



## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### The Holy Spirit is the Spirit of the Father and Son, John 14:23



"If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our abode with him." John 14:23

John 14:23 speaks of two manifestations of the One true God within true New Testament believers. There is only One true God the Father and one new manifestation of God the Father's Person who also became a human person within the virgin. Thus we can identify the One true God as the Divine Person called the Father, who also became a distinct human person called the Son via virgin conception and birth (*John 5:26, "as the Father has life in himself, so he has granted the Son life in himself"; Heb. 2:17 states that the Jesus as a Son was "made like unto his brethren" in that he was "made fully human in every way"*).

Not a single verse in the Bible ever says that there are two or three coequally distinct God Persons of a Trinity. Jesus stated that there is only One God as "the only true God" who is our Heavenly Father (*John 17:3*), and Paul wrote that there is only "One God and one mediator between God and men, the man Christ Jesus (*1 Tim. 2:5*). Hence, the scriptures speak of two aspects of the Holy Spirit of the Father's existence after His incarnation through the virgin: God the Father's Holy Spirit continued with all of His unchangeable attributes in the heavens while He simultaneously existing as a true man.

After "the man Christ Jesus" (*1 Tim. 2:5*) as a human spirit "ascended far above all heaven that he might fill all things" (*Ephes. 4:10*), the human spirit of the risen Christ is now able to fill New Testament believers with the new human aspect of the Holy Spirit's existence as a true man who "makes intercession" within the saints as the indwelling Holy Spirit (*Romans 8:26-27, 34*). This is precisely what Jesus meant when he said, "we will come to him and make our abode in him" in John 14:23. For One Holy Spirit of the Father simultaneously exists as both the Father (God as God) and the Son (God as man).

Ephesians 4:4-6 proves that there is only One Divine Spirit as "one Lord" and as "one God and Father."

"There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all." Ephesians 4:4-6

Only Oneness theology can adequately explain all of the scriptural data which prove that the One Omnipresent Holy Spirit of God can simultaneously exist as both the Father and the Son.

#### THERE ARE TWO DISTINCTIONS OF THE HOLY SPIRIT REVEALED IN SCRIPTURE

The omnipresent Holy Spirit of the only true God the Father always remained the same unchangeable Divine Spirit outside of His incarnation in Jesus Christ (*Malachi 3:6; Heb. 13:8*), while a portion of the same Holy Spirit of the Father also extended Himself to become the man Christ Jesus inside the incarnation (*Matthew 1:20, Luke 1:35, Heb. 1:3, 1 Tim. 3:16, Heb. 2:14-17*). The man Christ Jesus had to be a portion of the Father's Holy Spirit "reproduced" as the "copied" "image" (See "charakter" in Heb. 1:3) of the Father's "Substance of Being" (See "hypostasis in Heb. 1:3) to become a complete human being. For it is impossible for all of the Spirit of God to have left heaven to become a man just as it is impossible for all of the oceans of the world to fit into a single lake. Therefore the Father's Spirit remained unchangeable in filling the heavens and the earth (*Mal. 3:6; Jer. 23:24*) while a portion of that same Holy Spirit simultaneously extended Himself to come down from heaven upon the virgin to become a man as His own arm revealed (*Isaiah 52:10; Isaiah 53:1*).

Oneness Theologian Robert Sabin described two distinctions of the Holy Spirit in his online article, "A Oneness Perspective of John 16:13,"

"When the words 'HOLY SPIRIT' occur in the New Testament referring to the times after the ascension, exaltation and glorification of Jesus Christ, the words 'HOLY SPIRIT' may refer to the Spirit of the creator (as the Father), acting and moving; or the words 'HOLY SPIRIT' may refer to the glorified Son of God acting in his human capacity ..."

The scriptural evidence proves that the title 'Holy Spirit' is sometimes used to describe the omnipresent Spirit of our Heavenly Father acting and moving upon Christ and his disciples. And at other times the title 'Holy Spirit' is used after the ascension of Christ to describe the same Divine Holy Spirit of the Father who also became the man Christ Jesus. Therefore the scriptures prove that there are two manifestations of the same Holy Spirit of our only true God the Father.

Ephesians 4:10 says that the spirit of the risen Christ has "ascended far above all the heavens that he might fill all things."

