

Present Truth

2 Peter 1:12

Dear Readers,

September 2011

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (1 Peter 1:2-4). God has prepared a place for you, and I pray you will be there to enjoy it.

The Personality of God – Part 4

by Lynnford Beachy

What is a Spirit?

We have learned that God sent the Spirit of His Son into our hearts to comfort us, but what is a spirit? Some people think that a spirit is a ghost, some bodiless phantom that floats around. Is this what God sends to the world to comfort us? Certainly not! According to *The American Heritage Dictionary*, ghost means: “The spirit of a dead person, especially one believed to appear in bodily likeness to living persons or to haunt former habitats.” The Holy Spirit is not a ghost as described above. Let us read the Bible and see what it has to say about a spirit.

In the book of Job it says, “There is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8). Daniel explained, “I Daniel was grieved in my spirit in the midst of my body” (Daniel 7:15). A spirit is the part of a person that can be grieved. In Mark’s gospel we read, “And immedi-

ately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?” (Mark 2:8). A spirit is the part of a person that can perceive or understand things. The king of Babylon had a dream, and he told his wise men, “I have dreamed a dream, and my spirit was troubled to know the dream” (Daniel 2:3). A spirit is the part of a person that can be troubled. These Bible texts confirm the definition of “spirit” found in *The American Heritage Dictionary*, which says, “The part of a human being associated with the mind, will, and feelings.”

The Bible mentions several different types of spirit. We read in the Bible about “foul spirit,” “evil spirit,” “un-

ALSO IN THIS ISSUE:

Young at Heart.....page 7

clean spirit,” “dumb spirit,” “excellent spirit,” “humble spirit,” “wounded spirit,” “broken spirit,” “haughty spirit,” “faithful spirit,” “good spirit,” etc. All these spirits are distinguishable by the adjective that describes them. We know that God the Father has a spirit (Matthew 10:20), and can that spirit be anything else, or anything less, than Holy? The word “Holy” is an adjective in every case, whether in English or in Greek. “Holy Spirit” is not a name, but a description of the Spirit of God.

Notice how Paul compared the spirit of man with the Spirit of God: “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:11). Here the spirit of man is likened to the Spirit of God. Just as man has a spirit, so God has a Spirit, and His Spirit, just as man’s spirit, is the part of Him “associated with the mind, will, and feelings.” The Holy Spirit is “the holy Spirit of God” (Ephesians 4:30). Just as the spirit of man, God’s Spirit can be grieved or vexed. God’s Spirit belongs to God, just as my spirit belongs to me. This is to be expected, since we were made in God’s image (Genesis 1:26).

Suppose I told you, “I know that we have met before, but have you ever met my spirit? I would like to introduce you to my spirit, he is sitting over there on that chair.” What would you think? You would immediately recognize that I have a twisted concept of what my spirit is. It is not some other person, separate and distinct from me. My spirit is really me, it is who I am. If I say, “My mother is very pleasant to be around, she has an excellent spirit,” you would not suppose that I am talking about two persons. I would only be talking about

one person, my mother, who has a pleasant personality and character.

I would like you to notice something about how the term “Holy Spirit” is used in the Bible. Luke records a conversation that Jesus had with His disciples. Jesus said, “When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say” (Luke 12:11, 12). Matthew records this same conversation, but notice the different words he uses to describe the Holy Spirit: “When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matthew 10:19, 20).

Here we see that the Holy Spirit is called, “the Spirit of your Father.” This is very appropriate, because later Jesus said, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26). Here Jesus explained that “the Comforter, which is the Holy Spirit” (John 14:26), proceeds from the Father. In other words, the Father is the source of the Holy Spirit, because it is His Spirit. Please do not get confused here. We saw earlier that Jesus Christ is our Comforter. Notice, in the verse we just read, Jesus said that He would send the Comforter, which comes from the Father. This is just what Peter said on the day of Pentecost, when he explained that Jesus, “being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth

this, which ye now see and hear” (Acts 2:33). The Comforter comes from the Father, through the Son, to us. Paul explained it this way, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour” (Titus 3:5, 6).

So we see that the Holy Spirit is the Spirit of the Father, which He sends to us through Jesus Christ, and when we receive the Spirit, we are receiving both the Spirit of the Father, and the Spirit of His Son. Two Persons come to live in us, and we have fellowship with both the Father and His Son. The Comforter can rightly be called either the Spirit of the Father or the Spirit of Christ, or both. We find Paul interchanging these terms in the following scripture: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Romans 8:9-11).

