

Who Is The



Spirit Of God

By George A. Evans





Who is this entity that we call the Spirit of God? The vast majority of Christians believe that the Spirit of God is the same entity as the spirit of the Lord. A great majority of them believe that the Spirit of the Lord is the same entity as the Holy Ghost. And most of them believe that the Holy Ghost and the Holy Spirit are one in the same. But, is this fact or is this fiction? Is the Spirit of God the same entity as the Spirit of the Lord? Is the Spirit of God the same entity as the Holy Ghost? Is the Spirit of God the same entity as the Holy Spirit? Are all of these the same entities? Or, are they different entities? Who exactly is the Spirit of God? Let us look at the scriptures to see what they have to say about this entity that is called the Spirit of God.

The First and The Last

Most Christians are not aware of who the Spirit of God is, much less what the scriptures say about this entity. The King James Bible mentions the exact phrase twenty-six different times but not all of the appearances share the same meaning. The very first instance where we see the phrase, the Spirit of God mentioned is in the book of *Genesis*.

*And the earth was without form, and void; and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of the waters (Genesis 1:2).*

In this passage, we see that the Spirit of God moved upon the face of the waters. We should note that the Spirit of God was there in the beginning when the earth was without form. We should also note that the Spirit of God was there in the beginning when the earth was void. And we should note that the Spirit of God was there in the beginning when darkness was upon the face of the deep. Basically, the Spirit of God was there in the beginning. More interesting than the first time the Spirit of God is mentioned in the Bible is the last time the Spirit of God is mentioned. You will find this exact phrase mentioned again in the book of *Revelation*.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne (Revelation 1:4).

And unto the angel (messenger) of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead (but you are dead) (Revelation 3:1).

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God (Revelation 4:5).

In these passages, we see that there are actually seven spirits attributed to the Spirit of God. Most Christians are not aware that the Bible refers to the Spirit of God in such a way much less are they aware that there are a total of seven spirits associated with the phrase. Known as the *Book of the Apocalypse*, the book of *Revelation* unites the worlds of heaven, earth, and hell into one controversial book that has confounded Theologians, Bible scholars, Bible students, skeptics, and numerous others for many years. The cryptic nature of this book has endured the ages. Because the book is believed to be real and symbolic and is believed to refer to things in both a spiritual and material nature, it has been interpreted both literally and figuratively. While much of the book of *Revelation* appears to consistently keep many in a state of confusion as to its intentions and in a state of disagreement as to its interpretation, there are moments when the intentions are easily understood and the revelations bring your understanding to a completely new level. Please carefully take note of what John has to say in the following passage of scripture.

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 (Revelation 5:6).

While he was in the spirit (*Revelation 1:10*), John reports that he saw a Lamb that appeared as it had been slain, having seven horns and seven eyes. According to the verse, these seven horns and seven eyes are called the seven Spirits of God. It is also interesting to note in John's reports is the fact that these seven Spirits of God were sent forth into all of the earth. Now, this report by John leaves us with several questions that we will attempt to answer in this compilation. First, who is the Lamb that appeared as it had been slain? What are these seven Spirits of God? From where did the Lamb that appeared as it had been slain get these seven Spirits of God? When did the Lamb that appeared as it had been slain get these seven Spirits of God? And lastly, why does the Lamb that appeared as it had been slain have these seven Spirits of God?

Who Is The Lamb?

Who is the Lamb that appeared as it had been slain, having seven horns and seven eyes that the verse refers to as the seven Spirits of God? Let us carefully examine the scriptures to see if we can determine who the Lamb is.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord (John 20:19-20).

In this passage, we see that Jesus came and stood in the midst of the disciples who were meeting behind locked doors because they feared the Jewish leaders and showed them his hands and his side. But there was one who was not there and who did not believe the report of the other disciples about seeing Jesus.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless (unbelieving), but believing. And Thomas answered and said unto him, My Lord and my God (John 20:24-28).

