Two Holy Spirits

May 31, 2023

Contents

1. It's All in the Grammar 1
2. The Messenger of His Face 4
3. The Image of the Invisible God 5
4. The Word 6
5. He Will Send You Another Helper 8
6. The Spirit of Prophecy 9
7. The Spirits of God in Christ 12
8. The Two Holy Spirits in the Gospels 13
9. The Spirit of God speaks for Christ 14
10. The Lord is "the" Spirit 15
11. You are "in Spirit" 16
12. There is One Body and One Spirit 17
13. The Lord's Day 18
14. The Firstborn of Creation 19
15. Against the Anointed 20
16. The Abomination of Desolation 21
17. In the Wilderness 22
18. The Two Witnesses 23
19. A Great Mountain Burning with Fire 24
20. Our Fellowship is with the Father and His Son 25

Appendices 26

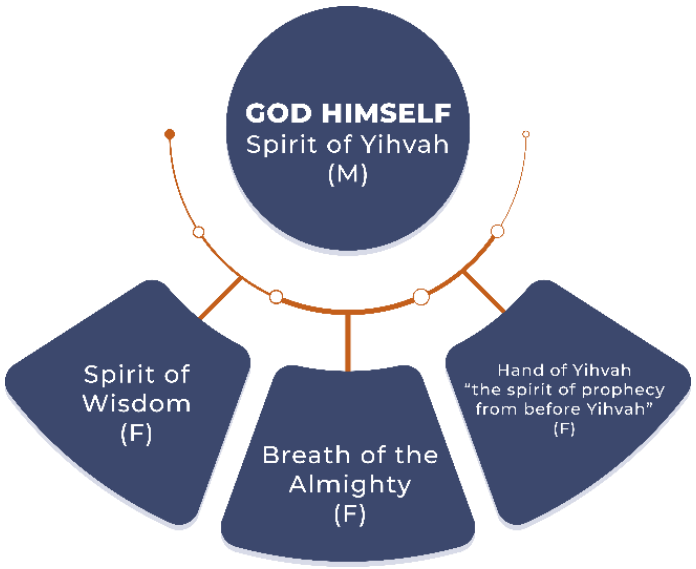
- All Expressions of "The Spirit" with the Article in the New Testament 26
- All Expressions of Spirit without the Article in the New Testament 32
- The Word as the Helper in the Targumim 36
- Spirit and "The Spirit" in Paul's Epistles 39
- Timeline of Revelation 40

1. It's All in the Grammar

Before the Nicene Creed of 325, all believers knew that there were two holy spirits in the Bible: The Word, and the spirit of prophecy. Over the next 20 sections we are going to look at the Bible's distinction of these two spirits, which begins with the grammar.

The grammar of the Bible distinguishes the Spirit of Christ from the spirit of God.

In the New Testament, classical Greek requires the writer to align the gender of the pronouns with the gender of the word being described. The word "helper" in Greek is masculine, and there are about four uses of the pronoun "He" to describe the Helper in John 14 to 16. [1]



The holy spirit poured out on the Day of Pentecost was not a person. The Hebrew Old Testament used feminine pronouns to describe three spirits that proceeded from God. The "ruah of ELOHIM" described the breath of God, the spirit of God in wisdom, and the hand of Yihvah on the prophets.

The Targumim called the hand of Yihvah, "the spirit of prophecy."

While feminine pronouns described the spirits that proceeded from God, a masculine pronoun described God Himself. David said, "The Spirit of Yihvah He spoke through me,
and His Word was on my tongue" (2 Samuel 23:2).

His Word was His Messenger, the Holy Spirit in the mouth of the prophets.[2]

[1] For a complete discussion of John 14:26; 15:26; 16:7-8, and 13-14, see Daniel B. Wallace, *Greek Grammar and the Personality of the Holy Spirit*.

[2] In 1 Kings 22:21-22, a Spirit stepped forward and agreed to be a lying spirit in the mouth of all Ahab's prophets. In Isaiah 40:13, Targum Jonathan called the Spirit of Christ, "the Holy Spirit in the mouth of all the prophets"

The hand of Yihvah was a spirit of power described by the verbs “clothed”, “rushed,” and “fell.” The holy spirits, the Spirit of Christ in Numbers 11, and the spirit of God on Christ, were described by the verb “rest,” with feminine pronouns.

The expression “the spirit” with the definite article described a Spirit as a being. It described the lying spirit of Yihvah in the mouth of Ahab’s prophets, and the spirit of Christ in Numbers and Ezekiel. [3]

THE SPIRIT IN THE OLD TESTAMENT

	Hebrew Text (הרוח)	Targum Jonathan (רוחא)
THE SPIRIT OF CHRIST	Numbers 11:17,25, 26 Ezekiel 1:12,20; 37:9 and 10	NA Ezekiel 2:2; 3:12,14,24; 8:3; 11:1,24; 37:5-10, and 43:5
THE LYING SPIRIT	1 Kings 22:21; 2 Chronicles 18:20	1 Kings 22:21
THE SPIRIT ON THE KING OF ASSYRIA		2 Kings 19:7; Isaiah 37:7
GOD HIMSELF		1 Kings 18:12; 2 Kings 2:16

So, Paul said, “the Lord is the Spirit.” The Spirit of Christ was called “the Spirit” throughout the New Testament.

Jesus described David being “in spirit.” Throughout the Bible, the expression “spirit” without the article described the anointing of the holy spirit. Before the Day of Pentecost, it described the Spirit of Christ, and the spirit of God on Christ. After the Day of Pentecost, it described the spirit of God in His Church.

“spirit” without the article means “holy spirit”

- Ezekiel 1:20; 21; 10:17, in the Church
- Ezekiel 2:2; 3:12,14, 24; 8:3; 11:1, 47:5, in Ezekiel
- Ezekiel 37:8-10, in the End Time Church
- Matthew 22:43, in David
- John 7:39, etc, in the Church
- 1 Timothy 3:16, on Christ

[3] Targum Jonathan uses the determined form of Aramaic (רוחא vs. רוח) to describe the Spirit of Christ in Ezekiel 2:2; 3:12,14,24; 8:3; 11:1,24; 37:5-10, and 43:5; the “lying Spirit of Yihvah” in 1 Kings 22:21; the Spirit on the King of Assyria in 2 Kings 19:7, and Isaiah 37:7, and God himself in 1 Kings 18:12, and 2 Kings 2:16.

