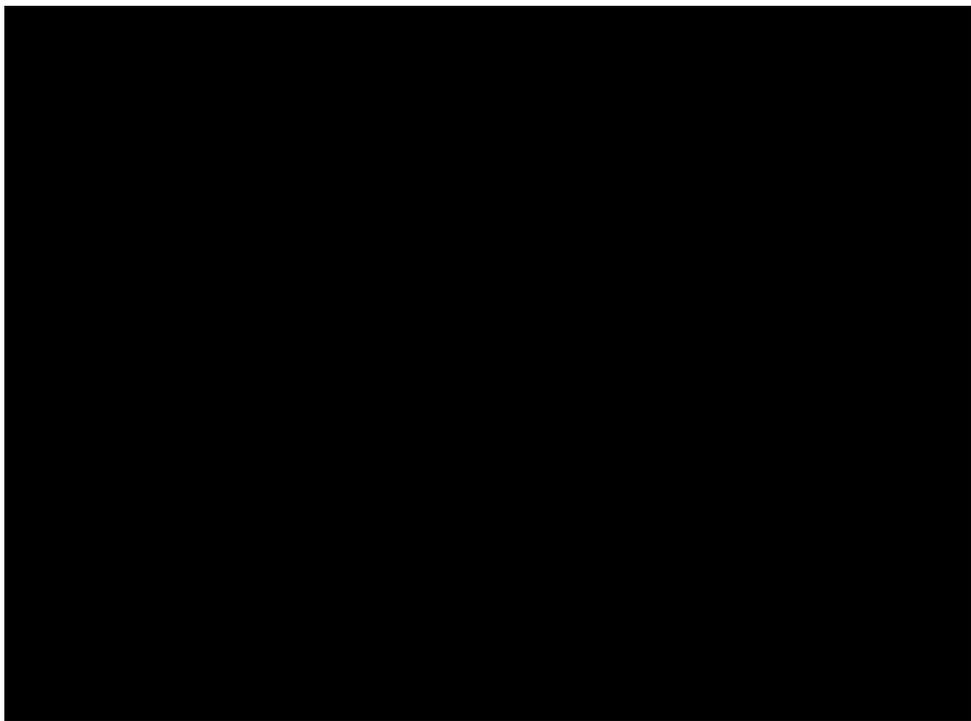


The Truth About the Spirit of God



We have to understand this subject because it's extremely important for us to be able to identify the difference between *our* God, the God that *we* serve, or the God that John 17:3 says is "the *only* true God and Jesus Christ whom Thou hast sent," (the One whom the only true God has sent). We will be discussing this in detail as we go further, but right now we're going to focus on the Spirit of God and try to understand what Scripture is trying to reveal to us in the simplest form.

We're going to start in Genesis 1:2. It says:

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

In this verse we have the phrase "the Spirit of God." Most of the time when individuals read this phrase, they think about a third being other than Christ and the Father. They think about a third entity involved in a Godhead, a Godhead group of three divine entities or beings which all share the position of Almighty God. This is completely impossible to come up with when reading Genesis specifically. It says, "The Spirit of God moved upon the face of the waters." The word "of" is a possessive word. It means that the word prior belongs to the word afterwards. So when we look at Genesis 1:2, it has three uses of this phrasing. It says, "And the earth was without form and void; and darkness was upon the face *of* the deep." The word "face" is referring to the surface so it is the surface *of* the deep. Then it says, "The Spirit *of* God moved upon the surface *of* the waters." You have waters and then you have the surface *of* the waters. The surface of the waters is not separate from the waters. It's just a specific characteristic of the actual water. So when we look at the phrase "the Spirit of God," it's simply saying that it's a spirit, a spiritual

Father. The Father's Spirit is the Father's spiritual presence. It's not another being's presence; it's not another entity's presence. It is the Father's actual spiritual presence.