In this passage, we see that Jesus came and stood in the midst of the disciples, who were meeting behind locked doors but this time he revealed himself to Thomas. Jesus allowed Thomas to put his fingers into his hands and to see the nail wounds in them for himself. Jesus even allowed him

to put his hand onto his side and thrust his hand into his side to see the wound there. Jesus revealed himself to Thomas as one who had the same marks in his hands, in his feet, and the wound in his side that he had after he was placed on the cross. Jesus revealed himself to Thomas as one who had the same marks in his hands, in his feet, and the wound in his side that he had after he was taken down off the cross. Jesus revealed himself to Thomas as one who had the same marks in his hands, in his feet, and the wound in his side that he had after he was resurrected. Jesus revealed himself to Thomas as the one who had been slain, with the same wounds that he had when he died. Jesus did all of this so that Thomas would believe, and God wrote of all of this so that we who study his word would also believe and receive the revelation. Thomas actually saw Jesus as if he had been slain. The disciples actually saw Jesus as if he had been slain. They all were given the opportunity to examine the wounds in Jesus' hands and the wound in his side. Jesus has now revealed himself on two different occasions with the nail wounds in his hands, and the wound in his side. On both occasions, Jesus allowed the disciples to examine the wounds in his hands and the wound in his side.

Now if you remember, it was John, while in the spirit, who reported that he saw a Lamb that appeared as it had been slain, having seven horns and seven eyes that the verse refers to as the seven Spirits of God. John reported that he saw a Lamb that appeared as it had been slain, having seven horns and seven eyes, which the verse refers to as the seven Spirits of God, with the same wound marks that it had when it was slain. Could this Lamb be the same one who had just revealed himself to the Thomas and the other disciples with wound marks in his hands and side that he received when he was slain? Could this Lamb be the same one that came to earth as a man, walked among man, was crucified by man, died to save man, and who now stands resurrected and has already ascended into heaven? Could this be that Lamb?

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

In this passage, we see that John the Baptist has referred to Jesus as the Lamb of God, who takes away the sins of the world. Now do you suppose the Lamb that John the Baptist spoke of here is the same Lamb that was seen as if it had been slain by John, who was in the spirit? Do you

suppose that this Lamb that was seen as if it had been slain by John, who was in the spirit could be Jesus, who had just revealed himself to the Thomas and the other disciples with wound marks in his hands and side that he received when he was crucified and died on the cross? For now, let us return to John's description of what he saw when he was in the spirit.

Now we will turn our attention back to the book of *Revelation*, where we find John, who was given the following things in a vision while he was on the island of Patmos, exiled there because he was preaching the word of God and was telling all that he knew about Jesus the Christ. At one moment in his vision, he saw a door standing open in heaven and he heard a voice that sounded like a mighty trumpet blast speak to him saying; *Come up here that I might show you what is to come in the future.* Instantly, he was in the spirit and was transported into heaven. When he arrived, he described the wonders of what he was seeing as he described a throne with someone sitting on it. Please note that John was able to describe someone that was sitting on a throne as opposed to someone who was lying down or standing up. This means that this someone must have had the ability to sit, to stand, and to lie down but chose to sit at this particular time. This is one of those intriguing observations that come along every now and again that I like to point out to the readers as some food for thought. Let us see what John has to tell us.

And I saw in the right hand of him that sat on the throne a book (scroll) written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book (scroll), neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed (overcome) to open the book, and to loose the seven seals thereof. 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 (Revelation 5:1-6).

In this passage, we see that John has described seeing something in the right hand of him who sat on the throne. Please note that you only use a descriptive term when you want to distinguish between two similar items, things, or actions, as John did when he first described him who sat on the throne. In this case, John used a descriptive term to distinguish the right hand from that of the left hand of him who sat on the throne. In the right hand of him who sat on the throne was a scroll that was sealed with seven seals. This is another one of those intriguing observations that I like pointing out to the readers. Now, those in heaven were trying to determine who was worthy to break the seals on the scroll and open the scroll up but to John's disappointment there was no one worthy to break the seven seals. There was no one found in all of heaven, there were no one found on all of earth, and there was no one found under the earth. And as he started to cry, someone told him to stop crying because the Lion of the tribe of Judah, the root of David had conquered and had proven himself worthy to break the seals. And so John looked and he saw standing in the midst of the elders, a Lamb as if it had been slain.