In Matthew 28:19, the article was first used in the expression ἁγίου πνεύματος to describe the spirit of God as the only holy spirit in His Church.[4]

Expression	Sample	Verses	Referring to Christ	
Πνεύματος ῾Αγίου or Αγίου Πνεύματός	Mat 1:18	26	Mat 1:18, Luke 1:15; Luke 1:41; Luke 1:67; 2Pet 1:21	Genitive
Πνεύματι ῾Αγίῳ or Αγίῳ Πνεύματι	Mat 3:11	17		Dative
Πνεῦμα ῞Αγιον or Αγιον Πνεῦμα	Luke 1:35	10	Luke 1:35; Luke 11:13; John 20:22	Accusative
τοῦ ῾Αγίου Πνεύματος	Mat 28:19	8		Genitive
τοῦ Πνεύματος τοῦ ῾Αγίου	Mat 12:32	4	Luke 2:26	Genitive
τὸ Πνεῦμα τὸ ῞Αγιον	Mar 3:29	21	Acts 28:25	Accusative
τῷ Πνεύματι τῷ ῾Αγίῳ	Mar 12:36	2	Mark 12:36; Acts 7:51	Dative

[4] The Greek language does not have a definite article. It has an "article" which may sometimes function as a definite article. The expression τοῦ Πνεύματος τοῦ ῾Αγίου (the spirit, the holy) does not imply definiteness. The expression τοῦ ῾Αγίου Πνεύματος does imply definiteness and first appears with the article in Matthew 28:19. It is also used with the article in Jesus' warning of Luke 12:10, and otherwise only in Acts 1:8; 2:38; 4:31; 9:31; 10:45; 13:4; 16:6; and 2Cor 13:13. For more about the Greek article, see *Greek Grammar beyond the Basics*, 1996, by Daniel B. Wallace, page 209-210.

2. The Messenger of His Face

In the next four sections we will look at the Bible's explanation of the Spirit of Christ in the Old Testament.

Isaiah described the Spirit of Christ as the Messenger of His Face, which Paul called "the Image of the invisible God."

The apostle John called Christ "the Word." And Peter told us the Spirit of Christ was in the prophets.

In the Book of Numbers, God took of the Spirit that was on Moses and put it on the seventy elders (Numbers 11:25). The Neofiti Targum and the Jerusalem Fragments call it "the Holy Spirit."

The expression "Holy Spirit" appears only three times in the Old Testament, and all instances describe Christ.

In Isaiah, we read, "The Angel of His Presence saved them … but they grieved … His Holy Spirit, so He turned against them and became their enemy … [W]here is He who brought them out of the sea? … [W]here is He who put His Holy Spirit within them?" (Isaiah 63:9-11)

The Hebrew word translated as "presence" is "panaw" (פניו). It has no meaning other than "face." Isaiah described Christ as the "Messenger of His Face"—that is, "the Image of the Invisible God." Christ was the face of God from Genesis 4:14 to Revelation 22:4.

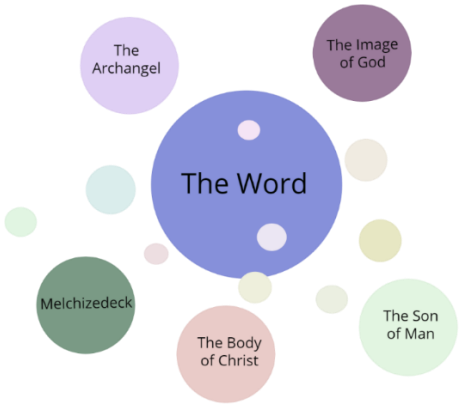
The Targum translates Isaiah 63:10–11 as "They rebelled against the Word of His prophets; therefore, His Word turned out to be an enemy … [W]here is He who made the Word of His holy prophets dwell among them?"

It was likely due to Isaiah's description of the Holy Spirit and the sea that Paul said, "All were baptized by Moses in the sea, and all drank the same spiritual drink from the rock which followed them, and the rock was Christ" (1 Corinthians 10:2-4).

In Psalms 51, David said, "Cast me not away from Your Face, O Lord, take not your Holy Spirit from me" (Psalms 51:1). Here, again, Christ is the Face of God.

3. The Image of the Invisible God

The Spirit of Christ told Moses that He appeared as "God Almighty" to Abraham, Isaac, and Jacob.



"The Messenger of His Face" first appeared to Isaiah in Isaiah 6. He Will Be of the Armies said, "Who shall go for Us" (Isaiah 6:8). The "Us" was explained in Isaiah 48:16 as "the Lord God and His Spirit sent me." The Targum translated this as "the Lord God and His Word sent Me."

Paul told us that these words were spoken by the Holy Spirit. This was the Spirit of Christ.

He was also the speaker in Genesis 1, 3, and 11, where we find three more "Us" statements that explain God's plan of salvation, beginning with "Let Us make man in Our image."

He Will Be of the Armies was the Commander of the Armies of the Lord who appeared to Joshua, saying, "Take the sandals off your feet" (Joshua 5:15). These were the same words He spoke to Moses (Exodus 3:5).

Moses said, "What if they say to me 'What is His name?' What shall I say to them?" (Exodus 3:13).

Speaking through His Messenger, God replied, "Say to them '(Yĭhvah) He Will Be, the Elohim of your fathers, has appeared to me'" (Exodus 3:16).

In Exodus 6, Elohim said, "I, (Yĭhvah) He Will Be, appeared to Abraham, and Isaac, and Jacob as God Almighty, but by My name, He Will Be, I was not known to them" (Exodus 6:3).

Of course, the name of God has been known since the time of Adam and Eve. It was the Messenger, Israel's Elohim, who was named He Will Be at the burning bush. He said that He had only "appeared as God Almighty."

Then, He explained the meaning of the plural word Elohim as one God who speaks for another.

Speaking through His Messenger, God sent Moses to Pharaoh, saying, "You shall be as Elohim to Pharaoh, and Aaron shall be your prophet" and "You shall speak all that I command you" (Exodus 7:1-2).

From this, the Israelites understood that their Elohim was the speaker for the invisible God.

4. The Word

"The Word" described the Spirit of Christ as the speaker for the invisible God.

The Jews called their Elohim "the Word."

They understood their Elohim was the speaker for the invisible God in Genesis 1.

In Psalms 33:6, we read, "By the Word of Yĭhvah, the heavens were made, and all the host of them by the breath of His mouth." This passage described creation by the speaking of the Word and the breath of God.

The apostle John said, "In the beginning was the Word … and God (Elohim) was the Word" (John 1:1).

Moses first called Christ "the Word" in Genesis 15. He wrote, "The Word of Yĭhvah came to Abram in a vision" (Genesis 15:1). In verse 5, we read, "He took him outside."

