

He or It? The Holy Spirit's Own Pronoun in Scripture

Why the Giver Is a Person and the Gift He Gives Is Not

A scriptural and grammatical study resolving why the King James Version uses "he" of the Comforter but "itself" of the Spirit, and what this means for the gift of holy spirit received at the new birth.

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Introduction

A. Why This Study Exists

Scripture speaks of the Comforter, the Spirit of truth, and the gift of holy spirit in the very same breath it speaks of God the Father — and it does not always use the same kind of word for both. Across John 14, 15, and 16, Jesus promises "another Comforter," and every pronoun that follows is masculine: "he shall teach you," "he shall testify," "he will guide you," "he shall not speak of himself." Yet elsewhere, describing what appears to be the identical reality, scripture reaches for a different word entirely: "the Spirit itself beareth witness with our spirit" (Romans 8:16); "the Spirit itself maketh intercession for us" (Romans 8:26). One set of texts calls it "he." Another set of texts, naming what looks like the same gift, calls it "itself." A careful reader is left with a real question, not a trivial one: is this describing two different things — a personal being who is genuinely "he," alongside something else that is genuinely "it" — or is it one and the same reality, described two different, equally accurate ways, in two different grammatical settings that a reader needs to understand rather than flatten into a single pronoun by habit?

This study exists to answer that question directly, working from the text and its own original language rather than from which pronoun happens to sound more familiar. The stakes are not merely grammatical. God is spirit (John 4:24), and God does not, and cannot, give Himself away — a person cannot hand over their own personhood to another and remain who they are. What God gives is of necessity something else: the divine nature and life that is His own to give, made available to indwell a believer at the new birth, so that fellowship becomes possible between God and that person in both directions. Whether that gift is itself a distinct, separately conscious "he" — a third person alongside the Father and the Son — or the Father's own life and power, "it," given to and operating within a person exactly as He wills and as that person yields to it, is a question that shapes how a reader understands not only John 14-16, but every later passage describing what happens when someone receives the gift of holy spirit. This is worth settling before that later material is presented, not after, since the very first pronoun a reader is handed will already have told them, before they have read a single argument, what they are supposed to think they received.

B. What This Study Checked, and What It Found

Four things were checked directly, rather than assumed from familiarity with the King James Version's own wording alone:

1. What the underlying Greek text actually does with gender — specifically, whether *pneuma* ("spirit") and *parakletos* ("Comforter") are the same grammatical gender, and which of the two the pronoun "he" running through John 14-16 actually agrees with (Chapters 2-3 below).
2. Whether the King James Version is even internally consistent in how it renders pronouns for the Spirit — checked against Romans 8:16 and 8:26, where the same translators who wrote "he" throughout John 14-16 wrote "itself" of the identical reality (Chapter 3 below).

3. What this library's own standing source on the doctrine of God and the gift of holy spirit — Victor Paul Wierwille's *Jesus Christ Is Not God*, Appendices A and B — already states directly on exactly this question (Chapters 1 and 3 below).

4. What the Comforter's own promised actions — teaching, testifying, guiding, reproof, showing things to come — actually require of their subject, and whether reading them as God's own work, carried by the gift He gave, accounts for the text as fully as reading them as the independent initiative of a separate personal being (Chapter 4 below).

C. The Settled Position, Stated Plainly Before the Argument

"He" is accurate exactly where scripture is naming God Himself — the Father, who is truly, personally, and irreducibly a "He," the one and only Giver. "It" is the more accurate word wherever scripture is naming the gift itself: the holy spirit, God's own divine nature and life, given to and operating within the believer, and it is in fact the word the King James translators themselves reached for whenever the Greek pronoun stood in direct, unobstructed relation to the neuter noun *pneuma*, with no other noun standing between them. The masculine "he" that runs through John 14-16 is not, on inspection, evidence that the gift is itself a distinct, separately conscious person alongside the Father and the Son; it is ordinary Greek grammatical agreement with a different, masculine noun — *parakletos*, "Comforter" — used in those verses in place of "spirit," the same way a legal document might describe the "successor" or "the officeholder" and default to "he" without anyone concluding that offices are literally male. Read this way, the Comforter's own promised actions are God's own action, and the Son's own continuing presence, carried out through the medium of the gift He gave — not the independent initiative of a third, separately willing being. This is the settled position; the chapters that follow build the case for it directly from the text, rather than assert it and move on.

