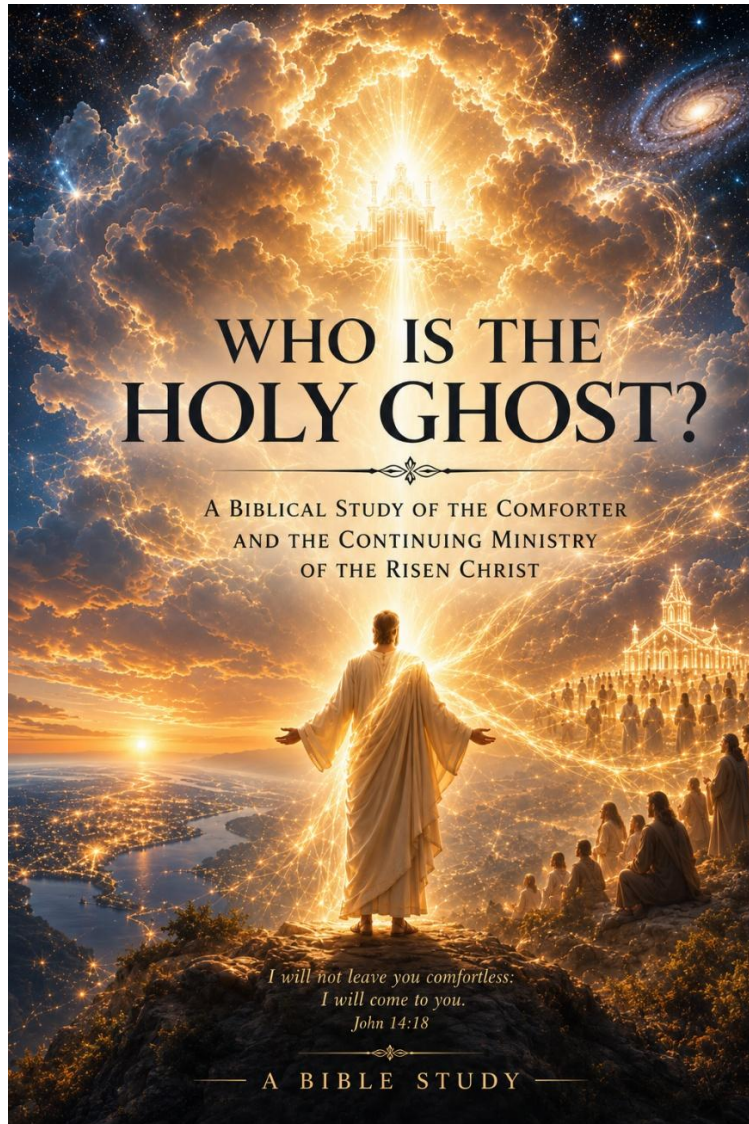


Who Is the Holy Ghost?



Restoring Oneness Apostolic Truth
In the Last Days

Comprehensive Study Guide Series

By Pete Wierzbicki
Former Pastor, San Francisco, CA

Chapter 1

The Promise of Another Comforter

One of the most important questions a believer can ask is, **"Who is the Holy Ghost?"** The answer to that question affects our understanding of God, salvation, the new birth, the indwelling presence of Christ, and the very nature of the New Covenant.

Many Christians have been taught that the Holy Ghost is the "third person of the Trinity," completely distinct from both the Father and Jesus Christ. Yet when we carefully examine the Scriptures, we discover that the Bible presents a much more unified revelation. Rather than introducing another divine person, Jesus repeatedly identifies the coming of the Holy Ghost with His own coming to dwell within His people.

This study does not begin with theology, church creeds, or denominational tradition. It begins with the words of Jesus Himself.

The Setting

The events of John 14 occur on the night before the crucifixion. Jesus is preparing His disciples for His departure. Naturally, they are troubled. For more than three years they have walked with Him, listened to His teaching, witnessed His miracles, and depended upon His constant presence.

Jesus knows their concern.

He is about to leave them physically.

The obvious question becomes:

Who will take His place?

Jesus answers by introducing someone He calls **"another Comforter."**

Another Comforter

 **John 14:16-17 (KJV)**

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

At first glance, many conclude that Jesus is introducing another divine person.

But notice carefully what Jesus says.

The disciples already **know Him**.

Not:

"You will someday meet Him."

Not:

"He has never been with you."

Jesus says:

"Ye know him."

Why?

Because:

"He dwelleth with you."

Who was dwelling with them?

Jesus Christ Himself.

For three years the disciples had known no other divine companion.

They had walked with Jesus.

They had listened to Jesus.

They had followed Jesus.

If the Comforter was already dwelling with them, then Jesus Himself must explain how this is possible.

Remarkably, He does exactly that in the very next verse.

The Great Interpretation

 **John 14:18 (KJV)**

"I will not leave you comfortless: I will come to you."

This is one of the clearest interpretive statements in all of Scripture.

Jesus does not say:

"The Comforter will come to you."

He says:

"I will come to you."

The subject has not changed.

The disciples asked what would happen after Jesus departed.

Jesus promised another Comforter.

Then He immediately explains that promise:

"I will come to you."

The Comforter is not introduced as someone who replaces Christ.

The Comforter is Christ returning to His people in another mode of presence—not in visible flesh, but through the Holy Ghost.

Comfortless

The King James translators chose a beautiful word.

Jesus says:

"I will not leave you comfortless..."

The original thought carries the idea of being left as orphans.

Jesus is telling His disciples:

"I am not abandoning you."

"My physical departure is not the end of My presence among you."

"I Myself will return."

The difference is not **who** comes.

The difference is **how** He comes.

Before the resurrection, Jesus was present with them physically.

After Pentecost, He would dwell within them spiritually.

The Indwelling Presence

Jesus continues:

 **John 14:20 (KJV)**

"At that day ye shall know that I am in my Father, and ye in me, and I in you."

Notice the language.

Jesus does not merely promise that the Holy Ghost will dwell in believers.

He says:

"I in you."

This becomes one of the dominant themes of the New Testament.

Paul never hesitates to describe the indwelling presence as:

Christ in you.

The Holy Ghost is therefore repeatedly identified as the indwelling presence of Christ Himself.

This truth will become increasingly clear as we continue through the writings of Paul.

Another Comforter Does Not Mean Another God

Some argue that because Jesus used the phrase "another Comforter," He must have meant another divine person.

But this misunderstands the context.

Jesus is speaking of another **manner** of comforting, not another God.

His visible ministry among them was ending.

His invisible ministry within them was about to begin.

The same Christ who walked beside them would soon dwell within them.

The ministry changes.

The manifestation changes.

The relationship changes.

The identity does not.

The Promise Fulfilled

The remainder of the New Testament continually points back to this promise.

