

A Person Within - Imad Awde

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Righteousness by Faith is built on the fact that we have a person within us.

John 14:18, 19 **“I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”**

Jesus has been a comfort to the disciples while He has been with them in physical form. But He is promising them He will not leave them without comfort, He will come to them. While He was with them, the Spirit of the Father was in Him, but He said, in a little while when He is no longer visible, because I live (present tense), ye shall live also (future tense). This is not talking about the resurrection at the second coming. This is talking about His coming to them in a spiritual manifestation and be in them.

John 14:12-20 **“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also (future); and greater [works] than these shall he do (future); because I go unto my Father. 13 And whatsoever ye shall ask in my name (future), that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do [it]. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter (future from the time Jesus is talking with them), that he may abide with you for ever; 17 [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 (Jesus is speaking of Himself as the Spirit of truth), and shall be in you (future). 18 I will not leave you comfortless: I will come to you (future). 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also (future). 20 At that day ye shall know (future) that I [am] in my Father, and ye in me, and I in you.”**

So, Christ is speaking of a time in the future from the time He is standing there talking to them. He is not talking about a life that will begin after the second coming, He is speaking of a life that will begin after He comes to them. At that day, they will know that Christ dwells in them in a Spiritual manifestation. It is important to note that not everyone will receive Christ in them, because the text said, the Spirit of truth; whom the world cannot receive. He was talking about a life that the Christians would receive that the world will not receive.

Hebrews 1:3 **“Who being the brightness of [his] glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”** Now, some people have a problem understanding the upholding power of God. If you take away His upholding power, everything would die.

2 Peter 3:5-7 **“For this they willingly are ignorant of, that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”**

So, Peter is telling us that by the word of God, the heavens and the earth were created, and by the same word of God they are upheld, even to this day. The reason that we are looking at this, is because this Spirit of truth, this Comforter, this life that the apostles were to receive in the future, is not the same as the upholding power of God, that keeps everything alive. Satan is kept alive by that upholding power. If God were to withdraw His upholding power from Satan, he would die. But Satan does not have the Spirit of truth, he does not have the Comforter and he does not have the Spirit of God. The point is, that the upholding power of God is different than the Spirit of God, that is to dwell in the believers.

Another thing, while Jesus was speaking to the disciples, they did not have that life in them yet. Jesus said He, the Spirit of truth, *is with you*, (present tense - His physical presence), and *shall be in you*, (in a Spiritual manifestation – future tense). As a matter of fact, John tells us in John 7: 38, 39, **“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)”** This Comforter, this Spirit of truth, this life that would be given them, was not to come upon the disciples until Jesus was glorified.

In John 16:7 Jesus says the same thing, **“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”** Jesus was telling them that He had to go away in order for the Comforter to come. He had to be glorified before Jesus could send Him to them. There is a definite link between the glorification of Christ, and Christ sending the Comforter.

So, who is this Comforter that Jesus will send? We read where it is the Spirit of truth. The Comforter is a Spirit. We also read, Jesus speaking, “At that day ye shall know (future) that I [am] in my Father, and ye in me, and *I in you*.” Jesus had said this Comforter is with you now, and Jesus was there with them, and shall be in you, in the future.

Another important thing to understand is that, spirit means life. Luke 23:46, **“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”** What did Jesus commend into His Father’s hands? It was His life. When Jesus raised the ruler’s daughter, we read in Luke 8:55, **“And her spirit came again, and she arose straightway: and he commanded to give her meat.”** What came back in her? She was dead, but her life (spirit) came back in her. Her spirit was her life. Acts 7:59, **“And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit.”** Receive what? His life. Spirit is life.

Recapping what we have seen so far: The Comforter is the Spirit of Truth. The spirit is life. Jesus told His disciples they would receive a special kind of life in the future from the time He was talking with them, they would receive a Comforter. This Spirit of truth, or Comforter, was not yet given because Jesus had not yet been glorified. We also saw that the Comforter, the Spirit of truth, the Spirit of Jesus, comes and abides in us. Then there is the fact that not everyone will receive it.

Now when Jesus was saying you will receive life; what type of life was He talking about? He was talking about eternal life. Study the following verses:

John 10:27, 28 **“My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.”**

John 3:36 **“He that believeth on the Son *hath everlasting life* (present tense): and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”**

John 5:24 **“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life (present tense), and shall not come into condemnation; but is passed from death unto life.”**

John 6:40 **“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”**

John 6:47 **“Verily, verily, I say unto you, He that believeth on me *hath everlasting life* (present tense).”**

So, the life that Jesus said He would give His disciples is an everlasting life, an eternal life. So, when Jesus told the disciples, because I live, ye shall live also, and after I am resurrected and come back to life, you will receive an eternal life. And that is why John wrote in 1 John 5:13, **“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye *have eternal life* (present tense), and that ye may believe on the name of the Son of God.”**

John was writing these things so that you can know that you already have eternal life. It's not something that you have to wait for in the future, to see if you get eternal life. You have the promise of it now.