D. Method

Same method as every study drawing on this library's own sources: the King James Version as the base text, quoted exactly as printed and never silently altered; Greek word studies run against Strong's and Thayer's, and checked, where the point turns on grammar rather than lexical meaning alone, against standard Greek grammatical reference works; differing views shown honestly, including from scholars who reach a different theological conclusion than this study does; and every claim flagged for its own epistemic status — direct statement, reasoned inference, or outside corroboration. Per the "source authority vs. source usefulness" principle, outside grammatical scholarship is cited here strictly for its grammatical apparatus — what a given pronoun's antecedent actually is, as a matter of Greek syntax — without this study adopting those same scholars' own doctrinal conclusions about the Trinity, which this study does not share and does not need their grammatical analysis to reject.

Chapter 1 — The Giver and the Gift, Named as Two Different Things

A. God Is Spirit; the Gift He Gives Is Spirit

| **John 4:24** *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

Scripture states plainly what God is — spirit — and states, just as plainly and in the same single word, what He gives:

| **Luke 11:13** — *"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit [pneuma hagion] to them that ask him?"*

The Giver is God, who is spirit and who is holy. Because a giver can only give what is actually his to give, the gift He gives is, of necessity, the same two words used of Him: holy, and spirit. This single fact is the whole of this study's own starting point, and it is worth stating with complete precision, because English usage blurs it in a way the underlying words do not: the Giver is not the gift, and the gift is not the Giver, even though the very same two words — "holy" and "spirit" — describe them both. One names who God is. The other names what God gives.

B. Why the Greek Text Itself Does Not Force a Capital Letter

In the Greek manuscripts, the word *pneuma*, "spirit," is never capitalized — ancient Greek had no distinction between capital and lowercase letters at all in this sense, and every occurrence of the word is written identically whether the passage in view is naming God Himself or naming the gift He gives. Whenever an English translation prints "Spirit" with a capital letter in one place and "spirit" with a lowercase letter in another, that capitalization is the translator's own interpretive choice about which of the two — Giver or gift — a given verse has in view. It is a genuinely useful convention for an English reader, and this study follows it, but it carries no more authority than the judgment of whoever supplied it; it is not a distinction scripture's own original text makes visible on the page.

This has a direct, testable consequence in a passage that names both realities in the very same verse:

| **John 3:6** — *"That which is born of the Spirit is spirit."*

Jesus is speaking to Nicodemus of the new birth, not yet available in His own earthly ministry but promised for a future day (compare John 7:39 below). The first "Spirit" in this verse names the Giver — God Himself, the one a person is born of. The second "spirit," the very same Greek word repeated in the very same breath, names the gift that birth actually produces in the one born — a genuine gift, of the same essential nature as the Giver, since a birth produces something of the same nature as the one doing the bearing, but not, for that reason, the Giver Himself born again inside a second location. The verse states the distinction directly, in its own two clauses, without needing any pronoun at all to make the point.

C. The Gift, Not Yet Available, Then Given

John 7:39 — *"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"*

John's own aside here confirms the same distinction from a different angle: the gift — "the Holy Ghost," what believers would "receive" — had a specific moment before which it was "not yet given," tied to a specific future event, Jesus's own glorification. God Himself, the Giver, was in no sense "not yet" anything; He is spoken of throughout scripture as eternally existing. What John says was still future, in the time of Jesus's earthly ministry, was the gift — the thing to be received — not the Giver who would one day give it.