Now I just want to pause for just a second just to make sure that I have not missed anything and to make sure that we are on the same page as to what the passage is saying. The passage appears to say that John is looking at a Lamb; a Lamb that appeared as if it had been slain, having seven horns and seven eyes that the verse refers to as the seven Spirits of God. The passage appears to say that John is looking at a Lamb; a Lamb that is known as the Lion of the tribe of Judah. The passage also appears to say that John is looking at a Lamb; a Lamb that is also known as the root of David.

For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood (Hebrews 7:14).

The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matthew 1:1).

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star (Revelation 22:16).

The scriptures show that Jesus came out of the tribe of Judah. The scriptures also show Jesus to be from the root of David, to be the offspring of David, to be a descendant of David, to be from the royal line of David and to be the son of David. John saw this Lamb, the Lion of the tribe of Judah and the root of David, who had conquered and had proven himself worthy to break the seals, standing in the middle of the elders, in front of the throne. But here is the strange part; the Lamb, this Lion of the tribe of Judah, this root of David, this one had conquered, this one who had proven himself worthy to break the seals, and this one who was standing in the middle of the elders, in front of the throne had seven horns and seven eyes. Can you image, seeing something with seven horns and seven eyes? It sounds like something out of one of the science fiction movies we see today. But for John, he recognized who the Lamb was that appeared as if it had been slain from the nail wounds in his hands and in his feet, and from the wound in his side but he also was able to see the seven horns and seven eyes, which the verse refers to as the seven spirits of God. How wonderful for us that John was able to describe the Lamb that appeared as if it had been slain. How wonderful for us that John was able to describe the Lamb from the nail wounds in his hands and in his feet, and from the wound in his side. How wonderful for us that John was able to describe the Lamb who was the Lion of the tribe of Judah. How wonderful for us that John was able to describe the Lamb who was the root of David. How wonderful for us that John was able to describe the Lamb who was the root of David had conquered. How wonderful for us that John was able to describe the Lamb who had proven himself worthy to break the seals. How wonderful for us that John was able to describe the Lamb who had the horns and seven eyes, which that the verse refers to as the seven spirits of God. While in the spirit, John recognized Jesus as the Lamb who appeared as if it had been slain from the nail wounds in his hands and in his feet and from the wound in his side. More importantly, John was able to see the Lamb with seven horns and seven eyes, which the verse refers to as the seven spirits of God. What an awesome revelation from John when he was in the spirit, but what are these seven spirits of God that appeared on Jesus, the Lamb who appeared as if it had been slain?

The Seven Spirits of God

Thus far, we have identified the Spirit of God, which we first saw in the second verse of the first chapter of the book of **Genesis**. There we found that the Spirit of God was there in the beginning when the earth was without form, when the earth was void, and when darkness was upon the face of the deep. We also discovered that the Spirit of God moved upon the face of the waters. From there we traveled to the book of **Revelation**, where we discovered several verses that actually associated the seven spirits with the Spirit of God. So now the question becomes, what are these seven spirits of God? To find out what the seven Spirits of God are, we must turn to the book of **Isaiah**. There we found the seven spirits listed in the following verses.

And there shall come forth a rod (shoot) out of the stem (stock or trunk) of Jesse, and a Branch shall grow (bear fruit) out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear (his delight shall be in the fear) of the Lord: and he shall not judge after the sight of his eyes (by what he sees), neither reprove after the hearing of his ears (neither decide by what he hears) (Isaiah 11:1-3).

First and foremost, we need to identify these seven Spirits of God. Then, we need to determine whom this passage is speaking of. Now when you first read the passage above, you only noticed six spirits and wondered where the seventh one was located. Do not fret, the first time I read the passage, I could only find six myself. It took some serious searching to find that ever-elusive last one. Rest assured that there are seven spirits listed in the passage above. Let us list those six that I am sure you have already found. We have the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord. Thus far, we have located six of the seven spirits. So where is the seventh spirit located? The seventh spirit listed above is the spirit of the Lord. That's right, the spirit of the Lord is one of the seven Spirits of God. Now, I know there may be some confusion about the phrase, the spirit of the Lord, especially since you have been taught to use the Spirit of God, the spirit of the

Lord, the Holy Ghost, and the Holy Spirit so interchangeably your entire life. Allow me to share a revelation with you that might correct the misuse of these key phrases that so many, to date, continue to use so interchangeably.