Now here are three questions we need to answer.

1. Do we really, literally receive something or someone from outside in, or is it something we produce as we read the Word of God and we believe it?

2. If we do receive something from the outside in; who or what is this person or thing? Does the Bible give us an answer?

3. Why is all this related to the glorification of Christ? Why couldn't the Spirit be given before Jesus is glorified?

We will go through these questions one by one. Do we really, literally receive something or someone from outside in? The answer is yes. When we give our life to the Lord and accept God, we receive a Person from the outside in. We receive someone or something we did not have before. First example, Pentecost, Acts 1:4, 5. **“And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”** So, Jesus had said for the disciples to WAIT for the promise of the Father, and they SHALL be baptized with the Holy Spirit now many days hence. It is true He breathed on them a portion or a down payment of the Holy Spirit, but the full power and presence of the Comforter was yet to come. Then in Acts 2:2-4, **“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”** And so, from heaven came a strong wind followed by these cloven tongues of fire that sat on and came into each one in the room, and they all spoke different known languages as the Spirit directed them, all for a reason. God wanted them to tell the Jews gathered in Jerusalem that

these are My people, and this is My church. Another reason is for us to realize that we can receive someone from the outside in.

If this is not clear enough, think what happened in Acts 19:2, 5, 6 **“He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 5 When they heard [this], they were baptized in the name of the Lord Jesus. 6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”** So, Paul runs into these twelve disciples that were baptized by John, but they had not received the Holy Spirit. After Paul baptized them, they received the Holy Spirit. Surely these people read and believed the Word of God and also believed in the Messiah, but they did not have the Holy Ghost yet. It’s not something you can produce by reading and believing the Word of God, because if that’s how you get the Holy Spirit, then these men should have had it. Paul had to baptize them and lay hands on them and then they received it.

Some will still say the Holy Spirit is only something you produce. They say when you read the Scriptures, the Word of God is the seed in your heart. By faith, as you excavate the seed it will grow and produce the life of God. Well that does not harmonize or fit in the example just cited. And, if that were the case; how come the disciples before the glorification, never received the Holy Spirit? And how come these twelve disciples after the glorification, who read and believed the Word of God, had not received the Holy Ghost, until hands were laid upon them? If it’s something you produce by reading the Word of God, then we have a problem, because it’s something you receive from the outside in.

Notice the terminology Jesus used in the giving of the Holy Spirit. John 16:7, 8. **“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:”** Jesus said, He will come, I will send Him unto you, and when He is come. This is not the language you use for something you can produce, in and of yourself, simply by reading and believing. It is the language of something that is being sent. Something from the outside in, something that comes on you.

So, regardless of how much faith they had, regardless of how much they have read the Word of God, and regardless of how much they believed in God, they could not receive the Holy Ghost, the Comforter, before Jesus was glorified.

It was a matter of something happening outside of you, called the glorification of Christ, and then, as you believe, He imparts something to you. 1 Corinthians 3:16, **“Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?”** It is a reality. Our body is a temple for someone to dwell in. It’s a real thing and not metaphorical language. Our body is the temple for the Holy Spirit. But who is this Spirit that we are to receive?

In review, let us look at John 14 and see what Jesus said about Himself and the Comforter in the table below:

Jesus	Another Comforter
“The world seeth me no more” Vs.19	“The world seeth him not” Vs.17
“but ye see me”	“but ye know him” Vs. 17
“I in you” Vs. 20	“shall be in you” Vs. 17
“I will come to you” Vs. 18	“give you another Comforter” Vs. 16
“Lo. I am with you always, even unto the end of the world” Matthew 28:19	“He may abide with you forever” Vs. 16

It is very clear that Jesus was speaking about Himself, and not another person. When you see the Son of man coming in the clouds ... Who is the Son of man? He didn't tell the high priest, when you see me coming in the clouds. Jesus was talking about Himself in the third person and the same thing here, the Comforter, He was also talking about Himself in the third person. In John 14:26, **"But the Comforter, [which is] the Holy Ghost, whom the Father will send *in my name*, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."** So, the Comforter will come from the Father and will be sent in the name of Jesus.

