

This Omnipresence Leads to Eternal Life #2

Part 2 of a Series of 4

Part 1 => https://sidnash.org/docs/OmnipresenceEternalLife_1.html

Eyes Everywhere - post 4

Who are the eyes of Jehovah — and how do they range the whole earth?

[Hebrews 1](#) opens by identifying its speaker: "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son." ([Hebrews 1:1-2](#)) The one speaking through His Son is the Father of Jesus. That is who the whole chapter is about.

Verse 7 then quotes the Old Testament directly: "Of the angels he says, 'He makes his angels winds{Greek:*pneûma*}, and his ministers a flame of fire.'" That is a quotation from [Psalm 104:4](#) . And Psalm 104 does not leave the identity of "he" open. It opens in verse 1: "Bless Jehovah, O my soul! O Jehovah my God, you are very great." The entire psalm is addressed to Jehovah. [Psalm 104:4](#) is therefore a statement about Jehovah — He is the one who makes His angels winds.

Hebrews 1 applies that statement to the Father of Jesus. Which means the Father of Jesus and Jehovah are the same person. We can say it plainly now, because the text has proven it: **Father Jehovah**.

And [Hebrews 1:14](#) tells us what Father Jehovah does with those angel-winds:

"Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?"

The Greek word translated *sent out* is **apostellomena** — the same root as *apostle*. These are not angels wandering at leisure. They are commissioned and dispatched — active agents with specific assignments, sent from Father Jehovah, through Christ the ladder, to serve specific human beings.

Which brings us to a verse that now reads entirely differently in this framework.

"The eyes of Jehovah are in every place, keeping watch on the evil and the good." ([Proverbs 15:3](#))

Classical theology reads this as God's literal omnipresence — He is everywhere, so His eyes are everywhere. But [Zechariah 4:10](#) does not leave the identification open:

"These seven are the eyes of Jehovah, which range through the whole earth."

The eyes are identified. They are active, mobile, commissioned agents. [Revelation 5:6](#) confirms this, describing the same seven spirits as the eyes of the Lamb, sent out into all the earth. The Bible interprets itself here: the eyes of Jehovah that are in every place are His angelic agents, ranging the earth on assignment.

Father Jehovah is not physically everywhere. His eyes are everywhere — because He has sent them there.

So the picture that emerges from Genesis to Hebrews — assembled entirely from the text — looks like this:

Satan operates from earth. He achieves global reach through fallen angels — rulers, authorities, cosmic powers ([Ephesians 6:12](#)), demonic princes assigned to nations ([Daniel 10:13, 20](#)), unclean spirits sent to influence world leaders ([Revelation 16:13-14](#)). His purpose is to deceive, devour, and destroy. He is the deceiver of the whole world ([Revelation 12:9](#)) — not by being everywhere himself, but by delegation.

Father Jehovah operates from heaven. He reaches humanity through holy angels — ministering spirits commissioned and dispatched ([Hebrews 1:14](#)), ascending and descending through Jesus Christ the ladder ([John 1:51](#)), ranging the whole earth as the eyes of Jehovah ([Proverbs 15:3; Zechariah 4:10](#)). His purpose is to minister, serve, and protect — not by being physically everywhere himself, but by the same principle: an organized, holy network.

Two kingdoms. Two networks. One holy, one fallen. Both achieving a kind of everywhere-presence among humans — one to destroy and one to serve. And the difference between them, at the center, is the ladder — Jesus Christ — through whom Father Jehovah's angels descend to humanity.

Now notice what Hebrews 1 calls those angels: *spirits* — *pneumata* in Greek, the plural of *pneuma*. And Jesus calls them *holy* angels in [Matthew 25:31](#) . Holy *pneumata*. Holy spirits. That is simply an accurate description of what unfallen angels are.

Which raises a question about a word we use every week without examining it. What exactly is the Holy Spirit? That is where the conversation goes next.

The Ladder and The Angels - post 5

What do the Ladder and Angels do for us?

We have established the ladder. Father Jehovah in heaven at the top. Jesus as the connection point. Holy angels descending as commissioned messengers. The network is real, structured, and operating.

Since Jesus is the Ladder, we need to understand what that Ladder does:

In [John 14:6](#), Jesus says without qualification. *"I am the way, the truth, and the life. No one comes to the Father except through me."* And [1 Timothy 2:5](#) adds the architectural term: *"For there is one God, and there is one mediator between God and men, the man Christ Jesus."*

One mediator. No one else. **Just One.**

When Jesus tells His disciples He is leaving, He promises them a *parakletos*. The word carries the weight of several English translations — **Comforter, Advocate, Helper** — all of them pointing to someone called alongside a person in need. In [John 14:16-17](#) He says the Father will send *"another{allos} Parakletos{Comforter}...the Spirit of truth."* Then in the next verse, Jesus says, *"I will not leave you comfortless: I will come to you."* Then in verse 26 He names this Parakletos directly: *"the Holy Spirit"* — in Greek, *pneuma hagon*, holy spirit.

