

1: Review of Dunn's Book, Jesus and the Spirit | Kermit Zarley

Jesus Christ Himself is the one perfect manifestation in history of the complete work of the Holy Spirit in man. 1. Jesus Christ was begotten of the Holy Spirit. We read in Luke i, R. V., "And the angel answered and said unto her, The Holy Ghost shall come upon thee; and the power of the Most.

This fact that the Spirit is the Spirit of Jesus Christ brings the concept of the Spirit out of the arena of the mystical and mysterious and into the realm of practical, knowable reality: We saw his compassion, we observed his power; we saw his death and resurrection by which he secured our salvation. When we speak of the Spirit it is his Spirit of whom we are speaking, not some unknown and unknowable God, nor some mysterious almost occult power. The Spirit is the Spirit of the One who is our Brother, our Friend, our Saviour, the Spirit of the One who so loved us that he put aside his glory and made himself of no reputation for our sake and our salvation. Similarly, as we have seen in Study One, Jesus, in promising the coming of the Spirit, spoke of that coming as he, himself coming to the believer [John The Holy Spirit and Jesus are neither rivals nor enemies, nor do they vie for our allegiance or offer us conflicting or differing blessings. Thus Jesus says of the Spirit: And here we must confront contemporary Christianity with a serious challenge: Is there anything in the Bible that gives us the liberty to believe that Jesus Christ ever did or ever said the kinds of things that today are claimed to be the actions or words of the Holy Spirit? Did Jesus Christ ever move his followers to act in the way the Spirit is said to move people today? If the Holy Spirit is the Spirit of Jesus Christ, then how can he be the same spirit that is energizing a large portion of contemporary Christianity to engage in actions and to express teaching that stand in stark contrast to the actions and teaching of Jesus Christ himself and the actions and teaching Jesus Christ required of his followers? The Holy Spirit and the incarnate Jesus Christ When we read in the New Testament of the relationship between the Holy Spirit and the incarnate Jesus Christ we have to be very careful that we do not slip into error. The potential errors include: That we see the relationship between the Spirit and Jesus in such a way that we end up denying the full deity of the incarnate Jesus. That we understand the relationship between the Spirit and Jesus to be only the same as the potential or ideal relationship between the Spirit and the believer, and to conclude from this that we, as believing humans, have the potential to do all that Jesus Christ did, if we responded to the Spirit in the same perfect way that he did. We are not dealing here with questions about the relationship between the Spirit of God and a perfect human being, but with questions about the unique relationship between the Spirit of God and the Son of God in his incarnation. Once we interfere with either we cease to be biblical and have gone off into some heretical view of Christ. The virgin conception of Jesus Christ is the powerful work of the Holy Spirit. This action of the Spirit ought not to surprise us. He is, as we have seen, involved in the original creation of the world and in its on-going sustenance. It is not at all amazing that he can create this human embryo within Mary starting with only her ovum. It would, conversely, be surprising if he could not do this. This work of the Spirit of God in the womb of Mary achieves two important things: It ensures the fulfilment of the Genesis 3: Thus the child to be born of Mary is identified as a real human child: Like any human child he develops in the womb of a woman [Matthew 1: Only such a person is qualified to be the Saviour of the world - one who, because he is fully and completely human can actually stand in our place as a human being before the judgment of God, and one who, because he is sinless, can actually bear the guilt and punishment of others because he has no sin of his own for which to bear the guilt and punishment. This is what the Holy Spirit did and achieved in the conception of Jesus Christ, in respect to his full, real and perfect humanity. In respect to the real and full deity of Christ: It is a more difficult matter to speak of the operation and role of the Spirit of God in the incarnation of Christ in respect to his real and full deity. But in respect to the full and real deity of Christ we move far away from what is normal. God does not normally become human. Spirit does not normally become flesh. That which is by very nature eternal and infinite does not normally become mortal and finite. Yet here that is exactly what happens. That it did happen is testified throughout the New Testament. How it happened remains an unexplained mystery. In respect to the true deity of Christ the birth narratives teach: The only information given in answer is the operation of the Holy Spirit recorded in the birth narratives.