When believers receive the Holy Ghost, Scripture repeatedly describes that experience as:

- Christ dwelling within them.

- The Spirit of Christ.
- The Lord who is that Spirit.
- Christ in you, the hope of glory.

The Apostles never describe Pentecost as believers receiving a different God.

They describe it as receiving the promised presence of the risen Christ.

The Comforter had come.

Because Christ had come.

Chapter Summary

Jesus promised His disciples another Comforter because His earthly ministry was coming to an end. Yet before leaving the subject, He plainly identified that Comforter with Himself by saying, **"I will not leave you comfortless: I will come to you."** The promise of the Holy Ghost is therefore not the promise of another divine person replacing Christ, but the promise of Christ Himself returning to dwell within His people through the Holy Ghost. This foundational truth becomes the lens through which the remainder of the New Testament must be understood as it speaks of the Spirit of God, the Spirit of Christ, Christ in you, and the Lord who is that Spirit.

Chapter 2

The Holy Ghost Is the Spirit of Christ

Having established from the words of Jesus that the Comforter is Christ returning to dwell within His people, we now turn to the writings of the Apostle Paul. If the Holy Ghost is indeed the indwelling presence of Jesus Christ, we should expect Paul to describe the Holy Ghost in exactly those terms.

Remarkably, he does.

Throughout his epistles, Paul moves seamlessly between the expressions "**Spirit of God**," "**Spirit of Christ**," and "**Christ in you**," treating them not as different divine persons, but as different descriptions of the same indwelling presence.

Nowhere is this more evident than in Romans chapter eight.

The Spirit of God and the Spirit of Christ

 **Romans 8:9 (KJV)**

"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.**"

Notice how naturally Paul speaks.

He does not stop to explain that he has changed subjects.

He begins by speaking of **the Spirit of God** dwelling in the believer.

Then, in the very same verse, he calls that indwelling presence **the Spirit of Christ**.

There is no explanation because none is needed.

Paul assumes his readers understand that the Spirit dwelling within believers is both the Spirit of God and the Spirit of Christ.

If these were separate divine persons, Paul's language would create confusion.

Instead, he moves freely between the two expressions as though they describe the same indwelling Spirit.

Christ in You

Paul immediately continues.

 **Romans 8:10 (KJV)**

"And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness."

Observe Paul's progression.

In one verse he speaks of:

"The Spirit of God."

Then:

"The Spirit of Christ."

Then:

"Christ in you."

There is no indication that a different person has entered the discussion.

The subject remains the same.

The indwelling presence is now simply called:

Christ.

This perfectly agrees with the promise Jesus made in John 14:

"I will come to you."

And again:

"I in you."

Paul is not introducing a new doctrine.

He is explaining the fulfillment of Christ's own promise.

The Spirit That Raised Jesus

Paul continues.

 **Romans 8:11 (KJV)**

"But if the Spirit of him that raised up Jesus from the dead dwell in you..."

Again, Paul identifies the indwelling presence as:

"the Spirit"

The same Spirit that raised Christ from the dead now dwells within every believer.

Paul does not introduce multiple Spirits.

Nor does he describe separate divine beings acting independently.

The same Spirit who raised Jesus is now the life of His Church.

One Indwelling Presence

Taken together, Romans 8 presents one remarkable picture.

Paul refers to the indwelling presence as:

- the Spirit
- the Spirit of God
- the Spirit of Christ
- Christ in you

Yet he never suggests these are different Spirits.

Instead, they are different descriptions of the same divine presence dwelling within the believer.

This is precisely what Jesus promised.

The Spirit of His Son

Paul writes similarly to the Galatian churches.

 **Galatians 4:6 (KJV)**

"And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father."

Again, Paul identifies the indwelling Spirit as:

"the Spirit of his Son."

Notice carefully.

He does not say:

"The third person has entered your heart."

Nor does he distinguish between the Spirit dwelling within believers and Christ Himself.

The indwelling Spirit is the Spirit of the Son.

This harmonizes perfectly with John 14.

Jesus promised:

"I will come to you."

Paul declares:

God has sent forth:

"the Spirit of his Son."

The promise and the fulfillment speak with one voice.

Christ in You, the Hope of Glory

Paul later writes:

 **Colossians 1:27 (KJV)**

"Christ in you, the hope of glory."

This statement has become one of the great declarations of the Christian life.

Notice again that Paul does not merely say:

"The Holy Ghost in you."

He says:

Christ in you.

This is not merely figurative language.

It describes the very reality Jesus promised in John 14.

The risen Christ now lives within His people through the Holy Ghost.

The Spirit of Christ Before Bethlehem

Peter confirms the same truth.

 **1 Peter 1:10-11 (KJV)**

"...the Spirit of Christ which was in them did signify..."

Peter is referring to the prophets of the Old Testament.

The Spirit inspiring them is called:

the Spirit of Christ.

Long before Bethlehem...

Long before Pentecost...

The same Spirit was already active.

Peter does not introduce a separate Holy Ghost distinct from Christ.

He simply calls Him:

the Spirit of Christ.

One Spirit

The New Testament consistently teaches:

There is:

 **Ephesians 4:4-6 (KJV)**

"One body, and one Spirit... One Lord... One God and Father of all..."

Paul never presents believers as receiving multiple divine spirits.

There is:

One Spirit.

One Lord.

One God.

The language of the New Testament is unified.

Chapter Summary

The writings of Paul and Peter confirm exactly what Jesus promised in John 14. The indwelling Holy Ghost is described as the Spirit of God, the Spirit of Christ, the Spirit of His Son, and ultimately as Christ Himself dwelling within the believer. Paul moves freely between these expressions without suggesting separate divine persons because he understood them to describe the one indwelling presence of God revealed in Christ. The Comforter promised by Jesus is therefore not another divine being, but the risen Christ living within His Church through the Holy Ghost.

Chapter 3

The Lord Is That Spirit

If John 14 establishes the promise of the Comforter, and Romans 8 identifies the Holy Ghost as the Spirit of Christ dwelling within believers, then the Apostle Paul makes one of the most remarkable statements in all of Scripture when writing to the church at Corinth:

 **2 Corinthians 3:17 (KJV)**

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

This verse is often read quickly, yet its significance cannot be overstated. Paul is not introducing a new doctrine; he is drawing a conclusion from everything he has been explaining throughout the chapter. The Lord whom believers serve is identified with "that Spirit." He does not say the Lord works alongside the Spirit, nor does he describe two separate divine persons acting independently. He simply declares:

"The Lord is that Spirit."

For the Oneness believer, this statement harmonizes perfectly with the words of Jesus in John 14. Jesus promised, "I will come to you." Paul now identifies the indwelling Spirit with the Lord Himself.