The prophet Samuel said, "Then, Yĭhvah appeared again in Shiloh. For Yĭhvah revealed Himself in Shiloh by the Word of Yĭhvah" (1 Samuel 3:21).

In 1 Kings 19:9, we read, "The Word of Yĭhvah came to Elijah" in the cave and "He said to him, what are you doing here, Elijah?"

The Word of Yĭhvah was identified as the speaker throughout the prophets.

This message of the Word really comes alive in the Targum of Jonathan ben Uzziel.

He translated all references to the Spirit and Holy Spirit in the prophets as "the Word." For example, he translated Zechariah 7:12 as "They could not hear … the words which the Lord of Hosts sent by His Word."

The Word in Targum Jonathan

NKJV Bible	Targum Jonathan
The Holy Spirit rightly spoke through Isaiah the prophet to our fathers, saying, "Go to this people and say: Hearing you will not understand." Acts 28:25–26	And I heard the voice of the Word of the LORD which said . . . "Go, and speak to this people that hear indeed, but do not understand." Isaiah 6:8
Not of My Spirit Isaiah 30:1	Not of My Word
His Spirit will gather them there Isaiah 34:16, cf. Matthew 24:28–30	For by His Word they will be gathered

The LORD God and His Spirit sent me Isaiah 48:16	The LORD God and His Word sent me
But they rebelled and grieved His Holy Spirit Isaiah 63:10	But they rebelled against the Word of His prophets; therefore, His Word turned out to be an enemy
Where is He who put His Holy Spirit within them Isaiah 63:11	Where is He who made the Word of His holy prophets dwell among them
Not by might nor by power, but by My Spirit Zechariah 4:6	Not by strength, nor by might, but by My Word
Refusing to hear the law and the words which the LORD of hosts had sent by His Spirit Zechariah 7:12	Lest they should hear the law and the words which the LORD of Hosts sent by His Word

But when describing the spirit of God on Christ and the Church, he called it "the spirit of prophecy from before the Lord," "the spirit of grace," and "the holy spirit."

Most famously, he translated Isaiah 42:1 as "Behold, My servant, the Messiah, in whom one delights, My Word, I will put My holy spirit upon Him."[5]

From Jonathan ben Uzziel, we clearly understand that there are two holy spirits in the Bible.

[5] C.W. Pauli, in his 1871 translation, remarks "Compare Hag. ii. 7. (and the translation of the verb 'desire'). Some learned men will render, 'My Chosen in whom My Word hath pleasure.'" From Matthew 3:17, we understood that God was the one who was "well pleased" with His Word. The Word is also called "the Memra of His delight" in Isaiah 59:16 and 63:5. The word "delight" appears 35 times in Isaiah. God also describes the Word in whom He delights in Isaiah 49:16 and 53:5. There is no passage in the Targum that describes the delight of the Word, only the delight of God. The Word is clearly the Messiah, as indicated in Isaiah 43:10, "You are My Witness, says the Lord, and My Servant, the Messiah, in whom is My delight"; the Messiah is speaking here as 'the Word." We can also see the Word as the Messiah in the Targum of Hosea 1:7, "I will save them by the Word of Yĭhvah."

5. He Will Send You Another Helper

The Word was the Holy Spirit on Moses, and all of Israel.

In the Book of Numbers, we are told that God took of the Spirit on Moses and put it on the seventy elders (Numbers 11:17).

But when did Moses receive the Holy Spirit?

At the burning bush, the Messenger said to Moses, "I Will Be with you" (Exodus 3:12).

The Pseudo Jonathan Targum[6] and Targum Onkelos, the official Targum of the Pentateuch, translated this as "My Word shall be your Helper." The Word was the Holy Spirit in Moses.

The expression "I will be with you" was first spoken to Abraham, Isaac, Jacob, and Joseph.

In Genesis 28, Jacob vowed, "If He Will Be will be with me … then He Will Be, be my God" (Genesis 28:20-21).

The Targum Onkelos translated Jacob's vow in Genesis 28, as "if the Word of the Lord will be my Help …. then the Word of the Lord[7] be my God."

Throughout the entire Old Testament, wherever the Hebrew text used the phrase, "the Lord is with you" or "I will be with you," the Targumim translated this as "the Word of He WILL BE will be your helper." This described the Spirit of Christ as the helper of Joshua, Gideon, Samuel, Saul, David, Solomon, Jeremiah, and all of Israel.

The Word was the Holy Spirit in the prophets. The Word brought God's message and allowed the prophets to hear the speaking of the spirit of Yihvah.

Jesus identified Himself as the Word, when He said, "I will pray the Father and He will send you another Helper … He will be with you forever … and lo, I am with you always, even until the end of the age."[8]

[6] Also known as the "Palestine Targum" or "Targum Jonathan"

[7] A variant in the critical apparatus of A. Sperberg's *Aramaic Bible* has three yods in place of "the Word of the Lord," giving us the same wording as Pseudo Targum Jonathan: "if the Word of the Lord be my Helper … then the Lord be my God."

[8] John 14:16; Mat 28:20

6. The Spirit of Prophecy

The spirit of God in the prophets was called "the spirit of prophecy from before the Lord."

In Ezekiel Chapter 1, Ezekiel saw a vision of living creatures: "wherever the spirit wanted them to go, they went … for spirit of the living creatures was in the wheels."

In Chapter 2, "spirit" entered Ezekiel.

In Chapter 3, Ezekiel said "spirit" lifted him up. Then in verse 22, he said "The hand of Yihvah was upon me there, and He said to me, 'Arise go out in the plain, and there I shall speak with you.'"

Throughout the Old Testament, "the hand of Yihvah" described the power of God.

The Hand of Yihvah as the Power of God

"The hand of Yihvah is upon thy cattle."

Exodus 9:3

"Moreover, **the hand of Yihvah** was against them, to destroy them from within the camp until they all perished."

Deuteronomy 2:15

"Then **the hand of Yihvah** was on Elijah, and he girded up his loins and outran Ahab to Jezreel"

1 Kings 18:46

"And it came about that when the minstrel played, that **the hand of Yihvah** came upon him"

2 Kings 3:15

But Jonathan ben Uziel recognized that the hand of Yihvah on Ezekiel was more than the power of God. It was a speaking spirit, he called "the spirit of prophecy from before Yihvah."

The Targum of Jonathan ben Uziel used the same expression to describe the "hand of Yihvah," in Ezekiel 1:3, 3:22, 8:1, 37:1, and 40:1. Here, the Aramaic Targumim used the word "dwell" to describe the dwelling of God with men.

