



# Theos

Chapter 3

**Begotten Forgotten**

**T**rees are a frequent symbol of men in the Bible. The very first Psalm says that a man who delights in the law of God “is like a tree planted by the rivers of water.” After being healed by Jesus, a blind man once said, “I see men as trees walking.” Mark 8:24. Jesus referred to himself as “a green tree” Luke 23:31. What, then, can we learn from the two olive trees pictured in the Bible?

### Golden Oil from Two Trees

Revelation 11:4 identifies two witnesses who prophesy during the Dark Ages as “the two olive trees and the two candlesticks standing before the God of the earth.” Psalm 119: 105 tells us that God’s word is “a lamp unto our feet and a light unto our path” Here in Revelation there are two candlesticks because John is living in 90 AD and has both the Old and New “Testaments,” testimonies, witnesses.

Zechariah was also shown a vision of two olive trees. But in his day there was only a single candlestick, the Old Testament witness.

“I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side.” Zechariah 4:2,3.

The Candlestick has seven lamps. The lamps burn oil from the olive trees giving light to the world. The olive trees are the source of the oil; they produce the fuel for the lamps. They are the source of power and light. When the angel asked Zechariah what the trees and the candlestick and the bowls and the pipes meant he deferred to the angel who explained, “Not by might, nor by power, but by **my spirit**, saith the LORD of hosts.”

God from the beginning has chosen us to salvation **through sanctification of the Spirit**. 2Thes 2:13.

It is by means of His Spirit that we are sanctified, made holy.

Zechariah asked the angel about the two olive trees (verse 11) and then asked again! “What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?” Verse 12.



The two branches and the two pipes are new details that did not appear in the first description of verses 2 and 3. A branch apparently extended from each tree and a golden pipe conducted the olive oil from the branch to the bowl where the oil from both trees mixed together.

The oil from the olive trees that burns in the candlesticks is the power, the Spirit of God. Just as the oil comes from the olive trees, so the Spirit of God flows or proceeds from the Father (John 14:16; 15:26; James 1:17) and through the Son (Titus 3:4-6).

Jesus breathed on the disciples his Spirit (John 20:22). The sanctifying Spirit came from him just as the oil came from the olive trees.

The Father’s Spirit comes from the Father; the Son’s Spirit comes from the Son. Through Their Spirit They come and abide in us (John 14:23).

Jesus is the Light of the world and God is the Father of lights (James 1:17). Father and Son are the light of the New Jerusalem (Rev 21:23).

The Spirit of Christ, guiding us, living in us and through our mental and physical faculties, “does the works,” “speaks the words” as the Spirit of the Father did in the life of Christ on earth (John 8:26; 14:10). When controlled by the indwelling Spirit of Christ we “can do nothing” of ourselves but only what we see Christ do (John 5:19; 8:28). We seek not our own will “but the will of the Father” (vs. 30). We “live by the

Father” (John 6:57). His words are His Spirit and they give us life (vs. 63). We live but it is not ourselves that do the living, and the life which we now live, we live by the faith of the Son of God (Gal 2:20).

Jesus gave us his blood (his life). Now He gives us his Spirit (his word).

Peter in his first epistle says that the Spirit of Christ was in the prophets signifying to them what the sufferings of Christ would be. He inspired the prophets with the testimony of His Spirit.

Of which salvation the prophets have inquired and searched diligently, who prophesied of **the grace that should come to you**: 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. 1Pet 1:10,11.

But in his second epistle Peter says that the prophets spoke as they were “moved by the Holy Spirit” 2Pet 1:21. The Spirit of Christ is the Holy Spirit. This is perfectly logical. Jesus is the Holy One of God, so his Spirit is holy. This is why the angel told John that “the testimony of Jesus is the Spirit of prophecy” Rev 19:10, the Spirit that was in the prophets.

This issue of **Theos** will continue our search for the forgotten truth of God’s Begotten but this time with a special focus on the Holy Spirit of God. The disciples were “endued with power from on high” (Luke 24:49) on the day of Pentecost when God the Father gave to His Son the promised oil which Jesus then “shed forth” on the 120 in the upper room (Acts 2:33). This was “the Spirit of His Son” whom He sent into our hearts (Gal 4:6).

Recognizing, knowing, accepting and living by the Spirit of Jesus is the key to living by the faith of the Son of God (Gal 2:20) and overcoming as He overcame so that we might sit with Him on His Father’s throne (Rev 3:21).

## Looking for the Latter Rain

Following the Great Advent revival in the mid-1800s there was a growing awareness of the “last days.” Attending this was a renewed interest in the final latter rain outpouring of the Holy Spirit to prepare the church for the return of Jesus.

James, the brother of Jesus, wrote of the need for this final outpouring.

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain” James 5:7.

Prophecy had proven that the signs of Christ’s coming were fulfilled and he is ready to return. But he patiently waits for the precious fruit to receive the latter rain. The apostles received the early rain shortly after Christ’s ascension “when the day of Pentecost was fully come” (Acts 2:1). He told them to “tarry...until you be endued with power from on high” (Luke 24:49). They waited ten days, and when “they were all of one accord,” the glorified and risen Son of God received “the promise of the Father” (Acts 1:4) and “shed abroad” His Holy Spirit (2:33) “which He shed abundantly on [them] through Jesus Christ” (Titus 3:6) as the Father “sent forth the Spirit of His Son” into their hearts (Gal 4:6).

But the latter rain still has not yet come. Why? Scripture gives a reason.

“the showers have been withholden, and there hath been no latter rain; and you had a whore’s forehead, you refused to be ashamed” Jeremiah 3:3.

The latter rain has been withheld because the people of God have entered into an adulterous love affair with other gods. They no longer worship the true God of heaven. But God foresees a time when this will change, His people will once again find in Him their All in All. Then they will...

“Rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come

down for you the rain, the former rain, and the latter rain” Joel 2:23.

He *will* cause the latter rain to come down. But when will it come?

“Ask ye of the LORD rain **in the time of the latter rain**; so the LORD shall make bright clouds, and give them showers of rain” Zech 10:1.

In the Time of the latter rain. When that time comes, we are to ask for it! Our heavenly Father is more willing to give us His Spirit than we are to give good gifts to our children. Luke 11

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.” Hosea 6:1-3.

In the third day the LORD will raise us up and we shall live in his sight. Just as Jesus rose from the dead on the third day, so the sleeping saints will be resurrected in the third millennial day. His “going forth” is prepared. He shall come to us! And he comes as the rain.

“that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ” Acts 3:19,20

The apostolic faith in the abiding presence of Jesus, who promised to come to them (John 14:18) and be “in them” (verse 20) was a great comfort to the disciples as they waited for the blessed hope of his second coming. But this original belief in the power and presence of God (Psalm 139; 1Cor 1:24) shifted to an entirely separate third person of the Godhead by the end of the 4<sup>th</sup> century.

As we saw in Theos Chapter two, only a small minority maintained the true biblical teaching of God and His Spirit of life which He gave without measure to His Son (John 3:34; 5:26).

When this truth was rediscovered in the early part of the 19<sup>th</sup> century, a resurgence within the major churches once again focused on the personhood of an independent Holy Spirit.

## Pentecostal Uprising

By the late 1800s the Holiness Movement emerged as evangelists like Dwight L. Moody, William Boardman promoted the Christian Perfection teachings of John Wesley.

Pentecostals took this a step further by emphasizing the baptism of the Holy Spirit (slain or smitten in the Spirit), speaking in tongues and faith healing.

It became fashionable to pray to the Holy Spirit as a separate divine being instead of praying *in* the Spirit to “our Father which art in heaven,” as Jesus taught his disciples.

“Praying always with all prayer and supplication **in the Spirit**” Eph 6:18.

“Praying **in the Holy Spirit**” Jude 20

“worship God **in the Spirit**” Phil 3:3

What does it mean to pray in the Spirit; to worship in the Spirit? The Bible tells us that the Spirit is in the mind of man and God, in whose image man is made.

“What man knows the things of a man except **the spirit which is in him**? even so the things of God knows no man except the Spirit of God” 1Cor 2:11.

“be strengthened with might by his **Spirit in the inner man**” Eph 3:16

The Bible plainly teaches there is a spirit which is *in* man that has to do with *knowing* a man’s own thoughts, the “inner man.” Likewise, there is a Spirit which is from God which *knows* His private, inner thoughts. This knowledge from the mind of God is a power (“might”) which can strengthen the mind of man so “that Christ may dwell **in your hearts** by faith” Eph 3:17; “that we might **receive the promise of the Spirit** through faith” Gal 3:14, and “be renewed in **the spirit of your mind**” Eph 4:23.