We can therefore conclude, even though we cannot explain how God did it, that, it was at the point of conception, at the point of this action of the Holy Spirit, that the incarnation of God began in time and space: As Paul says to Timothy in reference to this incarnation: Without going beyond the truth revealed in the Scripture we can safely state that when the Holy Spirit operated in the womb of Mary to ensure both the real humanity and the perfect, guilt-free humanity of Jesus, that he also, at the same time, operated in such a way and to this end: God in human flesh. This incarnation, this God coming to us in human flesh, was proclaimed in the Old Testament, which teaches us: In relation to this promised One who is both God and man the Old Testament tells us in advance: These verses teach us that the Spirit of God was present with Jesus in a way that deserved special mention. Nor is it the same as the way the Spirit is present with Christian believers. These scriptures speak of a unique association between the Spirit and Jesus, which is true only of the relationship between the Spirit and the incarnate Christ, and is a continuation of the essential eternal unity between the Son and Spirit. In what ways do these verses help us to understand that the Holy Spirit was with the incarnate Christ in a unique way that expressed and reflected the deity of both Christ and the Spirit?

2: The Holy Spirit in Luke-Acts

In this book James Dunn explores the nature of the religious experiences that were at the forefront of emerging Christianity. Dunn first looks at the religious experience of Jesus, focusing especially on his experience of God in terms of his sense of sonship and his consciousness of the Spirit.

Do you know how Jesus performed His miracles? What can we learn from the Gospel accounts of these exciting and inspiring deeds? No ordinary child It was clear to the elite doctors of the law in Jerusalem that Jesus was no ordinary child even at age After keeping the Feast of Passover with His family there, Jesus was found talking with the most educated men in Israel, and Luke 2: Jesus was conceived by His mother, Mary; but Joseph was not His real father. Yet with all His astounding gifts, Jesus personally emphasized that He had no inherent ability to accomplish anything miraculous on His own. He said in John 5: Imagine what any of us could accomplish if we had, without limit, the power of God through His Holy Spirit! Jesus continually honored and gave credit to His Father for all that He accomplished. He never stated that He alone could achieve what He did. Our Savior declared in John Jesus further explained that this would be possible because He was going to His Father and would send this same Holy Spirit to work in the lives of His disciples John Though none of His followers would ever be anywhere near as righteous or virtuous as Jesus or do as many miracles as Jesus, we find later in the New Testament that God worked mightily through them as well. Jesus said that if we had even a small amount of faith , we would be able to move mountains Matthew Perhaps the greatest physical miracle possible is that of bringing the dead back to life. Jesus startled everyone when He resurrected Lazarus in John He also raised to life the dead year-old daughter of one of the rulers of the synagogue in Mark 5: Jesus Christ Himself, of course, was raised to life again after three days and three nights in the grave. What does this mean for us? So we see how Jesus was able to accomplish what He did. But what does this mean for us? Will we ever perform similar exploits as the apostles? But here is the point: We are promised this same power through repentance and baptism! On the Day of Pentecost the apostle Peter explained what an individual needed to do in order to have the help from God that we all need. You and I cannot truly live without receiving this Holy Spirit. Yes, we have, of course, a day-to-day existence where we fuel our body and mind and have a physical, biochemical experience for a finite period of time. It is the power of God that gives a person a type of peace of mind, courage, faith and hope that can be found nowhere else. This power is available and is presently working in the lives of thousands of people, and it will someday perform the greatest miracle of allâ€”changing us from a mere physical creation to a spiritual creation when God grants to us the gift of eternal life! More important miracles of Jesus The miracles of Jesus were truly astounding. Time and again people were astonished by what they witnessed Mark 2: Yet physical miracles alone are not what Jesus Himself said was the most important experience in this life. God provides His Holy Spirit to bring us into a relationship with our spiritual Father and Creator and to make possible eternal life through a resurrection Romans 8: The reason God wants to grant us His Spirit is not to perform startling miracles but to transform our minds Romans The real miracle is the change from centering our attention only on the physical things of this material life to the more eternal things of God Romans 8: Are the miracles of Jesus just something interesting to read about or does how Jesus was able to perform them have any significance for you? You can have this same Spirit dwelling in you. Information on this website will show you how.