The same omnipresent Spirit of God who became a man in the incarnation also returned back into heaven to become "a life giving Spirit" as the omnipresent Spirit of God (*1 Corinthians 15:45*) with the added human capacity to intercede and advocate for humanity (*John 14:26, John 14:16-18, 1 John 2:1*). Therefore, the miraculous nature of our omnipresent Heavenly Father enabled Him to enter into His creation as a true man as His own arm revealed while retaining all of His divine attributes in the heavens. Hence, a portion of the Father's own Holy Spirit was reproduced in order to become the man Christ Jesus (as the Son) in order to save us while the same omnipresent Holy Spirit of the Father could lead and empower the newly formed "man Christ Jesus." This is precisely what we would expect if we are to believe that God as God (who is the Father) also became a man (a true human son).

Thus the Father's Holy Spirit could remain omnipresent in the heavens while He also entered into a new existence as the Son to become our Saviour, Mediator, Advocate, Helper, and Intercessor.

### 1 The Holy Spirit of the Father also became the man Christ Jesus in the incarnation through the virgin.

Luke 1:35, "The angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.'"

For what reason is Jesus called the Son of God in the first place? The Son was clearly called the Son of God because the Holy Spirit came upon the virgin to supernaturally conceive the Christ child. Since the Son is called the Son because of his virgin conception and birth, Jesus could not have actually existed as a Son before the Holy Spirit performed the act of the incarnation.

Matthew 1:20, "But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is OUT OF THE HOLY SPIRIT.'"

The Christ child was not conceived "out of" ("ek" = "out of" in Greek) Joseph or of some other man, but "OUT OF THE HOLY SPIRIT." Hence, the divinity of Jesus is "out of the Holy Spirit" - of the only true God the Father Himself.

Hebrews 1:3 "Who (the Son) being the brightness of his glory (the Father's glory), and the express image of his person (the Father's Person) ..."

The man Christ Jesus is clearly the brightness of the Father's glory and the express image of the Father's Person as a fully complete human person via the Holy Spirit of God reproducing a man child from the Father's substance of Being within the virgin.

Prominent Oneness Theologians believe that God became a true man in the incarnation with an "authentic human life."

At 23 minutes and 45 seconds into Oneness Theologian David K. Bernard's debate with Trinitarian Theologian Robert Morey, David Bernard said, "When we speak of Jesus conversing with the Father, it is understandable that Jesus was speaking as AN AUTHENTIC HUMAN BEING."

And at 24 minutes and 30 seconds into the same debate David Bernard said, "... you must understand that it was as A REAL HUMAN BEING that he submitted his will to God."

It is clear that the Oneness position does not deny the fact that the Holy Spirit of the Father descended upon the virgin to become "a real" and an "authentic human being" within the virgin (Luke 1:35, Matthew 1:20; Heb. 1:3; Heb. 2:17). God the Father was able to operate as the unchangeable God outside of the incarnation with only one Divine will, while the child born and son given is God the Father with us as "an authentic HUMAN BEING" with a genuine human will (John 6:38) who prayed "in the context of A REAL HUMAN LIFE." Thus we have One Divine Person as the Father who also became "an authentic human being" as a human person. That is One God Person and one man person because God's Person also became a true man person via his virgin conception and birth (Matthew 1:20; Heb. 1:3; Heb. 2:13-17; 1 Tim. 2:5).

Oneness theologian Jason Dulle wrote in his article on "Christology,"

"Once God assumed humanity at His conception in Mary's womb, He acquired an identity He would retain for the rest of eternity. Jesus' humanity is not something that can be discarded or dissolved back into the Godhead, but He will always and forever exist in heaven as a glorified human, albeit God at the same time. His humanity is permanently incorporated into the Godhead. God did not just live in flesh as a man, but the 'Word became flesh' (John 1:14). God is now a man. This does not mean He no longer exists as the omnipresent Spirit, but it does mean that His existence as a man is both authentic and permanent ... In Christ 'the Spirit of God was inextricably and inseparably joined with the humanity....'" (From Jason Dulle's Article on "Christology" at onenesspentecostal.com)

According to Oneness theologian Jason Dulle, "God is now a man" even though He continues to exist "as the omnipresent Spirit" of the Father. Hence, God "acquired" a new human "identity" in His incarnation through the virgin that "He would retain for the rest of eternity." For when God "assumed" or "incorporated" His new "humanity" into His Deity (Godhead = Deity) via incarnation through the virgin, He took the human aspect of His existence (John 16:14-15) into His Divine existence so that the Holy Spirit of the Father exists in two distinct ways: God as God who remains unchangeable in His attributes as the Father while God as man has been "incorporated" into His Deity as a distinct human Son with human attributes.