Luke 24:49 — *"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."*

Acts 1:4-5 — *"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."*

The gift is named here by several different descriptions in a single short span of text — "the Comforter," "power from on high," "the promise of the Father," what one is "baptized with" — each one naming the identical gift from a different angle, not several different gifts. When the day itself arrives:

Acts 2:1-4 — *"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

And Peter's own instruction to the crowd that same morning states plainly what is being offered and to whom:

Acts 2:38-39 — *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."*

"The gift of the Holy Ghost" is itself a telling piece of grammar in English as much as in Greek: a gift is something a giver gives, distinct from the giver's own person. Romans 10:9-10 states what is required to receive it — confessing Jesus as Lord, believing God raised Him from the dead — and Ephesians 1:13 states what happens once it is given: "ye were sealed with that holy Spirit of promise," a permanent indwelling, not a temporary visitation repeated each time it is needed.

In Short

Scripture consistently distinguishes the Giver from the gift, even while using the very same word — "spirit," "holy" — for both. God is spirit; what He gives is spirit. God is the one who was never "not yet"

anything; the gift is the one thing scripture explicitly calls "not yet given" until a specific day arrived. Because the underlying Greek word for "spirit" carries no capital letter in the manuscripts at all, whether an English translation reads "Spirit" or "spirit" in any given verse is an interpretive choice, not a distinction scripture itself visibly marks — which means the question this study is actually asking cannot be settled by capitalization, or by habit, but has to be settled by checking, verse by verse, which of the two — the Giver or the gift — a given pronoun is actually naming. Chapter 2 takes up the tool needed to do that checking: how Greek grammatical gender itself works, and why it cannot be assumed to answer the question by itself.

Chapter 2 — Why Greek Grammar Alone Cannot Settle Whether Something Is a Person

A. Every Greek Noun Has a Gender, Whether or Not the Thing It Names Does

Greek, like many languages, assigns every noun a grammatical gender — masculine, feminine, or neuter — as a fixed property of the word itself, largely independent of whether the thing the word names is alive, personal, male, or female in any actual sense. *Cheir*, "hand," is feminine. *Teknon*, "child," is neuter — even when the child being described is an actual, living, personal little boy or girl, the Greek word for "child" itself stays grammatically neuter, and pronouns standing in for it follow that grammatical class rather than the living child's own actual sex. This is not a peculiarity of Greek alone: French assigns "table" a feminine gender and "book" a masculine one, with nothing about either object being male or female; English speakers have long called ships and sometimes nations "she" without anyone concluding that ships are literally female. Grammatical gender is a property of words, not, by itself, a metaphysical claim about the things those words name.

Pneuma, "spirit," belongs to a large and entirely regular class of Greek nouns — those ending in *-ma* — that are neuter as a matter of their own lexical form, without exception, regardless of what particular spirit a given verse has in view: an unclean spirit, a person's own human spirit, or God's own holy spirit. This is simply what kind of word *pneuma* is, in exactly the same way "table" is simply a feminine word in French no matter what is sitting on it.

B. Why This Matters for a Pronoun Standing In for "Spirit"

Because *pneuma* is neuter, ordinary Greek grammar requires that a pronoun referring directly back to it also be neuter — not because the spirit named is impersonal in every case, but because that is simply how Greek pronouns agree with their antecedent nouns, the same rule that would apply if the word in view were "table" or "hand." This is exactly what Romans 8 in fact does:

Romans 8:16 — *"The Spirit itself beareth witness with our spirit, that we are the children of God."*

Romans 8:26-27 — *"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which*

cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"Itself" is not the King James translators softening or downgrading the Spirit; it is the translators rendering, accurately, a Greek pronoun that grammatically agrees with the neuter noun *pneuma*, exactly as Greek grammar requires wherever nothing else intervenes. Worth noting in the same two verses: the personal, unmistakably masculine "he" that follows in verse 27 — "he that searcheth the hearts" — refers not to the Spirit but to God, the one who searches hearts and knows the Spirit's own mind. Read together, these two verses distinguish, within a single short passage, a neuter "itself" naming the gift's own action from a masculine "he" naming God Himself doing something else entirely — precisely the distinction this whole study is tracing.