3: Is Jesus the Holy Spirit?

If Jesus is the Holy Spirit, this comes out, 'Jesus anointed Jesus of Nazareth with Jesus.' Jesus Filled with Jesus "Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil."

While there is a pleasing symmetry to this scheme, scriptural verification remains a problem. They base this claim on John 7: In truth the Holy Spirit operates throughout the Bible: The phrase in the Greek translation of this Old Testament psalm: What may I do for you, before I am taken away from you? In whatever measure, the Holy Spirit was the preserve of only a few amongst the people in ancient Israel. But God promised a day when His Spirit would be poured out abundantly upon all who believe, not just prophets, priests and kings: This is the new thing that came about on the Day of Pentecost. The unscriptural fallacy that there was no Holy Spirit until the Day of Pentecost is all the odder, given that the Spirit is specifically called "eternal" in Hebrews 9: The First Page Jawbone "Then the Spirit of the LORD came mightily upon him; and the ropes that were on his arms became like flax that is burned with fire, and his bonds broke loose from his hands. He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it. Seventy Elders "So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. But two men had remained in the camp: And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. But think not that this taking of the spirit comes to pass as when men cut away a piece and sever it. Rather it is, as when they take fire from fire, for though the fire should kindle a thousand torches, it is still as it was and is diminished not a whit. Of such a sort also is the nature of knowledge. All those who resort to it and become its disciples, it makes into men of skill, yet no part of it is diminished. But as it is, the spirit which is on him is the wise, the divine, the excellent spirit, susceptible of neither severance nor division, diffused in its fullness everywhere and through all things, the spirit which helps, but suffers no hurt, which though it be shared with others or added to others suffers no diminution in understanding and knowledge and wisdom. In the Wilderness The church is baptized with the Holy Spirit: He will baptize you with the Holy Spirit and fire. Drinking from the same fount of living waters binds us into one body: Israel in the wilderness were also baptized "in the cloud": Then it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. The presence of God, in the pillar of cloud and fire, led the assembly: So it was always: This presence gave them light: God the Father is unseen, inaccessible directly in this life: You have neither heard His voice at any time, nor seen His form. Although none of ancient Israel saw the Father, as Jesus testified, they had met God in the cloud. God the Father is one level of remove and distance beyond the Spirit and the Son. Later prophets remembered this sojourn of the Holy Spirit with the flock in the wilderness: Where is He who put His Holy Spirit within them, Who led them by the right hand of Moses, with His glorious arm, dividing the water before them to make for Himself an everlasting name, Who led them through the deep, as a horse in the wilderness, that they might not stumble? The pillar of the cloud did not depart from them by day, to lead them on the road; nor the pillar of fire by night, to show them light, and the way they should go. You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst. The Holy Spirit was with the children in the wilderness and was their "spiritual drink" long before the Day of Pentecost. Who said the Hallel? Moses and Israel said it when standing by the sea. They said what is written [Psalms cxv. But most of Israel wandered without light. It was prophesied that, in the latter days, a full measure of the Holy Spirit would be poured out on all and sundry, waitresses and janitors alike with Elijah and Elisha: Fiery