Two Divine Persons

Some people get confused regarding the Holy Spirit, as if it was a third indi-

vidual, separate and distinct from God, the Father, and His Son, Jesus Christ. I would like you to notice some facts from the Bible.

There are 27 books in the New Testament. Fifteen of them begin with a greeting similar to this: “Grace be to you and peace from God the Father, and from our Lord Jesus Christ” (Galatians 1:3). Out of all of these greetings, not one of them mentions the Holy Spirit as a separate individual.*

Paul began his letter to the Thessalonians, “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.” (1 Thessalonians 1:1-3). Paul taught that God is the Father and Jesus is our Lord. Paul wrote to these Gentiles, “...how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Thessalonians 1:9, 10). It is clear that in Paul’s mind, the “true God” is God, the Father only, just as Jesus said (John 17:3). Paul also believed in the Holy Spirit, but notice what he said about it, “He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit” (1 Thessalonians 4:8). The Holy Spirit is the property of someone, it is God’s own Spirit, which is holy.

* Revelation 1:4 mentions “the seven Spirits which are before [the Father’s] throne,” but this does not refer to a separate individual called, “the Spirit.” If so it would refer to seven individuals. In Revelation 3:1 Jesus is said to have “the seven Spirits of God,” showing that the seven Spirits belong to God. Seven is a perfect number, indicating completeness. The seven Spirits of God represent the complete manifestation of God’s Spirit, rather than a separate individual from God, the Father.

When Jesus' authority and truthfulness were challenged by the Jews, Jesus mentioned two individuals who bear witness of Him: Himself, and His Father. He said, "If I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:16-18). If Jesus knew of a third divine person who could bear witness in His behalf, He would most likely have mentioned him here (Ecclesiastes 4:9-12), but He did not.

Jesus repeatedly spoke of Himself and His Father, referring to His Father as God as well as using the pronouns "Him," "He," or "His," indicating that God is a singular Person other than Himself. Jesus said to His disciples, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). Jesus spoke of Himself as someone in addition to God. To Jesus, God is His Father, and He is God's Son. Never did Jesus refer to Himself and His Father collectively as "Him" or "He." Instead He always said "us," "we," or "our," and in each of these cases He never included a third individual called "the Holy Spirit."

When Jesus was asked to explain His discourse on the Comforter, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). The "we" and "our" in this verse refer exclusively to both the Father and His Son. He made no reference to a third individual living in His disciples. Jesus said, "Believest thou not that I am in the Father, and the

Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10, 11). There is no indication of a third divine individual in this picture.

When Jesus spoke of the Jews who hated Him, He said, "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15:23, 24). Jesus spoke repeatedly about Himself and His Father, with no mention of another individual.

Jesus continued, "And these things will they do unto you, because they have not known the Father, nor me" (John 16:3). In one of the most pointed explanations of who God is, Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Life eternal depends upon knowing only the Father and His Son. There is no need to know a third individual.

In Jesus' closing prayer to His Father, He said, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). Again, the "we" in this verse refers exclusively to both the Father and His Son.

Earlier in this prayer, Jesus petitioned, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). It may seem strange that the Father could give His

own self to His Son, but this is exactly what He did. This is what God does when He gives His Spirit; He gives Himself.

John wrote, “For he whom God hath sent [Jesus] speaketh the words of God: for God giveth not the Spirit by measure unto him” (John 3:34). God gave to His Son, His own Spirit (self) without measure.

Later in Christ’s prayer, He says, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one” (John 17:21, 22). Notice the connection here. Jesus had just explained that the glory He received from His Father was His Father’s “own self.” Then He said that He gives this glory to us. Jesus gives us His Father’s own self, His presence, His Spirit. God’s Spirit is His “own self.”

When Paul charged Timothy to observe the things that he had been taught, he called heaven to witness this solemn charge. He wrote, “I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1 Timothy 5:21). If Paul knew of a third divine individual, surely he would have mentioned him here, but he did not. If there was a third divine person, Paul would have injured him by not mentioning him, and to add insult to injury, he even mentioned the angels instead of him. Obviously Paul did not believe that a third divine person existed.

Please think about something for a moment. There are many places in the

Bible where the Son speaks to the Father. There are also many places where the Father speaks to His Son. But, there is never any record that the Father spoke to a third person called, “the Holy Spirit.” Neither is there any record of the Son speaking to the Holy Spirit. Nor is there any record of the Holy Spirit speaking to either the Father or the Son. It is very strange for a supposed third member of the God family to be left out of all conversations, including those regarding our salvation. The Bible says that “the counsel of peace shall be between them both” (Zechariah 6:13). There are only two Beings who counseled together for our salvation. No third being was allowed to enter that council.

