
The Deity of the Holy Spirit

The Holy Spirit must be an intrinsic part of the deity

Something is missing if [the deity] does not have Holiness, and how could it have Holiness without having the Holy Spirit? Either God's Holiness is independent of the Holy Spirit (and in that case I should like to be told what it is supposed to be) or if it is identical with the Holy Spirit, how, I ask, could it fail to be from the beginning - as if it had at one time been to God's advantage to be incomplete and without his Spirit.

If he did not exist from the beginning, he has the same rank as I have, though with a slight priority - we are both separated from God by time. If he has the same rank as I have, how can he make me God, how can he link me with deity?¹

The deity of the Holy Spirit is shown by his activity as the one who deifies

Were the Spirit not to be worshipped, how could he deify me through baptism? If he is to be worshipped, why not adored? And if to be adored, how can he fail to be God? One links with the other, a truly golden chain of salvation. From the Spirit comes our rebirth, from rebirth comes a new creating, from new creating a recognition of the worth of him who effected it.²

The work of the Spirit is mentioned in tandem with that of Christ

Look at the facts: Christ is born, the Spirit is his forerunner; Christ is baptized, the Spirit bears him witness; Christ is tempted, the Spirit leads him up; Christ performs miracles, the Spirit accompanies him; Christ ascends, the Spirit fills his place. Is there any significant function belonging to God, which the Spirit does not perform? Is there any title belonging to God, which cannot apply to him, except "ingenerate" and "begotten"?³

The "less exalted" expressions of the Spirit refer to his relation to the Father (as prime cause)

The less exalted expressions which talk of [the Spirit's] being given, sent, divided, or his being a grace, gift, an inspiration, a promise, a means of intercession or anything else of the same character - all these are to be referred back to the Primal Cause, as indicating the Spirit's source and preventing a polytheistic belief in three separate causes. It is equally irreligious to make them a combined persona, like Sabellius, as disconnected natures like the Arians.⁴

¹ Or. 31.4 (*On God and Christ*, p.119)

² Or. 31.28 (*On God and Christ*, p.139)

³ Or. 31.29 (*On God and Christ*, p.139)

⁴ Or. 31.30 (*On God and Christ*, p.141)