The Context of 2 Corinthians 3

To understand Paul's statement properly, we must first understand the context.

Throughout this chapter Paul contrasts the Old Covenant with the New Covenant. Under the Law, Moses veiled his face because the glory of God shone upon him. That veil became symbolic of spiritual blindness.

 **2 Corinthians 3:14 (KJV)**

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament..."

The Jews could read the Scriptures yet fail to recognize the One to whom they pointed.

Paul then explains that this veil is removed only through Christ.

 **2 Corinthians 3:16 (KJV)**

"Nevertheless when it shall turn to the Lord, the vail shall be taken away."

Immediately following this statement comes Paul's conclusion:

 **2 Corinthians 3:17 (KJV)**

"Now the Lord is that Spirit..."

The connection is unmistakable. The Lord to whom one turns is the same Lord Paul identifies as "that Spirit."

The Indwelling Lord

This explains why the New Testament repeatedly speaks of Christ dwelling within believers.

Jesus promised:

 **John 14:18**

"I will not leave you comfortless: I will come to you."

Paul later writes:

 **Colossians 1:27**

"Christ in you, the hope of glory."

These are not two different indwelling beings. The indwelling Christ is the Holy Ghost. The Comforter promised by Jesus is the Lord Himself dwelling within His people.

The Spirit of the Lord

Paul immediately continues:

 **2 Corinthians 3:17**

"...and where the Spirit of the Lord is, there is liberty."

Notice the progression.

First:

"The Lord is that Spirit."

Then:

"The Spirit of the Lord."

Paul is not distinguishing between two divine persons. He is describing the Lord as He is now experienced by the believer through the indwelling Holy Ghost.

The liberty Paul speaks of is not merely freedom from outward bondage. It is the freedom that comes through the transforming presence of God living within His people.

Changed Into His Image

Paul concludes the chapter with another remarkable statement.

2 Corinthians 3:18 (KJV)

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Notice Paul's emphasis upon **the same image**.

Throughout Scripture, God's purpose has been to reveal Himself and to transform His people into His likeness.

The Spirit working within believers is accomplishing the very work of Christ Himself.

The Spirit is not drawing attention to another divine person.

The Spirit is conforming believers into the image of Christ.

This agrees with Jesus' own words:

John 16:14 (KJV)

"He shall glorify me..."

The ministry of the Holy Ghost is always Christ-centered because the Holy Ghost is the indwelling presence of the risen Christ.

Christ's Continuing Ministry

When Jesus ascended into heaven, His earthly ministry ended, but His work did not.

He continues to teach.

He continues to comfort.

He continues to convict.

He continues to guide.

He continues to sanctify.

He continues to dwell within His Church.

The difference is not that another divine person assumed Christ's ministry.

The difference is that Christ now ministers through the Holy Ghost rather than through His physical body.

This is exactly what Jesus promised before His crucifixion.

"I will come to you."

One Lord

Paul consistently teaches that there is:

 **Ephesians 4:5**

"One Lord..."

If the Lord is that Spirit, then the believer does not receive one Lord and another indwelling Comforter. The believer receives the one Lord Jesus Christ dwelling within by the Holy Ghost.

This explains why the New Testament writers move so naturally between expressions such as:

- the Holy Ghost
- the Spirit of God
- the Spirit of Christ
- Christ in you
- the Lord is that Spirit

They are not describing different divine beings.

They are describing different aspects of the one God revealed in Jesus Christ.

Chapter Summary

Paul's declaration, "Now the Lord is that Spirit," stands as one of the clearest doctrinal statements concerning the identity of the Holy Ghost. The Lord who removes the veil, transforms believers, and dwells within His Church is the same Lord Jesus Christ who promised, "I will come to you." The Holy Ghost is therefore not presented as another divine person replacing Christ, but as the risen Christ continuing His ministry through His indwelling presence. The Comforter has come because Christ Himself has come to dwell within His people.

Chapter 4

The Indwelling Christ

By this point, the testimony of Scripture has become remarkably consistent. Jesus promised, "I will come to you." Paul identified the Holy Ghost as the Spirit of Christ. He then declared, "The Lord is that Spirit." The next logical question is therefore not *Who* dwells within the believer, but *where* He dwells and *how* the New Testament describes that indwelling presence.

The answer is one of the most beautiful themes in the New Testament: **Christ Himself dwells within His Church through the Holy Ghost.**

Christ in You

Paul writes:

 **Colossians 1:27 (KJV)**

"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.**"

Paul describes this as one of the great mysteries of the New Covenant.

Notice carefully what he says.

He does not say:

"The Holy Ghost in you."

Nor does he say:

"The third person of the Trinity in you."

He simply says:

"Christ in you."

This is exactly what Jesus promised in John 14.

 **John 14:18 (KJV)**

"I will not leave you comfortless: **I will come to you.**"

The fulfillment of that promise is the indwelling Christ.

The Spirit of His Son

Paul continues this same thought.

 **Galatians 4:6 (KJV)**

"And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father."

Again, notice Paul's language.

The indwelling presence is called:

the Spirit of His Son.

This harmonizes perfectly with Romans 8 where Paul speaks of:

- the Spirit of God
- the Spirit of Christ
- Christ in you

These are not separate indwelling beings.

They are different descriptions of the same divine presence.

Christ Dwells in Our Hearts

Paul prays for the church at Ephesus:

 **Ephesians 3:16-17 (KJV)**

"That he would grant you... to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith..."

Notice the progression.

Believers are strengthened:

by His Spirit.

Then Paul immediately says:

Christ may dwell in your hearts.

The Spirit strengthens.

Christ dwells.

Paul offers no explanation because he sees no contradiction.

The indwelling Christ is the Holy Ghost.

The Temple of God

Paul now introduces another beautiful picture.

 **1 Corinthians 3:16 (KJV)**

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The New Testament temple is no longer a building made with hands.

The Temple is now God's people.

But notice who dwells in that Temple.

Paul says:

"The Spirit of God."

Earlier he called Him:

- the Spirit of Christ
- Christ in you
- the Spirit of His Son

Now he simply says:

the Spirit of God.

Again, there is only one indwelling presence.

The Temple of the Holy Ghost

Paul develops the same truth even further.

 **1 Corinthians 6:19 (KJV)**

"What? know ye not that your body is the temple of the Holy Ghost which is in you..."

Here Paul calls the believer:

the temple of the Holy Ghost.

Notice what has happened.

The believer is called:

- the Temple of God
- the Temple of the Holy Ghost

Yet Paul has already said:

Christ in you.

These are not three different temples.

Nor are they three different indwelling persons.

They are three descriptions of the same glorious reality.

The one God revealed in Christ now dwells within His people through the Holy Ghost.

The Fulfillment of the Temple

Under the Old Covenant, God dwelt among His people in a tabernacle and later in the Temple.

