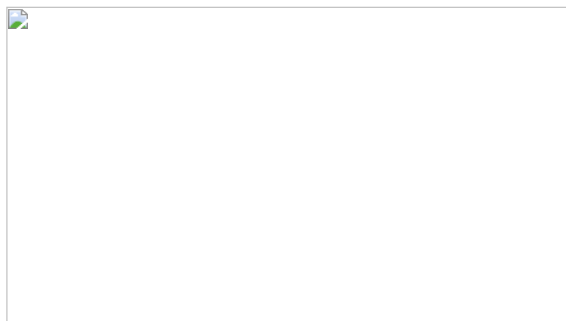




## GLOBAL IMPACT MINISTRIES

*A Defense of the Apostolic  
Christian Faith*

### The Holy Spirit Speaks What He Hears, John 16:13-15



How be it 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. - John 16:13

Why does Jesus say that the Holy Spirit will 'not speak of Himself; but whatever He shall hear, that shall he speak' in John 16:13-15? This passage would make no sense if an alleged omniscient (All-Knowing) non-incarnate God the Holy Spirit would only speak what he hears from the Father. For an All-Knowing God Person should immediately know what to speak without having to wait to hear from the Father. Nor would it make any sense if Jesus referenced the indwelling Spirit as God the Father as the Father. For it is impossible that the Father's omniscient Spirit would not be able to "speak of Himself" but only what "He shall hear." Therefore the indwelling "Spirit of Truth" must reference the indwelling "Spirit of Christ (*Romans 8:9* "if any man have not the Spirit of Christ, he is none of his"; *Romans 8:34*) who will not speak on his own, but will only speak what he hears from the Father.

It would not be possible for an alleged non-Incarnate Trinitarian God the Holy Spirit to not be able to "speak of Himself," but only what "He shall hear" from God. For if an alleged coequal God the Holy Spirit Person could not speak of Himself without having to hear from God, then that God Person could not be an omniscient coequally distinct Divine Person. Therefore it would be nonsensical for an alleged coequal God the Holy Spirit Person to not be able to speak for Himself because He would be fully omniscient as a true God Person.

This passage only makes sense in light of Oneness Theology. For the Spirit of Christ who was formed in the virgin, only speaks what He hears from the Father.

John 14:10 "The words that I say to you I do not speak on my own self (ematau – of myself), but the Father abiding in Me does His works."

John 14:24 "... and the word which you hear is not Mine, but the Fathers' who sent Me."

John 5:30 "I can do NOTHING ON MY OWN SELF (ematau – of my own "SELF"), AS I HEAR, I judge ..." Here we find that Jesus as a Son could do nothing on his own "self," as he only spoke and did what he heard from the Father.

John 8:42 proves that the Son did not even come to minister of his own SELF, "I have not even come on my own SELF ("EMATAU" = "SELF"), BUT HE SENT ME (God)."

This passage proves that the Son did not even come on his own SELF (or of his own accord). Could an alleged coequal Trinitarian Son have not even come to the earth on his own ACCORD? If so, then he could not be a second distinct true God Person coequal with God the Father. Thus, Jesus was so fully human just as all men (*Jesus as a Son was "made" exactly like all humans, "fully human in every way" – Heb. 2:17 NIV*), that his fully complete human consciousness did not have a choice to be born into this world. Hence, Jesus as a true man, did not come of his own self, but the Father sent him after he was born of a woman (*Gal. 4:4*). *Romans 8:3* proves that the Son was sent "in the flesh" (*See also John 17:18; Galatians 4:4*) rather than being sent as an alleged non-fleshy God the Son from heaven to earth (*John 1:14 says, "And the word became flesh" at the virgin conception*).

#### JESUS SPEAKS WHAT HE HEARS FROM THE FATHER

How be it 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. - John 16:13

"I have much to say about you and much to judge. But the One who sent me is truthful, and what I have heard from Him, I tell the world." John 8:26

Oneness Theologian Robert Sabin wrote in his article, "A Oneness Perspective of John 16:13, "By telling the disciples in John 16:13 that the inhabiting Spirit would not "speak of himself, but would speak what he hears," Jesus was telling them that there was unbroken continuity between his bodily presence with them and his spiritual presence in them. The Inhabiting Christ would still be "speaking what he hears." He would be acting in the prophet mode just as he also acted in the human lamb/sacrifice mode or in the mediatorial mode." (*Robert Sabin's online article at: altupc.com/altupc/articles/rsjn1613.htm*)

Robert Sabin further wrote, "Jesus Christ in the heart of believers may still act in human capacity, which he does when he makes intercession for us, when he "speaks what he hears," when he acts as high priest, when he mediates." (*Robert Sabin's online article at: altupc.com/altupc/articles/rsjn1613.htm*)

This explains why *Romans 8:26-27* informs us that the indwelling Holy Spirit "intercedes for the saints according to THE WILL OF GOD." Since God as God is the highest authority, He cannot intercede for anyone without being a lesser god. However, God also became a man in the incarnation through the virgin which explains why the indwelling Spirit of Christ can intercede for the saints according to the will of God.