Stream The Bible is a picture book, speaking in figures and symbols. One of the ways in which the Holy Spirit has been pictured is as fire. Daniel witnessed a fiery stream issuing from the throne of the Ancient of Days: His throne was a fiery flame, its wheels a burning fire; A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. These humble created things were ordained by God to shadow and signify His great blessing: His intent to share His Spirit with mankind. Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: And I went into the tongues of fire and drew nigh to a large house which was built of crystals: And I looked and saw therein a lofty throne: And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white [and their raiment], And their faces shone like snow. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Another Old Testament type of the Holy Spirit is the oil of anointing, the oil of gladness which gives beauty for ashes: To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified. The Messiah Those of us who follow Him have a lesser anointing: But the anointing which you have received from Him abides in you This anointing with the Holy Spirit draws us into communion with God: To have the Spirit is to live in His presence: Rain God pours out His Spirit on those who answer His call: And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. This flood of the Holy Spirit is one of the blessings prophesied by Old Testament prophets for the future reign of the Messiah: This Holy Spirit flood, a promised blessing of the Messianic era, is already upon us. At the Day of Pentecost, just as He promised, the Spirit was poured out upon the whole people of God: Not only lightning,-- fire from heaven,-- but also the water from heaven, rain, is a type and shadow of the Holy Spirit: Shall we Gather at the River? Thus great wrath came from the LORD of hosts. You always resist the Holy Spirit; as your fathers did, so do you. One is left wondering how the fathers can have resisted a Holy Spirit

4: God the Father - Wikipedia

The Holy Spirit descended upon Jesus (Luke) and seeks to glorify Jesus (John). What all this means is that however one reconciles Matthew with Acts, it is not an option to say Jesus is the Father, Son, and Holy Spirit, for clear verses in Scripture render such a view impossible.

The early church and Hollywood have given us wrong impressions about unclean spirits. And, when he cometh, he find it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: Demons, or unclean spirits, make up the evil urges of our lower natures. They are automatic forces of the ego on the astral emotion and desire plane. They are the instinctual, habitual impulses that are in opposition to spirit and our spiritual attempts to raise consciousness. They can gain strength, especially the longer certain habits are repeated. I recently had a conversation with someone who was adamant that demons were intelligent, spiritual beings totally separate from us that went around trying to possess people. Imagine an intelligent being that knew its ultimate fate was to be defeated by God and thrown in the Lake of Fire in eternal torment. A habit that is so instinctual it has no other choice but to continue on its current behavior? It sounds a lot like an instinctual, blind and stubborn habit! When I brought this to their attention, the other person brought up the example of Jesus casting out a demon into a herd of swine. As the story goes, the swine then jump off a cliff and all of them are killed. But again, this backs up the fact that Biblical demons are the instinctual, habitual impulses in opposition to spirit. Pigs represent the desire nature within us. And why would a demon, who asked to inhabit a pig, throw the body it possessed off a cliff and destroy it anyway? The Christ within us is the higher spiritual force that drives out the lower desire nature within us. Notice how Jesus says that when an unclean spirit leaves a man, it walks through dry waterless places seeking rest. The dry place Jesus speaks of is a symbol of error and falsity as compared to the truth moist places. Our habitual desire nature on the astral-mental level manifest in certain mental conditions that remain absent of truth water. When a man gains the right knowledge, he can begin learning how to crucify the desire-nature. Jesus wants us to realize that when an unclean spirit leaves part of the habitual desire nature being conquered, we have to continue bearing the cross until we have fully crucified the lower nature or else we will suffer another round of birth and death. Why does the unclean spirit return with seven others? This is a reference to the seven main chakras along the spinal column, or tree of life. The physical life is in the blood, but man could not be a conscious being without chakras with which to connect his etheric, astral, mental, and causal bodies. The seven unclean spirits represent the habitation and blockages of negative energy in the seven main chakras. The unclean spirit finds the body of man swept and garnished because, in the next round of birth and death, the physical vessel starts anew and the new house body is another opportunity for life on the physical plane swept clean and garnished. At first the house is clean, but as the man or women did not conquer the lower nature of his ego in the previous life, he or she will contain some of the same energetic conscious imprints that still have to be conquered. In other words, although new opportunity and physical life is given, old habits still remain. The seven unclean spirits represent blockages that can also be compared to the seven deadly sins, and it is karma which gives rise to the seven deadly sins. The seven deadly sins are:

5: Are Jesus and the Holy Spirit the same? | www.enganchecubano.com

In this fascinating book James D. G. Dunn explores the nature of the religious experiences that were at the forefront of emerging Christianity. Dunn first looks at the religious experience of Jesus, focusing especially on his experience of God in terms of his sense of sonship and his consciousness of the Spirit.

