Genesis 16:7,9,11**). The angel, representing God, apparently spoke by means of the holy Spirit.

Acts 10:19,20 - “As Peter was pondering the vision, the Spirit said [to him], ‘There are three men here looking for you. So get up, go downstairs, and accompany the without hesitation, because I have sent them’” (NAB).

Acts 11:12 - “The Spirit told me to accompany them” (NAB).

Because the Spirit is said to speak, Trinitarians claim that makes it a person. However, Jesus had foretold that, **“the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you” (John 14:26 AAT)**. The Father used his holy Spirit to teach Peter about the new covenant and the change of how God was dealing with people. The Spirit was used as God’s instrument, but that doesn’t make it a person. God spoke to Peter through it.

Acts 11:15-17 - “As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, and I remembered the word of the Lord, how he had said, ‘John baptized with water but you will be baptized with the holy Spirit.’ If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?” (NAB) – The holy Spirit originated with God, and was given by God, who is the one shown to be in control. The holy Spirit is described as a “gift”, which is indicative of it not being a person.

Acts 13:2 - “The holy Spirit said, ‘Set apart for me Barnabus and Saul for the work

in which I have called them'" (NAB). Trinitarians claim this proves the holy Spirit is a person. However, God speaks **"through the holy Spirit,"** just as he had the virgin Mary to conceive, **"through the holy Spirit" (Matthew 1:18,20 NAB).** ***"The impulse for the first missionary effort in Asia Minor is ascribed to the prophets of the Antiochene community, under the inspiration of the holy Spirit" (NAB footnote on Acts 13:1-3).*** Acts 13:2 does not provide any evidence that the holy Spirit is a person.

"The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful Spirits and doctrines of demons" (1 Timothy 4:1 NASB). Because the Spirit is said to speak, Trinitarians claim that makes it a person. However, Jesus had foretold that, **"the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you" (John 14:26 AAT).** The Father used his holy Spirit to teach Peter about the new covenant and the change of how God was dealing with people. The Spirit was used as God's instrument, but that doesn't make it a person. **"Human beings moved by the holy Spirit spoke under the influence of God" (2 Peter 1:21 NAB).** This is how the Bible was written, and why 1 Timothy 4:1 reads, 'the spirit says'.

1 John 5:6-8—"This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. So there are three that testify, the Spirit, the water, and the blood, and the three are of one accord" (NAB). "The Spirit" is personified in this text, along with "water and blood". "Water" stands for baptism, and "blood" stands for death. God didn't get baptized, and didn't die either (**Habakkuk 1:12 NIV**), therefore Jesus could not be God. **"The Spirit"** is obviously not a person because persons are not referenced as **"the,"** or **"that."**

"The Spirit and the Bride say, 'Come!'" (Revelation 22:17 NJB). Both the holy Spirit and the Bride are personified in this verse. Trinitarians often claim that when the Bible refers to the holy Spirit speaking, it does so in a literal way, thus "proving" the personhood of the

holy Spirit. But they usually don't do that with this verse, because "the Bride," which is the church, is also said to speak. Obviously, the church is not a literal person, and neither is the holy Spirit.

All the above principles apply to why the holy Spirit is not a person in [Revelation 2:7](#) and [14:13](#).

having a 'will' does. [Acts 16:7](#)

[Acts 16:6,7](#) - "They had been prevented by the holy Spirit from preaching the message in the province of Asia. When they came to Mysia, they tried to go on in to Bithynia, but the Spirit of Jesus did not allow them" (NAB). Trinitarians claim that this gives evidence the holy Spirit is a person. This is similar to [Acts 5:32](#), which says, "**We are witnesses of these things, as is the holy Spirit that God has given to those who obey him**" (NAB). God operates through the holy Spirit and Jesus. By saying "that God has given," it is evident the holy Spirit is not a person.

