

When applied to human beings, we find that human persons are spirits in union with physical bodies. Human beings who become disembodied in the experience of physical death are still persons. In one sense, disembodied persons are not complete persons, but they are nevertheless persons.

The Bible also teaches that there are spirits other than human spirits.

For example, Satan is a spirit. Ephesians 2:2 speaks of "the spirit who is now at work in those who are disobedient."

The demons are spirits. Luke 8:29 tells us that "Jesus had commanded the evil spirit to come out of the man."

Angels are spirits. Hebrews 1:13-14 asks, "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

And God is spirit (or a spirit). John 4:24 states that "God is spirit, and his worshippers must worship in spirit and in truth."

So we learn that there are other kinds of spirits beside human spirits. And these spirits are all personal beings. They all have the characteristics and faculties and powers of persons. They are persons.

The Spirit of God is also a person. He does not have a physical body, but He is a person. He does not have physical substance, but He does have spiritual substance. He is spirit and is a spirit.

The Holy Spirit thinks, He feels, He wills. He is a person. This may be seen in Scripture. We are told that the Spirit of God knows the things of God (1 Corinthians 2:10-11), that He can be grieved (Ephesians 4:30), and that He bestows gifts on human beings as He wills (1 Corinthians 12:11). He possesses the intellectual, the emotional, and the volitional faculties of a person.

In addition, throughout Scripture He is shown to be capable of personal relationships – i.e., interrelationships with other persons. He maintains these relationships to created beings as well as to the other persons of the godhead.

Thus the Bible teaches that the Spirit of God is a person. He is not simply a power or a force or an influence or an attitude; He is a living person.