Power from on High: The textual tradition of two New Testament books, the Gospel of Luke and the Acts of the Apostles, which scholars consider to have the same author or origin; Luke-Acts may even constitute a two-part work chronicling the life and works of Jesus and the subsequent organizing done by his apostles. Concerned with the future final events of the world. A gospel is an account that describes the life of Jesus of Nazareth. The laws of the Pentateuch Torah, delivered to the Israelites by Yahweh through Moses on Mount Sinai; "Law of Moses" can also refer to the Torah as a whole, including both the laws and the narratives. Service or a religious vocation to help others. A program of good works or the calling to such a program performed by a person or organization. A Jewish philosopher who lived from roughly 20 B. The promise made by Yahweh to the ancestors in Genesis, including the promise of offspring, land, and blessing. Eventually the covenant becomes the essential part of this promise. He has sent me to proclaim release to the captives Luke 5: View more Luke 8: View more Luke 3: View more Luke 4: He has sent me to proclaim release to the captives and recovery View more Acts 2: View more Acts 9: View more Acts 4: View more Acts 1: View more Luke 6: View more Acts View more Luke View more Acts 7: View more Acts 8: View more Acts 3: View more Browse by subject - click on a letter below.

6: Holy Spirit in Christianity - Wikipedia

I recently read James D.G. Dunn's book entitled Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament.

The goal of this essay is to discuss "the doctrine of the trinity. To set the stage for our discussions, an oversimplified statement of the trinity doctrine is provided as follows The Lord our God, the Lord is one! The Lord our God, the Lord is one echad! Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one echad flesh. And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. There are many Bible verses that establish this fact. We will look at just two The event was the Baptism of Jesus Jesus was in the Jordan River, being baptized. The Holy Spirit was descending upon Jesus. The Father was speaking from Heaven. This makes it clear that Father, Son, and Holy Spirit are three distinct persons. Now when all the people were baptized, it came to pass that Jesus the Son also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice the Father came from heaven which said, "You are My beloved Son; in You I am well pleased. It would be irrational for Jesus to pray to Himself by a different name. Therefore, the Father and Jesus the Son are two distinct persons. Therefore, the Holy Spirit is distinct from both the Father and Jesus. The Father is designated as Lord At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent and have revealed them to babes. While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God. Three persons are one God! HOW is this possible? Some folks try to explain the three persons of God by using worldly comparisons, such as Perhaps for somewhat the same reasons that my pet goldfish would undoubtedly flunk trigonometry. Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand? How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has become His counselor? Or who has first given to Him and it shall be repaid to him? For of Him and through Him and to Him are all things, to whom be glory forever. The good news is Jesus IS the revelation of God to humankind. And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory. Exegeomai is where we get our word "exegesis. No one has seen God at any time. Jesus spoke these words, lifted up His eyes to heaven, and said: All of the Father was in heaven and, at one and the same time, all of the Father dwelled in Jesus who was on the earth, praying. You, Father, are in Me John The Holy Spirit is in Jesus -- not "by measure" but in totality and fulness. For in Jesus dwells all the fullness of the Godhead bodily Col 2. These verses show that Jesus dwells in the Father at one and the same time as the Father dwells in Jesus. I and My Father are one John Father, Son, and Holy Spirit indwell one another, thereby constituting a perfect unity. None of these three persons is ever less than the perfect unity of all three persons.

