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Steve Ritchie · Apr 13, 2017 · 22 min read

The Omniscient Father Became One Paraclete



The Scriptures teach that our Heavenly Father alone is the only true God (*John 17:3; John 4:23-24*) who is omniscient (“*knowing all things*”) and that His own All-Knowing Holy Spirit in the heavens also became incarnate as One Paraclete (*Paraclete means “advocate,” “intercessor,” “mediator,” “comforter”*) who could not know all things as a man. This explains why the Holy Spirit is sometimes referred to as the Spirit of the Father (*John 4:23-24 – “God is a Spirit”; Ephesians 4:4-6- “One Spirit ... One God and Father above all, through all, and in you all”*) while at other times the Holy Spirit is referred to as the Spirit of the risen Christ who also became a man inside the incarnation through the virgin conception and birth (*Romans 8:9 “if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ...” 2 Cor. 3:17 “the Lord is the Spirit”; Col. 1:27 – “Christ in you the hope of glory”; Acts 16:6-7 – “After the Holy Spirit prevented them from speaking the word in the province of Asia, they traveled through the region of Phrygia and Galatia. And when they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not permit them...”*). For why else would Paul be inspired to write of only “**One God** (the Father) and **one mediator** (man/son) between God and men, **the man Christ Jesus**” (*1 Tim. 2:5*) and that “**there is but one God, the Father**, from whom are all things and we exist for Him; **and one Lord, Jesus Christ (one man – 1 Cor. 8:6) ..?**” If the trinity concept was true then Paul should have written of “One God the Father, One God the Son, and One God the Holy Spirit. Since Paul left out the Holy Spirit in these vital passages of scripture, it is clear that the Holy Spirit is the Spirit of the Father who also became the “Spirit of Christ” (*Rom. 8:9*) within the virgin as His own Son.

The Father’s Spirit Alone Is Omniscient

Mark 13:32 proves that the Holy Spirit is the Spirit of the Father Who knows all things as the Father’s Divine Person Who also became the Spirit of Christ as a man who does not know all things. For our Heavenly Father remained unchangeable in the heavens while He simultaneously became a man in the incarnation through the virgin. This explains the distinctions between the Father outside of the incarnation who knows all things and the Son inside of the incarnation who does not know all things.

“But of that day or hour, **NO ONE KNOWS, not even THE ANGELS IN HEAVEN, nor THE SON, but THE FATHER ALONE.**” Mark 13:32

Mark 13:32 presents two insurmountable problems for Trinitarians. First of all, how could the Holy Spirit as an alleged non-incarnate third true God Person not know something that "the Father alone" "knows" while remaining omniscient (All-Knowing) and coequal? For the Trinitarian idea of a coequal third God the Spirit Person would be just as All-Knowing [omniscient] as God the Father. Hence, Trinitarians cannot explain why "the Father alone" is omniscient (All-Knowing), but not an alleged third God the Holy Spirit Person who Trinitarians allege to have also remained unchangeable in the heavens after the Christ child was conceived and born.

The second problem is that most Trinitarian Theologians believe that an alleged Heavenly God the Son Person retained His omnipresent All-Knowingness as a distinct God Person in heaven while He simultaneously existing as a man on the earth. Since it is ridiculous to think that an alleged All Knowing Heavenly God the Son Person (who would never have lost His omniscience in heaven during the incarnation) could not have KNOWN the DAY and HOUR of His own second coming, the Son of God could not be a coequally distinct omniscient God the Son beside our only true God the Father. In like manner, it would also be impossible for an alleged non-incarnate ALL KNOWING Trinitarian God the Holy Spirit Person to have not known THE DAY and THE HOUR of Christ's second coming, "but THE FATHER ALONE". Therefore, the Trinitarian idea of two other alleged coequally distinct omniscient God Persons beside our Heavenly Father as "the only true God" (John 17:3; 1 Cor. 8:6) is patently false.

Oneness Theology has no problem with Mark 13:32 because we believe that the Holy Spirit of the only true God is the omnipresent Father who never lost any of His unchangeable divine attributes in the heavens while He simultaneously became a man as the arm of Jehovah revealed. In contradistinction, Trinitarians believe that the Holy Spirit is a coequally distinct All Knowing God the Holy Spirit Person beside God the Father in heaven. If this were so, how then could another God the Holy Spirit Person have not known the day and hour of Christ's second coming, "but THE FATHER ALONE"?