The hand of Yihvah was upon him there. Ezekiel 1:3	**The spirit of prophecy from before Yihvah** dwelt upon him Ezekiel 1:3 Targum
Then **the hand of Yihvah** was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you." Ezekiel 3:22	**The spirit of prophecy from before Yihvah** dwelt upon me there, and He said to me, "Arise, go out to the valley, and I will speak with you there." Ezekiel 3:22 Targum
The hand of the Lord Yihvah fell upon me there. Ezekiel 8:1	**The spirit of prophecy from before the Lord Yihvah** dwelt upon me there Ezekiel 8:1 Targum
The hand of Yihvah came upon me and brought me out in spirit of Yihvah and set me down in the midst of the valley; and it was full of bones. Ezekiel 37:1	**The spirit of prophecy from before Yihvah** dwelt upon me, and He took me out by means of the spirit of prophecy, which had dwelt upon me from before the Lord Ezekiel 37:1 Targum
The hand of Yihvah was upon me; and He took me there. Ezekiel 40:1	**The spirit of prophecy from before Yihvah** dwelt upon me, and He brought me in there Ezekiel 40:1 Targum

In Ezekiel 11:1-4, spirit lifted Ezekiel up again and spoke to him. Then in verse 5, he said that the "spirit of Yihvah" came upon him and spoke to him. The same kind of phrase described the hand of Yihvah in Chapter 3. The hand of Yihvah is the "spirit of Yihvah."

Why is the speaking of the hand of Yihvah always preceded by spirit entering Ezekiel? This is just as in the New Testament, where the speaking of "the Spirit" can only be heard by the anointing of the holy spirit.

Then **spirit of Yihvah** fell upon me, and said to me, ותפל עלי רוח יהוה ויאמר אלי Ezekiel 11:5	Then **the hand of Yihvah** was upon me there, and He said to me, ותהי עלי שם יד־יהוה ויאמר אלי Ezekiel 3:22

In verse 24, Ezekiel said he was brought "in a vision by the spirit of God to Chaldea." This spirit of God was called the "spirit of Yihvah" in Ezekiel 37:1, and "the hand of Yihvah" in Ezekiel 40:1.

In all these verses, the Targumist called it the "spirit of prophecy from before Yihvah."

Then **spirit of Yihvah** she-fell upon me, and He said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I know the things that come into your mind. Ezekiel 11:5	Then **the spirit of prophecy from before Yihvah** dwelt upon me, and He said to me, "Say, Thus says the Lord: So you have said, O House of Israel, but what you are planning and what comes to your mind are revealed before Me. Ezekiel 11:5 Targum
Then spirit took me up and **brought me in a vision by the Spirit of God** into Chaldea, to those in captivity. And the vision that I had seen went up from me. Ezekiel 11:24	And the spirit lifted me up and brought me to the country of the land of the Chaldeans, to the exiles, in a vision by **the spirit of prophecy from before Yihvah** (בְּרוּחַ נְבוּאָה דִשְׁרָת עֲלַי מִן קֳדָם יוי)**,** which dwelt upon me Ezekiel 11:24 Targum
The hand of Yihvah came upon me and **brought me out in spirit of Yihvah and** set me down in the midst of the valley; and it was full of bones. Ezekiel 37:1	The spirit of prophecy from before Yihvah dwelt upon me, and He took me out by means of **the spirit of prophecy from before Yihvah** (בְּרוּחַ נְבוּאָה דִשְׁרָת עֲלַי מִן קֳדָם יוי), which dwelt upon me, and He set me down in the midst of a valley; it was full of human bones Ezekiel 37:1 Targum
the hand of Yihvah was upon me; and He took me there. Ezekiel 40:1	**the spirit of prophecy from before Yihvah dwelt upon me,** and He brought me in there Ezekiel 40:1 Targum

7. The Spirits of God in Christ

Jesus Christ was full of the spirit of prophecy, the spirit of wisdom, and the spirit of the breath of life.

"In Him all the fullness of the deity dwells in bodily form" (Colossians 2:9).

In the Book of Ezekiel, Ezekiel represented Christ as the "son of man." In fact, God called Ezekiel "the son of man" 93 times.

Like Jesus Christ, Ezekiel was empowered by the spirit of God, the hand of Yihvah, which the Targum called "the spirit of prophecy from before Yihvah."

Isaiah said that Jesus would be anointed by the spirit of Yihvah to preach good news to the poor (Isaiah 61:1). The Targum called this spirit, "the spirit of prophecy from before Yihvah."

In the Book of Acts, Peter said "God anointed Him with the holy spirit and power" (Acts 10:38). This was same power of God in Micah, who said, "I am full of power by the spirit of Yihvah" (Micah 3:8). The Targum called this "the spirit of prophecy from before Yihvah."

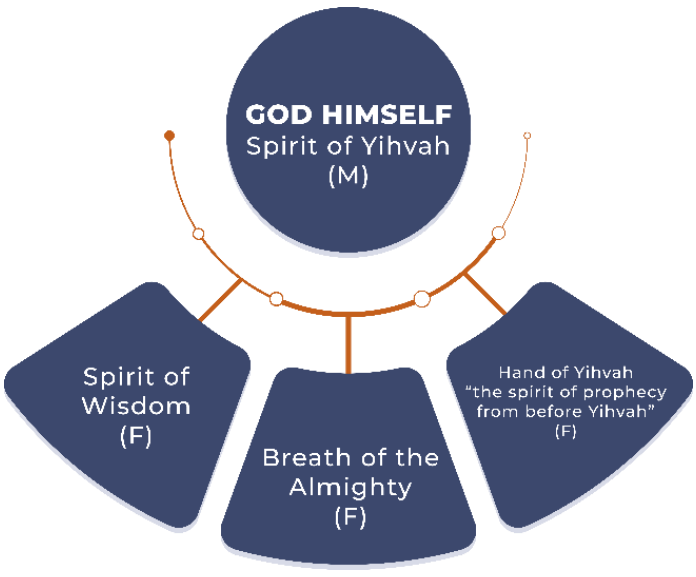
Jesus was first represented by Joshua, whose name is Jesus in Greek.

Joshua was the successor of Moses. John said, "the Law came through Moses, but grace and truth came through Jesus Christ" (John 1:17).

After Moses laid his hands on Joshua, he became full of the spirit of wisdom (Deuteronomy 34:9). The same spirit of wisdom was in the craftsmen, who built the tabernacle in the Book of Exodus (Exodus 28:3; 31:3; 35:31).

Isaiah described the spirit on Christ as, "the spirit of Yihvah, the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isaiah 11:2). The Targum called this "the spirit of prophecy from before Yihvah, the spirit of wisdom and understanding…."

In fact, there were three spirits of God in Christ: "the spirit of prophecy from before Yihvah," "the spirit of wisdom," and "the spirit of the breath of life" that is in all men.