'interceding' for us does. [Romans 8:26](#)

'insulted' does. [Hebrews 10:29](#)

[Hebrews 10:29](#) - "Do you not think that a much worse punishment is due the one . . . insults the spirit of grace" (NAB). While most of the Bible is written literally, some of it is written figuratively, so there are many word pictures and figures of speech used in the scriptures. One of these is personification, which has been defined as "*the attribution of a personal nature or human characteristics to something nonhuman*". The holy Spirit is sometimes described in the Bible by using personification. Because people are pre-conditioned to think the holy Spirit is a person, the personification of the holy Spirit is often construed, misrepresented, and misunderstood in a way that causes believers in the Trinity doctrine to believe the holy Spirit is a person, "*third person of the Trinity*". The holy Spirit is not a person any more than other personified non-persons, such as sin, blood, death, water,

etc., are persons. Thus, a key component of the Trinity doctrine is exposed as scripturally false.

searching' does. 1 Corinthians 2:10

'knowing' the thoughts of God does. 1 Corinthians 2:11

'teaching' does. 1 Corinthians 2:13

1 Corinthians 2:10 - **“This God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God” (NAB).** Trinitarians have claimed “scrutinizes” means the holy Spirit is a person. However, the holy Spirit is personified here, as it sometimes is in other scriptures. In this very first mention of the holy Spirit in 1 Corinthians, it is called **“the Spirit,”** or **“his spirit” (NIV).** God reveals things *through* the Spirit, because he operates by using the holy Spirit to accomplish his purposes. The language in this verse (*“the Spirit*) is indicative of the fact that the holy Spirit is not a person. Without that, there is no Trinity.

1 Corinthians 2:11 - **“Among human beings, who knows what pertains a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God” (NAB).** The Spirit of God is compared with the spirit of humans. The activity of this “spirit” is compared with the “spirit” of the self-consciousness of humans. The spirit of humans is to their own individual thoughts as the Spirit of God is to his own thoughts. Holy Spirit is therefore “holy intelligence,” a revelation of the actual mind of God.

1 Corinthians 2:13 - **“Words taught by the Spirit”.** Trinitarians have claimed this means the holy Spirit is a person, because it is said to ‘teach’. However, the holy Spirit is personified here, as it sometimes is in other scriptures. Notice that, once again, it is called **“the Spirit.** God reveals things *through* the Spirit, because he operates by using the holy Spirit to accomplish his purposes. The language in this verse (*“the Spirit*) is indicative of the fact that there is no personhood of the holy Spirit. Without the spirit being a person, there is no Trinity.

'leading' does. Galatians 5:18

Galatians 5:18 - "If you are led by the Spirit, you are not under the law" (ESV).

Trinitarians have claimed that being "led by the Spirit" is "proof" the holy Spirit is a person. However, *"The Spirit's guidance is a hallmark of the New Covenant, as prophesied in Ezekiel 36:27, where God promises to put His Spirit within His people to enable them to follow His decrees"* (Bible Hub Study Bible). **"I will put my spirit within you so that you will walk in my statutes, observe my ordinances, and keep them" (Ezekiel 36:27 NAB).** God's putting *his* Spirit in Christians who live by the New Covenant is proof the holy Spirit is not a person.

'fellowship' does. Philippians 2:1

"Participation in the Spirit" (Philippians 2:1 ESV). Since some versions render this as "fellowship of the Spirit", Trinitarians have claimed this means the holy Spirit is a person. However, the rendering "participation in the Spirit" is more accurate. We can't participate in a person. But we can **"have a share in his Spirit" (1 John 4:13 NJB).**

'sanctifying' does. 2 Thessalonians 2:13

"We ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as first fruits to be saved through the sanctifying work of the Spirit and through belief in the truth"—2 Thessalonians 2:13. Trinitarians claim this verse as a "proof" text of their doctrine. If "Lord" in this verse is Jesus, then the three are named. But does that make them a Trinity? Not one aspect of the doctrine is mentioned - No Almightyness, no equality, no eternity, no three-in-one "Godhead," etc. In this verse, God uses his holy Spirit to save Christians. The holy Spirit is referred to as "the," so it is obvious that there is no personhood of the holy Spirit, and therefore, cannot be, God.

'vindicating' does. 1 Timothy 3:16

“Vindicated in the Spirit” (1 Timothy 3:16 NAB). Since many versions render this as “vindication by the Spirit”, Trinitarians have claimed this means the holy Spirit is a person, however, the NAB rendering is more accurate. The phraseology is similar to, **“participation in the Spirit” (Philippians 2:1 ESV).** There is no literally being in another person.