C. What Outside Grammatical Scholarship Confirms

This is not a novel reading invented to fit a doctrinal conclusion decided in advance; it is the ordinary, uncontested reading of Greek grammatical gender, confirmed even by scholars who go on to hold, on other grounds entirely, that the Holy Spirit is a distinct divine person. Daniel B. Wallace, a widely used Greek grammarian, states of the parallel construction in John's own Gospel (addressed directly in Chapter 3 below) that a given pronoun's gender there "has nothing to do with the natural gender" of the underlying spirit-word at all. A journal article surveying this same argument in detail, written by scholars who otherwise affirm the Holy Spirit's personhood as settled Christian doctrine, concludes plainly that this specific grammatical argument should be set aside entirely: "the gender of the nouns and pronouns in these chapters neither supports nor challenges the doctrine of the Spirit's personality." This study cites that conclusion here only for its grammar, not for its authors' own further theological commitments, which this study does not share — but it is worth stating plainly that even scholars starting from the opposite doctrinal position agree that Greek gender, by itself, proves nothing either way about whether its referent is a person.

In Short

Greek assigns every noun a grammatical gender as a fixed property of the word, unrelated to whether the thing it names is alive, personal, or actually male or female — exactly as French assigns genders to "table" and "book" without either object having a sex. *Pneuma*, "spirit," is neuter by its own regular word-class, and Romans 8:16 and 26 show the King James translators rendering a Greek pronoun that agrees with it exactly as "itself" — accurately, and without controversy. This means a masculine pronoun elsewhere cannot, by grammar alone, prove that its referent is a personal being; something else has to be doing the grammatical work. Chapter 3 traces exactly what that something else is in John 14-16, where "he," not "it," is the pronoun scripture actually uses.

Chapter 3 — Tracing "He" to Its Actual Antecedent: The Comforter, Not the Spirit

A. The Promise, Read in Full

John 14:16-17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.*

John 16:7-8 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*

John 16:13-15 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

Every pronoun across this entire promise — "he," "him," "himself" — is masculine, and it recurs so many times, across three separate chapters, that it can feel, on a quick reading, like overwhelming grammatical proof that whatever is being described must be a personal, masculine being in its own right. Traced to its actual grammatical source, it is not that at all.

B. What the Pronoun Actually Agrees With

The Greek word translated "Comforter" is *parakletos* — one called alongside, to help — and it is, by its own regular word-form, grammatically masculine, in exactly the same unremarkable way that *pneuma* is neuter. Every one of the passages quoted above introduces the promise using this specific word, "Comforter," before any pronoun appears: "another Comforter" (14:16); "the Comforter, which is the Holy Ghost" (14:26); "the Comforter is come... even the Spirit of truth" (15:26); "the Comforter will not come" (16:7). "The Spirit of truth" and "the Holy Ghost" appear in each case as further descriptions standing in apposition to "the Comforter" — additional names for the same reality, not a second, separate noun competing with it for the pronoun that follows. Ordinary Greek grammar directs every subsequent pronoun to agree with the nearest, governing noun actually carrying the sentence, which in every one of these passages is the masculine *parakletos* — not the neuter *pneuma* sitting beside it in apposition.