We use this phrase all the time in regards to the spirit of the devil or the spirit of Satan. When you say that the spirit of Satan is inside an individual, you're not talking about a different being other than Satan; you're talking about a spiritual manifestation of Satan inside an individual. So why would we do that in regards to the phrase "the Spirit of God"? It's simply because the majority of the world has this idea of a teaching that occurred during the Council of Nicaea that the Spirit is an actual being of itself, separate from the individual – separate from the Father – and it's referred to as the Spirit *of* the Father (but it's not the Father).

In English, that wouldn't make any sense at all, nor in Spanish. If I say, "casa de Jahdiel," I'm talking about Jahdiel's house or a house belonging to Jahdiel. It's not a different entity. In the Hebrew IT1 1 Tf [gua gre. when the r

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If I ascend up into heaven, you are there: if I make my bed in hell, behold, you are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall your hand lead me, and your right hand shall hold me.

We see here he's referring to His omnipresence. "Everywhere I go, your spiritual presence and power are there." So "the spirit of God" is referring to His spiritual power and presence.

As we continue to look at this idea, we're going to get a clearer understanding, harmonizing Hebrew Scriptures with Greek Scriptures, Old Testament Scriptures with New Testament Scriptures.

We're going to look at Matthew 3:16-17. It's very clear that Jesus was here on earth, and as He's here on earth, He goes and gets baptized, getting ready for His ministry. It says in verse 16,

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Most people say that three beings can be seen here, but we have just explained what "the Spirit of God" is. Christ saw the spiritual presence and power of God coming down on Him and the voice from heaven, which is where His physical body is, says, "This is My Son, in whom I am well pleased." Now, if Jesus Himself saw a third being coming on Him, He would have acknowledged this, but he saw the spiritual power and presence of God coming on Him.

We see this in John 8:28-29 which says:

just as in John 17:3, as *God*, and not only as God, but as *His* God as well as *our* God.

Let's look at John 15:26 which says,

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father

Let's continue to look at this idea. As Christ was on this earth, it was His Father's Spirit who was in Him. It was His Father who was with Him.

We see this in 2 Corinthians 5:19. It says,
To wit, that God [the Father] was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So it says "God was *in* Christ, reconciling the world unto himself." If that's not enough proof, we have the identity of the only true God and Jesus Christ according to John 17:3, mentioned in 1 Corinthians 8:5-6.

It says,
For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) [false gods and false lords], but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

So we are *in* the Father, *by* the Son; *in* God, *by* our Master. It's quite clear that there's a distinction between the two individuals. We know Scripture says there is one Spirit. If Scripture uses the terms "the Spirit of the Father" and "the Spirit of Christ" interchangeably, that means there is only one Spirit but it works in two different ways.

Earlier in this study, we saw that the Spirit of the Father is not a different entity from the Father Himself. The Spirit *of* the Father is the spiritual omnipresence and power of the same individual – the Father. Now we're seeing certain phrases in the New Testament which identify the Spirit of God as the Spirit of Christ. We're going to clarify why that phrase is being used in the New Testament as well as look at there being only two beings (and not three)

presented – the Almighty God and His Son. I will be dealing specifically about Christ being the only-begotten Son in a future study.

We're going to start by looking at where these two phrases – “the Spirit of God” and “the Spirit of Christ” – appear in Scripture. They first appear together in Romans 8:9-11:

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 dwells in you.

We see here that the phrases “the Spirit of Christ” and “the Spirit of God” are used interchangeably. We know that there's only one Spirit; there aren't two Spirits. The Father and the Son do not have two separate Spirits. There's only one Spirit, the Scripture proclaims.

