

# A Different Take On: The Spirit Within Us

In reference to the Spirit in him, Paul makes this statement, according to the common English translation of what he wrote:

**Galatians 1:16** (NIV) – *to reveal His Son in me,*

Let's examine it and see what "Spirit in me" could directly or indirectly mean, and even what it can imply for everybody. Also, what could it mean from a Kingdom perspective?

One thing it could mean is that the Spirit of Jesus was already inside Paul, and his encounter with Jesus (The Son) himself was to reveal that it was so. This would fit in with Jesus' statement to him:

**Acts 26:14** (NIV) – *why do you persecute me? It is hard for you to kick against the goads.*

In the Message it states:

*"Why do you insist on going against the grain?"*

In the Classic Amplified version:

*"It is dangerous and turns out badly for you to keep kicking against the goads [to keep offering vain and perilous resistance]."*

And, in the J.B. Phillips translation:

*"It is not for you to kick against your own conscience."*

That indicates that Jesus (the Spirit) inside Paul was working on him to surrender, and cease opposing him through persecution.

Now, that then poses an important question: **If Jesus was already in Paul, is he in everyone?**

The point of this question is one of great weight. Christianity tells us that we have to be "born again" to have the Spirit (the spirit of Jesus) in us. Like a right of passage, it's taught that it only occurs in those who "give their lives to Jesus" and become God's children.

That's a basic tenet of Christianity, and it's been that way down through the ages. However, have we got it wrong? What if the work of the Cross meant that everyone has been connected back with Father and the Spirit is within everyone as a result?

The question can be investigated in numerous ways, but one is to analyze Paul's statement to the Galatians. Here's a few different translations which provide evidence that the standard understanding of his statement is not fixed at all.

**Galatians 1:16** (NKJV) – *to reveal His Son in me,*<sup>1</sup>

**Galatians 1:16** (AMPC) – *To reveal (unveil, disclose) His Son within me*

**Galatians 1:16** (PHILLIPS) – *to reveal his Son within me*

**Galatians 1:16** (CJB) – *to reveal his Son to me*<sup>2</sup>

**Galatians 1:16** (CJB) – *to show me his Son*<sup>3</sup>

**Galatians 1:16** (MIRROR) – *it began with the unveiling of his Son in me*

1 – The majority of English translations on Bible Gateway have this rendition. [www.biblegateway.com/verse/en/Galatians%201:16](http://www.biblegateway.com/verse/en/Galatians%201:16)

2 – Quite a few English translations on Bible Gateway have it this way. [www.biblegateway.com/verse/en/Galatians%201:16](http://www.biblegateway.com/verse/en/Galatians%201:16)

3 – A few modern vernaculars translations translate it similar to this.

Around half of the English translations on Bible Gateway<sup>4</sup> have “in me” as the translation of the Koine Greek phrase. About another half of the English translations have “to me”, instead. Three translations have “within me”. So, from that, it can be seen that the expression “in me” can be translated a number of ways, and “in me” is not ‘set in stone’ as we have been led to believe.

As we have seen before,<sup>5</sup> ἐν, which is where ‘in’ and ‘to’ come from, can be translated in many ways. The variations disclosed above are therefore to be expected.

The important question is, does ‘in’ refer to the spirit of Jesus being inside him before he was ‘converted’ or after his conversion? Let’s hear from François Du Toit on the matter, from his commentary in his MIRROR translation:

*“Paul uses the verb, ἀποκαλύψαι *apokalupsai* which is the Aorist Infinitive of ἀποκαλύπτω *apokaluptō*, ‘to uncover’. The Aorist Infinitive, indicates **prior completion of an action in relationship to a point in time**. Greek Infinitives could have either a Present or Aorist form. The contrast between the two forms has more to do with aspect than with time. The Present Infinitive is used to express progressive or imperfective aspect. It pictures the action expressed by the verb as being in progress. The Aorist Infinitive however, does not express progressive aspect. **It presents the action expressed by the verb as a completed unit with a beginning and end...**”*