Under the New Covenant, the dwelling place of God has changed.

God no longer dwells in temples made with hands.

He dwells within His Church.

Every born-again believer has become part of the living Temple of God.

This fulfills what Jesus promised before His crucifixion.

He did not merely promise another influence.

He promised His own presence.

"I will come to you."

The Temple is therefore no longer defined by stone walls.

It is defined by the indwelling Christ.

Christ's Continuing Ministry

Many Christians picture Jesus remaining in heaven while another divine person carries on His ministry upon earth.

The New Testament presents a different picture.

Christ continues His ministry.

He teaches.

He comforts.

He convicts.

He sanctifies.

He leads His Church.

He dwells within His people.

How?

Through the Holy Ghost.

The Holy Ghost is not Christ's replacement.

The Holy Ghost is Christ continuing His ministry through His indwelling presence.

This is why Jesus could promise:

 **Matthew 28:20 (KJV)**

"...lo, **I am with you alway**, even unto the end of the world."

His physical body ascended.

His divine presence never departed.

One Indwelling Presence

Throughout the New Testament the believer is described as having:

- Christ in you.
- The Spirit of Christ.
- The Spirit of God.
- The Spirit of His Son.
- The Holy Ghost.

Paul never treats these as different divine persons occupying the believer.

There is:

One Lord.

One Spirit.

One God.

One indwelling presence.

The risen Christ now lives within His people by the Holy Ghost.

Chapter Summary

The New Testament consistently presents the Holy Ghost as the indwelling presence of Jesus Christ. Paul speaks of "Christ in you," "the Spirit of His Son," "Christ dwelling in your hearts," "the Spirit of God," and "the Holy Ghost" as different descriptions of the same divine reality. The believer is now the Temple of God because Christ Himself has come to dwell within His Church through the Holy Ghost, fulfilling His promise, "**I will come to you.**" The Old Testament Temple has given way to a far greater dwelling place—the people of God themselves, in whom the risen Christ now lives forever.

Chapter 5

Pentecost: The Promise Fulfilled

Everything Jesus promised concerning the Comforter reaches its fulfillment on the Day of Pentecost. The question before us is simple: **Who came?**

If Jesus promised, "I will come to you," and Pentecost records the coming of the Holy Ghost, then the events of Acts 2 should demonstrate the fulfillment of Christ's own promise.

This chapter examines the Day of Pentecost in light of Jesus' words and the testimony of the Apostles.

The Promise Before the Ascension

Before ascending into heaven, Jesus instructed His disciples to remain in Jerusalem.

 **Acts 1:4-5 (KJV)**

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father... For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Notice the language.

Jesus does not tell them to wait for another divine person.

He tells them to wait for **the promise of the Father**.

What was that promise?

The Holy Ghost.

Yet only a few weeks earlier Jesus had said:

 **John 14:18**

"I will not leave you comfortless: I will come to you."

The promise of the Father and the promise of Christ are revealed to be the same promise.

The Day of Pentecost

Acts records the fulfillment.

 **Acts 2:1-4 (KJV)**

"And they were all filled with the Holy Ghost..."

Luke simply records that the Holy Ghost came.

But we must never separate Acts 2 from John 14.

Jesus had already told His disciples who would come.

"I will come to you."

Pentecost is therefore not merely the arrival of the Holy Ghost.

It is the fulfillment of Christ's promise to return and dwell within His people.

Peter Explains Pentecost

Peter immediately explains what has happened.

 **Acts 2:32-33 (KJV)**

"This Jesus hath God raised up... 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..."

Who poured out the Holy Ghost?

Peter says:

Jesus.

The exalted Christ is now pouring out the very promise He made before His crucifixion.

The Holy Ghost comes because Jesus has been glorified.

The Exalted Christ

Peter continues.

 **Acts 2:36 (KJV)**

"God hath made that same Jesus... both Lord and Christ."

The One who now pours out the Holy Ghost is:

The Lord.

The Christ.

The risen Jesus.

Again, the focus never shifts to another divine person assuming Christ's work.

The exalted Christ Himself is the One baptizing believers with the Holy Ghost.

This fulfills what John the Baptist had prophesied years earlier.

 **Matthew 3:11 (KJV)**

"...he shall baptize you with the Holy Ghost..."

John did not say another would baptize.

Jesus Himself would.

Acts 2 records the fulfillment of that promise.

The Promise Is Jesus' Presence

Peter then extends the promise beyond Pentecost.

 **Acts 2:38-39 (KJV)**

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you..."

The promise is now available to every believer.

What promise?

The indwelling Holy Ghost.

The same promise Jesus described in John 14.

The same promise fulfilled at Pentecost.

The same promise received by every believer today.

Christ Baptizes with the Holy Ghost

One remarkable truth appears repeatedly throughout Scripture.

Jesus is always presented as the One who baptizes believers with the Holy Ghost.

John the Baptist declared it.

Jesus promised it.

Peter witnessed it.

The Apostles preached it.

If Jesus is the One baptizing believers with the Holy Ghost, and believers receive the indwelling presence of Christ, then Pentecost is not introducing another divine person.

It is introducing Christ's continuing ministry through the Holy Ghost.

Christ's Ministry Continues

Before His crucifixion Jesus ministered beside His disciples.

After Pentecost He ministers within His Church.

He teaches.

He comforts.

He convicts.

He empowers.

He sanctifies.

He leads.

Nothing about His ministry has ceased.

Only the manner of His presence has changed.

The same Christ who walked the roads of Galilee now walks among His churches through the Holy Ghost.

The Promise to Every Generation

Pentecost was not a one-time historical event.

Peter declares:

"The promise is unto you..."

The Holy Ghost remains God's promise to every generation of believers.

Every person who receives the Holy Ghost receives the indwelling presence of the risen Christ exactly as Jesus promised.

"I will come to you."

Chapter Summary

The Day of Pentecost is the fulfillment of Jesus' promise concerning the Comforter. Before His ascension He instructed His disciples to wait for the promise of the Father—the Holy Ghost. On the Day of Pentecost that promise was fulfilled as believers were filled with the Holy Ghost.

Peter declares that the exalted Jesus poured out the Holy Ghost, fulfilling John the Baptist's prophecy that Christ Himself would baptize believers with the Holy Ghost. Pentecost therefore does not introduce another divine person to continue Christ's ministry. It reveals the risen Lord Jesus Christ fulfilling His promise, "I will come to you," by dwelling within His Church through the Holy Ghost.

Chapter 6

The Holy Ghost in the Book of Revelation

One of the most overlooked evidences concerning the identity of the Holy Ghost is found in the opening chapters of the Book of Revelation. Throughout the messages to the seven churches, Jesus Christ is clearly the One speaking. Yet at the conclusion of each message, the words are attributed to **"the Spirit."** This remarkable pattern provides another powerful witness that the Holy Ghost is none other than the risen Christ ministering to His Church.