## Spirit of God, Spirit of Man

Scripture clearly reveals the Spirit of God in personal terms with traits and attributes that are distinctly personal. The Spirit is said to

**Know** the things of God (1Cor 2:11)  
**Search** our hearts (1Cor 2:10)  
**Speak** to us (Acts 1:16;8:29;Rev 2:7)  
**Teach** us (Luke 12:12;John 14:26)  
**Direct** us (Acts 8:29;11:12;16:6;10:20)  
**Guide and Hear** (John 16:13)  
**Help** (Rom 8:26)  
**Wash, Justify, Sanctify** (1Cor 6:11)  
**Groan** and intercede for us (Rom 8:26)  
**Witness** to us (Acts 20:23;Heb 10:15)  
**Reprove, convict** (John 16:8)  
**Intercede** (Rom 8:26)  
**Be grieved** (Eph 4:30)  
**Be blasphemed** (Mark 3:29)

The Bible also reveals a human spirit as having the same attributes. It can

**Understand** (Job 20:3)  
**Search** (Ps 20:27)  
**Speak** (1Cor 14:2)  
**Commune** (Ps 77:6)  
**Bear witness** (Rom 8:16)  
**Constrain** (Job 32:18)  
**Rejoice** (Luke 1:47)  
**Glorify** God (1Cor 6:20)  
Pray, bless (1Cor 14:14, 16)  
**Perceive** (Mark 2:8)  
**Sigh** deeply (Mark 8:12)  
**Worship** (John 4:24)  
**Be measured out** (John 3:34)  
**Be wounded** (Prov 18:14)  
**Be jealous** (Num 5:14)  
**Be faithful** (Prov 11:13)  
**Be quiet** (1Pet 3:4)  
**Feel** heaviness, anguish, sorrow, sadness (Isa 61:3; Ex 6:9; 1Sam 1:15; 1Ki 5:21; Job 21:4)

It is really not surprising that both the Spirit of God and the spirit of man share the same qualities because man is made “in the image of God.”

The spirit of man is also called the “**heart** of man” (1Cor 2:9), the “**inner** man” (Eph 3:16), the “**inward** man” (Rom 7:22; 2Cor 4:16). The spirit of man is “within” (Zech 12:1; Ps 43:4; Isa 26:9), “in the midst of my body” (Dan 7:15). It is “renewed after the **image**” of our Creator as we “put on the new” man (Col 3:9). This inner human spirit in the mind is contrasted

with the “outward man,” “old man” of flesh, the physical human body.

But the spirit of man is not the Spirit of God for “the Spirit itself bears witness with our spirit” (Rom 8:16). Thus, the human spirit is the center of a man’s thoughts, feelings, and will; it is where the Spirit of God operates to renew the spirit of our minds (Eph 4:23).

Likewise, the Spirit of God and the spirit of man are also called “the breath of life.” Without it a body dies. But it cannot function without the body “For the body without the spirit is dead” (James 2:26). The spirit of a man at death returns to God for safe keeping until the resurrection (Ecclesiastes 12:7).

## Software - Hardware

The spirit of man has no independent existence as a separate living being. A living, thinking soul can only exist when the spirit, the breath of life, dwells within the body. The spirit is the software that runs within the hardware of the body. Thus, there is no visible description of man’s spirit; it is never said to have a form or body.

Likewise, many texts describe the Spirit of God in distinctly impersonal terms. For example, **the Holy Spirit is manifested as**

**A gift** (Acts 10:45; 1Tim 4:14)  
**A dove** (Matt 3:16)  
**Wind** (Acts 2:2;John 3:8)  
which is breathed on (John 20:22)  
**Oil** (Ps 45:6; Acts 10:38; Matt 25:1-10)  
which is poured out (Acts 2:4,17,33)  
on all flesh (Joel 2:28)  
**Water** (John 4:14;)  
which we can drink (John 7:37-39)  
**Fire** (Acts 2:3)  
which can be Quenched (1Thes 5:19)  
**Words** (John 6:63)

In addition the Spirit of God

**Is Life** (Rom 8:10)  
**Can be put in** us (Isa 63:11)  
**Can be stirred up** in us (2Tim 1:6)  
**Can fill** us (Eph 5:18)  
**Renews** us (Titus 3:5)  
**Is shed** abroad in our hearts (Rom 5:5)

Yet, the reality of the Spirit is undeniable. The Holy Spirit exists, is powerful, and exerts a personal influence in the lives of men. Still, there is real uncertainty for many over the Spirit’s identity. Is *it* simply the Spirit of God or is *he* God the Spirit?

The Bible, in Psalm 139, states that the Spirit of God is the presence and power of God. Peter said the Spirit of Christ was in the prophets (1Peter 1:10,11). And Christ was the messenger of the covenant (Malachi 3:1), the Angel of the Lord that went before the children of Israel (Ex. 23:20, 21, 23; 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13, 14) and “carried them all the days of old” (Isaiah 63:9). It was his Spirit that was vexed when the church in the wilderness rebelled against him. He was **the angel** which spoke to Moses in Mount Sinai (Acts 7:37, 38).

Ephesians 2:11-19 tells us that both the Old and New Testament prophets and apostles were united into “one new man” by the same Spirit, the Spirit of Christ. “For **through him** [Christ] we both [Gentiles and Jews] have **access by one Spirit** unto the Father.”

This eternal divine Spirit is the life that is shared by the Father and His Son. And we can have that life in us if we “are not in the flesh, but in the Spirit, if the Spirit of God dwells in us. And if we have not the Spirit of Christ, we are not His.” (Rom 8:9). Here we see that the Bible refers to the Spirit of God and the Spirit of Christ as the same Spirit, the same Life that was in the Father and which the Father has given to the Son that he might have life as well (John 5:26).

## Breath of Life

While breath is in me, the Spirit of God is in my nostrils, Job said (27:3). “The Spirit of God has made me, and the breath of the Almighty has given me life,” Elihu agreed (Job 33:4). The Bible speaks of Spirit, breath, wind and life as one and the same.

“God “gives breath to the people, and spirit to them that walk” (Isaiah

42:5). The Lord “has granted me life and preserved my spirit” (Job 10:12). Jesus said, The words that I speak... are spirit and life (John 6:63). The “Spirit of life” is in Christ Jesus (Rom 8:2). And “if Christ be in you...the Spirit is life” (vs 10).

1 Corinthians 2:11 teaches that the divine Spirit is just as much a part of God as is the human spirit of man. Paul said: “What man knows the things of a man, except **the spirit of man which is in him**? even so the things of God knows no man, but the Spirit of God” which is in Him. This must be so, because as the spirit in me is my spirit, the Spirit of God is His Spirit—it belongs to Him.

The Spirit of God was present at the creation of this earth (Gen 1:2). The Spirit of God is the power of the Most High (Luke 1:35), the breath of His mouth, the Word who spoke all things into existence (Psalm 33:6,9).

The Word of God, who was with God in the beginning, is a Spirit even as his Father, God is a Spirit (John 4:23) because “that which is born of the Spirit is Spirit” (John 3:6). The Son of God was made a life-giving Spirit (1Cor 15:45) for “the Lord is that Spirit” (2Cor 3:17).



### The Dove and the Cloud

Jesus also received his Father’s Spirit when he was baptized, when he was transfigured, when he rose from death. Of particular interest to us is the depiction of Christ’s baptism. Instead of featuring the Holy Spirit’s prominent appearance as the third divine person of the Godhead, it is a *visible* manifestation of the Father’s glory to

match His *audible* voice, taking the form of a dove to symbolize the Son.

This was the first of three times that Jesus heard the audible voice of his Father from heaven.

John the Baptist was told to watch for one upon whom he would see “the Spirit descending and remaining” John 1:33. We, too, must see the One upon whom the Spirit descended and abode. We must “look unto Jesus, the Author and Finisher of our faith” Heb 12:2. Jesus wants to give to us what his Father gave to him—His glory, His name, His word, and His Spirit. Jesus is the one who baptizes with the Spirit and with fire. As the Father baptized His Son with His own Spirit, so Jesus baptizes us with his Spirit.

John did not know him (verse 31). But John was aware that Jesus was “mightier” than himself (Matt 3:11). John understood that Jesus would “baptize with the Holy Spirit” John 1:33. But John misapplied the prophecies concerning the second coming to reap the earth’s harvest and “burn up the chaff with unquenchable fire” (Matt 3:12) fulfilled by the autumn feasts (day of atonement and reaping) with the prophecies regarding the sacrifice of God’s Son, “the Lamb of God” (John 1:29) at his first coming fulfilled by the spring feasts (Passover and the Wave sheath).