7: 23 Bible verses about Spirit Of Christ

The Spirit Of Christ eternal life, experience of Fellowship Of Holy Spirit Living Not For The Material Unrelated People Heart, And Holy Spirit Spirit Of Christ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you But if anyone does not have the Spirit of Christ, he does not belong to Him.

Linkedin This article first appeared in the Practical Hermeneutics column of the Christian Research Journal, volume 31, number 2. For further information or to subscribe to the Christian Research Journal go to: [This heretical view denies there are three distinct persons in God, claiming instead there is only one being who manifests Himself in three different modes. Modern Oneness Pentecostals garner support for their modalistic view by interpreting Matthew It is difficult to know where to begin in evaluating Oneness Pentecostal hermeneutics. It is certainly not like looking through a telescope at a single hermeneutic problem, but more like looking into a kaleidoscope, for there are many interrelated hermeneutic problems that, when combined, only serve to distort biblical Christianity 2Pet. The danger for Bible interpreters is that their interpretations easily can be biased by their theological preunderstandings. Oneness Pentecostals unfortunately approach the whole of Scripture with the preunderstanding of the Oneness doctrine, and it distorts their view of many Scripture verses, including Matthew The International Council on Biblical Inerrancy provides this helpful corrective: We deny that Scripture should be required to fit alien preunderstandings, inconsistent with itself. To avoid misinterpreting Scripture, interpreters must be careful to examine their presuppositions in the light of Scripture. Only those preunderstandings that are compatible with Scripture are legitimate. It is inappropriate to draw theological conclusions from cross-referenced verses without giving due consideration to what other explicit and clear verses reveal on the matter. Oneness Pentecostals are guilty of inappropriate cross-referencing in their treatment of Matthew One must recognize that the theological inferences one draws from comparing cross references are legitimate only to the extent that they reflect the teachings of explicit and clear Scripture verses on the matter. It is common sense that one must interpret difficult verses in light of the clear verses of Scripture. We know the Father is a person because He engages in I-Thou direct, interpersonal, mutual, reciprocal, and loving 7 relations with the other persons in the Trinity John 3: The Son likewise engages in I-Thou relations John Scripture, moreover, affirms that these persons are distinct from each other. The Father and Son love each other John 3: Jesus is our advocate with the Father 1 John 2: They are two distinct witnesses John 5: Jesus sent the Holy Spirit John The Holy Spirit descended upon Jesus Luke 3: What all this means is that however one reconciles Matthew As the Reformers put it in their principle, analogia scriptura, if an interpretation of a particular verse contradicts a truth taught elsewhere in Scripture, the interpretation of that verse cannot be correct. In the broader context of the New Testament, Jesus considers the Father as someone other than Himself hundreds of times. In fact, the New Testament describes the Father and Son as distinct from each other within the very same verse dozens of times e. There is one God Matt. The Father is God 6: Within the unity of the one God are three persons: In view of this, it makes good sense that Jesus, before ascending into heaven, would instruct the disciples to baptize in the name of the Father, Son, and Holy Spirit, for each played a pivotal role in human salvation. The context of Acts 2 is different. It is logical that Peter would call on them to repent of their rejection of Jesus the Messiah vv. Proper exegesis of Matthew Such variations militate against an unbending baptismal formula. It is entirely possible that being baptized in the authority of Jesus essentially amounts to being baptized by the baptism authorized by Jesusâ€™one in the name of the Father, Son, and Holy Spirit Matt. The name of Jesus Christ is the distinctive one in Christian baptism and really involves the Father and the Spirit. Such figures of speech were common in biblical times. For example, the term face can refer to a whole person 1 Kings Scripture consistently testifies that Jesus is the second person of the blessed Trinity, the eternal Son of the eternal Father, and the blessed One who came to earth to reveal the Father to humankind John 1: Oneness Pentecostalism, distinct from mainstream Pentecostalism, is similar to other cults in its denial of the Trinity. It is different from other cults, however, in its strong insistence on the absolute deity of Jesus Christ, holding that Jesus is the one true God who manifests himself in three modes. Word Aflame Press, , InterVarsity Press, , 14â€™ Baker, , Note that while Boyd offers](#)

sound arguments against Oneness Pentecostalism in this book, he elsewhere expresses belief in open theism, an unorthodox view. Westminster Confession of Faith, 1: In this article, I use the term in a simple, nonformal sense to speak of direct, interpersonal, mutual, reciprocal, and loving relationships between persons. Zondervan, , Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