The Revelation of Jesus Christ

The book opens with these words:

 **Revelation 1:1 (KJV)**

"The Revelation of Jesus Christ..."

This is not the revelation of another divine person.

It is the revelation of Jesus Christ.

John then sees the glorified Christ walking in the midst of His churches.

 **Revelation 1:12-13 (KJV)**

"...one like unto the Son of man..."

Christ is the One giving these messages.

Every letter begins with Christ identifying Himself.

Christ Speaks

Consider the message to Ephesus.

 **Revelation 1:18, 2:1**

"I am he that liveth, and was dead..."

"These things saith he that holdeth the seven stars..."

Jesus is clearly the speaker.

He commends.

He rebukes.

He warns.

He promises.

The entire message comes directly from Christ.

Yet notice how each letter concludes.

"Hear What the Spirit Saith"

 **Revelation 2:7 (KJV)**

"He that hath an ear, let him hear what **the Spirit saith** unto the churches..."

This same conclusion appears repeatedly.

Revelation 2:11

Revelation 2:17

Revelation 2:29

Revelation 3:6

Revelation 3:13

Revelation 3:22

Every message follows the same pattern.

Jesus speaks.

Then Scripture says:

"Hear what the Spirit saith."

Notice what John does not say.

He does not say:

"Jesus has spoken, and now another divine person speaks."

He simply attributes Christ's words to the Spirit.

The Speaker has not changed.

Only the description has.

The Voice of Christ Is the Voice of the Spirit

This harmonizes perfectly with everything we have already studied.

Jesus promised:

"I will come to you."

Paul declared:

"The Lord is that Spirit."

Now Revelation demonstrates that the voice of Christ and the voice of the Spirit are one and the same.

The glorified Christ addresses His Church.

The Holy Ghost addresses His Church.

The New Testament never presents these as competing voices.

There is one Lord speaking to His people.

Christ Walks Among His Churches

John also sees Christ in the midst of the candlesticks.

 **Revelation 1:13 (KJV)**

"...one like unto the Son of man..."

This fulfills another promise Jesus made.

 **Matthew 28:20**

"...lo, I am with you alway..."

The risen Christ did not abandon His Church.

He continues to walk among His churches.

He continues to correct them.

He continues to encourage them.

He continues to sanctify them.

How?

Through the Holy Ghost.

The Churches Hear One Voice

Every church receives instruction from the same Lord.

There is:

One message.

One Shepherd.

One Spirit.

One Lord.

The Church does not hear competing voices from different divine persons.

It hears the voice of its risen Savior speaking by the Holy Ghost.

The Spirit Glorifies Christ

This also fulfills what Jesus said concerning the Comforter.

 **John 16:14 (KJV)**

"He shall glorify me..."

Throughout Revelation, the Holy Ghost never directs attention away from Christ.

Every message centers upon Christ.

Every warning comes from Christ.

Every promise belongs to Christ.

The Holy Ghost continually glorifies Jesus because the Holy Ghost is the Spirit of the risen Christ ministering to His Church.

The Last Invitation

The book concludes with one final witness.

 **Revelation 22:17 (KJV)**

"And the Spirit and the bride say, Come..."

Only a few verses earlier Jesus Himself declares:

 **Revelation 22:16**

"I Jesus have sent mine angel..."

The final invitation of Scripture comes from the same Christ who has been speaking throughout the book.

The Spirit calls.

Jesus calls.

The invitation is one because the ministry is one.

Chapter Summary

The Book of Revelation provides another powerful testimony concerning the identity of the Holy Ghost. Jesus Christ is the One who speaks to the seven churches, yet each message concludes by saying, "He that hath an ear, let him hear what the Spirit saith unto the churches." The New Testament never presents two different speakers or two competing divine voices. The risen Christ continues to walk among His churches, speaking, correcting, comforting, and calling His people through the Holy Ghost. Once again, Scripture confirms the promise Jesus made before His crucifixion: **"I will come to you."**

Chapter 6

The Holy Ghost in the Book of Revelation

One of the most overlooked evidences concerning the identity of the Holy Ghost is found in the opening chapters of the Book of Revelation. Throughout the messages to the seven churches, Jesus Christ is clearly the One speaking. Yet at the conclusion of each message, the words are attributed to **"the Spirit."** This remarkable pattern provides another powerful witness that the Holy Ghost is none other than the risen Christ ministering to His Church.

The Revelation of Jesus Christ

The book opens with these words:

 **Revelation 1:1 (KJV)**

"The Revelation of Jesus Christ..."

This is not the revelation of another divine person.

It is the revelation of Jesus Christ.

John then sees the glorified Christ walking in the midst of His churches.

 **Revelation 1:12-13 (KJV)**

"...one like unto the Son of man..."

Christ is the One giving these messages.

Every letter begins with Christ identifying Himself.

Christ Speaks

Consider the message to Ephesus.

 **Revelation 2:1**

"These things saith he that holdeth the seven stars..."

Jesus is clearly the speaker.

He commends.

He rebukes.

He warns.

He promises.

The entire message comes directly from Christ.

Yet notice how each letter concludes.

"Hear What the Spirit Saith"

 **Revelation 2:7 (KJV)**

"He that hath an ear, let him hear what **the Spirit saith** unto the churches..."

This same conclusion appears repeatedly.

Revelation 2:11

Revelation 2:17

Revelation 2:29

Revelation 3:6

Revelation 3:13

Revelation 3:22

Every message follows the same pattern.

Jesus speaks.

Then Scripture says:

"Hear what the Spirit saith."

Notice what John does not say.

He does not say:

"Jesus has spoken, and now another divine person speaks."

He simply attributes Christ's words to the Spirit.

The Speaker has not changed.

Only the description has.

The Voice of Christ Is the Voice of the Spirit

This harmonizes perfectly with everything we have already studied.

Jesus promised:

"I will come to you."

Paul declared:

"The Lord is that Spirit."

Now Revelation demonstrates that the voice of Christ and the voice of the Spirit are one and the same.

The glorified Christ addresses His Church.

The Holy Ghost addresses His Church.

The New Testament never presents these as competing voices.

There is one Lord speaking to His people.

Christ Walks Among His Churches

John also sees Christ in the midst of the candlesticks.

 **Revelation 1:13 (KJV)**

"...one like unto the Son of man..."

This fulfills another promise Jesus made.

 **Matthew 28:20**

"...lo, I am with you alway..."

The risen Christ did not abandon His Church.

He continues to walk among His churches.

He continues to correct them.

He continues to encourage them.

He continues to sanctify them.