The day finally came when “the heavens were opened unto him” (John) and he “saw the Spirit of God descending as a dove and lighted upon him” (Jesus) Matt 3:16, while Jesus was praying (Luke 3:21). The Holy Spirit was “in a bodily shape like a dove” Luke 3:22. Then a voice which came “from heaven said, This is my beloved Son” Matt 3:17, “You are my beloved Son; in you I am well pleased” Luke 3:22. Isaiah had even prophesied this. “Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my Spirit on him” Isa 42:1. Matthew recognized that these words applied to Jesus. “Isaiah said, Behold my Servant, whom I have chosen, my beloved, in whom I am well pleased. I will put my Spirit on him” Matt 12:18.

The dove was the Father’s Spirit, the fit symbol for “the God of peace” Heb 13:20.

The second occurrence was on the mount of transfiguration. Jesus took Peter, James, and John “up into a high mountain” Matt 17:1. There he was “transfigured,” transformed, changed before their very eyes: his “face shining as the sun,” his clothes “white as the light.” After Moses and Elijah appeared, all six “entered into the cloud” Luke 9:34. “A bright cloud overshadowed them” Matt 17:5. Just as “the power of the most High” overshadowed Mary (Luke 1:35) when Jesus was “conceived of the Holy Spirit” Matt 1:20, the glorious visible presence of the Father appeared as a bright cloud overshadowing them. They did not see the Father, for “No man has seen the Father” John 6:46, “no man has seen God at any time” John 1:18, men have not even “seen his shape” John 5:37. But then “a voice from out of the cloud said, This is my beloved Son, in whom I am well pleased; hear him.”

Just like the Father’s witness at the baptism of Jesus, there was both a visible and audible manifestation of His presence. In one He appeared in a bodily form shaped like a dove, and in the other as a bright cloud reminiscent of the pillar of cloud that led God’s people through the wilderness.

### The Two Comforters

Jesus told his disciples that the Spirit of truth **was with them and shall be in them**. John 14:17. John later declared that “**The truth dwells in us and shall be with us** forever” 2John 1:2. This Truth is the same Spirit of truth, the Comforter that Jesus promised to send after returning to the Father. This “Truth came *by* Jesus Christ” John 1:17. Jesus is “full of truth” John 1:14. He is the truth. John 14:6. He is the “true witness” Rev 3:14. And because Jesus is the Truth that dwells in us, he promised to “never leave us or forsake us” Heb 13:5 but would be with us “always even unto the end” Matt 28:20.

That Jesus is the Comforter who comes to dwell in us, is both obvious and confusing. After all, he clearly said, “I will not leave you comfortless (orphaned): I will come to you” John 14:18. This is a very plain statement. But then he also said, “I will pray the Father and he shall give you *another* Comforter” verse 16. This sounds as if there is a second, different Comforter: Jesus being the original Comforter, while the Holy Spirit, the Spirit of truth, is another separate Comforter.

So, are there two Comforters? Yes. But Jesus is not the first Comforter—his Father is.

“God, even the Father of our Lord Jesus Christ; the Father of mercies and the God of all comfort” 2Cor 1:3.

The Father is the one “who **comforts** us in all our tribulation” verse 4.

**God comforts** those that are cast down. 2Cor 7:6.

“The **God of consolation** (comfort) grant you to be likeminded one to another” Rom 15:5.

### The Original Comforter

“God is a spirit” John 4:24 and He gives His Spirit to His Son “without measure” John 3:34. He is the “Father of spirits” Heb 12:9.

And before Jesus was born in Bethlehem, the Father’s Spirit was also active in the lives of men.

John the Baptist was “filled with the Holy Spirit, even from his mother’s womb” Luke 1:15

Elisabeth, his mother, “was filled with the Holy Spirit” when he leaped in her womb. Luke 1:41

When Zacharias’ tongue was loosed “he was filled with the Holy Spirit and prophesied” Luke 1:67

Then, in the fullness of time, the Holy Spirit came upon Mary, and “the power of the Highest” overshadowed her. Luke 1:35. That which was “conceived in her” was “of the Holy Spirit” Matt 1:20. She was “with child of the Holy Spirit.” This was the Father’s Spirit, the Spirit of God the Father. That’s why Jesus was “called the Son of God” Luke 1:35, “the Son of the Highest” Luke 1:32.

### Son of God, Spirit of God

He was not called the Son of the Holy Spirit, or even the Son of God the Holy Spirit. Such language is not found in scripture. “God the Holy Spirit” is an extra-biblical term; men frequently employ it, but it is only human tradition. However, “the Spirit of God” is abundantly found throughout scripture. We do not worship the Spirit but “worship the Father *in* Spirit” John 4:23. We “worship *by* the Spirit of God” Phil 3:3.

“God the Son” is likewise alien to God’s word, while “the Son of God” is found abundantly. It should be our desire to “rightly divide the word of God,” using only words and terms of biblical origin, not teaching for commandments the doctrines of men.

“And Jesus being full of the Holy Spirit returned from Jordan” Luke 4:1. Who did Jesus say was in him? “I am in the Father, and the Father **in me**... the Father that dwells **in me**, He does the works” John 14:10. “That you may know and believe that the Father is **in me**” John 10:38.

And who gave Jesus the words to speak? “The words that I speak unto you they are spirit and they are life” John 6:63. “I speak unto the world those things which I have heard of Him. Then they understood that he spoke to them of the Father” John 8:26. “I have not spoken of myself; but the Father which sent me, He gave me commandment what to say, and what I should speak...as the Father said to me, so I speak” John 12:49.

So also, Jesus said, “It is not you that speak, but the Spirit of your Father which speaks in you” Matt 10:20. The Father, who is holy (John 17:11) and spirit (John 4:24), is the source of Christ’s power, words, and doctrine (John 7:17). The “one God and Father of all is above all, and through all and **in** you all” Eph 4:6.

### The Second Comforter

But “in these last days God has spoken to us by his Son” Heb 1:2. Jesus is now the Comforter, the Spirit of truth. For “the Lord comforts our hearts” Eph 6:22.

“There is consolation in Christ, comfort in love, fellowship of the Spirit” Phil 2:1. Not fellowship *with* the Spirit, but *of* or *by* or *through* his Spirit who is with us and in us. “Truly our fellowship is *with* the Father and *with* His Son Jesus Christ” 1John 1:3.

He is the *parakletos*, the Greek word that is translated Comforter, in John 14, 15, and 16.

He is the *parakletos*, the same word translated Advocate, in 1John 2:1—“We have an Advocate with the Father, Jesus Christ the righteous.” While Jesus is *with* the Father in person he is also *in* us in Spirit.

## His Humanity in Person Jesus our Advocate WITH the Father

## His Divinity in Spirit Jesus our Comforter IN us

There are two ways in which we can make this truth (that the Spirit dwells within us) a reality. Either we can increase our efforts to make the Holy Spirit a different, distinct, individual personality separate from the Father and Son, a third person, someone else—or we can truly accept Christ’s own testimony that this indwelling Spirit of truth is indeed the shared presence and personality of Jesus himself and his Father. “The spirit of Him that raised up Jesus from the dead dwells in you” Rom 8:11.

In the attempts to make the Holy Spirit a separate third divine Being, a conflict of interest has been created. Two mediators are today proposed; two intercessors praying for us before the Father; two Spirits that promise to dwell within us: the Holy Spirit and the Spirit of Christ.

The name of the Father by Himself is God. The name of the Son by himself is Michael (the Son of God) and Jesus Christ (the Son of man). The name of the Father and Son together (“the Father in me, and I in

the Father”) is the Holy Spirit, a descriptive name of the Spirit of God and the Spirit of Christ (Rom 8:9).

Although we are limited by the lack of a specific name, the various titles are given separate personhood by speaking of the Holy Spirit, the Comforter, the Spirit of truth, the Eternal Spirit, the Promise of the Father, the Unction, the Anointing, the Presence—as if “He” is someone other than the Father and Son.

But the presence of the Comforter is mutually exclusive with the presence of Jesus. We can have one or the other, but not both at the same time. Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come to you. But if I depart, I will send him to you.” John 16:7.

### Third Person Pronouns

Now, wait right there. Jesus *must* be talking about someone other than himself, it is argued, because he says, “I will send *him* to you,” not “I will send myself to you.” Well, actually, this is characteristic of how Jesus often referred to himself—as if he was speaking of someone else.

