

Holy Spirit, Holy Ghost, and Spirit/spirit in the KJV

The Greek word *pneuma* is used 385x in the KJV New Testament and is translated:

Spirit 111, Holy Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc. 21.

The Hebrew word **X;WI** is used 378x and is translated:

Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc. 6.

In the OT the exact phrase "holy spirit" only occurs 3 times and only 4x in the NT.

Psalm 51:11 holy spirit
Isaiah 63:10 holy Spirit
Isaiah 63:11 his holy Spirit within him?

Luke 11:13 how much more shall *your* heavenly Father give the Holy Spirit
Ephesians 1:13 ye were sealed with that holy Spirit of promise
Ephesians 4:30 grieve not the holy Spirit of God
1 Thessalonians 4:8 God, who hath also given unto us his holy Spirit.

Conclusions:

The KJV translators always capture the meaning of the word as it is used exegetically, contextually, and expositionally. They are masters of the language.

1) Spirit in its basic meaning is an invisible effective/affective force (hence, wind, etc). Context determines the exact translation.

2) God's spirit - When spirit refers to God's spirit, but the context does not dictate the third person of the trinity, the KJV translators leave it un-capitalized. **The stress is upon God acting spiritually, within, not stressing some outward working by God.** [Gen 6:3]

3) holy spirit - When spirit refers to God's spirit, the context not dictating specifically the third person of the trinity, the KJV translators leave both "holy" and "spirit" un-capitalized. **The stress is upon God's spirit, which is holy**, and which works within, in contrast to something in the context that is not holy. [cf. Ps. 51:11]

4) Spirit - When spirit refers to the 3rd person as distinct from God, then the Spirit is capitalized.

5) holy Spirit - When spirit refers to the third person, and **they are stressing the holy/affective/effective working** of His Spirit, the holy is un-capitalized and Spirit is. [Is 63:10]

6) Holy Spirit – The third person, distinct in His own right, and the **characteristic of Holiness is stressed** within the context.

7) Holy Ghost - When the context dictates that we should look just at the 3rd person and at Him alone, then He is referred to as Holy Ghost; the concern is not so much on His workings, but upon Him as distinct within the Godhead.

When I say

“spirit” you “see” a “nothing/nothing” -- an invisible, effective/affective force.

“Spirit” you “see” a “nothing/nothing” -- an invisible, effective/affective force, yet distinct in His own right.

“holy spirit” you “see” a “nothing/nothing” -- an invisible, effective/affective force, not necessarily distinct in its own right as a person, but distinct as to quality.

“holy Spirit” you “see” a “nothing/nothing” -- an invisible, effective/affective force, distinct in His own right, yet now the characteristic of holiness stressed as needed from Him in the context.

“Holy Spirit” you “see” a “nothing/nothing” -- an invisible, effective/affective force, distinct in His own right, yet now His main attribute being stressed is Holiness.

“Holy Ghost” you “see” a “nothing/something” -- not corporeal, but yet somewhat distinct and “visible,” context stressing the 3rd person as distinct, unique, and holy.

When the Holy Ghost calls Himself “it” or “itself” [Rom 8:16, 26]

The indefinite pronoun “it” is used in contrast to the masculine indefinite pronoun [him] and the feminine indefinite pronoun [her]. The KJV translators are in no wise demeaning the personhood of the Holy Ghost.

First, they are staying consistent with the translation as the Greek indefinite pronoun auvto. to.. as neuter [“it”]. The Greek word, to. pneu/ma, behind the English word “Spirit” is also neuter and by the rules of grammar the KJV translators stayed consistent making the neuter pronoun agree with its antecedent by case, number and gender. Himself would have been the Greek form auvto.j. The KJV translators are translating as the Holy Ghost wrote the verse. The Holy Ghost wrote “itself” and the KJV translators translated the pronoun as “itself”.

Notice that the Holy Ghost affirms His personhood in the next verse, 8:27 as He calls Himself “He”.

Romans 8:26 “...the **Spirit itself maketh intercession for us** with groanings which cannot be uttered.

Romans 8:27 And he [God] that searcheth the hearts knoweth what *is* the mind of the Spirit, because **he [the Spirit] maketh intercession for the saints** according to *the will of God*.

Second, the Holy Ghost is stressing that it is He Himself that occupies the position of Intercessor for us. “It” focuses attention upon a special entity but in the context it is the place the person occupies or the special function he accomplishes which is being stressed when a person is designated as “it”. This by no means demeans the person but is zeroing attention in on His position.

1 Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Compare Obed as being called “it” in order to draw attention to his special place in the genealogy of David; and hence, Jesus.

Ruth 4:16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Compare 1 Kings 3:19 – 21, 26 – 27 where a child is called “it”.

1 Kings 3:26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide it. 27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

Compare Rev 12:4 where a child is called “it”

Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Holy Ghost and Spirit in the same verse

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,