Paul says in Galatians 4:6 **"And because ye are sons, God hath sent forth the *Spirit of his Son into your hearts, crying, Abba, Father.*"** Jesus says God will send the Comforter in Jesus' name; Paul says the Father will send the Spirit of His Son. It's clear that the Comforter is the Spirit of Christ. The question is, is the Spirit of Christ a different person or a different being than Himself?

Here are three scriptures and each followed by a logical question: Mark 2:8, **"And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?"** Who perceived? Jesus or some other spirit called his spirit? Jesus perceived. His Spirit refers to Jesus Himself.

Mark 8:12, **"And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation."** Again, Jesus' Spirit or another being called His Spirit? Seems like silly questions, but they are asked with a definite purpose. Then on the cross, Luke 23:46, **"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."** What did Jesus commend into His Father's hands? It was His own Spirit or life, not another being called my spirit. So, the Spirit is that intangible aspect of Jesus Himself. And Paul had said, because ye are sons, God hath sent forth the Spirit of his Son into your hearts.

Why would we ever apply a different meaning to His Spirit when the Scriptures say He perceived in His Spirit and sighed in His Spirit? So, when the Bible says the Spirit of Christ is in you, that means Christ is in you. Paul says in his first letter to the church at Corinth, 1 Corinthians 8:6, **"But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him."** In the second letter he says in 2 Corinthians 3:17, **"Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty."** The Lord is Jesus and the Lord is that Spirit. 1 Corinthians 15:45 **"And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."** A quickening spirit is a life-giving Spirit.

1 Corinthians 6:19, **"What? know ye not that your body is the *temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?*"** The Holy Spirit is in your body temple.

2 Corinthians 13:5 **"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"** Jesus Christ is in you. So, the indwelling of the Holy Spirit is the indwelling of Christ Himself by His Spirit (omnipresence). The only reason we receive life, the only reason we are possessors of eternal life, is because we have the life of Christ Himself, which is eternal life.

"... *Christ in you, the hope of glory*' Colossians 1:26, 27

“... Greater is *he that is in you*, than he that is in the world.” 1 John 4:4

“I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*.” Galatians 2:20

“That *Christ may dwell in your hearts by faith* ...” Ephesians 3:17

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates?” 2 Corinthians 13:5

“And if *Christ [be] in you*, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.” Romans 8:10

Over and over again the Bible tells us Christ is in you. Our hope of glory is the indwelling of Christ. But how is all of this related to the glorification? Let us look at this next verse, because this is very important to understand.

1 Peter 1:10, 11 **“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [that should come] unto you: 11 Searching what, or what manner of time the Spirit of Christ (prophets of old) which was in them did signify, when it testified beforehand the sufferings of Christ, and the *glory* that should follow.”**

Now, to make it clear, in the beginning of this study, it was brought out that the Spirit of Christ, the Comforter, could not be given until a particular event. Jesus Himself said it was expedient that He go away or the Comforter will not come. John said the Spirit is not yet, and Peter is saying the Spirit of Christ was in the prophets of old. For some people this is a problem and that's why it is important to understand what the glorification has to do with it. Let us read John 16:7 again, **“... it is expedient for you that I go away: for if I go not away, *the Comforter will not come unto you; but if I depart, I will send him unto you.*”** And we read, the Spirit of Christ was in the prophets of old. How can we harmonize these two things?

The Spirit that Christ promised to give is intrinsically linked with the glorification. And the glorification of Christ is intrinsically linked with the incarnation, His death and resurrection. The giving or the coming of the Comforter, the giving of the Spirit of truth, then the disciples living this life, is intrinsically linked with the glorification. The Spirit was not yet then, because Christ was not yet glorified. Everything was intrinsically linked together.

Now notice in the prayer of Jesus to the Father, not long before His death, in John 17:4 ,5 **“I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”** Question: Where did Jesus glorify the Father? On the earth, during the incarnation and specifically in the three and a half years of His ministry. I have finished the work which thou gavest me to do, during the incarnation, and because I did all these things, glorify Me. Question: Who is asking the Father to glorify Him? The Son of God, yes but who else? The Son of man. A human being is asking the Father to glorify Him with the glory that He had with Him before the world was. Do you understand what has happened here?

The whole human race is in our brother Jesus Christ, and the whole human race in Christ is asking the Father to glorify Christ as one of us. He finished His work on earth as one of us. Do you understand why we sit in heavenly places with Christ Jesus?