To Nicodemus Jesus said, “No man ascended up to heaven, but **He** that came down from heaven, even **the Son of man**. He that believes on **Him** shall not perish, he that believes on **Him** is not condemned.” John 3:13-19

“God sent his Son into the world that the world through *him* might be saved” John 3:17. He certainly could have said, “God sent *me* into the world so that *I* might save the world.” But, instead, he chose this third person approach to describe himself.

To the woman at the well Jesus said, “If you knew who it is that says to you, Give me to drink, you would have asked of *him*, and *he* would have given you living water.” John 4:10. Why didn’t he just come out and say, “You would have asked *me*, and *I* would have given you living water?” He could have, but he didn’t.

When confronting the leaders in the temple, Jesus announced, “The Son can do nothing of *himself* but what *he* sees the Father do” John 5:19. This is proper grammar, yet Jesus is the Son, and as such, he later said, “I do nothing of *myself*, but as my Father has taught *me*, *I* speak these things” John 8:28.

To the man born blind Jesus said, “You have both seen **Him** and it is **He** that talks with you” John 9:38. To a would-be disciple he said, “The **Son of man** has nowhere to lay **his** head” Matt 8:20. To both he spoke of himself in the third person.

After his transfiguration, Jesus repeatedly said to his disciples, “The Son of man shall be betrayed into the hands of men: and they shall kill *him*, and the third day *he* shall be raised again” Matt 17:22,23. The persistent confusion about what Jesus meant by these warnings was partly due to this indirect third person reference to himself. “**He** shall be delivered unto the Gentiles...And they shall scourge and put *him* to death.” Luke 18:32, 33. It sounded like he was talking about another Son of man. But he was simply talking in the third person.

As Jesus walked to Emmaus he said to his unsuspecting traveling companions, “Ought not Christ to have suffered these things, and to enter into *his* glory?” Luke 24:26. This kind of language added to their failure to recognize him as the risen Savior. Then to further his anonymity, when “they drew nigh unto the village, where they were going, he **made as though** he would have gone further” Verse 28. But when “he took bread, and blessed it, and brake, and gave to them, their eyes were opened” (perhaps they saw the scars in his outstretched hands) “and they **knew** him: and he vanished out of their sight.” Verses 30, 31. This person, whom they thought was someone else, was actually Jesus himself.

Jesus said the Spirit of truth was “another Comforter.” Clearly he was referring to a real person.

“I will pray the Father, and He (the Father) shall give you another Comforter, that **he** (the Comforter) may abide with you forever;” John 14:16. John clarifies who this last *he* is by continuing in verse 17: “the Spirit of truth; whom the world cannot receive, because it sees **him** not, neither knows **him**” Did this mean that the disciples could receive the Spirit of truth because they *did* see him and know him? Yes!

Jesus continued, “But you **know** him because he dwells *with* you.” Cleopas and his friend “constrained” Jesus. “Abide *with* us.” Luke 24:29.

Jesus was dwelling *with* them, staying for supper. They saw him, and then they “knew him.” Though Jesus suddenly disappeared, he didn’t leave them. He had promised them that as the second Comforter, he would abide with them forever. John 14:16; Matt 28:20; Heb 13:5. They arose that same hour and returned to Jerusalem, but Jesus never left their side. He returned with them to the upper room.

Jesus had already identified this Spirit of truth that cannot be received or seen or known by the world.

“The Father himself...you have neither heard his voice at any time, nor seen his shape.” John 5:37

“Not that any man has seen the Father” John 6:46

“I am come in my Father’s name, and you receive me not.” Verse 43

“He that sent me is true, whom you know not” John 7:28

“You neither know me nor my Father” John 8:19

Unlike the world, however, the disciples *do* know the Spirit of truth.

“But you know him; for he dwells with you, and shall be in you.” John 14:17

*He may abide with you forever!*

*Abide with me;  
fast falls the even tide;  
The darkness deepens;  
Lord, with me abide!*

*When other helpers  
fail, and comforts flee,  
Help of the helpless,  
O abide with me!*

Henry F. Lyte 1847

Jesus had just finished saying that they know the Father because Jesus had “been so long time with” them.

“Have I been so long time with you, and yet have you not known me? ...the Father in me...the Father that dwells in me...Believe me that I am in the Father and the Father in me” John 14:9, 10.

The disciples already know who this Spirit of truth is because he *has been* dwelling with them in Jesus—the Father’s Spirit, the Father’s life. Jesus said that he is in the Father, his Spirit dwells in the Father just as the Father’s Spirit dwells in him. This same Spirit (the Spirit of Jesus and his Father) is to dwell in the disciples.

To Nicodemus, to the woman at the well, to the elders, to the man born blind, to the would-be disciple, Jesus referred to himself indirectly, in the third person, as if the Son of man were someone else. That’s how Jesus spoke of himself.

Now, back to the upper room. Why didn’t Jesus say, “And when I am come, I will lead you into all truth?” Well, actually he did in verse 18.

“I will not leave you comfortless (or orphans): I will come to you.”

John 14:18

Here Jesus plainly states that he is the Comforter that will come to dwell in them. They know him; he has been dwelling *with* them, but soon he will dwell *in* them, abide in them, and “manifest” himself to them (verse 21).

Judas (the brother of James, the son of Alphaeus) asked Jesus “how is it that you will manifest yourself to us?”

Jesus answered, I “and my Father... we will come unto him and make our abode with him” verse 23.

Both the Father and Son abide in us; both come to us, both dwell in us, they are the Spirit of truth.

Jesus said, “I am the way, the truth, and the life” John 14:6. In the next verse he says, You know me and you know my Father, and you have seen him—because he dwells in me. Jesus is the Spirit of truth, because he is the truth. His Father is the Spirit of truth, because “God is a spirit” John 4:24 and He is “the only *true* God” John 17:3, “Him that is true” 1Jn 5:20.

Jesus continued.

“But the Comforter, the Holy Spirit, 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 14:26

The Holy Spirit comes in Jesus’ name; he is the Spirit of Jesus, the Spirit of Christ. He knows all that Jesus said because it is the mind of Jesus. It is Jesus in the third person.

### He or It?

Sometimes the Holy Spirit is referred to as “he” and sometimes as “it.” Why is this? because the Greek language has a grammatical rule requiring each pronoun to match the gender of its related noun. Comforter (Greek: *paracletos*) is a masculine noun—one who stands by to aid, to help. The Comforter is correctly referred to as a “he” and Jesus spoke of “him.” English also recognizes gender for nouns related to people. For example, “She” matches “Girl” and “He” matches “Boy”.

But in Greek, as in many other languages, this extends to objects as well. Yet not all nouns are male or female; some are neither. The Greek word for spirit or breath or wind is *pneuma* a neutral noun that is neither male nor female. Consequently when a pronoun is used, the neuter pronoun “it” is employed as a rule of grammar.

For example,

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

the **Spirit itself** makes intercession for us. Rom 8:26.

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.

1 Peter 1:11.

Who alone can cleanse us from all impurity? Truly it is Jesus who performs this great work. His blood cleanses us from all sin (1John 1:7); as our Advocate He cleanses us from all unrighteousness (1John 1:9).

Why is the grace of Jesus the only power that can enable us to resist and subdue the evil impulses of our fallen natures? Because only He lived a perfect life in fallen human flesh. Only by his experience as the Son of man, who overcame sin for us, can we resist and overcome sin.

This is why we are sanctified by his name and by his Spirit (1Cor 6:11; 2Thes 2:13; Rom 15:16). His Spirit sanctifies us unto obedience (1Pet 1:2) and we obey the truth through the Spirit (verse 22). The victorious life of Christ, the Son of God, lived out in Jesus, the Son of man, is the third person of the Godhead.

Only the victorious Son of God living in us by faith in the form of his Spirit, his mind, can bring us victory in the battle against sin.







## Father of Spirits

The Bible, however, is quite clear on the spirit nature of the Father and Son. True worshipers of the Father will worship Him **in** spirit because God is a Spirit (*pneuma ho theos* John 4:24). The Father has a spirit. “The spirit of your Father” (*to pneuma tou patros*) speaks in us (Matt 10:20). He is the Father of Spirits (*tō patri tōn pneumatōn* Heb 12:9). Likewise, the Son is made a “quickenning spirit” (1Cor 15:45), “the Lord is that Spirit”... and has a spirit: “the Spirit of the Lord” (2Cor 3:17), the Spirit of Christ (Rom 8:9, 1Pet 1:11), the Spirit of Jesus Christ (Phil 1:19), the Spirit of God’s Son (Gal 4:6).