*Paul reminds the Greek philosophers in Acts 17 that we live and move and have our being in God; mankind is indeed the offspring of God. He is quoting from their own writings, Epimenedes 600 BC and Aratus, 300 BC. **The incorruptible seed of sonship is as much present in every person as the seed is already in all soil**, even in the desert, waiting for the rain to awaken and ignite its life...*

*In Matthew 13:44, Jesus says that the Kingdom of Heaven is like a treasure hidden in an agricultural field. There is more to the field than what meets the eye.*

*In 2 Corinthians 4:4, 7, Paul says that we have this treasure in earthen vessels. But the god of this world has blindfolded our minds through unbelief [believing a lie about ourselves]<sup>6</sup> to keep us from seeing the light of the gospel revealing the glory of God in the face of Christ who is the image of God, as in a mirror.*

*When Jesus speaks of the sinner, he speaks of him as the lost sheep, coin, or son.<sup>7</sup> You cannot be lost unless you belong. The inscription and image did not disappear from the coin when it was lost. How can we praise God and with the same mouth curse a person made in his image?<sup>8</sup> Mankind has forgotten what manner of people they are by design; we are the image and likeness bearer of our Maker; this is exactly what Jesus came to reveal and redeem.*

*We may now behold him with unveiled faces as in a mirror and be immediately transformed [in our understanding] into his likeness. From the glory [opinion] of the flesh to the glory [opinion] of God. Legalistic religion kept the veil in place; the proclaiming of the liberating truth of the Good News, removes the veil. The “ugly duckling” didn’t need a face-lift or lessons on how to fake the swan life. It only needed to know the truth about itself to be free indeed.*

*John 14:20 – In that day you will know that we are in seamless union with one another. I am in my Father, you are in me and I am in you. (The incarnation does not divide the Trinity; the incarnation celebrates the redeemed inclusion of humanity. Picture 4 circles with the one fitting into the other - The outer circle is the Father, then Jesus in the Father, then us in Jesus and the Holy Spirit in us. This spells inseparable, intimate oneness. Note that it is not our knowing that positions Jesus in the Father or us in them or the Spirit of Christ in us. Our knowing simply awakens us to the reality of our redeemed oneness. Gold does not become gold when it is discovered, but it certainly becomes currency.)”<sup>9</sup>*

4 – [www.biblegateway.com/verse/en/Galatians%201:16](http://www.biblegateway.com/verse/en/Galatians%201:16)

5 – “A Different Take On: Be Filled with the Spirit” (14-5-2023)

[canberraforerunners.org/wp-content/uploads/A-Different-Take-On-Be-Filled-with-the-Spirit.pdf](http://canberraforerunners.org/wp-content/uploads/A-Different-Take-On-Be-Filled-with-the-Spirit.pdf)

6 – Numbers 13:33

7 – Luke 15

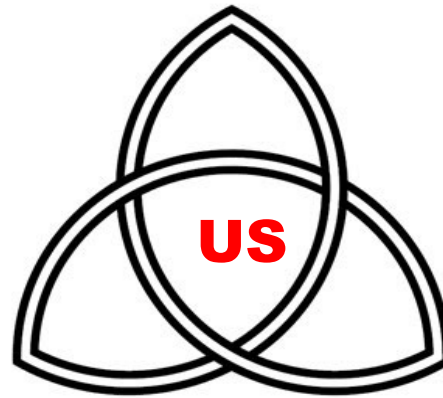
8 – James 3:9; Luke 20:20-26

9 – MIRROR in-line commentary of Galatians 1:16

What François what describing, looks like this:



*We're all in each other*



*Alternatively, like this*

**NOTE:** *The alternative symbol is the icon for perichoresis.<sup>10</sup>*

Do you get the idea? It's hard to accept, I know. However, let what you've just read percolate in your spirit so that it becomes fertile ground for Father to reveal more to you about our union, and what the work of the Cross has **already accomplished** in every person who's alive today, before they acknowledge the King as Lord of their lives.

**Believe It or Not!**  
**The choice is yours**

*Whatever you choose to believe won't negatively impact Father's relationship with you*

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10 – [en.wikipedia.org/wiki/Perichoresis](http://en.wikipedia.org/wiki/Perichoresis) AND [perichoresis.org](http://perichoresis.org)