Why is understanding the difference in the terminology of these words so important? Part of our misunderstanding of God's word is our misinterpretation of the words he uses when he wants to convey a certain messages to us. We do not pay close enough attention to the meticulous wording that many Scriptures contain. We will fixate on one term or phrase of our understanding and will substitute that same term or phrase wherever we think it will help us to understand what the scriptures are saying, whether the substitution is appropriate or not. Have you ever wondered why the scriptures are sometimes hard to understand? Have you ever wondered why finding the truth in the scriptures is so hard to do? The fact is, understanding the scriptures and finding the truth can be a little tricky, but God has given us instructions as to how it should be done. God tells us to study to show ourselves approved so that we can rightly dividing the word of truth (*II Timothy 2:15*), but most of the time, we do not adhere to the commandment to study. We divide the word of truth all the time, but we do not study it in proportion to how we divide it. Think about it this way, if we can rightly divide the word of truth, then it is possible that we can also wrongly divide the word of truth, thus the reason why God tell us to study his word, so that we can get it right.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes. Keep them in the midst of thy heart, for they are life unto those that find them, and health to all their flesh (Proverbs 4:20-22).

Listen to what is being said here. God is telling us to listen carefully to his words. He is telling us to pay attention to his words. He is telling us to keep them forever before our eyes. He is telling us to keep them forever in our mind. He is telling us to let them penetrate deep into our heart. He is telling us to get his word inside of us. He is telling us that his words are life to those that find (meaning we have to hunt for, look for, or seek) them (being the words). He is telling us that his words are health of medicine to our flesh, once we find them. That which you seek will be limited to the width of your belief and the depth of your desire in seeking it. This is

something that you yourself have to do; no one else can do this for you. This is why you need to open up your Bible and check things out for yourself, no matter the source. Words can be manipulated to say many things, so check out everything to make sure it is in line with the word of God. God is your only source for revelation knowledge and it is this knowledge that is true power. All others are guides, leading you to some destination. Just make sure the final destination is where you want to go. For it is the lack of knowledge that leads to destruction.

I know that some of this may appear to be somewhat trivial, but if you do not seek full disclosure of the terminology that God uses, you are doing yourself a disservice. God tells us to study the word to know what it says and what it means, so that you can rightly divide it. He also says to attend to his words because they are full, abundant life to those that hunt for, look for, or seek those words. One must immerse himself in his word by hunting for, looking for, and seeking the answers that God has provided through his instruction manual. In his word, there are hidden wisdoms that only the true seeker can obtain. Jesus says they that worship him (God) must worship him in spirit and in truth (*John 4:24*). If you do not have the truth, then how can you worship God in something that you do not have? While it is important to know the basics about God, Jesus, and the things of God, it appears that there is more to knowing God, to knowing Jesus, to knowing about the things of God than just opening the covers of the Bible, reading a verse or two, and coming out with an opinion about everything. The bible is a mystery book that God has put all of these wonderful things in and has told us to find them.

After all these years, have we truly been worshiping God according to his instructions or have we been deceiving ourselves? If the whole process of worshiping God in spirit and in truth was so simple, then why are we told to study and to tend to his words? Could there be something we have missed because we do not pay enough attention to his instructions? Is it possible that the trivial things that we tend to ignore has prevented us from worshiping God in spirit and in truth? The answer is: all things are important, no matter how trivial they may appear to be. Understanding this will enable us to rightly divide the word of truth and to systematically discern the things of God. But because we interchange so much of God's terminology, we are unable to always rightly divide and discern his word. By using the Spirit of God, the spirit of the Lord, the Holy Ghost, and the Holy Spirit so interchangeably, have we caused each one to lose their true

meaning? For now, just remember that the spirit of the Lord is one of the seven spirits that makes up the Spirit of God.