### 2 The Holy Spirit of the Father Led the Man Christ Jesus.

"Then Jesus was LED BY THE SPIRIT into the wilderness to be tempted by the devil." Matthew 4:1

"Jesus, FULL OF THE HOLY SPIRIT, returned from the Jordan and was LED AROUND BY THE SPIRIT in the wilderness." Luke 4:1 NASB

Like all true prophets, Jesus was so fully human that he was "full of the Holy Spirit" and "led around by the Spirit of God." Thus, Jesus as a child born and son given was not "God with us" as God, but rather, "God with us" as a true man who had the capacity to pray, be led by God, and be tempted by the devil.

"But if I cast out demons BY THE SPIRIT OF GOD, then the kingdom of God has come upon you." Matthew 12:28

Jesus was able to "cast out demons BY THE SPIRIT OF GOD." Hence, the Holy Spirit of God not only filled and led him as a true man, but also did the mighty works in his ministry as a true man.

Jesus clearly identified the Holy Spirit that led him, filled him, and did the mighty works in his ministry as our Heavenly Father Himself when he said,

"... the words that I speak unto you I speak not of myself; but THE FATHER THAT DWELLS IN ME, HE DOES THE WORKS." John 14:10

Matthew 12:28 says that the Holy Spirit of God did the mighty works, but John 14:10 says that that Spirit is "the Father" who dwelt in Jesus to do "the works."

Let us now harmonize the scriptural data to identify who the Holy Spirit of God inside of Jesus really is.

Luke 4:1 says that Jesus was "full of the Holy Spirit."

Matthew 12:28 says that Jesus "cast out demons by the Spirit of God."

Yet John 14:10 says, "the Father that dwell in me, he does the works."

Jesus was "full of the Holy Spirit" and he cast out demons by that "Spirit of God" within him. Yet Jesus said that it was "the Father" who dwelt in him that did "the works" in John 14:10. So who led Jesus Christ of Nazareth? The only scriptural answer is the Holy Spirit of our Heavenly Father. And who did the mighty works through Jesus? The only scriptural answer is the Holy Spirit of the only true God the Father.

Oneness Theologian Robert Sabin wrote, "Does this mean that there are two persons in the believer? Again, the answer is no. Only one being inhabits the believer. That being is the glorified Christ. He is God; He is man." (From Robert Sabin's online article: A Oneness Perspective of John 16:13 [alupc.com/alupc/articles/rsjn1613.htm](http://alupc.com/alupc/articles/rsjn1613.htm))

The scriptures prove that there are two manifestations of the Spirit of God's existence after the incarnation: one as the unchangeable Holy Spirit of the Father, and another as the extension of the Holy Spirit of God the Father who also became a true man. Wherefore, Jesus was not just a mere man who was led and filled by the Holy Spirit of God. For on one hand, the omnipresent Holy Spirit is the Spirit of the Father Who continued to remain unchangeable in the heavens while filling Jesus, leading Jesus, and doing the mighty works in his ministry. On the other hand, the Holy Spirit is the same Spirit of God the Father who descended upon the virgin to perform the act of the incarnation in order to become a true man (*Luke 1:35, Matthew 1:20, Heb. 1:3*).

Jesus as a Son is the Father's Holy Spirit reproduced as a true man (*Heb. 1:3*) inside of the incarnation while the same Holy Spirit retained His true identity as the Holy Spirit of the Father outside of the incarnation as the unchangeable omnipresent Spirit of the Father. This explains the twofold application of the Holy Spirit in the scriptures that speak of the indwelling Holy Spirit as the "the Spirit of your Father" (*Matthew 10:20*) and the scriptures that speak of the same Spirit of God as "the Spirit of His Son" in our "hearts" (*Gal. 4:6*) as the Same Divine Spirit (Ephesians 4:4-6) of our Heavenly Father.

"But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20 'For it is not you who speak, but it is **the Spirit of your Father who speaks in you.**'" *Matthew 10:19-20*

11 "When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; 12 for **the Holy Spirit will teach you in that very hour what you ought to say.**" *Luke 12:11-12*

"... they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 13 It will lead to an opportunity for your testimony. 14 So make up your minds not to prepare beforehand to defend yourselves; 15 for **I will give you utterance and wisdom** which none of your opponents will be able to resist or refute." *Luke 21:12*

Notice that all three passages of scripture say that the indwelling Spirit will give New Testament believers the words to speak when being delivered up before rulers and magistrates. *Matthew 10:19-20* says the indwelling "Spirit of your Father who speaks in you." *Luke 12:11-12* says the indwelling "Holy Spirit will teach you ... what you ought to say." And in *Luke 21:12* Jesus said, "I will give you utterance and wisdom which none of your opponents will be able to resist or refute."