Then John writes this in his first letter: *"If anyone sins, we have a Parakletos with the Father — Jesus Christ the righteous."* ([1 John 2:1](#))

The same Greek word. In [John 14:26](#), Jesus says the Parakletos is the Holy Spirit. In [1 John 2:1](#), John says the Parakletos is Jesus Christ. That is not a riddle requiring outside theology to solve — **Jesus is the Holy Spirit.**

More about "allos", translated "another" => <https://sidnash.org/docs/allos.html>

More about "parakletos", translated "Comforter" and "Advocate" => <https://sidnash.org/docs/parakletos.html>

[Hebrews 1](#) is careful to establish that Jesus is categorically above the angels — the monogenēs, the only-born Son of the only true God ([John 3:16](#), [John 17:3](#)), appointed heir of all things, through whom the ages were made. He is not the highest-ranking angel. He is in a different category entirely. But [Hebrews 1](#) also tells us something precise about the angels: verse 7 calls them *pneumata* — spirits/winds. Verse 14 calls them *ministering spirits* — the plural of the same word. And [Matthew 25:31](#) calls them *holy* angels, *hagios*, the same root as *hagon* in *pneuma hagon*.

Holy. Spirits. That is simply what sinless, unfallen angel-beings are. *Pneuma hagon* — holy spirit — accurately describes the entire category of Jehovah's commissioned angelic messengers. Jesus, as the one mediator — the one Parakletos standing before the Father on humanity's behalf, is the identity anchor of that whole network. But He is above it and over it — He dispatches it. [Revelation 1:1](#) shows the system live: Father Jehovah gives the revelation to Jesus, Jesus sends *"his angel"* ([Rev. 22:16](#) — His own commissioned messenger) to John. The ladder, still standing, still operating.

So when you hear the term "Holy Spirit," the Bible is pointing to something far more specific than a vague spiritual presence. It is pointing to Jesus — our only Comforter, our only Advocate, our only Mediator — operating through a network of holy angels Jesus personally dispatches.

Jesus as head of the angels, documented => <https://sidnash.org/docs/WhoIsMichael.html>

But that raises the deepest question yet: where abouts does this ministry actually arrive inside a human being?

The Bible has a precise word for that location. It is the same word used for the angels, and the same word Jesus used to describe His own teaching.

Pneuma.

The Inner Person and The Spirit - post 6

How does the Bible define "spirit" and why do we need it?

You have a body. You also have something *inside* that body — something that thinks, feels, chooses, and perceives. The Bible has a word for it. In Hebrew it is *rûwach*. In Greek it is *pneûma*. We usually translate it "spirit," but that word has picked up so much religious baggage over the centuries that it almost obscures what the text is actually saying.

So let's go back to the text.

When Nebuchadnezzar woke up disturbed and couldn't shake it, Daniel recorded that "*his spirit (rûwach) was troubled*" ([Dan. 2:3](#)). The king's disturbance wasn't in his stomach or his muscles — it was in his *rûwach*, the inner place where his thinking and anxiety lived. A few chapters later, Daniel himself wrote, "*I was grieved in my spirit (rûwach) within my body*" ([Dan. 7:15](#)). Notice that phrase — *within my body*. The *rûwach* is inside the body, and it is where emotional and cognitive weight registers.

Mary said, "*My spirit (pneûma) rejoices in God my Savior*" ([Luke 1:47](#)). Her *pneûma* is the subject of conscious joy. It thinks. It responds. It worships. Paul said he served God "*with my spirit (pneûma)*" ([Rom. 1:9](#)) — his *pneûma* is the instrument of his devoted, purposeful service. He also wrote that he "*had no rest in my spirit*" ([2 Cor. 2:13](#)) — his *pneûma* perceived, processed, and responded to circumstances around him.

The pattern is consistent across both testaments: **the *pneûma/rûwach* is the inner person** — the seat of thought, emotion, will, and discernment. It is not a disembodied intelligent being that hovers beside you or inhabits you like a parasite — though some do picture it that way. It is you, at your deepest level. It is the place from which your thoughts, words, and actions originate.

Now here is where it gets remarkable.