Trinitarian Doctrine Does Not Harmonize With Mark 13:32

During the cross examination period in my debate with Trinitarian apologist Ethan Smith, I had asked Mr. Smith to answer Mark 13:32 which says, "But of that day or hour, NO ONE KNOWS, not even THE ANGELS in heaven, nor THE SON, but THE FATHER ALONE." Mark 13:32 presents an insurmountable problem for Trinitarians because most Trinitarian Theologians, including Ethan Smith, believe that an alleged Heavenly God the Son retained His omnipresent All -Knowingness as a distinct Person in heaven while He simultaneously existing as a man on the earth. How then could an alleged All Knowing Heavenly Son who never lost His omniscience (All Knowingness) NOT HAVE KNOWN the DAY and HOUR of His own appearing? And how exactly could an alleged non-incarnate ALL KNOWING God the Holy Spirit Person not have known THE DAY and THE HOUR of Christ's second coming, but THE FATHER ALONE?

When I had asked Mr. Smith these two questions that he could not answer, he jumped to Revelation 19:12 to evade my questions. Ethan Smith hypocritically condemns me of alleged eisegesis for sometimes citing other passages when I answer him, but when he does it, he always calls it exegesis. Mr. Smith cited Revelation 19:11-13 which says, "Then I **saw heaven standing open** (John saw a vision of Jesus in heaven), and there before me was a white horse. And its rider is called Faithful and True. With righteousness He judges and wages war. 12He has eyes like blazing fire, and many royal crowns on His head. **He has a name written on Him that only He Himself knows.** 13He is dressed in a robe dipped in blood, and His name is The Word of God..."

Mr. Smith brought up Rev. 19:12 because it says, "He has a name written on Him that ONLY HE HIMSELF KNOWS." Mr. Smith compared Revelation 19:12 with Mark 13:32 which says, "But of that day or hour, NO ONE KNOWS, not even THE ANGELS in heaven, nor THE SON, but THE FATHER ALONE (Mark 13:32)."

HERE IS THE PROBLEM WITH MR. SMITH'S RESPONSE

It is hard to image that at least some of the heavenly angels and saints in heaven would not be able to see the Name written on Christ while he would be riding next to them in heaven. For notice that the text says, "He HAS A NAME (past tense) WRITTEN ON HIM that **only he himself knows**" (Rev. 19:12). Also notice that the text says nothing about beings in heaven not knowing "his name written on him." Since the context of Revelation 19 is addressing Jesus returning to the earth on "a white horse," it makes sense to believe that no one living on the earth would know the name written on him.

In contradistinction to Revelation 19:12, Mark 13:32 specifically mentions, "...the angels in heaven" and "the Son" himself not knowing the day and the hour of his own appearing. Since Mark 13:32 is addressing beings in heaven not knowing, "but the Father alone," it rules out the possibility that Jesus was only addressing people on earth not knowing the day and hour in Mark 13:32. Hence, Revelation 19:12 says nothing about heavenly beings not knowing the name written upon Christ while Mark 13:32 mentions heavenly being in heaven not knowing the day and the hour of Christ's second coming. This would certainly explain why the text says that only he himself knows the name written upon him.

Furthermore, if Trinitarians want to insist that persons in heaven beside Jesus could not know the Name written on Christ in heaven, then there could not be two other Heavenly God Persons of a Trinity. For it is impossible for an All-Knowing God Person to not know anything while being coequal with the other alleged two God Persons. Hence, if Revelation 19:12 is also addressing persons in heaven not knowing the Name written on Christ, then this presents an insurmountable problem for Trinitarians. For Revelation 19:12 would be an untrue statement if there were three All-Knowing God Persons in heaven who would each have known that name written upon Christ. For it is impossible for an alleged true God Person to not possess His own divine omniscient mind, His own divine omniscient self-awareness, and His own divine omniscient self-consciousness. Therefore, it would be impossible for only Christ to know the name written on him in heaven if there were two other alleged all-knowing God Persons of a Trinity in heaven.

Only Oneness believers would have no problem with this verse if it is solely addressing heavenly persons not knowing the name written on Christ. For Oneness adherents believe that the deity of Jesus is God the Father Himself revealed. So if the passage is speaking about

heavenly persons not knowing that name then Jesus has to be the Holy Spirit of the Father Himself who is the only omniscient God. Since Arians like Jehovah's Witnesses believe that Jesus is an angelic creature, they would not be able to explain why only Jesus knows the name written on him, but not the Father. In like manner, Socinian Unitarians would not be able explain how a mere man in heaven knows the name written on him, but not the omniscient Father. So if Jesus is the only Divine Person in heaven who knows the Name written on him then this means that he is the omniscient (All-Knowing) Father. If this is the case, then all professing Christian camps are left with no explanation about the meaning of Revelation 19:12 except Oneness Pentecostals because Oneness believers affirm that Jesus is the Mighty God and Everlasting Father revealed as a man. Therefore, if Revelation 19:12 is addressing heavenly persons not knowing the name written upon Christ then only Oneness Theology can adequately explain this seemingly difficult passage of scripture.