But “certain men crept in unawares” “denying the only Lord God, and our Lord Jesus Christ” (Jude 4). The “only Lord God” is *despoten*, the “only Potentate” of 1Tim 6:15, who “only has immortality” “whom no man has seen, nor can see.” This speaks of God the Father. The “Lord” who is Jesus Christ is *kurios*, master, who has supreme authority over us. Thus these infiltrators deny the Father and His Son.

These are the same ones that John identified as the antichrist “that denies the Father and the Son” (1John 2:22). How do they deny them? They deny that they have a real Father and Son relationship. But they also deny them by claiming that Their Spirit is someone else. Instead of the Father and Son coming to dwell in us, they propose to introduce another person, a

surrogate divine being that presumes to take their place.

## The Spirit of the Spirit

Question: if the Father has a Spirit (the Spirit of God) and the Son has a Spirit (the Spirit of Christ), does the Holy Spirit have a Spirit? This is no trivial inquiry. Consider the following comparison of Father, Son, and Spirit.

The Father, the Ancient of Days, is depicted sitting on a throne in Daniel 7 “whose garment was white as snow, and the hair of his head like the pure wool” Verse 9. John saw God the Father sitting on a throne in heaven. “And he that sat was to look upon like a jasper and a sardine stone.” Rev 4:3. These are the first and last stones of the High Priest’s breast plate. The four living creatures that were around the throne call Him “Lord God Almighty” verse 8, “that liveth for ever and ever” verse 10, who “created all things” verse 11. In his right hand He holds a book. Rev 5:1.

The Son also appears as a person before the throne. First, John sees him walking among the seven candlesticks. “His head and hairs white like wool, as white as snow; and his eyes as a flame of fire” “and his countenance as the sun shines in his strength” Rev 1:14-16.

This is the glorified Son of God as he appeared on the mount of transfiguration, but now at this time in

history, John sees him ministering in the holy place of the heavenly sanctuary.

The seven-branched candlestick is located on the south wall of the holy place apartment opposite the table of showbread —the throne of the Father and Son during the phase of Christ’s work in the holy place. The table of showbread is the only piece of furniture that had a double gold crown signifying two kings: Father and Son.

Both the Father and the Son appear in bodily form as individual persons. They are separate and distinct from each other, yet they are united, one in Spirit, purpose and character. The Son comes to the Ancient of days; the Lamb takes the book from the Father’s right hand. The Son sits on His Father’s throne

## The Seven Spirits of God

But the Spirit is never described as having a body, a separate personal being. The Spirit does not have a throne nor is the Spirit ever said to sit down with the Father and Son on their throne. Rather, the seven lamps of fire burning before the throne, are the seven Spirits of God (Rev 4:5).

Jesus is not only “in the midst” of them (Rev 1:13), but they are in the midst of him! He appears as “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all



the earth” (Rev 5:6). Now he *has* the seven Spirits as part of himself, seven horns of power (omnipotence) and seven eyes of understanding (omni-science). These seven spirits are sent forth “into all the earth.”

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Galatians 4:6

The seven Spirits of God that are sent forth into all the earth are the Spirit of His Son which He has sent forth into our hearts. We know it is the Son’s Spirit because it cries, “Abba,” Father.

### Omnipresent Spirit

As the Word of God, the Son of God was in heaven and on the wings of the morning and in the uttermost parts of the sea—his Spirit and his presence was there. But when the Word became flesh, he was no longer free to be anywhere and everywhere. Because Christ was now cumbered with humanity, he could not be in every place personally. Therefore, he divested (removed, stripped, disposed) himself of his human personality so that he could represent himself as present in all places by his Spirit, as the eyes of the Lord running through the earth.

Jesus received his Father’s Spirit, as he did “all things,” by inheritance as the divine Son of God from eternity. He retained his Father’s Spirit when he came into the world to be “manifest in the flesh.”

His Spirit is Himself, the same person, the same identity, but divested of his humanity—as he was before he became flesh.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. For **through him** we both have **access by one Spirit unto the Father**. Ephesians 1:17,18

Jesus said that he is the only way to the Father; no one comes to the Father but by him. John 14:6

But not only does the Father send the Spirit of His Son, but the Son sends his own Spirit from the Father!

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

Jesus says that he will send the Spirit of truth which proceeds from the Father, because Jesus proceeded from the Father.

I proceeded forth and came *from God*. John 8:42.

I came out from God. I came forth *from the Father*. John 16:27,28

The Father is the great Source of all things. He gave His only begotten Son. He gives a holy Spirit to those who ask (Luke 11:13). Jesus is that Spirit (2Cor 3:17). And because Jesus is God’s Son, his Spirit is God’s Spirit. This is how both dwell in us.



Reflection Nebula in Orion M42

But you are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his. And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness. But if the **Spirit of him** that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by **his Spirit that dwelleth in you**. Romans 8:9-11

That is,  
The Spirit of God dwells in us.  
We have the Spirit of Christ.  
Christ is in us.

Him that raised up Jesus  
from the dead is the Father.  
And His Spirit dwells in us, too.

### The Mind of Christ

Biblical anatomy does not directly correlate with modern western concepts. The bowels of mercy are what we would call an aching heart. Solomon said that as a man “thinketh in his heart, so is he” Prov 23:7. We understand the thinking heart to mean the mind, the brain.

The Bible also uses different terminology for one’s character, thinking, and personality. Take, for example, this verse from Isaiah 40:13:

Who has directed the **Spirit** of the Lord, or being his counselor has taught Him?

When quoted by Paul in the New Testament this text becomes:

Who has known the **mind** of the Lord? Or who has been his counselor?  
Rom 11:34; 1Cor 2:16

Paul understood that the Spirit of the Lord is the same as the mind of the Lord, the thoughts and character which belong to both the Father and the Son. And the gift of His Spirit is the distribution of His divine mind by His ministering spirits the angels to receptive human minds.

Let this **mind** be in you, which was also in Christ Jesus. Phil 2:5

We have the **mind** of Christ. 1Cor 2:16

Because God has sent forth the Spirit of His son into our **hearts** (mind). Gal 4:6

Strengthened with might by his Spirit in the **inner man** (the mind). Eph 3:16

Be renewed in the spirit of your **mind** Eph 4:23

Be not conformed to this world but be ye transformed by the renewing of your **mind**. Rom 12:2

Let the word of Christ dwell in you richly in all wisdom. Col 3:16 (we remember words of wisdom in our minds)

He that is joined to the Lord is one spirit 1Cor 6:17 (of one mind)

The Spirit of God is Christ dwelling in our heart; it is the personal presence of Jesus; it is the mind of Christ.

### The One Mediator-Advocate

“If any man sin, we have an advocate (Strong’s #3875) with the Father, Jesus Christ the righteous.” 1John 2:1

Advocate is Greek *paracletos* a compound word from *para-* beside and *-clete* to stand, one who stands beside to help, to assist, to intercede, to comfort, to console.

Jesus said, the Comforter (#3875) which is the Holy Spirit, will be sent by his Father in his name. John 14:26.

Jesus is our Advocate and our Comforter. He is also our intercessor. Isaiah prophesied that he would make intercession for us.

“He bare the sin of many, and made intercession for the transgressors.” Isaiah 53:12

“He is able to save them to the uttermost that come unto God by him, seeing that he ever lives to make intercession for them.” Hebrews 7:25

“But the Spirit itself makes intercession for us” Romans 8:26

Both Christ and his Spirit make intercession for us because Christ and his Spirit are the same person. But the location of intercession is in different places: in heaven and on earth.

**In heaven**, he ministers the benefits of his innocent, voluntary sacrifice: forgiveness for sin, justification, in his humanity as our High Priest mediator, **the man** Jesus Christ.

**On earth**, he ministers the benefits of his perfect, victorious life: grace, the divine power to overcome sin, sanctification, in his divinity as our Comforter and intercessor, as **the Spirit** of Christ.