We know that God loves us very much, because He sent His only begotten Son to die for our sins (John 3:16). We know that Jesus Christ loves us very much, because He came down to earth to die for us. But, if the Holy Spirit is a third individual, we have no way of knowing that he loves us, because he neither gave his son, nor gave himself. In fact, he gave nothing for us, so his love is unrecognizable. Nor are there any verses in the Bible that speak of the love that the Holy Spirit has for us. When Jesus spoke of God’s love, He always directed people to the love of the Father. Jesus told His disciples, “For the Father himself loveth you” (John 16:27). Yet, Jesus never explained that the Holy Spirit loves us, as if the Holy Spirit was a third distinct individual from the Father and the Son.

We are commanded to worship God, the Father and His Son, Jesus Christ. Jesus said, “For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should hon-

our the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (John 5:22, 23). The Bible says, “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him” (Hebrews 1:6). We are commanded to worship, both the Father and the Son, but we are never commanded to worship the Holy Spirit. There are many examples in the Bible of people worshipping the Father and the Son, but there is no example of anyone ever worshipping or praying to the Holy Spirit. In the book of Revelation, John wrote, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb [Jesus Christ] for ever and ever” (Revelation 5:13). This is the consistent example of worship in heaven. It is given only to God, the Father and His Son. In the new earth, John saw “no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Revelation 21:22). It is clear that the worshippers in heaven do not worship a trinity, but rather only the Father and His Son.

Conclusion

The gift of God’s Spirit is one of the most precious gifts God has ever given to us. To receive the benefits of this gift as God intended, we must recognize it for what it is. The gift of God’s Spirit is the impartation of His life in us, the means by which He and His Son can personally live in our hearts. The great blessing of the Pentecost experience is the reception

of God’s Spirit coming to us with the added benefit of the Spirit of God’s victorious Son coming into our hearts to help us in our struggle against sin and temptation. Satan would like you to think that Jesus Christ is not in us, but that He sent someone else to take His place. Friends, that is an invention of Satan, specifically designed to take away your hope of glory. Paul wrote, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Colossians 1:27).

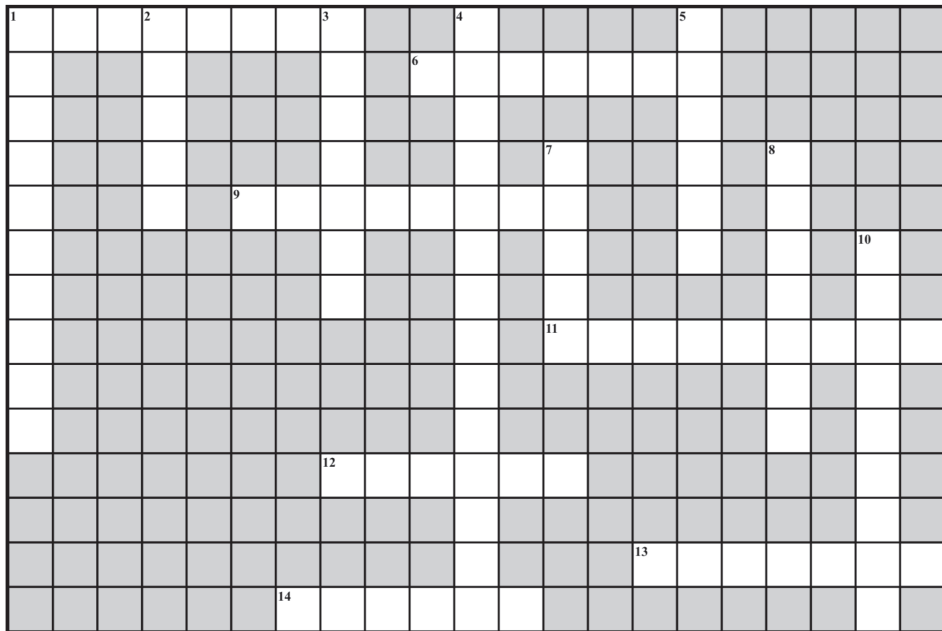
Don’t let anyone take away this hope, this precious gift of Christ in you. If a gift is not recognized, it will not be utilized. Take full advantage of the ministry of Christ in your behalf; let Him come into your heart, and do a work that only He can do. Ask Christ into your heart, and He will come in, and bring His Father with Him. Jesus says to you now, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20). Let Him come in, and you will be glad you did. I cannot tell you how happy I am that I asked Him into my heart. Even though I was a very wicked sinner, involved in many wicked things, when I opened the door of my heart to Him, He gladly came in.

