

*Question.*--If the holy Spirit is not a person, as (a) conclusively shown in the TOWER for June '92, why were the disciples commanded to baptize *in the name of* the holy Spirit ([Matt. 28:19](#))? and (b) why is the pronoun "he" used in referring to the Holy Spirit?

*Answer.*--(a) It is proper to use the expression "holy Spirit" when performing symbolic immersion; first, because the Lord so instructed his disciples; second, because it is the holy influence and representative of the Father and the Son in directing the Church into all truth. The holy Spirit also represents the anointing which came upon the Lord at his baptism, and into which all the members of the body are immersed when they are united to the Head.

(b) The different Greek pronouns used in reference to the Comforter, the spirit of truth, "he," "himself," "him," might be, and are in other connections, translated she, it, herself, itself or her.

The word rendered "himself" (Greek, *heauton*) is translated "itself" nine times in our common version English Bible. The word rendered "he" (Greek *ekeinos*) is more frequently rendered "that" and "those," and is once rendered "it"--"I do not say that he shall pray for *it*."--[1 John 5:16](#).

As the holy Spirit is an influence from God, and since God is always referred to as masculine, it is proper in the Greek to refer to it by a masculine pronoun; but not so in English, where inanimate subjects (influences, etc.) are not personified. Those acquainted with German, French or other languages personifying inanimate things will understand this.