8: Jesus and the Teaching of the Seven Unclean Spirits

We believe in one God, the Father, eternally existing, who is a Spirit, a personal Being of supreme intelligence, knowledge, love, justice, power and authority. He, through Jesus Christ, is the Creator of the heavens and the earth and all that is in them.

Torrey Jesus Christ Himself is the one perfect manifestation in history of the complete work of the Holy Spirit in man. Jesus Christ was begotten of the Holy Spirit. We read in Luke i. He is the only begotten Son of God John iii. The regenerated man has a carnal nature received from his earthly father and a new nature imparted by God. Jesus Christ had only the one holy nature, that which in man is called the new nature. Nevertheless, He was a real man as He had a human mother. Jesus Christ led a holy and spotless life and offered Himself without spot to God through the working of the Holy Spirit. We read in Heb. He was tempted and suffered through temptation Heb. He was tempted entirely apart from sin Heb. Jesus Christ was anointed and fitted for service by the Holy Spirit. We read in Acts x. All these passages contain the one lesson, that it was by the especial anointing with the Holy Spirit that Jesus Christ was qualified for the service to which God had called Him. As He stood in the Jordan after His baptism, "The Holy Ghost descended in a bodily shape like a dove upon Him," and it was then and there that He was anointed with the Holy Spirit, baptized with the Holy Spirit, and equipped for the service that lay before Him. Jesus Christ received His equipment for service in the same way that we receive ours by a definite baptism with the Holy Spirit. Jesus Christ was led by the Holy Spirit in His movements here upon earth. We read in Luke iv. Jesus Christ was taught by the Spirit who rested upon Him. The Spirit of God was the source of His wisdom in the days of His flesh. In the Old Testament prophecy of the coming Messiah we read in Isa. The Holy Spirit abode upon Jesus in all His fullness and the words He spoke in consequence were the very words of God. We read in John iii. We read in Acts i. Jesus Christ wrought His miracles here on earth in the power of the Holy Spirit. It was by the power of the Holy Spirit that Jesus Christ was raised from the dead. We read in Rom. Several things are plainly evident from this study of the work of the Holy Spirit in Jesus Christ: First of all, we see the completeness of His humanity. He lived and He thought, He worked, He taught, He conquered sin and won victories for God in the power of that very same Spirit whom it is our privilege also to have. In the second place, we see our own utter dependence upon the Holy Spirit. If it was in the power of the Holy Spirit that Jesus Christ, the only begotten Son of God, lived and worked, achieved and triumphed, how much more dependent are we upon Him at every turn of life and in every phase of service and every experience of conflict with Satan and sin. The third thing that is evident is the wondrous world of privilege, blessing and victory and conquest that is open to us. The same Spirit by which Jesus was originally begotten, is at our disposal for us to be begotten again of Him. The same Spirit by which Jesus offered Himself without spot to God is at our disposal that we also may offer ourselves without spot to Him. The same Spirit by which Jesus was anointed for service is at our disposal that we may be anointed for service. The same Spirit who led Jesus Christ in His movements here on earth is ready to lead us to-day. The same Spirit who taught Jesus and imparted to Him wisdom and understanding, counsel and might, and knowledge and the fear of the Lord is here to teach us. Jesus Christ is our pattern 1 John ii. Whatever He realized through the Holy Spirit is for us to realize also to-day.