Friends, no matter how wicked you are, Jesus has promised that He will accept you if you come to Him. He said, “Him that cometh to me I will in no wise cast out” (John 6:37). Come to Him now, accept Him as your Saviour, and accept the gift of His Spirit into your life to give you the victory in your struggle with temptations. You will never, never be sorry you made this decision. »

Present Truth
Something for the Young at Heart

This month we are continuing a series of crossword Bible studies based on the book, *Bible Handbook*, by Stephen Haskell. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line. (The KJV is required.)

The New Earth - Part 3



Answers will be printed on the back page of next month's issue

- After Adam sinned, God said, "cursed is the ____ for thy sake." Genesis 3:17—**14 Across**
- "The earth also is ____ under the inhabitants thereof." Isaiah 24:5—**13 Across**
- "...the land cannot be ____ of the blood that is shed therein, but by the blood of him that shed it." Numbers 35:33—**1 Across**

Note: The land is suffering under the weight of the sin of mankind, and it cries for justice. God provided a way to fix the sin problem and restore the land to its pre-sin condition. He gave a

representation of that through his instruction regarding the ownership of land.

- When a poor man sold some of his land, God said, "...and if any of his kin come to ____ it, then shall he ____ that which his brother sold." Leviticus 25:23-25—**5 Down**

Note: Christ took our nature and became our kin to rescue us from the curse of sin.

- "...it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

Present Truth

_____ for the sins of the people.”
Hebrews 2:17—**4 Down**

the sanctuary of God; then understood I their end.” Psalm 73:17—**11 Across**

➤ Jesus became a man “that through death he might _____ him that had the power of death, that is, the devil.” Hebrews 2:14—**3 Down**

Note: God designed that the sanctuary service would give us object lessons to understand His dealing with sins, including the destruction of the wicked.

➤ “For as in Adam all die, even so in Christ shall all be made _____.” 1 Corinthians 15:22—**2 Down**

➤ The priest “shall put off his _____, and put on other _____, and carry forth the ashes without the camp unto a clean place.” Leviticus 6:11—**9 Across**

➤ Our future inheritance (“the earth” Matthew 5:5) is called “the _____ possession.” Ephesians 1:14—**10 Down**

➤ In the new earth, which is a “clean place,” the saints “shall tread down the wicked; for they shall be _____ under the soles of your feet...” Malachi 4:1-3—**7 Down**

➤ In every sin offering, after the atonement was made for the sinner, God instructed that the priest “shall pour out his blood at the _____ of the altar of burnt offering.” Leviticus 4:7, 18, 25, 30—**12 Across**

➤ When Jesus comes the second time “he hath on his _____ and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revelation 19:16—**6 Across** ➤➤

Note: This signified that the blood of Christ would cleanse the earth from the curse of sin.

➤ Regarding burnt offerings, God instructed the priest to “carry forth the ashes without the camp unto a _____.” Leviticus 6:9-11 (2 words)—**1 Down**

N	E	W	M	O	O	N				P					N					
			U							T	R	E	E	O	F	L	I	F	E	
			R							A									W	
			D						C		R		G	O	L	D			J	
			E						O		L	L							E	
G		R				P			M		S	O							R	
A	N	G	E	L	S	U	M						R						U	
R		R				G	R	E	A	T	C	I	T				W	S		
N		S				E			N							I	A			
I			J						D			S	E	V	E	N	F	O	L	D
S	A	B	B	A	T	H			M		U					E	E			
H			S						S	E	C	O	N	D					M	
E			P						N											
D			E						T	E	M	P	L	E						
			F	U	R	L	O	N	G	S										

➤ “But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they _____ away.” Psalm 37:20—**8 Down**

➤ David was puzzled about the wicked and said, “Until I went into

Answers to Last Month's Crossword Puzzle

Present Truth is published monthly by *Smyrna Gospel Ministries*. It is sent free upon request. **Duplication of these papers is not only permitted but strongly encouraged, as long as our contact information is retained.** *Present Truth* is available online at www.presenttruth.info, and you may also request to receive it by e-mail.

Note: If you move, please send us your new address. If you inadvertently get deleted from our mailing list, without your request, please write us and verify your valid address.

Editor: Lynnford Beachy, PO Box 315, Kansas, OK 74347, **phone: (304) 633-5411**, Florida Office: 577 Eden Park Ave, Altamonte Springs, FL 32714, phone: (407) 291-9565, Smyrna Office: (304) 732-9204, fax: (304) 732-7322, e-mail: newsletter@presenttruth.info.