8. The Two Holy Spirits in the Gospels

There are two holy spirits in the gospels.

In the Gospels, two holy spirits are described: the spirit of God that came upon Christ, and the Spirit of Christ on Mary. This was the Holy Spirit that Jesus breathed into His disciples.

How can the Spirit of Christ can be manifest in Christ and still be active in other people? Paul said that Christ was only "found in appearance as a man" (Philippians 2:8), "revealed in the flesh" (I Timothy 3:16), just as the Spirit of Christ was only found in appearance as an angel in the Old Testament. This was dramatically illustrated for us in the first Chapter of Revelation, where the Spirit of Christ appeared as the Angel of God and the Son of Man at the same time.

In the New Testament, "Spirit" with the article can describe a spirit as a being, just as it did in the Old Testament. The Apostles also used the article to identify the Spirit of the Lord. Paul said, "the Lord is the Spirit" (2 Corinthians 3:17). In the Gospels, while God was "the Lord," the spirit of God was called "the spirit."

The expression "spirit" without the article describes the "anointing of the holy spirit." In Matthew, Jesus said, "How then does David in spirit call Him, Lord" (Matthew 22:43). But Mark records this as, "David himself said by the Holy Spirit …" (Mark 12:36). "Spirit" described the anointing of the Spirit of Christ before the Day of Pentecost, and the anointing of the spirit of God on Christ.

After the Day of Pentecost, the Spirit of Christ was described as "the Spirit," and the spirit of God was described as "spirit."

John said, "by this He spoke of the Spirit (the Spirit of Christ) which those who believed in Him were about to receive, for spirit (the spirit of God) was not yet given because Jesus was not yet glorified" (John 7:39).

9. The Spirit of God speaks for Christ

On the Day of Pentecost, the spirit of God became the speaker for Christ, "the Spirit."

The Spirit of Christ was the Holy Spirit that "rested" on the 70 Elders in Numbers 11. In Isaiah 11, Isaiah told us that the holy spirit on Christ would be the spirit of God.

The spirit of God was also the holy spirit that "rested" on the disciples with tongues of fire on the Day of Pentecost.

This "fire" was described by Daniel as a river of fire flowing from the Ancient of Days.

Jesus promised that when the spirit of truth comes, it will lead us into all truth; and speak only what it hears.

The spirit of God was the holy spirit in the mouths of the disciples. In Acts 2:4, the disciples spoke with "other tongues" as "the Spirit"—the Spirit of Christ—gave them "utterance" or "declaration." The same Greek word described Peter's declaration in verse 14, where he explained the promise of the holy spirit. Of course, this declaration was from Christ, and was spoken by the spirit of God in Peter's mouth. Jesus said the spirit of their Father would be speaking in them.

In 1 Corinthians 12, Paul described revelations from Christ as a "manifestation of the Spirit" (1 Corinthians 12:7). The apostle John called them a "revelation of Jesus Christ" in the first Chapter of Revelation, where John told us he was "in spirit in the Lord's Day." The spirit of God enabled John to see and hear the Spirit of Christ and bring Christ's message to the saints.

In 1 Corinthians 14, Paul said, "I will pray with the Spirit" (I Corinthians 14:15)—describing Christ's intercession spoken by the holy spirit in the mouths of the saints. Paul also said, "I will sing with the Spirit." The apostle John called this a "song of the Lamb," a song from Christ that was sung by the holy spirit.

10. The Lord is "the" Spirit

Jesus described Himself as "the Spirit" in the kingdom of heaven, which Paul explained in his Epistles.

After the Day of Pentecost, all references to "the Spirit" describe the Spirit of Christ.

John described "the Spirit" who spoke to the seven Churches (Revelation 2:7).

Paul said, "The Lord is the Spirit" (1 Corinthians 3:17) and he explained the meaning of Christ as "the Spirit" throughout his Epistles.

In the Garden of Gethsemane, Jesus said, "the Spirit is willing, but the flesh is weak" (Matthew 26:41). From here, Paul described the war of the flesh and the Spirit.

In John 3:5–6, Jesus told us that we must be born of "the Spirit." So, Paul said, "God sent the Spirit of His Son into our hearts, by which we cry out, 'Abba, Father' (Galatians 4:6). "The Spirit testifies with our spirit that we are the children of God" (Romans 8:16). Paul called the Spirit of Christ "the Spirit of Adoption" (Romans 8:15) and "the Spirit of Promise" (Ephesians 1:13-14).[9]

In John 6:63, Jesus said, "the Spirit gives life." So, Paul called Christ, "a life-giving Spirit" (1 Corinthians 15:45); "For the letter kills, but the Spirit gives life" (2 Corinthians 3:6). And Paul described "the Spirit of life in Christ Jesus" (Romans 8:2).

In John 11:33 and 13:21, Jesus "groaned in the Spirit." So, Paul said, "All creation groans … The Spirit [as the firstborn] intercedes for the saints, with groanings too deep for words" (Romans 8:22,26).

The Targum of Zechariah described the Word as the Spirit that makes the house of God, saying, "My Word will be a wall of fire around her" (Zechariah 2:9, cf Heb. Zechariah 2:11). So, Jesus said, "in My Father's house are many dwelling places, I go to prepare a place for you" (John 14:2). Paul called the Church, "a holy temple in the Lord in whom you are built up together, a dwelling place of God in spirit" (Ephesians 2:21).

In John 15, Jesus said, "I am the true vine, and My Father is the vinedresser … He who abides in Me bears much fruit" (John 15:1-5). So, Paul said, "The fruit of the Spirit is love, joy, peace" (Galatians 5:22).

---

[9] Ephesians 1:12–15 is a series of appositive statements describing "the Anointed One – the Holy One." Ephesians 1:12–15 reads: "To be for us the praise of the glory of Him, the ones who first trusted in the Anointed One (ἐν τῷ Χριστῷ)—in whom, you also, having heard the word of truth, the gospel of your salvation, in whom, you also, having believed, were sealed—the Spirit of Promise, the Holy One (τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ), who (ὅς) is the guarantee of our inheritance, to the redemption of the acquired possession, to the praise of the glory of Him." The *Cambridge Bible for Schools and Universities* notes that the literal meaning of τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ is "the Spirit of Promise, the Holy One." The expression τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Χριστῷ is a dative of apposition to τῷ Ἁγίῳ. The next phrase "He Who" ὅς is masculine, describing Christ. Daniel B. Wallace, in *Greek Grammar and the Personality of the Holy Spirit*, page 117, says the only pronoun that cannot be explained as for the holy spirit is ὅς, in Ephesian 1:3. Why is this masculine? Of course, it did not describe the holy spirit but instead Christ, the Holy One.