Earlier we saw that this Spirit belongs to the Father. Here, it's also being referred to as an attribute which Christ obtains and utilizes. Let's go into a little bit more detail of why the Scriptures are referring to “the Spirit of God” as “the Spirit of Christ.” First, however, we have to understand certain things which are connected to why Christ said certain things. For example, in John 20:17 we read,

Jesus said unto her, [This is when He resurrected. Mary Magdalene is at the tomb with Him.] Touch me not; for I am not yet ascended to my Father: but go to my brethren, and

say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Here we have a confusing issue that many people try to discuss. Why is He saying, "Don't cling onto Me because I didn't ascend to My Father yet?" There are quite a few people who *have* explained it correctly. He was saying He has to go in order to send the Spirit of God. The question is, Why does He *have* to go? We see that the Spirit of God was already on this earth. It was already working by the Father. The Father was *in* Christ. The Father sent His Spirit down at His baptism. It's not that the Spirit of the Father has only been around since the time of Genesis 1 so why is He making this statement, "I must go in order to send the Spirit"?

Another statement to consider is John 7:37-39,

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believes on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

Very interesting. This is clearly referring to when Jesus was on this earth. Let me not ask any questions; let me go right into it... Jesus was on this earth. He could not allow His Spirit to be just anywhere because He was in human form. The Spirit belongs to the Father. This is why He says, "I must go to the Father." He must go to the Father to obtain this Spirit.

Let's see if the disciples understood this idea. In Acts 2:32, 33, at the time of the outpouring of the Holy Spirit during the day of Pentecost, the disciples received the Holy Spirit, received power, preached with power, received tongues of fire on their heads, and spoke in different tongues in order to be able to spread the gospel.

It says in verses 32 and 33 of Acts 2,

presence to be omnipresent as well. Thus we have the spiritual manifestation of the power and presence of both the Father and the Son. This occurs through the Spirit, one Spirit flowing from the Father through the Son to us.

We're going to look at more Scriptures to solidify this truth. We're going to look at John 14 which seems to be stirring up a lot of confusion. John 14:23 says,

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode [home, temple] with him.

Here it says the Father will love you *and* Christ, who loves you also, will make their home *inside* of you. We know that our bodies are the temple of the Holy Spirit, or the communion of the Holy Spirit, which means that the Spirit that flows from the Father to the Son to us (as we see in Acts 2:33) is what's allowing Christ and the Father to dwell inside of us, and not only to dwell inside of us but also to make our bodies their temple.

Let's continue. In Colossians 1:26 and 27 it says,

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"Christ in you" – that was the mystery in the Scriptures. Throughout the Hebrew Scriptures, you can see only the Spirit of the Father, but now it's manifested fully, it's made known. That doesn't mean it never existed prior to this, but

now it is “made known” that the Spirit is Christ, along with His Father, inside of us.

Let's continue to see this idea. Paul himself said in Philippians 1:19,

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ...

You see, the Spirit is not a separate entity. It is the omnipresence of the Father and Son inside the soul. Let's look at John 14:16 to make this point even clearer.

It says,

And I will pray the Father, and he shall give you another

For **he** shall be delivered unto the Gentiles..., Luke 18:32.

And they shall scourge **him**, and put **him** to death: and the third day **he** shall rise again, Luke 18:33, emphasis added.

It shouldn't be confusing that in John 14:16, Christ is using the pronoun *He* once again, but because of indoctrination, the traditions of man, and the drilling of our minds about this "mystery" of the Spirit of God, we are continuously bombarded with these philosophies of this third, mystical being. But in actuality, He's referring to Himself.

He says,

And I will pray the Father, and he shall give you another Comforter...

We read in Acts 3:19, 20 that He says when the refreshing comes from the presence of the Father, He will send Jesus Christ. But the word "another" is pretty hard to just move around. The word "another" here means *a different type of the same thing*. If you understand what we've been discussing about the Spirit of the Father, we're referring to the Spirit of the Father as a spiritual manifestation of the presence and power of the same entity, which is the Father. Here, the word "another" in Greek is *allos*, which means *a different type of the same thing*. It's not like *heteros*, which means *the same thing*, but *allos*, which means *a different type of the same thing*.

As we continue to move forward, where else do we have the word "another" referring to *a different type of the same thing*? We're going to look at 1 Samuel 10:6 which shows the Spirit of the Lord has always been here, but in the New Testament, it is a manifestation, or a revealing, that the Spirit of Christ is along with the Father inside of us.