This library's own standing source on this exact point states the grammatical mechanism directly, addressing John 16:13 and 15 by name: "All the pronouns 'he' referring to the spirit are masculine to agree with the word 'comforter' in verse 7. This word 'comforter' is a descriptive word used in place of the word 'spirit,' and grammatically pronouns must agree in gender with the noun to which they are related. In Greek the gender of a word does not necessarily denote the actual gender of the object." The same source then poses the same question Chapter 2 above already answered from Romans 8 directly: "If this verse really meant that the spirit is masculine (and therefore a person and part of the trinity), what about Romans 8:26 where we find the pronoun 'itself' which refers back to 'spirit' in the neuter form? Therefore, John 16:13 and 15 do not prove the holy spirit is part of the trinity."

C. A Second, Independent Reason English Reads This Way

Greek grammatical agreement is not the only thing pulling toward "he" here; English usage supplies a second, independent reason quite apart from anything in the Greek text at all. "Comforter" is, in English, an agent-noun — one who comforts — describing a role or an office rather than a bare abstraction, in the same category as "advocate," "helper," or "counselor." English speakers routinely default to personal pronouns for agent-titles of this kind even when discussing them in the abstract, without anyone concluding that the office itself is a literal, separately existing person distinct from whoever fills it — much as scripture elsewhere personifies Wisdom as "she" throughout Proverbs 8, or describes Sin crouching at Cain's own door with a masculine "his desire" and "do thou rule over him" (Genesis 4:7), without either passage introducing a new personal being alongside God. Two separate and independent tendencies — Greek grammatical concord with a masculine noun, and English's own natural habit of personifying an agent-title — both point toward "he" here, and neither one requires, or even suggests, that a third, separately conscious being stands alongside the Father and the Son.

D. Why the KJV Then Says "It" Elsewhere, in the Same Book of Acts

The same pattern this chapter traces through John's Gospel appears again, briefly, inside the book of Acts itself, in a verse worth pausing on because it shows both pronouns doing their expected work within a single sentence:

Acts 8:16 — *"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"*

Read against everything traced above, "he" here is the same grammatical residue of a nearby masculine noun this whole chapter has been tracing (in this case, "the Holy Ghost," a title carrying the same kind of personal, agent-like coloring in English as "Comforter" does), describing the gift's own arrival on the Samaritans — not yet "fallen" on them, in the sense of the gift's own manifestation not yet operating, exactly as this study's own Chapter 1 has already distinguished a gift given from a gift exercised. This library's own working notes on this very verse have already flagged the pronoun directly, glossing it "he (it)" — the same correction this chapter argues for at far greater length across John 14-16.

In Short

Every "he" running through John 14-16's promise of the Comforter agrees, grammatically, with the masculine Greek noun *parakletos*, "Comforter" — not with the neuter *pneuma*, "spirit," that stands beside it in apposition as a further description of the same gift. This is confirmed by the King James Version's own practice elsewhere: the same translators who wrote "he" throughout John 14-16 wrote "itself" of the identical Spirit in Romans 8:16 and 26, once no masculine noun like "Comforter" stood between the pronoun and its actual neuter antecedent. English usage supplies a second, independent reason for "he" in John's Gospel, quite apart from the Greek: "Comforter" is itself a personal, agent-like title in English, the same kind of word that naturally draws a personal pronoun the way "advocate" or "helper" would, without that habit proving the office is a separate living being. Read together, the evidence points the same direction from three separate angles at once: this is not a claim that the gift is a third, independently conscious person, but the ordinary residue of the descriptive title scripture uses in place of "spirit."

Chapter 4 — What the Comforter Actually Does

A. The Question Worth Asking Next

Tracing the pronoun to its grammatical source answers where "he" comes from; it does not, by itself, finish explaining what is actually happening when this Comforter is described teaching, testifying, reproving, guiding, speaking, hearing, and showing things to come. These are real, active verbs, and a fair reading of this study's own argument has to account for them directly rather than simply dismiss them as more grammatical residue. If the gift is genuinely "it" and not a separate person, what is actually doing all this teaching and guiding?