According to *Isaiah 11:2*, we find something that is a true revelation. Whomever this passage refers to, this individual had the spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord upon them. Whomever this passage refers to, this individual had the seven Spirits of God upon them. So to whom do you believe this passage is referring to? If we examine the first verse of this chapter, we should be able to determine whom this passage is referencing. According to the first verse, there will come forth a rod out of the broken stock of Jesse, a new branch that will come out of his roots and bear fruit. It would appear that we now need to find out who Jesse was.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David (Ruth 4:17).

And Salmon begat Booz of Rachab (Rahab); and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias (Matthew 1:5-6).

According to these passages, Obed was the father of Jesse, and Jesse was the father of David the king. The rod that will come forth from the broken stock of Jesse and the Branch that will bear fruit out of his roots appears to come through his son, David the king.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper (act wisely), and shall execute judgment and justice (justice and righteousness) in the earth (land) (Jeremiah 23:5).

According to this passage, the Lord has said that he will raise a righteous Branch unto David. This righteous Branch will be a King who will rule with wisdom and justice. This righteous Branch will be a King who will cause righteousness to triumph throughout the entire earth. We

read in the sixteenth verse of the twenty-second chapter of the book of *Revelation* that Jesus said he was the root and the offspring of David. If this is the case, then Jesus be the rod that will come forth from the broken stock of Jesse. If this is the case, then Jesus be the Branch that will bear fruit out of the roots of Jesse. If this is the case, then Jesus be the Branch that the Lord will raise unto David the king. If this is the case, then Jesus be the King who will rule with wisdom and justice. If this is the case, then Jesus be the King who will cause righteousness to triumph throughout the entire earth. If this is the case, then Jesus be the individual who had the spirit of the Lord upon him. If this is the case, then Jesus be the individual who had the spirit of wisdom upon him. If this is the case, then Jesus be the individual who had the spirit of understanding upon him. If this is the case, then Jesus be the individual who had the spirit of counsel upon him. If this is the case, then Jesus be the individual who had the spirit of might upon him. If this is the case, then Jesus be the individual who had the spirit of knowledge upon him. If this is the case, then Jesus be the individual who had the spirit of the fear the Lord upon him. If this is the case, then Jesus be the individual who had the seven Spirits of God upon him. So, when did Jesus, the Lamb that appeared as it had been slain, having seven horns and seven eyes that the verse refers to as the seven Spirits of God get these seven Spirits of God?

The Lamb and the Spirit of God

Even more amazing than John recognizing Jesus, the Lion of the tribe of Judah and the root of David, who had conquered and had proven himself worthy to break the seals, standing in the middle of the elders, in front of the throne by his wounds was the fact he could see the seven Spirits of God still upon him. Now we need to find out how these seven Spirits of God came to rest upon Jesus and we need to find out when these seven Spirits of God came to rest upon Jesus.

Behold my servant, whom I uphold; mine elect (my chosen one), in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment (justice) to the Gentiles (Isaiah 42:1).

According to this passage, God the Father reveals what he has said about his servant. God says, ***See my servant, whom I uphold and whom I am supporting. He is my chosen one, my loved one in whom I take delight. I have placed my spirit upon him and he will give the knowledge of the true God to the Gentiles. He will bring forth justice to the Gentiles.***

That it might be fulfilled which was spoken by Isaiah the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment (declare justice) to the Gentiles (Matthew 12:17-18).

According to the first nine verses of the forty-second chapter of the book of ***Isaiah***, it appears that God has selected himself a servant, one in whom he has taken delight in and one in whom he is maintaining and supporting. It appears that this servant, the chosen one, is the one in whom God will place his spirit upon. God goes on to tell us of all the things that his servant, this chosen one, will do. He, this chosen one, will give knowledge of the true God and bring forth justice to the Gentiles. He, this chosen one, will encourage that fainthearted, those who are tempted to misery, desolation, hopelessness, anguish, gloom, depression, despondency, and dejection by sending out the true word. He, this chosen one, will not fail nor will he be

discouraged. His, this chosen one, light will not be put out and he will not be crushed. He, this chosen one, will not be satisfied until he has given the knowledge of the true God to the entire earth, until truth and righteousness prevail throughout the entire earth, and until he has set justice in the entire earth.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer (Allow) it to be so now: for thus it becometh us (is fitting for us) to fulfill all righteousness. Then he suffered (allowed) him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3:13-17).