1 Samuel 10:6 says,

And the Spirit of the LORD will come upon you, and you shall prophesy with them, and shall be turned into another man.

Verse 9 in the same chapter says,

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

It says that He turned Saul into “another man.” We know that he didn’t actually turn into a different being but spiritually he became “another man.” He became a godly man, a Spirit-filled man, a man with “another heart.” We know that he had the same heart, but he had a different *type* of heart now, just like he became a different *type* of the same man. This is clear. No one is going to say, “I’m another man.” In our language, we say, “I’m a different man,” meaning you are another man, according to 1 Samuel 10:6.

Let’s continue. The word “comforter” (*parakletos*) means *advocate*. We see that we have one advocate with the Father, and Scripture identifies this advocate as Jesus Christ. 1 John 2:1 says,

*My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate [comforter (*parakletos*)] with the Father, Jesus Christ the righteous:*

Many are saying that this other advocate is a mediator, a type of intercessor that brings us to Christ. We don’t need anyone to bring us to Christ. Christ Himself has come down to obtain us, to get us, to reconcile us back to the Father. *He* is the mediator.

1 Timothy 2:5 says,

For there is one God, and one mediator between God and men, the man Christ Jesus;

So there's one God, the Father, and then there's one mediator between the Father and man, and that mediator is Jesus Christ. There's no other mediator. There's no other intercessor.

Now as we continue to dissect John 14, let's see clearly that this Spirit which Christ obtai0.2 (o) (e) -0.2 (d) -0.2 () -227.2

Yet a little while, and the world sees me no more; but you see me [talking about His death]: because I live, you shall live also [when He's in them]. At that day [referring to the day of the outpouring of the Spirit of God] you shall know that I am in my Father, and you in me, and I in you.

They know that the Spirit comes from the Father, so on that day when the Spirit is poured out (Acts 2:33), Peter reveals His understanding by saying that this is Christ who obtained the Spirit from the Father and now is shedding *His* Spirit, as

We see here that His disciples, even with all of this mention of another comforter referred to as “He”, still understood that it was Christ Himself who was going to manifest Himself to the disciples and not to the world. Even the disciples understood that it was not another being but it was Christ Himself in a different manner.

Let’s continue to read. John 16:7-16 says,

Nevertheless I tell you the truth; It is expedient [beneficial] for you that I go away: for if I do not go 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: of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged [which is Satan]. I have yet many things to say unto you, but you cannot bear them now. 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 show you things to come. [So the Spirit of truth will not speak of Himself. Whatever He hears, He will reveal to the disciples.] He [the Spirit] shall glorify me [Christ]: for he shall receive of mine, and shall show it unto you.

So Christ said the Spirit shall take from “mine” and give it to you. Now look at verse 15. He’s clarifying what taking “of mine” actually means. It says,

All things that the Father has are mine: therefore said I, that he shall take of mine, and shall show it unto you.

He’s saying that the Spirit will take the Father’s things and reveal them to you. We know that when Jesus was walking on this earth, He kept saying, “I do not speak anything of

myself. I speak what the Father has spoken. I do what the Father has shown me.” Here we have the Spirit doing exactly the same thing – taking what’s the Father’s and revealing it to us. It is not a different being taking something from Christ and showing it to us; it is a being taking from the Father and showing it to us.

Then it says in verse 16,

A little while, and you shall not see me: and again, a little while, and you shall see me, because I go to the Father.

Here it says “you shall not see me (visibly) anymore.” But at the end He says, “...a little while, and you shall see me...” “I’m going to die but then in a little while you will see me because I go to the Father.”

So He’s not referring to when He resurrected and He was with them for 40 days. He’s referring to when He went to the Father and poured His Spirit on the disciples. So the Spirit of Christ is Christ Himself, according to Acts 2:33, receiving the promise of the Spirit of God from the Father, turning to us and pouring out this Spirit on us. It is not the Spirit of the Father alone. It is the manifestation and understanding that the Father, along with the Son, is manifesting a spiritual presence and power to us. *Their* spiritual presence and power is falling on us.