How?

Through the Holy Ghost.

The Churches Hear One Voice

Every church receives instruction from the same Lord.

There is:

One message.

One Shepherd.

One Spirit.

One Lord.

The Church does not hear competing voices from different divine persons.

It hears the voice of its risen Savior speaking by the Holy Ghost.

The Spirit Glorifies Christ

This also fulfills what Jesus said concerning the Comforter.

 **John 16:14 (KJV)**

"He shall glorify me..."

Throughout Revelation, the Holy Ghost never directs attention away from Christ.

Every message centers upon Christ.

Every warning comes from Christ.

Every promise belongs to Christ.

The Holy Ghost continually glorifies Jesus because the Holy Ghost is the Spirit of the risen Christ ministering to His Church.

The Last Invitation

The book concludes with one final witness.

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Only a few verses earlier Jesus Himself declares:

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Chapter 7

One Spirit: The Father, the Son, and the Holy Ghost

Throughout this study we have seen the Scriptures repeatedly identify the Holy Ghost as the Spirit of Christ, the indwelling presence of Jesus Christ, and the Comforter whom Jesus Himself promised would come. Yet an even greater truth ties all of these passages together. The Bible never speaks of three divine Spirits. It consistently declares that there is **one Spirit**, just as there is one God.

Understanding this principle brings remarkable harmony to the entire New Testament. The Father, the Son, and the Holy Ghost are not three different Spirits acting independently of one another. They are the revelation and manifestation of the one eternal Spirit of God according to His redemptive purpose.

There Is One Spirit

Paul states plainly:

 **Ephesians 4:4-6 (KJV)**

"There is one body, and one Spirit... One Lord... One God and Father of all, who is above all, and through all, and in you all."

Notice Paul's emphasis.

There is:

- One Body.
- One Spirit.
- One Lord.
- One God.

Not three Spirits.

Not multiple divine beings.

The unity of God is reflected in the unity of His Spirit.

Everything we have studied must therefore be understood through this foundational truth.

The Father Is Spirit

Jesus Himself declared:

 **John 4:24 (KJV)**

"God is a Spirit..."

The Father is the eternal, invisible Spirit who fills heaven and earth.

He is not confined by space.

He is omnipresent.

He transcends all creation.

This same Spirit spoke through the prophets.

This same Spirit created the heavens and the earth.

This same Spirit overshadowed Mary.

There has never been another divine Spirit beside Him.

The Son Is the Manifestation of That Spirit

The New Testament then reveals something glorious.

The invisible Spirit did not cease being God when He was manifested in flesh.

Paul writes:

 **Colossians 2:9 (KJV)**

"For in him dwelleth all the fulness of the Godhead bodily."

The Godhead did not divide itself.

The Godhead dwelt bodily in Christ.

The eternal Spirit took upon Himself genuine humanity.

The Son was not another Spirit.

The Son was the visible manifestation of the one eternal Spirit.

This is why Jesus could say:

 **John 14:9 (KJV)**

"He that hath seen me hath seen the Father."

The Father remained the invisible Spirit.

The Son became the visible manifestation of that same Spirit.

The Holy Ghost Is That Same Spirit

Following Christ's resurrection and ascension, the same Spirit was poured out upon His Church.

Jesus promised:

 **John 14:18 (KJV)**

"I will come to you."

Paul later identified the indwelling presence as:

- the Spirit of God
- the Spirit of Christ
- Christ in you

Peter called Him:

"the Spirit of Christ."

The Book of Acts calls Him:

"the Holy Ghost."

These are not different Spirits.

They are different descriptions of the same Spirit now dwelling within God's people.

The Spirit that fills heaven as the Father now dwells within the believer as the Holy Ghost.

The Unity of God's Work

This understanding explains many passages that otherwise seem difficult.

The Father creates.

The Son creates.

The Holy Ghost creates.

The Father raises the dead.

The Son raises the dead.

The Holy Ghost raises the dead.

The Father sanctifies.

Christ sanctifies.

The Holy Ghost sanctifies.

These are not three independent divine workers sharing responsibility.

They are the works of the one God operating through His one Spirit.

The Bible consistently attributes the same divine works to the Father, to Christ, and to the Holy Ghost because there is only one divine Spirit accomplishing them.

The Temple of the One Spirit

Paul teaches that believers are:

 **1 Corinthians 3:16**

"the temple of God."

Later he says:

 **1 Corinthians 6:19**

"the temple of the Holy Ghost."

Earlier he had already written:

 **Colossians 1:27**

"Christ in you, the hope of glory."

These are not three different occupants of the believer.

They are three descriptions of the one divine presence dwelling within His Church.

The believer does not become the temple of three Spirits.

The believer becomes the dwelling place of the one true God.

The Continuity of God's Presence

One beautiful truth now becomes evident.

The same Spirit who filled heaven as the Father...

The same Spirit who was manifested in flesh as Jesus Christ...

The same Spirit who walked the shores of Galilee...

The same Spirit who was poured out on the Day of Pentecost...

The same Spirit now dwells within every born-again believer.

There has never been more than one divine Spirit.

There has never been more than one God.

His manifestation has changed according to His redemptive purpose, but His identity has never changed.

One God, One Spirit

This understanding preserves the simplicity of biblical monotheism.

God is one.

His Spirit is one.

His revelation is one.

His Church is one.

The Father is the eternal Spirit reigning in heaven.

The Son is that same Spirit manifested in flesh.

The Holy Ghost is that same Spirit dwelling within His Church.

This is why the Apostles never spoke of three Spirits.

They proclaimed one Lord, one Spirit, one God, and one faith.

Chapter Summary

The Scriptures consistently testify that there is **one Spirit**. The Father is the eternal, invisible Spirit. The Son is the visible manifestation of that same Spirit in human flesh. The Holy Ghost is that same Spirit dwelling within the Church. These are not three divine Spirits nor three independent divine persons, but the one God revealing Himself according to His redemptive purpose. This understanding harmonizes the entire New Testament, preserves the absolute Oneness of God, and explains why the Apostles could freely speak of the Spirit of God, the Spirit of Christ, Christ in you, and the Holy Ghost as different descriptions of the one divine presence.

Chapter 8

Answering Common Objections

By this point we have examined the testimony of Jesus, Paul, Peter, the Book of Acts, and the Book of Revelation. Together they present one consistent picture: the Holy Ghost is the indwelling presence of the risen Lord Jesus Christ. Yet several passages are commonly cited in an attempt to prove that the Holy Ghost is a separate divine person from Christ. These objections deserve careful examination. Rather than avoiding difficult passages, Apostolic believers should welcome them, for truth has nothing to fear from Scripture.

Objection 1: If Jesus Is the Holy Ghost, Who Was Jesus Praying To?