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened (torn open), and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased (Mark 1:9-11).

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased (Luke 3:21-22).

And it came to pass that Jesus went from Galilee to Jordan to see John to be baptized by him. John baptized him and afterwards, he came up out of the water. Then the heavens, being torn apart, opened up and the Spirit of God came down in the bodily shape of a dove. And when the dove had descended, it settled upon him. Then this voice from heaven spoke, saying ***This is my beloved son in whom I am well pleased.*** John would later bear witness to this event.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me (ranks higher than I). And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record (witness), saying, I saw the Spirit descending from heaven like a dove, and it abode (remained) upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record (testified) that this is the Son of God (John 1:29-34).

John bears witness saying, *I saw the Spirit descending from heaven like a dove, and it remained upon him.* He goes on to tell us that it was said to him that upon whom he should see the Spirit descend and remain, is the same one that will baptizes with the Holy Ghost.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isaiah 61:1-3).

At this point, Jesus tells us that the Spirit of the Lord God is upon him. At this point, Jesus tells us that he has been anointed to preach the Gospel to the poor. At this point, Jesus tells us that he has been anointed to heal the brokenhearted. At this point, Jesus tells us that he has been anointed to preach deliverance to the captives. At this point, Jesus tells us that he has been anointed to recover the sight of the blind. At this point, Jesus tells us that he has been anointed to set at liberty them that are bruised. At this point, we see that Jesus had all, one hundred

percent, of the Spirit of God upon him. This that he had upon him fully empowered him for his upcoming service.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (John 3:34).

According to this passage, we see that God gave to him who speaks the words of God, the Spirit without measure. God has not given him who speaks the word of God, the Spirit with any limitations. God has given him who speaks the words of God, the full measure of the Spirit.

For in him dwelleth all the fulness of the Godhead bodily (Colossians 2:9).

According to this passage, it is in him (him being Jesus) that the full measure of the Godhead dwells. And because Jesus has been anointed with the Spirit of the Lord God, which still dwells in him, according to the record from Paul when he was in the spirit and saw the Lamb that appeared as it had been slain, having seven horns and seven eyes, which the verse refers to as the seven Spirits of God, with the same wound marks that it had when it was slain, he exemplifies the fullness of the Godhead in bodily form. And the spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord, shall rest upon him, which is the full measure of the Spirit of God without limitations.

Did we answer all of the questions that arose from the report that John gave when he was in the spirit and stated that he saw a Lamb that appeared as it had been slain, having seven horns and seven eyes, which the verse refers to as the seven Spirits of God? We discovered that Jesus was the Lamb that appeared as it had been slain having seven horns and seven eyes, which the verse refers to as the seven Spirits of God. We discovered that the seven Spirits of God were made up of the spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear. We discovered that these were the seven Spirits of God that came down; descending in the bodily shape of a dove, and it was this dove that settled upon Jesus after he was baptized. And we discovered that after the

Spirit of God had settle upon him, Jesus was anointed to preach the Gospel to the poor, heal the brokenhearted, to preach deliverance to the captives, to recover the sight of the blind, and to set at liberty them that are bruised. We discovered that Jesus did not just have one spirit upon him but that he actually had seven spirits that settled upon him when John the Baptist baptized him.

The Spirit and Creation

There appears to be some confusion as to the role that the Spirit of God had in the creation process. Because of the interpretation of the first three verses in the first chapter of the gospel according to *John*, many a Christians have tried to find a place in the beginning where the Word was involved in the creation process.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made (John 1:1-3).

Because of the interpretation of these verses, many Christians have been led to accept some teachings that are inconsistent with what is actually found in the scriptures. Coupled with the passage found in the book of *Colossians*, many doctrines, canons, and dogmas have been developed in order to add credibility to the many inconsistent interpretations produced by these scriptures.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him (Colossians 1:16).