Then Paul adds:

“Christ...who is even at the right hand of God, who **also** makes intercession for us” Rom 8:34

This means that in addition to standing at the right hand of God, Christ also makes intercession for us as our heavenly High Priest.. It cannot mean that there are two intercessors for the Bible plainly teaches

“There is **one mediator** between God and man, the man Jesus Christ” 1Tim 2:5

“Consider **the Apostle and High Priest** of our profession, Christ Jesus” Heb 3:1

The sanctuary doctrine reveals Jesus as our High Priest, Jesus as the Lamb, Jesus as the Bread of life on the table of Shewbread, Jesus as the Light of the world in the seven-branched candlestick, Jesus as the sweet smelling incense bearing our prays before his Father, Jesus as the door, Jesus as the veil, Jesus as the Water of life in the laver, Jesus as the Mercy Seat, Jesus as the Judge on the Day of Atonement, Jesus as the resurrection in Aaron’s budding rod, Jesus as the incorruptible manna preserved over the Sabbath rest in the tomb. Indeed, God’s Way *is* in the sanctuary. Ps 77:13. Jesus is that Way! John 14:6.

Jesus told Moses, Let them make me a sanctuary that I might dwell among them. Ex 25:8. He said, I will *walk* among you and will be your God. Lev 26:12. I will dwell in the midst of thee, saith the Lord. Zech 2:11. Not in a temple made with hands, but in living temples. For you are the temple of the living God. 2Cor 6:16. Then Jesus became flesh and tabernacled among us. John 1:14. A body was prepared for him. Heb 10:5.

Jesus came to combine God’s divinity with man’s humanity, “making of twain, one new man” Eph 2:15. He took on the seed of Abraham, condemning sin in the likeness of sinful flesh, but his mind, his spirit, was filled with the mind, the Spirit of God his Father.

He is the only Mediator, the only Intercessor, the only Advocate, the only Comforter. Therefore, the disciples were thrilled at the thought that

the presence of Jesus would be with them still to comfort and to cheer.

Jesus promises to “be present” when the scriptures are read, to speak through his representative, through the *persona* of his divine character. He communicates with our minds the thoughts of his divine mind.

Psalm 139 is all about thoughts—God’s and ours.

O LORD, you have searched me and **known** me. You **know** my sitting down and my rising up; you understand my **thoughts** from far away...You are acquainted with all my ways...Such knowledge is too wonderful for me; it is so high, I cannot grasp it. Where shall I go from your Spirit? Or where shall I flee from your presence? Though I should go to heaven or hell, You are there. I can’t hide from You in the dark. You **knew** me before I was born. The very details of my genetic code were already written in your book. How precious are your **thoughts** unto me, O God!...Search me, O God, and know my heart: examine me and know my **thoughts**

God **knows** all about us. He knows everything we do, every thought we think no matter where we are or where we go. In typical Hebrew poetic form, God’s Spirit is God’s presence. His presence is everywhere and He can lead us, guide us, into all truth.

In all their affliction he was afflicted and **the angel of His presence** saved them: in his love and in his pity he remembered them: and he bare them, and carried them all the days of old. Isaiah 63:9.

Just as our thoughts represent us, so His thoughts represent Him. As Jesus is God’s thought made audible, the Word, so the Spirit of Christ is Christ’s thought impressed upon our minds, spoken to our hearts.

The mystery is not that there is a separate third person who is God, but that God and His Son can be personally yet invisibly with us.

So, Jesus is still with us today.

His Bodily presence is in heaven  
His Divine presence is on earth

Christ...is even at the right hand of God who also **makes intercession** for us. Romans 8:34.



Christ and his Spirit are one and the same mediator. There is only one.

The Spirit makes intercession for us with **groanings** that cannot be uttered. Romans 8:26.

Christ offered up prayers and supplication with **strong cries and tears**. Hebrews 5:7.

We need a Word from God (Jesus) and a Way to God (Jesus)

Jesus is our intercessor  
His Spirit is our intercessor  
This is describing two natures  
(body / spirit) of the same person

Behold, I stand at the door and knock: If any man hear my voice, and open the door, **I will come in to him** and sup with him. Revelation 3:20.

Who comes in? Jesus, of course.

Into my heart, into my heart,  
Come into my heart, Lord Jesus.  
Come in today, come in to stay.  
Come into my heart, Lord Jesus.

But since the Father is in the Son, and the Son is in the Father, we get both!

Jesus answered and said unto him, If a man loves me, he will keep my words: and my Father will love him, and **we will come** unto him, and make our abode with him. John 14:23

It was “expedient” for Christ to leave this earth and return to his Father that he might dispense his omnipresent Spirit to all his children. And his Spirit is a real person, the personality of Jesus Christ himself. It is his mind, his “conscious presence.” Not that of a separate person.

Since the Spirit of God is the presence of God (Ps 139:6), the mind of God (Isa 40:13; Rom 11:34), the mind of Christ (1Cor 2:16; Phil 2:5), it is what allows the Father and Son to “be in” each other (John 14:10; John 17:21).

When we “lie to” (Acts 5:3) or “grieve” (Eph 4:30) it we are dealing with the Father and the Son themselves. It is their personality. You are likewise dealing with me when you read these words—not in person, but anything I say through this “medium” is being said by me, a person. The Spirit is the medium, the agency, the communication (“communion” 2Cor 13:14) between God and us. He speaks to our mind through His Spirit, which is His mind.

We do not pray *to* the spirit but *in* the spirit (Eph 6:18; Jude 20). Jesus prayed to His Father; Jesus said “Pray to your Father which is in secret” (Matt 6:6). Stephen prayed to Jesus (Acts 7:59). There is, however, no example of anyone in scripture praying to or worshipping the Spirit. Rather, we worship *in* the Spirit (John 4:23; Phil 3:3); we pray *in* the Spirit.

Neither do we fellowship *with* the Spirit. Our fellowship is with the Son and His Father. (1John 1:3; 1Cor 1:9).

After the Fall of man, Christ dealt with humanity either directly or in the form of His Spirit. For example, he appeared to Abraham, to Jacob, to Moses, to Gideon, and to Manoah. He appeared between the cherubim as the shekinah glory above the mercy seat.

During his life on earth, the Spirit of the LORD was upon him (Isa 61:1; 42:1; 11:2) without measure (John 3:34) and others as well (Luke 1:67; 2:25). But after Christ completed his earthly life of perfect obedience to his Father, he was given the promise of



his Father (Acts 1:4), the outpouring of his own spirit (mind, character, life) that would come and dwell in us.

It is not a separate being or person: it IS the person of Jesus, the Spirit of Christ (Gal 4:6; Phil 1:19), the Lord is that Spirit (2Cor 3:17); it IS the person of the Father, the Spirit of the Father, the Spirit of God (Rom 8:9).

Because Jesus is

Matt 13:33	the Son of God
2Peter 3:5	the Word of God
John 1:29	the Lamb of God
Col 1:15	the image of God

it should be no surprise that he is also

Rom 8:9	the Spirit of God
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He belongs to God his Father Who is one with the Spirit of Christ.

God is Spirit (John 4; Heb 12:9) and we must worship Him now "in spirit" because of the physical separation imposed by sin.

But after sin is eradicated, and this old mortal puts on immortality (the eternal life that is “in the Son” and “in the Father” John 5:26) we will worship before the throne of God and of the Lamb face to face (Rev 22:4).

When we are restored to the full image of God once again and stand in His presence, we will be once more in physical union with Him, the marriage of the Lamb will be consummated, His Spirit will still exist but there is no throne for the Spirit. He will be truly “in us” and we will be “in Him” (John 17:23,26).

## The Promise of God

Jesus is the Promised one. “God according to His *promise* raised unto Israel a Saviour” Acts 13:23. He is sent again as the Promise of the Father. Jesus said, “I send *the promise of my Father* upon you” when “you be endued with power from on high” Luke 24:49. He told the disciples to “wait for *the promise of the Father*” Acts 1:4. Those who “have tasted the good word of God and the powers of the world to come” “have tasted of the heavenly gift” and “made partakers of the Holy Spirit” Heb 6:4; 2Pet 1:4.

“That we might receive the *promise of the Spirit* through faith” Gal 3:14. “That the *promise of Jesus* Christ might be given to them that believe” Gal 3:23. “The *promise* of life which is in Christ Jesus” 2Tim 1:1. “Eternal life, which God, that cannot lie, *promised* before the world began” Titus 1:2. “This is the *promise* that He has promised us, even eternal life” 1John 2:25. “After you have done the will of God, you might receive *the promise*” Heb 10:36.

“We are sealed with the **Holy Spirit of promise**” Eph 1:13. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *spirit of wisdom* and revelation in the *knowledge* of him: the eyes of your understanding being enlightened;” Eph 1:17,18. The Spirit of God is the Spirit of promise, the spirit of wisdom, know-ledge and understanding.