9: Who Is The Holy Spirit - God - Holy Spirit

The Holy Spirit, And Preaching Study God, Revelation Of In The Name Of Christ Mentoring Memories Mind, Of Christ Learning From The Holy Spirit The Holy Spirit In The Church Instruction Teachers God, Unity Of Breath Of God The Comforter decisions The Witness Of The Holy Spirit Jesus Statements About The Spirit Understanding Gospel, Transmission Of.

Tweet Who is the Holy Spirit? But is this truth? Does the Bible really teach this? You may be surprised to learn that the Bible does not teach this. So who or what is the Holy Spirit? The book of Revelation holds the key to this question. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And this lines up with what is revealed in Revelation, chapters 1 and 2. Notice the following in Revelation 1 and 2. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man And he had in his right hand seven stars. He that hath an ear, let him hear what the Spirit saith unto the churches. He sees Jesus Christ right? Then Jesus confirms it is He who is holding the seven stars and walking in the midst of the candlesticks, who is speaking to the churches. It is Jesus Himself speaking to the churches. Now look at what Christ says at the end of each message to the churches Jesus confirms that HE is the Spirit speaking to the churches. Why, He is raised from the dead, and we are raised up with Him that we may live with Him. His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us. Jones, General Conference Bulletin, , p. Not some third being separate from the Father and Son. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: At that day ye shall know that I am in my Father, and ye in me, and I in you. And yet Jesus reveals in these verses exactly who the comforter was going to be. Jesus told the disciples that they knew the comforter, because He was actually with them in physical form. Who was with them? And Jesus also confirmed that HE would be the one inside us, not someone else! But there need not be any confusion. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is exactly what He was doing in John 14 speaking of the comforter. White, Desire of Ages, p. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: O righteous Father, the world hath not known thee: And I have declared unto them thy name, and will declare it: And yet the truth is so clear when we have eyes willing to see. The same day He returned and showed Himself to His disciples. White, Early Writings, p. Then Jesus returns and appears among the disciples again after seeing the Father in heaven. White, The Spirit of Prophecy, Volume 3. No, of course not. The Father loveth the Son, and hath given all things into his hand. No, God the Father, the source of all things 1 Corinthians 8: In that breath was light, power, and much love, joy, and peace. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. White, The Review and Herald, May 19, par. It works in and through every one who receives Christ. White, Bible Echo, June 17, par. It is Christ who lives in us Galatians 2: And as Paul confirmed in Galatians 4: Which is why Paul also said in 2 Corinthians 3: This is so important friend. Now if any man have not the Spirit of Christ, he is none of his. We do not need a being who cannot sympathize with our affirmities. We need a being who has been tempted in all points as we are. We need a being who knows how to deliver us from sin and temptation. We need a being who gained the victory over sin and knows what it takes to live a perfect life in obedience to, and full dependence upon God the Father. He is the one who comes to us and helps us. We want the Holy Spirit, which is Jesus Christ. White, Letter 66, April 10, , par. This I have proved Him to be. And where does this flowing river of living water come from? Look at where John sees the river of life flowing

from: Again, do not miss the significance of the Rock in the wilderness. Look what Sister White confirmed in vision: It is the Spirit of Christ. It is His life, which He has received from God the Father. White, 1 Selected Messages, p. No wonder there is no power in the churches today! They are seeking after the wrong spirit! But those who embrace this precious truth can receive abundant life and power to live victorious lives. That water of life that comes from both the Father and the Son. Ellen White Quotes on the Comforter "The reason why the churches are weak and sickly and ready to die is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter. White, Review and Herald, August 26, "As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter. White, Manuscript Releases 19, p. In all their emergencies and perplexities, they will have a helper in Jesus Christ. That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation. White, The Southern Review, Sept. White, Manuscript 7, January 26, , par. White, Manuscript Releases 8, p. He is the Comforter. He will abide in their hearts, making their joy full. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. White, Review and Herald, October 26, "The holy Spirit is the comforter, as the personal presence of Christ to the soul. White, Review and Herald, November 29, , par.

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