Question: The Man Christ Jesus, did He exist before the incarnation? No, He became the Son of man when He was born of Mary. So, when Jesus was asking the Father to glorify Him, He was asking the Father to glorify a Person who never existed before the incarnation. The humanity of Christ never existed before the incarnation. The experience of Christ as a man never existed before the incarnation. It is a new Person that existed since the incarnation, the God-Man, the Son of God, the Son of man, and as He is soon to die, He's asking the Father to glorify Him.

Now when Peter said the Spirit of Christ was in the prophets of old, there is no problem in that. It was the Spirit of Christ in His pre-human existence, that was in the prophets of old, who were testifying of His future sufferings. The Spirit of Christ was a purely Divine Spirit, now it is a Divine-human Spirit. And this Divine-human Spirit was not yet given because Jesus was not yet glorified. That is why Jesus said it is expedient that I go away, because I cannot otherwise send Him. I need to be glorified as a Man first.

Now notice what happened on resurrection morning and what Jesus said to Mary in John 20:17, **“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.”**

Jesus was anxious to go to the Father and hear from the Father that His mission was accepted. That same first day, in the evening, Jesus, having come back from the Father, this is what happened in John 20:22, **“And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:”** This portion of the Spirit was as a down payment, and it was not as it would be, when it was to be poured out on the Day of Pentecost.

Jesus said in Luke 24:49, **“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”** So, Jesus is telling them to wait in Jerusalem until they receive the power of the Holy Spirit. Now what happened on the day of Pentecost with the outpouring of the Holy Spirit, is what was seen and experienced on earth, but something else was taking place as we read in Hebrews 1:8, 9. **“But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.”**

Remember in Psalm 133:2, David was speaking of the anointing on the head of the high priest Aaron. and the oil ran down into his beard and down to his body. And at the beginning of Christ's ministry, Jesus was anointed and the Holy Spirit came down on His body. Who became the body of Christ? The church. That is why the disciples received the Holy Spirit on the day of Pentecost, because Jesus, our elder Brother, had been anointed in heaven. As a Divine human Being, Jesus was now anointed, glorified, and was therefore able to pour out the Spirit.

Notice how Luke records this in Acts 2:32, 33, **“This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”** In other words, Christ was exalted (glorified), and receiving from the Father, the promise of the Holy Spirit, Jesus sent it forth and they are all witnesses of it.

Then it says in Acts 3:13, **“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of**

Pilate, when he was determined to let [him] go.” The Father glorified his Son Jesus with the glory He had before His incarnation.

Paul brings it all together in Hebrews 5:8-10, **“Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.”** Paul says that even though He is the Son of God, He learned obedience by the things which he suffered. Then it says being made perfect. Wasn't Jesus always perfect? This is talking about Jesus without His former Divine attributes, facing trials, hardships, persecutions, tortures and death as a Human. He endured and accomplished a holy perfection of character. Then it says He became the author of eternal salvation to all of His obedient followers. Because He was glorified, He became the source of eternal life. Called of God a high priest after the order of Melchisedec. At His glorification, Jesus was anointed as the High Priest of His people. A Divine-Human High Priest. And now that He has been glorified as a Divine-Human, He is able to shed forth His Divine-Human eternal life to His believers. That is why Jesus said, “Because I live, ye shall live also.”

Remember what was established earlier, the fact that this Divine-Human life never existed before the incarnation. And that is why Jesus said he who is least in the kingdom of God, is greater than John the Baptist, in fact even all the prophets. Why? Because they have received the promise. We saw that the Spirit of Christ was in the prophets of old, but the promise of the Spirit to be yet given, was not sent until after the glorification, because that aspect of the Spirit of Christ, the Divine-Human, never existed before.

Paul wrote in Hebrews 7:19 **“For the law made nothing perfect, but the bringing in of a better hope [did].”** What is this better hope? It is you receiving this Divine-Human eternal life of the Son. And in Hebrews 11:40, **“God having provided some better thing for us, that they without us should not be made perfect.”** What is this better thing for us that God has provided? It is the Divine-Human eternal life of the Son. Again, that is why Jesus said, because I live, you shall live also.

Notice what Paul said in 2 Corinthians 4:10, 11. **“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”**

What life was Paul talking about. The eternal life of Jesus, and that is why John could write in John 5:13 **“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, ...”** The only reason John could say that is because he understood, that now the Divine-Human Son of God had been glorified, and He can shed forth this.