In John chapter 6, Jesus makes a claim that stopped His audience cold — and still stops careful readers today. He called Himself the bread of life. He said His flesh was real food and His blood real drink. People walked away offended, taking Him too literally. Then He clarified: "*It is the Spirit (pneûma) that gives life; the flesh profits nothing. **The words that I speak to you — they are spirit (pneûma), and they are life.***" ([John 6:63](#))

Read that slowly. His *words* — His teaching — are *pneûma*. They carry the life-giving quality of spirit itself. Just as the body must take in food and assimilate it to sustain physical life, the inner person — your *pneûma* — must take in and assimilate the teaching of Jesus to sustain spiritual life. The mechanism is the same. The domain is different.

This is why Peter, when others were leaving, answered Jesus with something that sounds almost helpless in the best possible way: "*Lord, to whom shall we go? You have the words of eternal life.*" ([John 6:68](#))

Not rituals. Not institutions. Not feelings. *Words*. Specifically, *His words* — because His words are *pneûma*, and *pneûma* is life.

But where do those words come from? Why do they carry that kind of weight?

That is exactly where we are going next.

Full study on John, chapter six => <https://sidnash.org/docs/John6.html>

The Source of The Spirit - post 7

How does the mind of God actually reach us?

So **Jesus's teaching is *pneûma* — the inner person's essential food - brain food**. But that raises an obvious question, and it is the right one to ask: where does His teaching come from? Does Jesus simply generate it on His own authority?

He answers that directly:

"The word that I speak, I do not speak on my own authority. But the Father who sent me has himself given me a commandment — what to say and what to speak." ([John 12:49](#) also see: [Jn5:19,30;7:16;8:26,28;](#))

And again, through John the Baptist: *"He whom God has sent utters the **words** of God, for He gives the **Spirit** without measure."* ([John 3:34](#))

Jesus is not the origin. He is the conduit -- think, Jacob's Ladder vision. The teaching that flows through Him — the *pneûma* and life He described in [John 6:63](#) — originates entirely with His Father. Father Jehovah is the source. His Son is the one who carries it, embodies it, and speaks it into the world. This is precisely what it means that Jesus is the Word made flesh ([John 1:14](#)) — He is the Father's mind and will made audible and visible in human form. Beyond this, the Father **GAVE** to His "Son to have life in himself", just "as the Father has life in himself"([John 5:26](#)).

This is not a minor distinction. It is the architecture of the whole system.

And the Bible does not leave that architecture implicit. In [Revelation 1:1](#), John pulls back the curtain on exactly how this transmission works: *"The revelation of Jesus Christ, which God gave him to show to his servants...he made it known by sending his angel to his servant John."* God to His Son. His Son to an angel. The angel to John. Then John to the churches.

By the end of the same book, Jesus confirms it in His own words: *"I, Jesus, have sent my angel to testify to you about these things for the churches."* ([Rev. 22:16](#))

The chain is explicit. It is not assumed or inferred — it is stated twice, by two different voices, bookending the entire Revelation. Father Jehovah originates the message. His Son receives and dispatches it. Holy angels carry it. Human recipients receive it.

And what happens when it arrives?

Paul gives us the answer in [Galatians 4:6](#) — *"God has sent **the Spirit of His Son** into our hearts(inner person - mind), crying, 'Abba, Father.'"* The *pneûma* of His Son takes root in the believer's own *pneûma*. Not as an outside voice. Not as a hovering presence. But as an inner reality — the character, mind, and will of the Father through His Son beginning to reproduce itself from the inside out. This brings clear understanding to Philippians 2:5 — *"**Let this mind be in you, which was also in Christ Jesus**"*.

This is the model in motion. Father Jehovah's mind, encoded in His word, embodied in His Son, transmitted through the chain, received by the believer's *pneûma* — and now at work within our mind.

Which brings us to the question that makes all of this personal: what does that inner work actually look like? What changes? What does it produce?

Jesus and Paul both answer that — and the answer involves truth, freedom, and a transformation so fundamental that Paul calls it the renewing of your mind.

That is where we are going next. Stay tuned for **Post 8**...

Drafted in collaboration with Claude (AI), with all theological positions, Scripture selections, and final wording reviewed and approved by [Sid Nash](#) — Desiring to live by every word that comes from the mouth of Jehovah ([Deut8:3; Matt4:4](#)). Version date: 08/21/2026 Latest version: https://sidnash.org/docs/OmnipresenceEternalLife_2.html

This is Part 2.

Part 3 => https://sidnash.org/docs/OmnipresenceEternalLife_3.html