Perhaps the most common objection raised against the Oneness of God is, "If Jesus is the Father, then who was Jesus praying to? Was He praying to Himself?"

The answer is found by remembering one of the central truths established throughout this study: **there is one Spirit.**

 **Ephesians 4:4 (KJV)**

"There is... one Spirit."

That one Spirit is the eternal Father.

 **John 4:24 (KJV)**

"God is a Spirit."

That same Spirit was manifested in flesh as Jesus Christ.

 **Colossians 2:9 (KJV)**

"For in him dwelleth all the fulness of the Godhead bodily."

Following Christ's resurrection and ascension, that same Spirit was poured out upon the Church as the Holy Ghost.

There are not three Spirits.

There is one eternal Spirit working according to God's redemptive purpose.

Jesus therefore was not praying to another God, nor was He praying to Himself. He was the true Son of Man communing with the eternal Father—the one Spirit who dwelt in Him without measure. The Scriptures repeatedly affirm that the Father dwelt in Christ.

John 14:10 (KJV)

"Believest thou not that I am in the Father, and the Father in me?... the Father that dwelleth in me, he doeth the works."

The humanity of Jesus was completely real.

He hungered.

He thirsted.

He became weary.

He was tempted.

He learned obedience.

He suffered.

He died.

As the Son of Man, prayer was not only appropriate—it was necessary. His prayers demonstrate the genuine humanity He assumed, not the existence of another divine God.

This is the great mystery of the incarnation. The invisible Father did not cease to exist because He was manifested in flesh. The eternal Spirit continued to fill heaven and earth even while dwelling bodily in Christ. The Son prayed as a true man to the eternal Father, while the Father simultaneously dwelt within Him.

Understanding that there is **one Spirit** removes the apparent contradiction.

The Father is that eternal Spirit.

The Son is the visible manifestation of that Spirit.

The Holy Ghost is that same Spirit dwelling within the Church.

Jesus was therefore not speaking to another divine person. He was communing, in His genuine humanity, with the eternal Father—the one Spirit who had always existed and who would later dwell within His Church as the Holy Ghost.

Rather than disproving the Oneness of God, the prayer life of Jesus beautifully demonstrates both the reality of His humanity and the fullness of the one eternal Spirit dwelling within Him.

Objection 2: "Another Comforter"

The most common objection comes from John 14.

John 14:16 (KJV)

"And I will pray the Father, and he shall give you another Comforter..."

Many immediately conclude that "another Comforter" must mean another divine person.

But Jesus Himself interprets His own words only two verses later.

 **John 14:18 (KJV)**

"I will not leave you comfortless: I will come to you."

If "another Comforter" necessarily meant another divine person, Jesus immediately removes that interpretation by saying:

"I will come to you."

The issue is not another divine person.

The issue is another **manifestation** of the same Christ.

During His earthly ministry, Jesus comforted His disciples in visible human flesh. After His ascension, He would comfort them through the Holy Ghost, no longer walking beside them but dwelling within them.

This is exactly what Paul later describes as:

 **Colossians 1:27 (KJV)**

"Christ in you, the hope of glory."

Jesus did not promise to send another God or another divine person to replace Him. He promised to return in another manner of manifestation—His own Spirit dwelling within every believer. The ministry changed. The manifestation changed. The identity did not.

Objection 3: "The Father Will Send Him"

Another objection is found in John 14:26.

 **John 14:26 (KJV)**

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name..."

Some conclude that because the Father sends the Holy Ghost, the Holy Ghost must be another person distinct from Christ.

Yet only two chapters later Jesus says:

 **John 16:7 (KJV)**

"...if I depart, I will send him unto you."

Now who sends the Holy Ghost?

The Father?

Or Jesus?

Peter answers the question on the Day of Pentecost.

 **Acts 2:33 (KJV)**

"...he hath shed forth this..."

Peter plainly declares that the exalted Jesus poured out the Holy Ghost.

There is no contradiction.

The Father sends.

The Son sends.

The Holy Ghost comes.

Jesus comes.

This is because the Father works through the Son, and the Son manifests Himself through the Holy Ghost. The same relationship exists throughout Scripture. God created the world, yet Scripture also says Christ created all things. The Father raises the dead, yet Jesus says, "I will raise him up at the last day." These are not competing works performed by separate Gods, but the unified work of the one true God revealed in Christ.

Objection 4: "He Shall Not Speak of Himself"

Jesus said:

 **John 16:13 (KJV)**

"For he shall not speak of himself..."

Again, this is often presented as evidence of another divine person.

But notice that Jesus Himself said nearly the same thing.

 **John 12:49 (KJV)**

"For I have not spoken of myself..."

And again:

 **John 14:10 (KJV)**

"...the words that I speak unto you I speak not of myself..."

No one concludes that Jesus was a different God because He said He did not speak of Himself.

Rather, He was declaring His perfect unity with the Father.

Likewise, the Holy Ghost glorifies Christ because the Holy Ghost continues Christ's own ministry.

The language proves unity, not separation.

Objection 5: The Baptism of Jesus

Some point to the baptism of Jesus.

The Son stands in the water.

The Holy Ghost descends like a dove.

The Father's voice is heard from heaven.

They argue this proves three divine persons.

But the event proves only that God can manifest Himself in more than one way at the same time.

Throughout Scripture God repeatedly manifests Himself in multiple ways without becoming multiple Gods.

At Sinai He appeared in fire.

He spoke from a cloud.

His glory filled the mountain.

No Israelite concluded there were three Gods on Mount Sinai.

Likewise, at the baptism of Jesus, the Father remained omnipresent while revealing Himself from heaven, the Son stood in genuine humanity upon earth, and the Holy Ghost descended as a visible sign.

These are manifestations of the one God, not separate divine beings.

Objection 6: The Holy Ghost Appeared as a Dove

The Holy Ghost is also said to descend "like a dove."

This does not mean the Holy Ghost is literally a dove.

Elsewhere the Holy Ghost appears as:

- fire
- wind

- cloven tongues
- a rushing mighty wind

No one believes the Holy Ghost literally became fire or wind.

The dove, like these other manifestations, served as a visible sign.

The appearance does not define God's nature.

It reveals His activity.

Scripture Interprets Scripture

Throughout this study one principle has remained constant.

Whenever a passage appears difficult, we allow clearer passages to explain it.

Jesus said:

"I will come to you."

Paul said:

"The Lord is that Spirit."

Paul spoke of:

"Christ in you."

Peter spoke of:

"the Spirit of Christ."

Revelation identifies Christ's voice as:

"what the Spirit saith."

These clear passages establish the identity of the Holy Ghost.

Difficult passages must therefore be understood in harmony with them, not in contradiction to them.

Objection 7: Was Jesus Conceived by the Father or by the Holy Ghost?