Let’s review a few verses. In John 14:23, Jesus says,
If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

We know that our body is the temple of the Holy Spirit. Many people believe that it is one entity who is dwelling inside of us, but it is actually the spiritual presence and power of both the Father and the Son in us, *by their Spirit*. There is one

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

It's *given* to Him. Christ is exalted to the right hand of the Father. The Father has bestowed all power on Him to deliver it to us.

Authority is also given to the Son. It says in John 5:22-27,

For the Father judges no man, but has committed all judgment unto the Son: So all power and judgment is given to the Son. That all men should honour the Son, even as they honour the Father. He that honours not the Son honours not the Father which has sent him. Verily, verily, I say unto you, He that hears my word, and believes on him [the Father] that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father has life in himself; so has he given to the Son to have life in himself;

So we see here that the Father has given the Son power, judgment, and life. In verse 27 it says,

And has given him authority to execute judgment also, because he is the Son of man.

Christ has authority because He is the Son of man. He is our High Priest and has suffered what man goes through. How can a *different* Spirit understand the problems and pains of fallen humanity? How could Jesus go to heaven and send a different entity, a different being, who has never even *felt* what we feel? How can such an entity intercede for us? How can he mediate for us? How can he come in

between us and the Father? It is only Christ, as the Son of God, who can come between the sons and the Father. Christ, being the Son of man, can come between man and God. As we saw in 1 Timothy 2:5 earlier, no one else can be an intercessor or mediator between God and man.

All this power, all this authority, all this judgment, and even life itself (immortality) have been given to the Son who can now designate who He would like to give life to, who He will execute judgment for, who He will have authority over and who He will give authority to.

Let's look at 1 Corinthians 15 because all of these things are given to Him at one point.

It's very important for us to understand the position of the Son of God. It says in verses 24-28,

Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [Christ is coming. He's going to put all this down.] For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. [When that life that Christ has, when He designates immortality to His people, death is destroyed and He has no more enemies. Sin and death will be eradicated.] For he [the Father] has put all things under his [Christ's] feet. [Read Psalm 110:1.] But when he has said all things are put under him, it is manifest [clear] that he [the Father] is excepted, which did put all things under him. [which is acknowledged and the glory goes to the Father for putting all of these things under the Son's feet.] And when all things shall be subdued unto him [the Son], then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God may be all in all [once again identifying the Father alone as God].

(If you're still a little confused about the word *God* and why Christ has the title *God*, go back and look at my study on *Elohim* and you will see there's a very simple reason why not only Christ has the title *Elohim* but also His children have this title.)

So here we have all these things given to Christ and then after death is destroyed, all these things are given back to the Father so God can be all in all. Christ has all these things so it can be manifested that the Father accepts us.

John 17:3 (paraphrased) says,

This is eternal life, that we may know Him, the only true God, and Jesus Christ, whom He has sent.

To solidify this point, let's look at a verse in Galatians which says that we are sons of God and that we have received the Spirit of Christ in us.

It says in Galatians 4:6,

And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Because the Spirit of the Son and the Father is in us, we are now children of God and can refer to God as *Abba* and *Father*. We must understand that it is Christ who gives us this power, Christ who comes into our hearts, Christ who is with us always, even unto the end of the world.

We see this in John 1:12,

But as many as received him [Christ, if we receive the Spirit of Christ], to them gave he power to become the sons of God, even to them that believe on his name:

We see here that when we receive Christ in our hearts, we receive power to become sons of God. There's only one being who desired the position of Christ, and that being is Satan. Some people have this idea that there are three beings, that there's this third being that is not mentioned in the Scriptures, that is not spoken about, that is not revealed, and yet he is obtaining all the praise and glory which the Son of God is supposed to obtain. It's the Son who is supposed to be in us; it's the Son who is supposed to give us power; it's the Spirit of the Son who is supposed to create in us a