“For to one is given by the Spirit the word of *wisdom*; to another the word of *knowledge* by the same Spirit” 1Cor 12:8. Jesus is both the **wisdom** and the **power** of God (1Cor 1:24). And God desires to give us this wisdom and power, just as He gave us His Son “that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding great-

ness of **His power** to usward who believe, according to the working of **His mighty power**, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” Eph 1:18-20.

This power is God’s power to give life. He raised His Son from the dead. As God has life in Himself, so also He has given this resurrecting life to His Son, that he might have **life in himself** (John 5:26). Therefore, “the **Spirit of life**” is “in Christ Jesus” (Rom 8:2) for “the **Spirit of life**” is “from God” (Rev 11:11). “And if Christ be in you” then “the spirit is life” (Rom 8:10) because “the Spirit gives life” (2Cor 3:6; John 6:63). When God puts His Spirit in us, we live! (Ezek 37:14).

God “sent forth” His Spirit to create all life on “the face of the earth” (Ps 104:30). Job said “The Spirit of the LORD has made me, and the breath of the Almighty has given me life” (33:4).

And yet we know that “by the Word of the Lord was the heavens made” (Ps 33:6), that “all things were made by him” (John 1:3), “for by him were all things created” (Col 1:16), “by whom also [God] made the

worlds” (Heb 1:2). The Son of God is also the Creator.

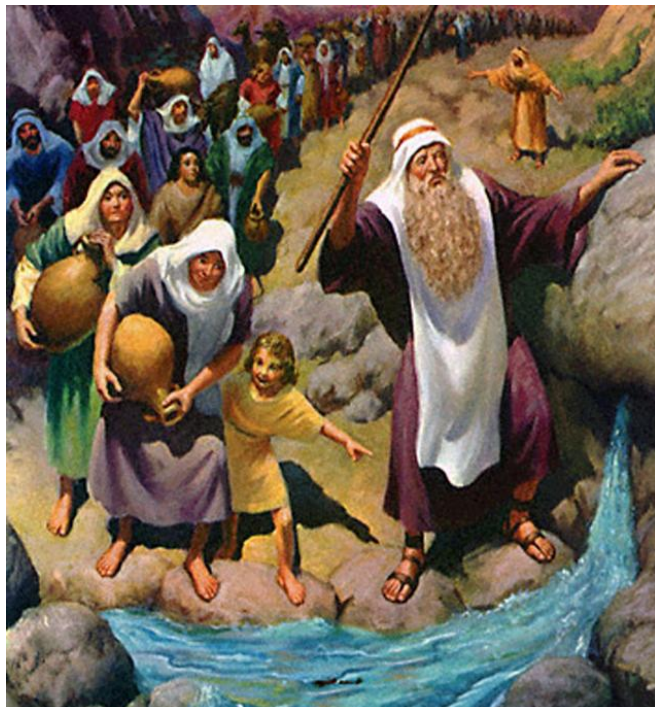
There is only one Spirit (Eph 4:4) “For through him [Jesus] we both [Jews and Gentiles] have access by one Spirit unto the Father” (Eph 2:18). “No one comes to the Father but by me,” Jesus said (John 14:6). “For by one Spirit are we all baptized” (1Cor 12:13).

Paul has just stated that “the body is one” and yet “has many members.” He is making a comparison between the unity of mind, purpose and spirit that exists among the members of Christ’s body, the Church, and between Christ and his mind and his Spirit. He concludes verse 12 by saying “so also is Christ.”

Paul then continues in verse 13, “and have been all made to drink into one Spirit.” This is a direct reference to what he had previously said in chapter 10. “All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea...And did **all drink the same spiritual drink: for they drank of that spiritual Rock** that followed them: and that Rock was Christ” (1Cor 10:1-4).

Christ, the Son of the living God, was the spiritual Rock that gave them spiritual drink. The Son, in spirit form, manifested himself in fire and cloud throughout all their wilderness wanderings. He was the Rock; he was the water of life. They were baptized into Christ, into one Spirit.

This one Spirit was in the prophets of old “searching what manner of time the Spirit of Christ which was in them did signify” (1Pet 1:11). This Spirit of Christ is the same one Spirit that moved the holy men of God to speak (2Pet 1:20). This explains how Christ “went and preached unto the spirits in prison...in the days of Noah” (1Pet 3:19,20): “by the Spirit” verse 18.



## The Gift of God

“Every **good gift** and every **perfect gift** come down from the Father of lights” James 1:17. Jesus is the “**Gift of God**” John 4:10, both good and perfect. The exceeding riches of His grace in His kindness toward us through Christ Jesus...is the **gift of God**” Eph 2:7,8. “Thanks be to God for **his unspeakable Gift**” Rom 9:15.

The Holy Spirit is also called the gift of God Acts 8:20. “If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Matt 7:11. “And you shall receive the **gift** of the Holy Spirit” Acts 2:38. “On the Gentiles also was poured out the **gift** of the Holy Spirit” Acts 10:45. “The **gift** of God is eternal life through Jesus Christ our Lord” Rom 6:23.

The gift of God is within us. “Neglect not **the gift that is within** you, which was given you by prophesy, with the laying on of the hands of the presbytery” 1Tim 4:14. “Stir up **the gift of God which is in you** by the putting on of my hands. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind” 2Tim 1:7. This gift which is in us has been given to us by God. It comes by the laying on of hands. It is the spirit of power, love, and a sound mind. It is the mind of Jesus in us “which was in Christ Jesus” Phil 2:5.

## The True and False Spirit

John said in his first epistle that “this is [God’s] commandment, that we should believe on the name of His Son Jesus Christ.” 1John 3:23. Then he wrote these words: “he that keeps His commandments dwells in him, and He in him.” If we follow the Father’s will then we dwell in God (we are living in harmony with our Father) and the Spirit of our heavenly Father will dwell in us. Jesus said, “the Father dwells in me...I have kept my Father’s commandments and abide in His love” (John 14:10; 15:10). This is the true Spirit of God which proceeds

from the Father and is sent by His Son to abide in our minds forever.

“And hereby we know that he abideth in us, by the Spirit which he hath given us.” 1John 3:24

The Spirit which the Father has given us is the Spirit of His Son (Gal 4:6). But we must be careful, because there is another spirit which is not His!

“believe not every spirit, but try the spirits whether they are of God.”  
1John 4:1.

Revelation 13 describes a power that pretends to be the Lamb of God—a lamb-like beast—who brings down fire from heaven in the sight of men (Rev 13:13). This power presumes to reveal a manifestation of “the Holy Spirit.” But if we test the spirit to see if it is from God the Father, we see that this spirit speaks like its father, the dragon (verse 11).

Remember that Lucifer, the lamb want-to-be, aspired to “be like the Most High.” He dares to sit in the temple of God, our bodies, where only the Spirit of God, the Spirit of Christ, should dwell (John 2:21; 1Cor 6:19).

Why does the devil want to keep us in the dark about Christ’s Spirit? Because there is only one Spirit of truth. If we are not wise unto salvation we can be deceived by the spirit of error (1John 4:6).

The word Trinity is nowhere to be found in Scripture. The principal text supposed to teach it is 1 John 5:7, which is universally recognized as an interpolation. Adam Clarke commenting on this verse said, “Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A.D. 1215.”

The Johannine Comma, as this insertion is known, is recognized by most modern scholars as spurious.

“We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 1Jo 5:8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim.” F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1883, third ed., p. 654.

“This passage is absent from the original Vulgate, but later found its way into the Latin text and is present in the Clementine edition.” F.F. Bruce, *The English Bible*, p.204

“...even though the inserted words taught the Trinity, Luther ruled them out



and never had them in his translation.” William F. Beck, *The Holy Bible in the Language of Today*.

“Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have no basis in the Greek text. Under Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible” Ralph Earle, *Word Meanings in the NT*, p. 452.

“...they probably owe their origin to some scribe who wrote them in the margin of his copy of 1 John: later they were erroneously regarded as part of the text. Beyond any shadow of a doubt the wording of the NIV text represents what John actually wrote. We must, therefore, confine our attention to the three witnesses of whom John did write, the Spirit, the water, and the blood” I. H. Marshall, *Commentary on the Epistles of John*, p. 236.

Protected by the Vatican until 1927, the verse is no longer included in modern Catholic translations as well as the RSV, NASB, NIV, ESV, and ASV.

1John 2:23 is another example of interpolation. The second half of the verse is entirely added by translators. It is italicized in the KJV to show this.