B. God's Own Action, and the Son's Own Continued Presence

Read across the whole of John 14-16, Jesus Himself supplies part of the answer directly, in the very same discourse, before the Comforter is ever separately named:

■ **John 14:18** — *"I will not leave you comfortless: I will come to you."*

Jesus does not present the coming Comforter as a replacement for His own presence, arriving instead of Him; He presents the Comforter's arrival as His own continued coming to His own — the same trade John 16:7 states again more directly, that His own departure is the very condition of the Comforter's own arrival, not a diminishment traded for a lesser substitute. Read this way, the teaching, reminding, testifying, and guiding this discourse describes are not the independent initiative of a third being acting on its own separate authority; they are God's own action and the Son's own continued presence and ministry among believers, now carried out through the medium of the gift He gave rather than through a body confined to one place at one time — exactly what this same discourse's own further promise already states: "greater works than these shall he do; because I go unto my Father" (John 14:12), a ministry now extended in reach rather than replaced in kind.

This reading also answers, directly, the discourse's own most emphatic statement of derived rather than independent authority:

John 16:13-14 — *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."*

"He shall not speak of himself" states, in the plainest possible terms, that whatever is described here does not originate its own separate message; it speaks only what it has itself received, and what it shows and speaks answers to a prior source rather than an independent will of its own. A being with its own separate, self-originating personhood, standing genuinely alongside the Father as a third distinct party, sits awkwardly with a description this explicit about having no message of its own to originate. A gift, carrying and communicating exactly what its Giver has placed within it, sits far more naturally with the same description.

C. The Gift Is Alive, and Really Does Something — Without Being a Separate Person

None of this reduces the gift to something inert, a mere object with no genuine activity of its own, and this study does not read it that way. Scripture calls it "spirit, and... life" (John 6:63) and describes believers as made "partakers of the divine nature" (2 Peter 1:4) — the actual life and nature of God Himself, genuinely resident within a person, not a symbol or a metaphor for something else. The gift really produces real effects: teaching that actually instructs, a remembrance that actually recalls, a testimony that actually convinces. What this study holds is narrower and more precise than either extreme — neither an inert, merely passive substance doing nothing on its own, nor a fully separate, independently willing third person distinct from the Father — but God's own life and power, genuinely resident within the believer, genuinely productive of real effects, and genuinely operating as that person yields to and exercises it, exactly as this library's own already-traced reading of 1 Corinthians 12:11 holds of the manifestations more generally: "dividing to every man severally as he will" — a real working, attributed directly to the Spirit's own action, that nonetheless does not bypass or override the individual believer's own will in receiving and exercising it. The gift, in other words, is genuinely active in exactly the sense a person's own indwelling nature is active in them — not standing beside them as a second, separately deciding party, but constituting, from within, the very capacity by which they now teach, recall, testify, and discern, precisely because it is God's own life and power now permanently theirs to draw on and exercise.

D. Personification, a Genuine and Frequent Biblical Figure of Speech

Scripture routinely describes non-personal realities using vividly personal language, without those realities becoming separate literal persons as a result. Wisdom "crieth" and "uttereth her voice" throughout Proverbs 8, and is described building "her house" and hewing "out her seven pillars" in Proverbs 9:1 — vivid, sustained personification, without Wisdom becoming a fourth divine being alongside God. Sin itself is described crouching at a door with its own "desire," to be ruled over like an unruly servant (Genesis 4:7) — again, personification, not a claim that sin is a literal, separately

conscious agent. Read against this well-established pattern, the Comforter's own promised actions — teaching, testifying, guiding, reproof, showing — are entirely at home as a sustained, deliberate personification of God's own gift and its real, active operation within the believer, in exactly the register scripture elsewhere uses for Wisdom and for Sin, rather than a metaphysical claim standing apart from that pattern and requiring, alone among all of scripture's personifications, to be read with rigid literalness.