11. You are “in Spirit”

The expression “spirit” without the article described the anointing of the spirit of God after the Day of Pentecost.

Jesus said, "God is Spirit and those who worship Him, must worship in spirit and in truth" (John 4:24)—“He who believes in Me … from his innermost being will flow rivers of living water” (John 7:38).

In the next verse, John comments, “But this He spoke of the Spirit which those who believed in Him were about to receive; for ‘spirit’ was not yet given because Jesus was not yet glorified” (John 7:39).

After Christ ascended, He poured out the spirit of God, and God sent the Spirit of His Son into our hearts.[10] Jesus Christ is the Lord in our hearts.[11] The spirit of God speaks for Christ, gives us power, and keeps us in God's love.

Paul said, “Having begun in spirit, are you now trying to make yourself perfect in the flesh?” (Galatians 3:3). Jesus likewise rebuked the Ephesians because they had left their first love (Revelation 2:4).

Paul exhorted the Ephesians, saying, “Do not be drunk with wine, but be filled with spirit” (Ephesians 5:18).

To the Romans, he said, “Walk … according to spirit … You are not in the flesh but in spirit, if indeed, God’s spirit makes its home in you … Those who are led by the spirit of God are the sons of God” (Romans 8:4, 9, 14).

And to the Galatians, he said, “If you are led by spirit, you are not under law”—“Walk in spirit, and you will not carry out the desire of the flesh” (Galatians 5:16, 18).

Paul told the Corinthians his message was “in demonstration of spirit and power” (1 Corinthians 2:4)—the power of the holy spirit.

He told Timothy that Jesus Christ was justified in spirit (1 Timothy 3:16)—meaning He received the right to be called a child of God when the spirit of God descended on Him.

After the Day of Pentecost, the spirit of God was described as “spirit” nearly 30 times.

[10] Galatians 4:6; Ephesians 3:17
[11] 1 Peter 3:15

12. There is One Body and One Spirit

God sanctified the Body of Christ with one spirit, the spirit of truth.

The spirit of God is the spirit that sanctifies the body of Christ.

In Daniel 9, the angel said, "Seventy weeks are determined to anoint most holy." [12]

The most holy was not a building but the body of Christ, with Christ as the head. In Daniel 10, the body of Christ appeared like a son of man speaking with the voice of a multitude.

The earliest manuscripts of Acts 1:5 read, "You in[13] spirit will be baptized holy."[14]

To the Corinthians, Paul said, "We were all baptized in one spirit into one body" (1 Corinthians 12:13). And to the Ephesians, he wrote, "There is one body and one spirit" (Ephesians 4:4). This "one spirit" is the spirit of the sanctuary, the spirit of truth. It sanctifies the body of Christ.

In John 17, Jesus asked the Father to "sanctify them in the truth" (John 17:17). In reply, God sanctified them with His holy spirit.

But as time went on, many departed from the truth of the gospel.

Paul said to the Corinthians, "If you receive a different spirit, which you have not received, or a different gospel … you may well put up with it" (2 Corinthians 11:4).

Receiving the spirit of truth is dependent on obedience to the teachings of Jesus Christ.

In John 14, Jesus said, "If anyone loves Me, he will keep My Word ... and My Father and I will come and make our home with him" (John 14:23). Therefore, in Revelation, to the Church at Philadelphia, He said, "I have put before you an open door that cannot be shut … You have kept My word" (Revelation 3:8). But, to the Laodiceans, Jesus said, "I stand at the door and knock, if anyone hears My voice and opens the door, I will come into him" (Revelation 3:20).

---

[12] Daniel 9:24; the same expression "most holy" קדש קדשים without the definite article was used to describe the anointing of the priesthood of Aaron and his sons in 1 Chronicles 23:13. Aaron was set apart to sanctify him as most holy, he and his sons forever, see; Exodus 40:13–15.

[13] The Greek describes "in spirit" not "with spirit." This begins when John says, "I baptize you in water."

[14] ἐν Πνεύματι βαπτισθήσεσθε Ἁγίῳ, cf Matthew 1:20, "that which is conceived of spirit is holy" ἐκ Πνεύματός ἐστιν Ἁγίου, called "holy one" ἅγιον in Luke 1:35

13. The Lord's Day

In the Lord's Day, the Spirit of Christ will submit to God, and we will no longer worship Christ.

In Revelation 1, John said he was "in spirit in the Lord's Day" (Revelation 1:10). In that day, Christ will submit to God, and God will be the Lord once again, just as He was in the Old Testament.

That is why God is called the First and the Last.

In Revelation 2:8, we read, "Thus says, the First and the Last (the Father)"[15] and "He who (ὃς)[16] became dead and came to live again (Christ)."

This is only an imitation of verses like Isaiah 44:24, which identified Christ as the speaker for God: "Thus says, He Will Be your Redeemer (Christ)" and "He Who formed you in the womb (the Father)."

In the Lord's Day, the Spirit of Christ will once again be the speaker for the invisible God. In Revelation 1, He speaks for God, saying "I am the Alpha and the Omega … who is and who was, and who is to come, the Almighty" (Revelation 1:8).

In the first verse of Revelation, God said that He sent His Messenger to guide John. The Spirit of Christ guided John in different appearances throughout the book. In chapter 10, He appears as the Angel of God who led the Israelites, covered with a cloud and His feet like a pillar of fire.

In Revelation 19, He speaks from the throne as the image of the invisible God. John tried to worship Him, but He rebuked John saying, "Worship God. I am your brother" (Revelation 19:10). Then, in chapter 22, the Angel said, "I am coming quickly" (Revelation 22:7). John tried to worship Him again, and the Angel rebuked him with the same words.

Here, we learn that after the Lord's Day, Christ will no longer be our Lord.

[15] The lack of "and" in Greek does not impact the meaning. The key is that the Greek ὃς does not refer back to the speaker in previous phrase, as does ὁ in verse 1, "Thus says, the One who (ὁ) holds the seven stars in His right hand, the One who (ὁ) walks among the seven golden lampstands."

14. The Firstborn of Creation

The apostles explained Christ as the beginning of the creation of God, the firstborn of creation.

In the Lord's Day, Christ will submit to God. He will be as our brother. In Revelation 3:14, John called Him "the beginning of the creation of God."

In the first chapter of his gospel, John called Him "the only begotten God" (John 1:18).

In the fourth chapter, Jesus said, "You worship what you do not know; we worship what we know, for salvation is from the Jews" (John 4:22).

The understanding of Christ as the firstborn was the understanding of the Jews in Jesus' day.