ΚΑΙ ΤΩ ΑΙΜΑΤΙ ΚΑΙ  
 ΤΟΙΣ ΝΕΚΤΙΝΙΟ  
 ΜΑΡΤΥΡΟΥΝ ΟΤΙ  
 ΤΙΝΕΣ ΕΣΤΙΝ Η ΑΝ  
 ΘΡΩΠΙΟΙ ΤΟΙΣ ΤΡΕΙΣ  
 ΣΙΝ ΟΙ ΜΑΡΤΥΡΟΙ  
 ΤΕΣΤΟΙΝ ΑΚΑΙΤΟΥ  
 ΛΩ ΚΑΙ ΤΟ ΑΙΜΑ  
 ΚΑΙ ΟΙ ΤΡΕΙΣ ΕΙΣ  
 ΕΝΟΙΝ ΕΙ ΗΝ ΜΑ  
 ΤΥΡΙΑΝ ΤΟΥ ΘΥΣΑΝ  
 ΚΑΝΟΜΕΝ ΗΜΑΡ

The Greek text in brown above is the disputed text from codex sinaiticus.

1John 5:7 was originally a marginal comment made to echo the three-fold witness presented in verse 8: The

Spirit, the Water and the Blood are of one accord in testifying that Jesus is the Christ, the Son of the living God and that he died completely to save us, pouring out his soul unto death. But, as has been noted before, they are a trinity of non-personalities, not in heaven but “on the earth.”

Spirit Jesus’ birth and anointing  
 Water Jesus’ baptism  
 Blood Jesus’ death and burial

Some trace the origin of this passage to the Dutch scholar Desiderius Erasmus of Rotterdam. Erasmus is known for his preparation of Greek and Latin editions of the New Testament. His first two editions of 1516 and 1519 did not contain the *comma* for which he was criticized. Evidence that he agreed to include the missing section if a Greek manuscript could be found containing it, is seen by his inclusion of the passage in his third edition of 1522 with a footnote expressing his concerns about the fortuitous finding of manuscript 61.

Nehemiah 9:20 mentions a similar “trinity” of gifts given to Israel:

“You gave also **thy good spirit** to instruct them, and withheld not **thy manna** from their mouth, and gave them **water** for their thirst.”

Jesus had not yet sacrificed his life, so blood was not mentioned. But he is the Living Bread which came down from heaven which if a man shall eat he shall live forever (John 6:51). Jesus offers to all the water of life as he did to the woman at the well. Blessed are they which hunger and thirst after righteousness — after Jesus Christ the righteous (1John 2:1). He is the anointed One, the Messiah, anointed with his Father’s Spirit, his Father’s mind, his Father’s words. His words are Spirit and they are life (John 6:63). We must eat his flesh, the Living Bread, the pure Manna; we must drink his blood, the water of life,

which cleanses us from all sin (1John 1:7). Like water, his blood washes our robes and makes them white in the blood of the Lamb (Rev 7:14). His blood brings life; for life is in the blood (Lev 17:11).

John notes that Jesus came “by water and by blood. And it is the Spirit that bears witness, because the Spirit is truth.” Jesus said, “I am...the Truth.” John 14:6. He is the “True Witness.” Rev 3:14, the Spirit of truth.



Erasmus 1466-1536

The final battle of Earth will be over worship. The first angel of Revelation 14 begins with the loud cry to “Fear God!” and “**worship** him who made.” The Son of God is worthy of worship because He is our Creator. But a usurper is at work to steal away the allegiance of creatures to himself. He is more subtle than any other creature which God made (Gen 3:1). He is the god of this world and he has blinded the minds of unbelievers (2Cor 4:4). He offered to give the kingdoms of the world to Christ if He would but “fall down and worship” (Matt 4:9). He wants to “exalt himself above all that is called God or that is worshiped, so that he as God sits in the temple of God, showing himself that he is God” (2Thes 5:4). And he looks forward to the time when “all that dwell upon the earth shall worship him” (Rev 13:8).

## Two War Zones

Not only is the Sonship of Christ under attack, but his Spirit personality as well. Both battle fronts have been in active conflict since the birth of sin. Lucifer was jealous of the Son's position in heaven and wanted to be the third member of the divine council. But while two is company, three's a crowd and thus Lucifer fell.

The reason for two war zones is that Jesus, whose Hebrew name is Yashuah (Jehovah is my Saviour), is both

1. The Son of God (his *divine* nature),  
*and*
2. The Son of Man (his *human* nature)

The issue concerns the death of Jesus: was it a divine or human sacrifice?

*"Both the highest Trinitarians and lowest Unitarians are perfectly united on the death of Christ. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term "Christ" comprehends two distinct and separate natures: one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both therefore have only a human offering, and nothing more." J.H. Waggoner, Review & Herald, July 18, 1854.*

Unitarians believe that the Son of God had no pre-existence before his birth in Bethlehem, but was born a mortal man and was then exalted by God to become His divine Son. While Trinitarians believe in the eternal pre-existence of the Son of God, they agree with Unitarians in how they believe Christ died: as a human.

The doctrine of a trinity degrades the Atonement because it is assumed that Christ is the second person in an inseparable trinity who could not die and even if he did it is assumed by most that death is not really a cessation of life anyway. This position involves numerous difficulties, and

burdens the doctrine of the Atonement with unreasonable contradictions.

Trinitarians see only two extremes. They want to identify the Son with the Father and make the two a single being in order to qualify as mono-theists; while those rejecting this notion are condemned as denying the divinity of Christ. But the truth lies between these two diverse positions. The idea that the divine Son of God could not die, is entirely foreign to the teachings of the Bible. John 1:1-3, plainly describes a pre-existent divinity and John repeats the thought again in his first epistle:



'That which was from the beginning, ... the Word of life.' 1 John 1:1. This is the same Word was with God in the beginning. But it is self-evident that **the Word of God, was not the God whom he was with.** Scripture clearly teaches that there is but 'one God' (1Cor 8:6; Eph 4:6; 1Tim 2:5; James 2:19; Deut 6:4) the term God therefore must be used in reference to the Word in a secondary sense as Paul explained by calling the same pre-existent Word "**the Son of God.**"

This distinction between the Father and Son is consistent with the many other examples we have already seen. There was a general conviction among the apostles that the Father and Son

are two separate and distinct individual persons and the Bible maintains this distinction.

### Declarations Concerning the Father

The Eternal God. Deut. 33:27.

Whose Name alone is Jehovah.

Ps. 83:18.

Most High God. Mark 5:7.

The Ancient of Days. Dan. 7:13.

God Alone. Ps. 86:10.

Lord Alone. Neh. 9:6.

God of Heaven. Dan. 2:44.

The Only True God. John 17:3.

The Only Wise God. 1Tim. 1:17.

Eternal, Immortal, Invisible. 1Tim. 1:17.

Who Only hath Immortality. 1Tim. 6:16.

Lord God Omnipotent. Rev. 19:6.

The only Potentate. 1Tim. 6:15.

Besides Me there is no God. Isa. 44:6.

God the Father. 1 Cor. 8:6.

The God of our Lord Jesus Christ,

the Father of Glory. Eph. 1:17.

God and Father of all,

who is above all. Eph. 4:6.

The Almighty God. Gen. 17:1.

Lord God Almighty. Rev. 4:8.

The "I Am that I Am" Ex. 3:14.

### Declarations Concerning the Son

The only begotten of the Father.

John 1:18; 3:18; Heb 1:6.

The Son of the Living God. Matt. 16:16.

Beginning of God's creation. Rev. 3:14.

First born of every creature. Col. 1:15.

Existed before he came into the world.

John 8:58; Micah 5:2; John 17:5, 24.

Made higher than the angels. Heb. 1:14.

He made the world and all things.

John 1:1-3; Eph. 3:3, 9. Heb 1:2.

Sent into the world by God. John 3:34.

In Him dwells all the fullness of the

God-head bodily. Col. 2:9.

Resurrection and the life. John 11:25.

All power is given to him Matt. 28:18.

Appointed heir of all things. Heb. 1:2.

Anointed with the oil of gladness above

his fellows. Heb. 1:9.

Judge of all. Acts 17:31.

Reveals God's purposes. Rev. 1:1.

The head of Christ is God. 1Cor. 11:3.

Jesus had power to lay down his life and take it again. John 10:18.

He received this commandment from the Father. John 10:19.

God raised him from the dead. Acts

2:24, 34; 3:15; 4:10; 10:40; 13:30, 34;

17:31; Rom. 4:24; 8:11; 1 Cor. 8:14;

15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20;

Col. 2:12; 1 Thess. 1:10;

Heb. 13:20; 1 Pet. 1:21.