In Short

The Comforter's own promised actions do not require a separate, independently conscious third person to explain them. Jesus Himself frames the Comforter's coming as His own continued presence and ministry among believers, not a substitute for it — "I will not leave you comfortless: I will come to you" — and the discourse's own most emphatic statement about the Comforter, "he shall not speak of himself," describes derived rather than independent authority, exactly what a gift communicating its Giver's own content would do, and awkwardly what a fully independent third person would not usually be described doing. The gift itself is genuinely alive and genuinely active — God's own life and nature, truly resident within the believer, truly productive of real effects as that person yields to and exercises it — without being, for that reason, a fourth thing standing beside the Father and the Son. Scripture's own frequent habit of personifying real but non-personal realities, Wisdom and Sin among them, supplies the exact figure of speech this reading needs, already well established elsewhere in the very same book.

Chapter 5 — What This Means Going Forward

A. Scripture's Own Printed Words Stay Exactly as Printed

This study does not propose correcting the King James Version's own text. Wherever this study, or any other, quotes John 14:16, 14:26, 15:26, or 16:7-15 directly, the word printed there is "he," and it stays "he" — that is what the King James translators actually wrote, and altering a direct quotation to read differently than the source it claims to quote would misrepresent the very text being studied. The correction this study argues for is not in the wording of scripture itself, but in how a reader is taught to understand and describe the pronoun once it has been read — exactly the distinction this library's own standing source already models, bracketing a clarifying "[it]" directly beside the printed "he" rather than silently replacing one word with the other: "another Comforter, that he [it, the comforter] may abide with you for ever."

B. A Working Convention for This Study's Own Narrative Prose

Outside of direct scripture quotation, this study's own narrative commentary — and any future study drawing on it — can follow a simple, defensible rule. "He" is reserved for God the Father, the true and only Giver, and, where the text plainly has Him in view, for Jesus Christ the Son — both genuinely, irreducibly personal. "It" is used for the gift itself: the holy spirit, God's own life and nature, given to and operating within the believer, whether that gift is being called by that plain name or by one of its own

scriptural titles — the Comforter, the gift of the Holy Ghost, the promise of the Father. Where a quoted verse itself prints "he" of the Comforter, this study's own surrounding commentary is free to comment on that pronoun accurately without pretending the printed word says something other than what it says — noting, where useful, that this "he" names the gift under its own personified, agent-like title, in the same sense already traced through Chapter 3 above, and is not evidence of a separate person distinct from the Father who gave it.

C. Why This Matters More at the Threshold of Receiving the Gift Than Anywhere Else

This distinction carries the most weight exactly where a reader is first being taught what it means to receive the gift of holy spirit. A reader handed six or seven consecutive verses calling the gift "he," with no comment at all, is being handed, without anyone quite intending it, the seed of a doctrine this library's whole framework already rejects elsewhere: a third divine person, distinct from the Father and the Son, silently implied by pronoun alone rather than argued for or against. The correction this study proposes costs nothing scripture itself does not already supply — the very same King James Version that says "he" six times in John 16 says "itself" twice in Romans 8 — but it removes a real and avoidable point of confusion before a reader ever reaches the chapter meant to teach them what they have actually received.

In Short

Nothing in this study asks for a single word of the King James Version to be changed. What changes is how the reader is taught to read the pronoun once it appears: "he" for God the Father, the only true Giver, and for the Son; "it" for the gift itself, whatever scriptural title happens to be naming it in a given verse. Made clear before a reader is taught what it means to receive the gift, this distinction heads off a confusion that costs scripture nothing to correct, since scripture's own King James wording already supplies both pronouns, in two different places, for the very same reality.