Oneness Pentecostals believe that the Holy Spirit of the only true God is the omnipresent Spirit of the Father who never lost any of His unchangeable divine attributes while He simultaneously became a man as the arm of Jehovah revealed. Yet Trinitarians believe that the Holy Spirit is a coequally distinct All Knowing God the Holy Spirit Person in heaven. How then could another coequal God the Holy Spirit Person have not known the day and hour of Christ's second coming, "but THE FATHER ALONE?" Thus, we can see that the Trinitarian explanations for Mark 13:32 and Revelation 19:12 does not have a rational explanation, while these verses perfectly harmonize with the theology held by Oneness Pentecostals.

Jesus is the Holy Spirit of Truth Who Speaks What He Hears

John 16:13 proves that the Holy Spirit is "the Spirit of truth" who only speaks what he hears from the Father.

"But when He, **the Spirit of truth, comes**, He will guide you into all the truth; for **He will not speak on His own, but whatever He hears**, He will speak ..." John 16:13

But John 14:17-18 inform us that Jesus is "the Spirit of truth."

"Even **the Spirit of truth**; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for **he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you.**" John 14:17-18

Notice that Jesus identified himself as the Spirit of truth (*John 14:17*) who dwelt with the disciples in the flesh ("*he dwells with you*" – *John 14:17*) but would later be in the disciples as the indwelling Holy Spirit ("*and shall be in you*" – *John 14:17*). Then Jesus plainly declared, "I will not leave you comfortless (as orphans): I will come to you (*John 14:18*)." This explains all of the scriptures which speak of Christ as the indwelling Spirit (*Romans 8:9, 26, 27, 34; Col. 1:27; 2 Cor. 3:17*).

Jesus declared in John 16:13 that the Holy "Spirit of truth" "will not speak on His own" but only what "He hears" from the Father.

"But when He, **the Spirit of truth, comes**, He will guide you into all the truth; for **He will not speak on His own, but whatever He hears**, He will speak ..." John 16:13

But Jesus himself said that he was the one who did not speak on his own, but only what he had heard from the Father,

John 14:10 (NKJ), "...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

John 12:49 (NIV) "**For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken.**"

John 5:30 (ESV), "**I can do nothing on my own. As I hear, I judge ...**"

After watching some of my videos, a former Trinitarian from the Netherlands who was already seeing unscriptural problems with Trinitarianism, wrote me an email stating, I came across your video entitled, 'The Holy Spirit is the Spirit of the Father and Son, John 14:23' by Global Impact Ministries. Everything I knew to be true - without being able to articulate it myself was put into words by the speaker, so simple, so clear. I listened to it three times and then went on with the video called 'The Holy Spirit Speaks What He Hears' which thrilled me even more. How could I have never seen this analogy? Jesus said, 'The Words that I speak to you I do not speak of Myself (*John 14:10*) versus 'For He shall not speak of Himself (*the Holy Spirit – John 16:13*). It became so clear Jesus was indicating that He Himself would return to them as the Spirit of truth."

It is hard to imagine how an alleged All-Knowing God the Son and an alleged All-Knowing God the Holy Spirit Person would not have instantaneously known what to speak as alleged Trinitarian omniscient God Persons. For how could an alleged non-incarnate God the Holy Spirit Person not already know what to speak before actually speaking? For a non-incarnate God the Spirit Person would not have to listen to another Divine Person to know what to speak! Therefore the indwelling Holy Spirit has to be the Spirit of the risen Christ as Christ only spoke what he heard from the Father.

"He who descended is Himself also He who **ascended far above all the heavens, so that He might fill all things.**" Ephesians 4:10 NASB

God as God has always filled all things, but God as man (God as a Son, God as a Mediator and Paraclete) did not fill all things as a Son until his ascension into heaven. This explains why the Hebrew patriarchs and prophets never knew or experienced "the Spirit of His Son" (*Gal. 4:4*) in their hearts because only New Testament believers can know Jesus as "the Spirit of His Son in our hearts, crying, Abba, Father (*Gal. 4:6; Romans 8:9, 26, 27, 34*)." And this explains how Jesus is omnipresent to hear and answer prayers as the Father who became a man in order to save His people from their sins ("*If you shall ask anything in my name, I will do it*" – *John 14:14*).

The Holy Spirit Is Jesus The Paraclete

John 14:26 calls the Holy Spirit the "Paraclete" (Advocate / Intercessor) in the singular while 1 John 2:1 and John 14:16-18 calls Jesus the "Paraclete" (Advocate / Intercessor) in the singular. Do we have two advocates who intercede for us or one?

"But the Advocate (Paraclete), the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." John 14:26

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