Many of these teachings have tried to associate Jesus with being the Spirit of God that moved upon the face of the deep as the one who physically created all things in heaven and all things that in the earth when God gave his creative commands. I believe that you may now be able to see some of the issues with accepting this as doctrine, canon, or dogma since John reported that he saw Jesus as the Lamb that appeared as it had been slain, having seven horns and seven eyes, which the verse refers to as the seven Spirits of God. I believe that now it would be safe to say that Jesus and the Spirit of God are not the same entities. The interesting thing to note about this particular teaching is the fact that the authors do not appear to be aware that there are actually seven spirits to the Spirit of God. So, instead of having just one spirit involved in the creation

there may have been many. Just another one of those intriguing observations that I like to point out to the readers as some food for thought.

There are some teachings that have tried to associate Jesus with the word *us* found in first chapter of the book of *Genesis*.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Genesis 1:26).

Now even though there is no evidence that this is referring to Jesus, many have implied that this is a conversation between the Father and the Son, when God says, *Let us make man in our image, after our likeness*. We know that God has a conversation with someone when he says let us make man in our image, after our likeness, but this particular passage does not identify whom that someone is. We know that the phrase *let us* implies that we have a speaker or self and at least one other personality. We also know the word *our* is also defined as an association with a speaker and at least one other personality. Therefore, if we can identify a speaker or self and at least one other personality, we will have an *us*, by definition.

In the first two verses of the first chapter of the book of *Genesis*, we find the required criteria that we need according to our definition of *us*. We have found a speaker or self and at least one other personality within the first two verses that were present before the creation of man.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Genesis 1:1-2).

We recognize God as self and we have the Spirit of God as the other personality thus creating, by definition, an *us*. Now, collectively we have a plurality, yet a single entity. Therefore, God said to the Spirit of God, let us create man in our image after our likeness. Since man is created in the

image of God, after his likeness, we must first find out what God is and then we can determine the makeup of man. Jesus says God is a Spirit (*John 4:24*), therefore, if man is created in the image and likeness of God, then man must also be a spirit. Because God is the father of spirits (*Hebrews 12:9*), man is actually a spirit, that has a soul, all living in a temple or body. We find this description from the words of Paul,

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thessalonians 5:23).

And we find verification in the creation of man. Out of the dust of the ground the body was formed. Then into the nostrils of the body that God had made, God placed the spirit of man. At this point the body, animated by the spirit came to life and became a living soul (*Genesis 2:7*).

As stated earlier, we have God clearly identified in the very first verse of Genesis and we have the Spirit of God clearly identified in the second verse. Again, God satisfies the criteria for the speaker or self part of the definition and the Spirit of God satisfies the criteria for the second part of the definition. These two combine to make an *us*. The two combine to satisfy the definition of *our* also. I would like to mention, that every biblical translation that I have available to me used the phrase, the Spirit of God in the second verse of Genesis, with only one exception. The World English Bible translation used God's Spirit instead. All of the translations, with this one exception, used the phrase, the Spirit of God, but because we have so intertwined the phrases the Spirit of God, the spirit of the Lord, and the Holy Spirit, we are truly unable to distinguish any differences between the three. Obvious there is a difference because God has made the distinction in his word. It is we who have confused the phrases, used them interchangeably, and caused each phrase to lose its specific meaning. But our latest revelation has allowed us to see the difference between them and has allowed us to redefine the terms as they should have been defined when God first placed them in writing. And because of this revelation, now that we know that there are seven spirits to the Spirit of God, we have to acknowledge that there were a total of eight spirits present at the time of creation, if you will, and not just two. Present with God in the beginning when he said let us make man in our, image after our likeness were the

spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of the fear of the Lord. I know this might sound like conjecture on my part because there appears to be very little evidence to back this statement up, but if the Spirit of God was there in the beginning with God, then I submit to you that the seven spirits were there in the beginning with God. How do I know that there where the seven spirits there? How do I know that God was talking to them at that moment when he said let us make man in our, image after our likeness? Most Christians have been taught that God was having a conversation with Jesus, so how can I suggest that it may not have been Jesus to whom God was speaking?

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields (outer places), nor the highest part of the dust (the beginning of the dust) of the world. When he prepared the heavens, I was there: when he set a compass (you drew a circle) upon the face of the depth (deep): When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree (its limit), that the waters should not pass (transgress) his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up (a master craftsman) with him: and I was daily his delight, rejoicing always before him (Proverbs 8:22-30).