Jesus clearly identified the Holy Spirit as the paracletos (advocate/intercessor) in John 14:16, "But when the Advocate (Paracletos = "advocate" – "intercessor") comes, the Holy Spirit ..."

Trinitarians cannot explain how an alleged non-Incarnate God the Holy Spirit Person could “advocate” and “intercede” to God as God. Likewise, it is unscriptural to allege that two coequally distinct divine God Persons can both be called Paraclete’s as two Advocates and Intercessors before God. For how can an Almighty Divine God Person advocate or intercede to the Almighty while being a true Almighty God Person? Such a view clearly violates 1 Timothy 2:5, “For there is One God (the Father) and ONE MEDIATOR between God and men, THE MAN CHRIST JESUS.”

1 Tim. 2:5 proves that there is only one “mediator” (meaning one go between as one advocate, intercessor) between God and men, the man Christ Jesus.” Trinitarians have to say that there are two persons who are advocating our case before the Father as two mediators between God and men, while Oneness theologians affirm that there is only one “advocate (Paraclete) with the Father, Jesus Christ the righteous (1 John 2:1).”

The original Greek text in 1 John 2:1 states that Jesus is the only Paraclete with the Father; thus identifying Jesus as the indwelling Holy Spirit who intercedes for us (Romans 8:9, 26, 34 / 2 Corinthians 3:17; Heb. 7:25). For the Holy Spirit is the He who “was manifested in the flesh (1 Tim. 3:16) and “shared in our humanity” (Heb. 2:14) by descending upon the virgin to supernaturally conceive the Christ child (Luke 1:35, Matthew 1:20).

When we compare John 16:13-14 with John 14:16-18, we find that Jesus is that Spirit of truth who was with the disciples, but would be in the disciples.

“16 I will ask the Father, and He will give you another **Advocate (paracletos = “advocate / intercessor”)**, that He may be with you forever; 17 **that is the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, **but you know Him because He abides with you and will be in you.** 18 **I will not leave you as orphans; I will come to you.**” John 14:16-18

Oneness Theologian Robert Sabin wrote in his article, “A Oneness Perspective of John 16:13, “Thus, when Jesus referred to the Comforter (Paraclete – Advocate - Intercessor), the Spirit of Truth, as one who “speaks what he hears,” he was referring to himself in another capacity in regard to believers. He who was with them would be in them. He who lived in the fleshly body would live as a quickening Spirit (1 Cor. 15:45, or “life giving Spirit”). He who was living in space would live omnipresently (Ephesians 4:10 “he ascended far above all the heavens that he might fill all things”). And yet, he would retain his identity and his prerogatives as a man (1 Tim. 2:5, “There is One God and one mediator between God and men, the man Christ Jesus.” “THERE IS” proves that Jesus is still God the Father with us in his human mode of operation a man who is the indwelling Spirit).” (Robert Sabin’s online article at: [altupc.com/altupc/articles/rsjn1613.htm](http://altupc.com/altupc/articles/rsjn1613.htm))

Wherefore, Jesus is the Holy Spirit of truth (the paraclete) who was with the disciples as the manifestation of God with them as a man; but he would later be in the disciples as another manifestation of God in them as the indwelling Spirit of truth. For Jesus identified Himself as the indwelling Holy Spirit when he said, “I will not leave you as orphans; I will come to you.”

2 Corinthians 13:5 says, “Do you not realize that Christ Jesus is in you ...?”

The scriptures prove that the human spirit of Jesus who prayed on earth as a man, is that Spirit who is still praying and interceding within New Testament believers (as the indwelling Spirit) on earth, while simultaneously praying and interceding in heaven. Paul wrote in 1 Timothy 2:5 that the man Christ Jesus is still the only “mediator between God and men” as “the apostle and high priest of our confession” in heaven (Hebrews 3:1). This is extremely hard for us finites to fully comprehend but it is what we would expect if we are to truly believe that God really became a genuine human being in order to save us from our sins (Matthew 1:20-23, Isaiah 59:16).

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