Chapter 6 — Closing: The Settled Position

A. What This Study Settles

1. God, the Giver, is spirit and is holy; the gift He gives is, of necessity, the same two words — holy, and spirit — describing something genuinely His to give, but distinct from His own person (Chapter 1).
2. Greek assigns grammatical gender to every noun as a fixed property of the word itself, independent of whether its referent is personal, alive, or actually of that sex; *pneuma*, "spirit," is neuter by its own regular word-class, confirmed directly by Romans 8:16 and 8:26's own "itself" (Chapter 2).
3. Every masculine pronoun running through John 14-16's promise of the Comforter agrees grammatically with the masculine noun *parakletos*, "Comforter" — not with the neuter *pneuma* standing beside it — confirmed both by this library's own standing source and, independently, by

outside Greek grammatical scholarship that reaches this conclusion even while holding, on other grounds, to the Holy Spirit's personhood (Chapter 3).

4. The Comforter's own promised actions — teaching, testifying, guiding, reproving, showing — read most naturally as God's own action and the Son's own continued presence, carried through the medium of the gift given, rather than the independent initiative of a separate, self-originating person; the discourse's own explicit statement that "he shall not speak of himself" fits a gift communicating its Giver's own content far more naturally than it fits a fully independent third party (Chapter 4).

5. Scripture's own printed words are never altered; the correction is in how a reader understands and describes the pronoun after reading it, not in the text itself (Chapter 5).

B. Closing Word

This study set out to answer a question that had been sitting, unaddressed, inside a plain reading of scripture's own English text: why does the same gift get called "he" in one place and "itself" in another? The answer, traced directly through the Greek grammar underneath both English renderings, is that scripture is not describing two different things, nor contradicting itself, but naming one and the same reality two different, equally accurate ways in two different grammatical settings — masculine when the nearby governing noun is the masculine "Comforter," neuter when nothing stands between the pronoun and "spirit" itself. God, the Giver, is genuinely, personally "He" — the Father, and, in every place scripture has Him in view, the Son. What He gives is genuinely "it" — His own life and nature, truly His to give, truly resident within the one who receives it, truly active as that person yields to and exercises it, and truly distinct from the Giver's own person, exactly as any gift is distinct from the one who gave it. Nothing in this conclusion diminishes the gift or its real, active power in a believer's life; it simply names the gift accurately, so that a reader approaching the fuller study of what it means to receive it can do so without first absorbing, by pronoun alone, a doctrine this library's whole framework holds scripture never actually teaches.

Sources Consulted

This study is built directly from scripture; the sources below were consulted only for grammatical apparatus and background corroboration, and none carries scriptural weight in the argument or is treated as a doctrinal authority. Victor Paul Wierwille's *Jesus Christ Is Not God* (Appendices A-B, this library's own standing source in `Sources/Topical Studies/Wierwille Collection/`) supplied the grammatical mechanism this study builds on directly in Chapter 3 §B and the bracketed "he [it, the comforter]" convention followed in Chapter 5 §A. Strong's and Thayer's lexicons (`Sources/Lexicons and Concordances/`) supplied the Greek word studies throughout. Daniel B. Wallace's published grammatical work and Andrew David Naselli and Philip R. Gons's "Proof-texting the Personality of the Holy Spirit" (Detroit Baptist Seminary Journal 16 [2011]) were consulted, via web research, strictly for their grammatical analysis of the John 14-16 pronoun construction — cited in Chapter 2 §C for the conclusion that Greek gender "neither supports nor challenges the doctrine of the Spirit's personality"

— and not for these authors' own further doctrinal conclusions about the Trinity, which this study does not share and does not need their grammar to reject. The Seven Administrations Project's own working notes on Acts 8:16 (`HOLYSPIRIT.odt`), already glossing that verse "he (it)" before this study was written, are this library's own existing precedent for the reading argued at length here (Chapter 3 §D). Every doctrinal claim in this study has been tested directly against the text of scripture itself, in the King James Version.

Scripture Index

Genesis 4:7 Chapter 4 §D

John 3:6 Chapter 1 §B

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Romans 10:9-10 Chapter 1 §C

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1 Corinthians 12:11 Chapter 4 §C

2 Peter 1:4 Chapter 4 §C

Proverbs 8; 9:1 Chapter 4 §D