In A.D. 30, the Jewish theologian Philo was the greatest of his day. In his book *The Confusion of Tongues*, he described "His firstborn Word, the eldest of His angels, as the great Archangel of many names."

Jesus said, "The Father Himself loves you because you believe that I came out of the Father." (John 16:27-28). He came out of the Father in the beginning of creation. John said that "In the beginning … the Word was to God, toward God." The Greek text of John 1:1 reveals the action and emotion on the part of Christ to God in the beginning of creation.

The writer of Hebrews explained that Christ became greater than the angels when He became the first Son of God, "to which of the Angels did he say, 'You are My Son, today I have begotten You'" (Hebrews 1:5).

He said that God "again brought His firstborn into the world," saying, "let all the angels worship Him" (Hebrews 1:6).

God brought his firstborn into the world for the second time when the Spirit of Christ came upon Mary and the Word, whom Justin Martyr called the "Firstborn of God," was "manifest in the flesh." In his book *Early Christian Doctrines*, the Trinitarian theologian J. N. D. Kelly said this was the "all but unanimous" interpretation of Luke 1:35 before the Nicene Creed of 325.

15. Against the Anointed

In John's time, some claimed that the Spirit of Christ received by faith was the spirit of God, making Jesus to be God Himself.

In his day, the Apostle John called the confusion about the identity of Christ "the Spirit of the Antichrist" (1 John 4:3).

Paul said, "You are in spirit, if indeed the spirit of God makes its home in you. Now if anyone does not have the Spirit of Christ, he does not belong to Him" (Romans 8:9).

Perhaps some were confused by this verse and thought that the Spirit of Christ received by faith was the spirit of God. But this made Jesus to be God Himself.[17]

So, John began his first epistle: "Indeed, our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

How could Jesus be God if, as John said, "No one has seen God at any time" (1 John 4:12)? John said they denied that Jesus came in the flesh: "This is the antichrist, the one who denies the Father and the Son" (1 John 2:22). Antichrist means "against the anointed."

John replied, "Who is the liar but the one who denies that Jesus is the Christ?" (1 John 2:22) – The anointed man.

He concluded his First Epistle, saying, "Whoever believes that Jesus is the Christ is born of God" (1 John 5:1) and "The one who overcomes … believes that Jesus is the Son of God—there are three that testify (that Jesus is the Son of God), the spirit, and the water, and the blood" (1 John 5:5-8).

He concluded his second epistle, saying, "Anyone who goes too far and does not abide in the teaching of Christ does not have God (for he thinks the Spirit of Christ is the spirit of God); the one who abides in the teaching has both the Father and the Son" (2 John 9).

These words were echoed by Justin Martyr in A.D. 150: "For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father nor to know that the Father of the universe has a Son" (*First Apology*).

[17] The reasons for this heresy are evident in the New Testament. The apostle Paul described those who persecuted the saints "born according to spirit" (Galatians 4:29). Many wanted to worship God, "according to the basic principles of this world," and "according to the law." They believed in Jesus, but they rejected the worship of God in spirit. Indeed, not all believers received the holy spirit, that was only bestowed through the laying on of hands. This problem became even greater as time went on, and many departed from the truth, and were unable to receive spirit of truth. But Jesus taught that one needed to be born of spirit to enter the kingdom of God. This presented a challenge for those who had not received the anointing of the spirit of God. How could they be born of spirit without the impartation of the spirit of God? Perhaps some believed that they had received the Spirit of Christ "by faith" as Paul described in Galatians 3:2. And perhaps they believed that the Spirit of Christ was the spirit of God, and therefore they had been "born again," even as many Christians today also believe.

16. The Abomination of Desolation

In 193, the bishop of Rome exalted himself as high as Christ, and the place of God's sanctuary was cast down.

The angel told Daniel that the people of the ruler to come, the Romans, would destroy the city and the sanctuary (Daniel 9:26). The city was New Jerusalem, and the destruction of the sanctuary was described in Daniel 8 and 11.

Daniel said an army would be given over to Satan, "the little horn" (Daniel 8:12). His army would pollute the sanctuary of strength (Daniel 11:31). He used the Hebrew word *maoz*—a word that only described the refuge of God, as in "God is my fortress."

In A.D. 180, in his book *Against Heresies,* Bishop Irenaeus gave the last testimony of receiving the spirit of God as evidenced by speaking in tongues. Shortly after this, a false experience of speaking in tongues began in Montanism. The mainstream Church believed this was the possession of evil spirits.

In the same book, Irenaeus stated that all churches must recognize the primacy of the Church of Rome.

Within 15 years, the little horn exalted itself as high as the Captain of the Armies, as Daniel described in chapter 8 (Daniel 8:11). The Bishop of Rome wrote letters of excommunication[18] to the Churches of Asia because they disagreed with his doctrine regarding Easter Sunday. He had become the new lord of the Church. The spirit of God was taken away, and the abomination of desolation was set up.

The same bishop of Rome preached modalism. From here, we understand why John called modalism "the spirit of the antichrist"—meaning, "against the anointed."

Tertullian, a Montanist who became the father of Latin Christianity, attacked the bishop, saying, "Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy. He put to flight the Paraclete, and he crucified the Father."[19]

In the same tract, Tertullian described a Trinity to replace Modalism.

[18] Catholic theologians refer to this event as the proof of the primacy of the bishop of Rome.
[19] *Against Praxeas*

17. In the Wilderness

After the spirit of God was taken from the Church, the saints were nurtured "in the wilderness."

Jesus said the kingdom of heaven does not come by observation (Luke 17:20). Daniel said that God's kingdom will "never be destroyed," and "it shall not be given to other people; it shall break and consume all (earthly) kingdoms, and it shall stand forever" (Daniel 2:44).

The bishop of Rome cast down the sanctuary of God, but he could not destroy the kingdom of heaven.

After the saints were given into the hand of Satan, the Woman, New Jerusalem, flew into the wilderness to be nurtured for a time, times, and half a time, away from the presence of the serpent (Revelation 12:14).

John called the saints "two witnesses," clothed in sackcloth for a time, times and half a time (Revelation 11:3). Zechariah said they dripped of the oil of the Spirit of Christ (Zechariah 4:12), "not by power, nor by might, but by my Spirit" (Zechariah 4:6). The Targum translated "by My Spirit" as "by My Word."

John said the saints "overcame by the blood of the lamb and the word of their testimony, and they did not love their lives to the death" (Revelation 12:11).

In his Song of Songs, King Solomon described New Jerusalem as a bride that went into the wilderness to find her lover: "A spring shut up, is My sister, My spouse, a fountain sealed" (Song of Songs 4:12).