All three parallel passages are similar except that the indwelling Holy Spirit is described as the same Spirit of the Father and the Son. Here the Oneness Modalistic understanding best fits the scriptural evidence. For Arians and Socinians cannot explain how the indwelling omnipresent Spirit can be Jesus Christ. While Trinitarians cannot explain how the Father, Holy Spirit, and Christ Jesus can speak as the same Divine Person.

Oneness Theologian Robert Sabin wrote, "He who was with them would be in them. He who lived in the fleshly body would live as a quickening Spirit. He who was living in space would live omnipresently. And yet, he would retain his identity and his prerogatives as a man." (*Robert Sabin's online article: A Oneness Perspective of John 16:13 altupe.com/altupe/articles/rsjn1613.htm*)

Just as 1 Timothy 2:5 says that "there is One God" who is our Heavenly Father, "and one mediator between that God and men, the man Christ Jesus," so we have two distinct manifestations of the indwelling Holy Spirit: one as the immutable Holy Spirit of the Father (God as God) and the other as the same Holy Spirit (*Matthew 1:20, Luke 1:35*) who also became the Son (God as man) by the Holy Spirit reproducing Himself as a true man (*Heb. 1:3*). For God's Holy Spirit united Himself with humanity to become a child born and son given through His virgin conception within Mary. Hence, the Holy Spirit is sometimes spoken of in scripture as the Spirit of God the Father outside of the incarnation who led the man Christ Jesus Christ (*Matthew 4:1*), performed the miracles on his behalf (*Matthew 12:28*), and gave him the commandments to speak to his disciples (*Acts 1:2*). And at other times the scriptures speak of the same Holy Spirit as the same Spirit of God the Father who also became a man inside of the incarnation through the Hebrew virgin. That is why Jesus could say, "I will give you the utterance and wisdom" as the indwelling Holy Spirit (*Luke 12:11-12, Luke 21:12*).

Romans 8:26-27 informs us that the indwelling Holy Spirit has the human capacity to intercede for the saints to God.

"Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."

But Romans 8:34 goes on to inform us that it is "Christ Jesus" who is "the one who died ... who indeed is interceding for us."

That is why Romans 8:9-10 says, "You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you ..."

Notice that "the Spirit of God" who "dwells in you" is the same "Spirit of Christ ... in you" according to Romans 8:9-10.

Hebrews 7:24-25 clearly informs us that it is Jesus who "always lives to intercede" for God's people.

"... because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

The following quotes are from the late Oneness Pentecostal author and apologist Robert Sabin's online article entitled, "A Oneness Perspective of John 16:13." (*altupe.com/altupe/articles/rsjn1613.htm*)

Robert Sabin wrote, "The words 'For he shall not speak of himself,' in John 16:13 refer to the inhabiting Spirit of the exalted Christ. Jesus continues to possess his human capacities as well as his divine capacities even while he inhabits believers." (*altupe.com/altupe/articles/rsjn1613.htm*)

Robert Sabin continued, "When the Spirit inhabits the believer as the indweller, inhabiter, the Spirit, according to John 14:18 and many other texts, IS THE MAN, Jesus, glorified, made a quickening Spirit, and indwelling the believers. Jesus in the believer, therefore, speaks as he did while on earth, only what the divine Father reveals to the human Son, that is, only what he 'hears.'" (*altupe.com/altupe/articles/rsjn1613.htm*)

Wherefore, the indwelling Spirit is the glorified man Christ Jesus who can operate in his human capacity as the indwelling Spirit just as he did on the earth in his human capacity as a man.

Hence, "the Spirit of God" is the same "Spirit of Christ" (*see Rom. 8:9*) because the Spirit of God who descended upon the virgin to become a man was "made a **life giving Spirit** (*1 Cor. 15:45*)" when "he ascended far above all the heavens so that **he might fill all things** (*Ephes. 4:10*)." Paul wrote that "the Lord is the Spirit" in 2 Corinthians 3:17 because the "One Spirit" is the Spirit of "one Lord (Jesus)" who is the same Spirit of the Father (*Ephesians 4:4-6*).

"There is one body and **one Spirit**, just as you were called to one hope when you were called; **one Lord**, one faith, one baptism; **one God and Father of all, who is over all and through all and in all.**" *Ephesians 4:4-6*

Since Jesus as the Lord "is the Spirit" in 2 Corinthians 3:17, and that One Spirit of One Lord is that "One God and Father of all ... and through all and in all" in Ephesians 4:4-6, we know that the divinity of Jesus is the divinity of "the only true God (*John 17:3*)" our Heavenly Father. Wherefore, only Oneness theology can adequately explain all of the scriptural data which proves that the One Omnipresent Holy Spirit of God can simultaneously exist as both the Father (God as God) and the Son (God with us as a man).

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