Wisdom, who is one of the seven spirits of God, was possessed in the beginning of his ways, was possessed before God's works of old, was set up from everlasting, and was set up before the earth was, appears to have been there in the very beginning. Wisdom was brought forth when there were no fountains abounding with water, brought forth before the mountains were settled, and brought forth before the hills. Wisdom was brought forth before the earth was made, brought forth before the fields, and brought forth before the beginning of the dust of the world. Wisdom was there when God prepared the heavens, was there when he drew a circle upon the face of the deep, was there when he established the clouds above, was there when he

strengthened the fountains of the deep, was there when he gave the sea its limits, and was there when he appointed the foundations of the earth. Why would anyone have any reason to believe that wisdom was not there when God said let us make man in our image after our likeness? Would the fact that wisdom, who is one of the seven Spirits of God, was there in the beginning fulfill the requirement of being the other personality needed to define an *us*? Would wisdom's presence in the beginning with God constitute an *us*? We know that God was there (*Genesis 1:1*); we know the Spirit of God was there (*Genesis 1:2*); and now we know that wisdom was also there. Since wisdom was there in the beginning, I wonder if any of the other seven Spirits of the God were there.

This is another teaching that associates Jesus with wisdom, since wisdom was there in the beginning with God. This is another teaching that has been developed in order to add credibility to another inconsistent interpretation of certain scriptures.

Doth not wisdom cry? and understanding put forth her voice (Proverbs 8:1)?

In this passage, please note that with the spirit of wisdom, there is the mention of another spirit, the spirit of understanding. So if you accept the teaching that says Jesus was wisdom then what happened to the spirit of understanding? Again, I believe that you see the issues with accepting this as doctrine, canon, or dogma since John reported that he saw Jesus as the Lamb that appeared as it had been slain, having seven horns and seven eyes, which the verse refers to as the seven Spirits of God. I believe that it would be safe to say that Jesus and wisdom are not the same entities, especially since the verse also mentions the spirit of understanding being with wisdom. The interesting thing to note about this particular teaching is the fact the authors do not appear to be aware that there is another spirit mentioned in this passage, much less that, there are actually seven spirits to the Spirit of God. So once again, instead of having just one involved in the creation process there were actually many involved. Just another one of those intriguing observations that come along every now and again that I like to point out to the readers as some food for thought.

I trust this compilation, *Who Is The Spirit Of God* has ministered to you, added to your understanding, and that you have been the better for have read it. It is not my intent to question any religious beliefs nor is this an attempt to convert anyone to a certain religious belief or religion. I only seek illumination of the scriptures and offer the same with that which has been revealed to me. Regardless of what may be included in a devotional or a comment that I may include, open up your Bible and check it out for yourself. Words can be manipulated to say many things, make sure the ones that you accept are in line with the truth. I welcome your comments and questions. As you seek the truth, know that the revelation will come if you believe. If this message has been a blessing to you, and you have found it to be useful aid, please feel free to include it in your studies and to share this message with others so that it can be a blessing to them as well. Keep in mind that the Scriptures are the inspired Word of God and are given to tell you what to believe, what is wrong, how to correct wrong, and how to live. They are a treasure of knowledge and understanding, showing how to distinguish right from wrong and how to find the right decisions. For the Lord grants wisdom and from it comes the knowledge and the understanding of righteousness, judgment, and equity. The conditions for obtaining wisdom are very simple; you must earnestly seek it. Once wisdom, truth, and understanding enter the very center of your being, discretion will preserve you, understanding will keep you, and joy will fill your life. Truth is limited to the width of your belief and the depth of your desire, receiving only that which you believe, according to your faith. Therefore, escape your confines to diligently search the mystery unlocked from within, continually refreshing reason, and striving to properly separate truth-absolute. Remember to stay in the Word, tending to it daily that you may enjoy your blessings and your covenant promises, all to the glory of the Father, all for the work of the kingdom, and all to establish his covenant, all in the name of Jesus. . . .

Enjoy your blessings for they are many,

Your Brother in Christ.

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