Even though Enoch, Elijah and Moses were taken to heaven, there is no Old Testament Scripture saying that any mortal individual already had eternal life. The only place in the Scriptures is found in the words of Jesus and the writings of John; that you already have eternal life. Now, why is it that after the cross, the apostle can say you already have eternal life? Jesus is our eternal life. Christ is our life and as John recorded the words of Jesus in John 14:6, **“I am the way, the truth, and the life.”** You cannot have eternal life apart from Christ, because Christ Himself is the eternal life. You only receive eternal life because you receive Him. and Jesus is not only our eternal life, but He is our righteousness. 1 Corinthians 1:30 **“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:”** We receive righteousness, and sanctification, and eternal life after we receive Him, as it is not something we receive apart from Him.

Is Christ's righteousness and His eternal life some packages that God will give us apart from Christ? No, the indwelling Christ is our righteousness, and He is our eternal life.

John said in 1 John 5:11, 12, **“And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; [and] he that hath not the Son of God hath not life.”** John didn't say that he that has an understanding, or he that has a correct doctrine, or he that has right motives; no, no, the Scripture is clear. God has given to us eternal life and this life is in His Son. Then it clearly says that He that has the Son has that life. You cannot separate eternal life from Christ. You only inherit eternal life, you only obtain eternal life, by obtaining a Person, a Person within, Jesus Christ the righteous.

So, if Christ is not within me, then I am not one life with Christ. I am not joined to His as the Scripture says. I have no hope, no plan of salvation. If Christ is not in me, I have no righteousness, no eternal life. Eternal life is not found in words, thoughts or in minds, or in actions, or works, or motives, or power, or impressions, or influences or ceremonies or actions, or whatever elss that you can add to this list. Eternal life is not found in these things. It is only found in a Person. You cannot have righteousness in your own works or actions. The only way you can have righteousness is in a Person, a Person within. The Lord our righteousness. He is the righteous branch.

The foundation of the gospel, the foundation of righteousness by faith, the foundation of our salvation, the foundation of our eternal life, is found in a Person. The only way we can attain these things, is if we have an indwelling Person.

But there are those who like to separate and will say, these are good points. We have the life of Christ and we have the presence of Christ, but we don't have Christ because He is ministering in the sanctuary in heaven.

Based on what Biblical authority would anyone have to dissect Christ like that? Based on what do you receive His life, His presence, but not Himself? John said, 'he that has the Son. He didn't say he that has the life of the Son. He said, 'he that has the Son, has life.' When you have the Son abiding within, you have His life, you have His righteousness. Amen? It's all found in a Person.

This is so very important that John penned these words in 1 John 3:24 – 4:4, **“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ *IS* come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ *IS* come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.”**

John is telling us that 'every spirit that confesseth not that Jesus Christ **IS** come in the flesh is not of God.' The word IS here, is a present tense. So, John is saying, every spirit that NOW denies that Jesus has come in *your mortal flesh* is not of God. It is okay to use this wording because Paul wrote in 2 Corinthians 4:11, **“... that the life also of Jesus might be made manifest in our mortal flesh.”** The point is that John has made it clear that every person that denies the fact that Jesus has come NOW in your flesh, is the spirit of anti-Christ. And John concludes with, **“... greater is he that is in you, than he that is in the world.”**

The takeaway is this; if you do not understand that you have a Person dwelling in you, if you do not understand that He, Jesus Christ is in you, you don't have a gospel. Think about it this way, when Adam and Eve were in the garden, what did Satan steal from them? By deception he led them to sin, and because of their sin, what did they lose? They lost life, they lost the Spirit which was represented by a robe of light, and that robe of light went off. And that is why they tried to make a covering for their nakedness with fig leaves. Satan, with deception took Christ, took life, away from Adam and Eve.

The same Satan is coming with the same deception, to God's people in the last days, and he wants to take the same life from you, by taking Christ from you. Any philosophy, any teaching or doctrine that teaches that Christ is not in you, John says is from the anti-Christ. John understood that if anyone was to take Christ from within you, there is no other gospel for restoring eternal life. The gospel is about restoring life to man and God has put this life in a Person. God has given us eternal life and this life is in His Son. The plan of salvation is about restoring eternal life to man, and the way God chose to do it, is by putting this life in a Person, and giving this Person to be in you. If you lose this Person, you lose eternal life.

In conclusion, we will bring everything together. Jesus said that when He was glorified, He would come unto His people and they will receive something or someone that they did not have before. They will receive the Divine-Human eternal life of the Son of God that never existed before the incarnation. This Divine-Human life will be eternal life unto those who receive it, and it is accessible for us today. We have seen that this eternal life is in a Person. It is in Jesus Christ Himself, and the way we receive this eternal life, is by receiving a Person, Jesus Christ Himself. Amen.