One of the most difficult questions for Trinitarian theology concerns the conception of Jesus Christ.

Matthew plainly states:

 **Matthew 1:18 (KJV)**

"...she was found with child of the Holy Ghost."

Again:

 **Matthew 1:20 (KJV)**

"...that which is conceived in her is of the Holy Ghost."

If the Holy Ghost is a separate third divine person, then why is Jesus conceived by the Holy Ghost rather than by the Father?

Scripture consistently identifies the Father as the Father of Jesus Christ.

Jesus repeatedly prayed to the Father.

He called God His Father.

Yet Matthew attributes the miraculous conception to the Holy Ghost.

If the Holy Ghost is someone other than the Father, then this creates an obvious question: Who is actually the Father of Jesus?

The biblical answer is found in the Oneness understanding of God.

The Holy Ghost is not another divine person. The Holy Ghost is the Spirit of God—the very Spirit of the Father. The Father did not send another divine person to overshadow Mary. The Father Himself, who is Spirit, brought about the miraculous conception through His own Holy Ghost.

This harmonizes perfectly with Jesus' own words:

 **John 4:24 (KJV)**

"God is a Spirit..."

The Father is Spirit.

The Holy Ghost is the Holy Spirit of God.

There is no contradiction because they are not separate divine beings.

The conception of Christ therefore becomes another beautiful witness to the absolute Oneness of God. The Father conceived the Son through His own Holy Ghost because the Holy Ghost is the very Spirit of the Father Himself.

Chapter Summary

The most common objections raised against identifying Jesus Christ with the Holy Ghost disappear when each passage is read in its full biblical context. "Another Comforter" is immediately explained by Christ Himself: "I will come to you." Jesus did not promise another divine person, but another manifestation of His own presence through the Holy Ghost. The Father sends the Holy Ghost, Christ sends the Holy Ghost, and Peter declares that the exalted Jesus poured out the Holy Ghost. The Holy Ghost does not speak independently because neither did Jesus. The baptism of Christ reveals multiple manifestations of the one God, not multiple divine persons. Scripture consistently interprets Scripture, and its unified testimony remains unchanged: the Holy Ghost is the indwelling presence of the risen Lord Jesus Christ.

Chapter 9

He Kept His Promise

Every doctrine of Scripture ultimately points us to one person: Jesus Christ. The purpose of this study has never been merely to prove a theological proposition or to win a doctrinal debate. It has been to answer one simple question: **Who is the Holy Ghost?**

After examining the words of Jesus, the writings of the Apostles, the Day of Pentecost, the epistles of Paul, and the testimony of Revelation, one truth stands above all others: **Jesus Christ kept His promise.**

"I Will Come to You"

On the night before His crucifixion, Jesus looked into the faces of His troubled disciples and made them a promise.

 **John 14:18 (KJV)**

"I will not leave you comfortless: I will come to you."

Those words became the foundation of everything that followed.

When the Holy Ghost came on the Day of Pentecost, Christ fulfilled His own promise. He did not abandon His Church. He did not send another divine person to replace Him. He came to dwell within His people through the Holy Ghost.

The Comforter came because Christ came.

Christ Never Left His Church

Before ascending into heaven, Jesus made another promise.

 **Matthew 28:20 (KJV)**

"...and, lo, I am with you alway, even unto the end of the world."

This promise was not merely symbolic or poetic. It was literal.

The physical body of Jesus ascended into heaven, but His presence never departed from His Church. Through the Holy Ghost, He continues to teach, comfort, convict, strengthen, sanctify, and lead His people just as He did during His earthly ministry.

The ministry continues because Christ continues.

The Church Is His Temple

Under the Old Covenant, God dwelt among His people in a tabernacle and later in the Temple.

Under the New Covenant, God's dwelling place is no longer a building made with hands.

 **1 Corinthians 3:16 (KJV)**

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Church has become His Temple because Christ Himself now dwells within His people.

This is one of the greatest privileges ever given to mankind.

The Creator of heaven and earth no longer dwells behind a veil of stone and gold. He dwells within every born-again believer.

Christ in You

Paul called this:

 **Colossians 1:27 (KJV)**

"Christ in you, the hope of glory."

This is not simply a beautiful expression.

It is the very heart of the Christian life.

Our hope is not merely that Christ once walked the earth.

Our hope is not merely that He died and rose again.

Our hope is that **He lives within us today.**

The Holy Ghost is the continuing presence of Jesus Christ in His Church.

Why the Apostles Were Christ-Centered

Understanding this truth also explains why the Apostles continually exalted Jesus Christ.

They preached Jesus.

They baptized in the name of Jesus Christ.

They healed in the name of Jesus Christ.

They suffered for the name of Jesus Christ.

They worshipped Jesus Christ.

Their message was never divided between multiple divine persons. Their focus remained upon the risen Lord because He was the One living and working within His Church through the Holy Ghost.

The Holy Ghost does not draw attention away from Christ.

The Holy Ghost glorifies Christ because He is the Spirit of Christ.

One Lord, One Spirit

The testimony of Scripture is beautifully consistent.

Jesus promised:

"I will come to you."

Paul declared:

"The Lord is that Spirit."

Peter spoke of:

"the Spirit of Christ."

The Church became:

"the temple of God."

The believer received:

"Christ in you, the hope of glory."

The Book of Revelation concludes with Christ speaking to His churches while saying:

"Hear what the Spirit saith unto the churches."

Each passage tells the same story.

Each writer points to the same Lord.

Each promise finds its fulfillment in the same divine presence.

The Great Comfort

Perhaps this is why Jesus chose the title **Comforter**.

The greatest comfort given to the believer is not merely the promise of heaven.

It is not merely the forgiveness of sins.

It is not merely the hope of the resurrection.

The greatest comfort is knowing that Jesus Himself has not left His people.

He is present.

He is near.

He dwells within His Church.

He fulfills every promise He ever made.

Conclusion

The evidence presented throughout this study leads to one consistent conclusion. The Holy Ghost is not another divine person replacing Jesus Christ after the ascension. The Holy Ghost is the risen Lord Jesus Christ fulfilling His promise to return and dwell within His people. The Father was manifested in the Son, and the Son now ministers within His Church through the Holy Ghost.

The purpose of this study has not been merely to establish a doctrine, but to magnify the faithfulness of Jesus Christ. He promised:

"I will not leave you comfortless: I will come to you."

The New Testament is the record of that promise fulfilled.

The Comforter came because Christ came.

The Church became His Temple because Christ came.

The believer has hope because Christ lives within him.

He did not send another to replace Him.

He came Himself.

The Holy Ghost is not merely a doctrine to be understood.

He is the living presence of the risen Lord Jesus Christ abiding forever in His Church.