Solomon's bride called out, "Awake, oh north wind, come, oh south" (Song of Songs 4:16).

The Spirit of Christ nurtured her in "His garden."

Jesus described the work of the Spirit, saying, "The wind blows, and you hear the sound of it … But you do not know where it is going, so is everyone who is born of the Spirit" (John 3:8).

The fruit of the Spirit became the evidence of the calling and election of the saints. Peter said, "Add to your faith virtue, and to virtue knowledge …be all the more diligent to make certain about your call and election …" (2 Peter 1:5-10).

18. The Two Witnesses

Two witnesses, by the Spirit of Christ, preached against the beast that held them in Satan's hand.

John called the two witnesses two olive trees and two lampstands (Revelation 11:4). The two olive trees who dripped of the oil of the Spirit of Christ were Jan Huss and Martin Luther. The two lampstands were the Moravian Hussites and the Lutheran Church.

In Daniel 12, the angel raised His right hand and His left and swore by Him who lives forever that it would be for a time, times, and half a time (Daniel 12:7). This was called 1,290 days in verse 11 and refers to three and a half years or 43 months of 30 days on the Jewish lunar calendar. These were called 1,260 days or 42 months of 30 days on the solar calendar of the Romans (Revelation 12:6).

The Hebrew word for "days" sometimes means years, and from the prophecy of the Messiah's coming after 69 weeks, we know that Daniel's days are years.

In 1471, after exactly three and a half years, 1,278 days as years, the Moravian Hussites broke free from the power of the bishop of Rome.

The angel said, "Blessed is he who waits and comes to 1,335 days" (Daniel 12:12). Forty-five years later, Martin Luther began his reformation when he challenged the papacy in a public debate.

The preaching of the two witnesses was compared to Elijah, who prayed, and the rain stopped. Then after three and a half years, he prayed again, and rain covered the earth.

The Book of Daniel said there would be 2,300 days until the sanctuary was cleansed. These 2,300 days, less the 1,290 days, are the one-thousand-year reign of the martyrs with Christ. After declaring independence, the Moravian Hussites were hunted in the woods for three and a half years. John said that after three and a half days, they stood on their feet, and went straight up to heaven in a cloud while their enemies watched them (Revelation 11:11-12).

19. A Great Mountain Burning with Fire

Ezekiel prophesied that the spirit of God would be revived in the East, and go to the Dead Sea, the previous ground of Christianity.

Zechariah said the temple of the Lord would be rebuilt "not by might, nor by power, but by My Spirit" (Zechariah 4:6). The Spirit of Christ in the reformers rebuilt the temple of the Lord.

Daniel told us that the rock, the Spirit of Christ that hit the image in Nebuchadnezzar's dream, grew into a great mountain that filled the whole earth (Daniel 2:35).

This great mountain was the mountain of the Lord's house prophesied by Isaiah—the great mountain burning with fire that enters the sea in Revelation 8.

Ezekiel described the spirit of God as a river that flows through the East and continues to the Dead Sea (Ezekiel 47:8), the previous ground of Christianity. This is the great mountain burning with fire that enters the sea (Revelation 8:8).

At the beginning of the twentieth century, many in the West were praying for the holy spirit, but Ezekiel said the glory of God would come from the East (Ezekiel 43:2).

In Revelation 8, we read that the angel took of the prayers of the saints and mixed them with incense (Revelation 8:3).

John said, "The temple of the tabernacle in heaven was opened" (Revelation 15:5). There was an enlightenment from heaven for the pattern of God's Church. Then, the angel took of the fire from the altar and threw it to the earth (Revelation 8:5). The angel, of course, was the Spirit of Christ, who always intercedes for the saints, and the fire that He poured out was the same fire that He poured out on the day of Pentecost.

This outpouring of the spirit of God began the hour of God's judgment, and seven trumpets (Revelation 8:6) and seven bowls of wrath poured on the lawless, who worship the image of the beast and receive his mark.

Daniel described the spirit of God as a "river of fire that proceeded from before Him." John called this the spirit of prophecy in the end time saints in Revelation 19:10.

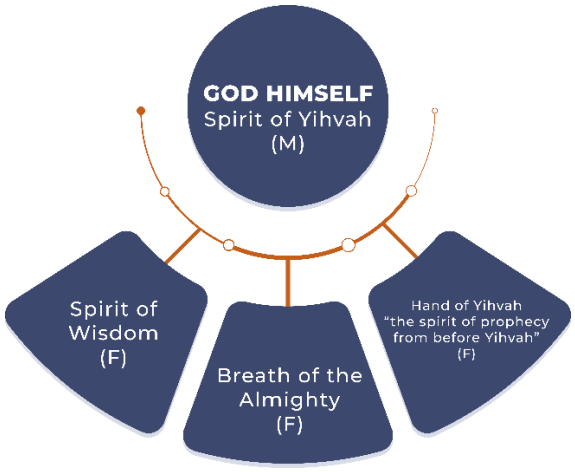
20. Our Fellowship is with the Father and His Son

When we keep Christ's commandments, there are two spirits that come to make their home with us.

In the second century, Justin Martyr told the Roman Emperor that the spirit of prophecy was a third person born on the waters in Genesis 1:2. In 381, the spirit of prophecy became the third person of a "Godhead," the image of a lion, a leopard, and a bear (Revelation 13:2)—the "image of the beast."

But John said, "You have an anointing from the Holy One, and you know all things" (1 John 2:20).

The "ruah of ELOHIM" described the breath of God, the spirit of God in wisdom, and the hand of Yihvah on the prophets, with feminine pronouns. But the Spirit of God Himself was always described with masculine pronouns.



The Prophet Isaiah described the Spirit of Christ in the Old Testament as "the Messenger of His Face" (Isaiah 63:9) which Paul called "the image of the invisible God," and the Targum called "the Word," the Helper of Israel in the Old Testament.

In the Old Testament, the expression "the Spirit" with the definite article only described a Spirit as a being. The Spirit of Christ was called "the Spirit" throughout the New Testament.

After the day of Pentecost, the spirit of God became the holy spirit in His Church and was described as "spirit" without the article.

John described a relationship with two persons, saying, "indeed our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

Jesus said, "If anyone loves Me, he will keep My word, and My Father and I will make our home with him" (John 14:23). When we keep His commandments, there are two spirits that make their home with us—the spirit of the Father (Matthew 10:20) and the Spirit of His Son (Galatians 4:6).

"If anyone comes to you and does not bring this teaching, do not welcome him into your house or give him a greeting, for he who gives him a greeting, shares in his evil deeds" (2 John 10-11).